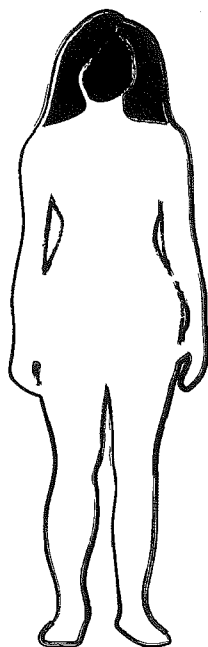


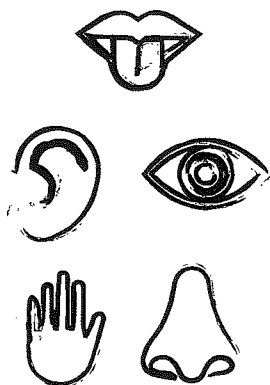
"The body is a vessel of the soul, through which the soul functions." - Sefer HaChinuch

# 7. Rest, Honor Your Body

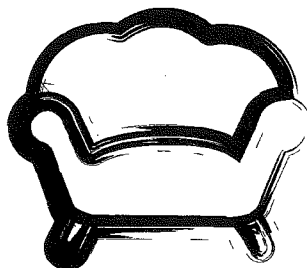
Jewish Wisdom teaches that we should not live to work. We are however reminded that our nature is that of creation, purpose, and passion. Every week to remind us of this struggle and offer us a chance to rest, we observe the gift that is Shabbat. There has never been a more important time to intentionally sanctify rest time than today when the world is moving 1,000 miles an hour.



**Body Part**  
All of them  
(Especially your nervous system!).



**Sense Activation**  
All five senses



**Ritual Tools**  
A cozy spot to rest

## Spiritual Significance

What's the most important Jewish holiday? You might think Yom Kippur, or Rosh Hashanah, but the truth is that the most important Jewish holiday doesn't happen once a year, it happens once a week: Shabbat.

Now, the body is profoundly connected to Jewish spirituality, and when that connection is activated with embodied rituals - things that involve all our senses and ground us in time and space - it greatly deepens the experience.

Shabbat is THE BIG ONE, and it's also one of the most beautiful examples of the ways in which Jewish Wisdom calls us to connect our bodies to our spiritual practice.

During and after Shabbat we use our voices to sing. For Havdalah, we use our noses to smell a special collection of aromatic spices<sup>16</sup>. We taste wine. We see fire, and we feel its heat. We dance and get into the body! We even include special ritual objects to further connect us to this moment in time.

These objects are rife with symbolism, chosen with great thought and purpose.

Take the Shabbat candles, for example. The Talmud says that lighting these candles is necessary for *Shalom Bayit* (meaning "peace of the home"), and that the Shabbat candles are an important part of our Shabbat pleasure ("oneg Shabbat"). We begin Shabbat with two candles, as we are separate from one another.

But after experiencing the unity of Shabbat, we light the intertwined candles for Havdalah and watch as these fires come together to signify our wholeness.

The fire of the Havdalah candle is a fire of initiation, of activity, of creativity. It represents both the end of creation and the beginning of creation. These intertwined candles are used to call in our human creativity and point us towards the task for the coming week: to emulate G-d's creative work by producing our own creations.

But not before taking a good rest to recover.



## Ritual Empowerment: A Work-Free, Tech-Free Shabbat

There's a whole list of specific things that are considered work to be avoided on Shabbat. The root of these prohibitions as outlined in Torah comes from the work that was required to build the tabernacle - the majority of type of work described isn't done by the majority of people today. The list includes shearing wool, bleaching, hackling, dyeing, spinning, weaving, the making of two loops, weaving two threads, dividing two threads, tying and untying, sewing two stitches, tearing in order to sew two stitches, capturing a deer, slaughtering, or flaying, or salting it, curing its hide... and on and on.

Many modern prohibitions include things such as using electricity, writing, erasing, tearing, conducting business transactions, shopping, or doing laundry. These lists are based on modern orthodox halachic rulings, but do not do justice to the complexity of Judaism's observance of Shabbat.

If we look at these ancient teachings through a modern lens, we might arrive at the question:

### What actions do I personally consider to be WORK?

This looks different to everyone. To some, reading or writing feels like work. To others, these actions are a respite. In seeking ways to create a personal Shabbat practice, the first step is to decide what things you consider to be work. Can you find ways to avoid these actions on Shabbat?

First, make a list of these actions.

And the second step? Consider ways you can mark this time as special - different from the rest of the week.

### Unplugging for Shabbat

We refrain from work in order to rest, and disconnect from the everyday.

It's no secret that there are great benefits to unplugging. Countless research papers and articles have been written about the benefits we receive when we take time to intentionally unplug.

It offers us a break from the stresses of modern life. We're granted more present-moment awareness, improved sleep, and improved focus - to name a few! When we disconnect, we also feel the mental relief that arises from being able to set boundaries between our work life and our personal life.

By being unavailable to online connection, but open to in-person connection, we strengthen our bonds with family and friends. Shabbat pushes us to share meals, participate in outdoor activities, and hold intimate conversations uninterrupted by phone calls, texts, and notifications.

In this type of atmosphere, our connections to each other become stronger, while our minds are given a chance to rest.

Without your phone, you'll sleep a little better. You'll connect more deeply with those around you. You'll give your brain a chance to stop the addiction cycle of dopamine hit after dopamine hit every time you get a comment, like, or love.

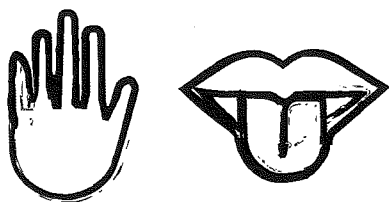
So, this Shabbat, we challenge you to rest and disconnect. You just might find yourself even more connected to your body and community than you ever thought possible.

16. "Besamim" are fragrant spices passed around during Havdalah. Jewish Wisdom teaches that on Shabbat we get an extra soul. How wonderful! But what about when Shabbat has passed? Losing a whole soul can be a bit of a bummer. It is said that we smell besamim in order to comfort ourselves for the loss of this extra soul. Read: biblical aromatherapy!

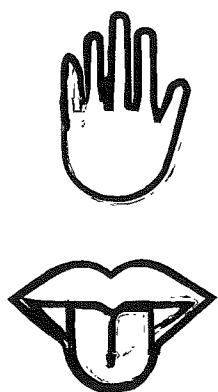
Gratitude may be a top wellness trend today,  
but ancient Jewish Sages were ahead of the curve!

## 8. Practice Daily Gratitude And Cleanliness

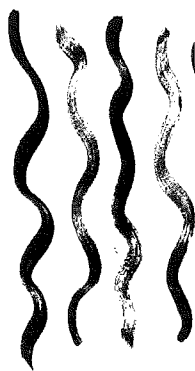
Jewish sages may have been a bit old school, but they understood human nature is to take some things for granted. That's why they created space for gratitude and health practices in morning prayers.



**Sense Activation** Touch. Voice, Speaking



**Body Part**  
Hands, Mouth



**Ritual Tools**  
Water

### Spiritual Significance

There is a tradition that says that when we go to sleep, our soul ascends to a spiritual realm to go hang with G-d and get a spiritual re-charge of sorts. Then when we wake up, poof! Back into our bodies they go! Jewish Sages teach us that the moment of our soul's return is deserving of some holy celebration and preparation, which is why we're called to express gratitude, then purify and sanctify our bodies.

מודה אני לפניך מלך חי וקים, שהחזרת בי נשמתִי בחמלה. רבה אמונתך.

#### Step 1: Gratitude in the form of the prayer, Modeh Ani.

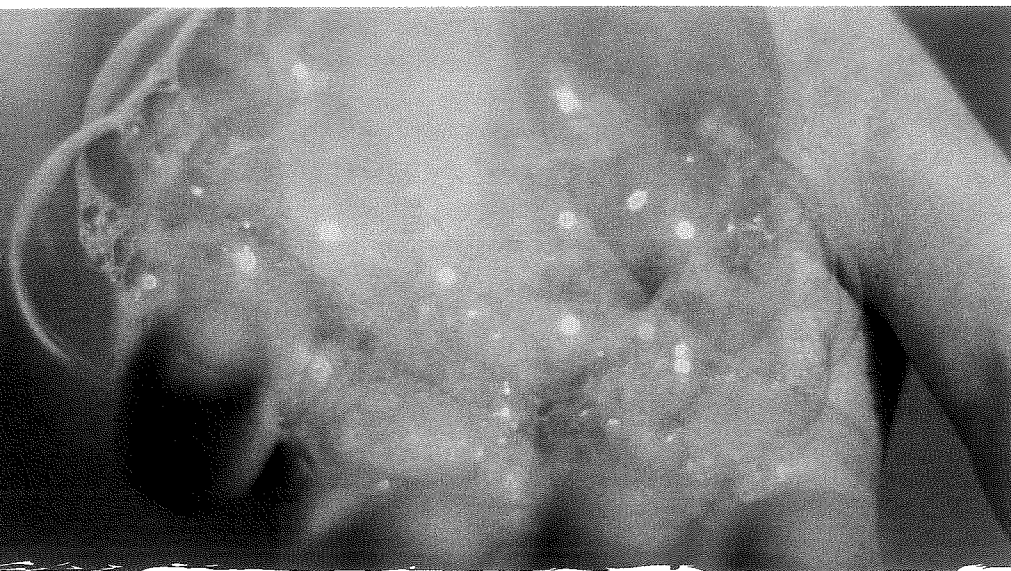
*Modah anee lefanecha melech chai vekayam, she-he-chezarta bee nishmatee b'chemla, raba emunatecha.*

Grateful I am to you, living and eternal Ruler, for You have mercifully restored my soul within me; Your faithfulness is great.

In today's world, we could consider this a daily gratitude practice, with a dash of mindfulness. We take time each day to appreciate the gifts we have been given, and we take a moment to listen and tend to our bodies.

"Bodily health and wellbeing are part of the path to G-d."  
- Rambam's Mishneh Torah, Human Disposition 4:1





## Spiritual Significance, con't

### Step 2: Wash your hands.

Physical cleanliness of our surroundings and our bodies contribute to our general sense of wellbeing, but it is also essential for good health, and one of the foundations of purity in Jewish Wisdom. There are a number of reasons for washing hands in the morning. Practically, we may have touched one of our "openings and cavities" on our bodies at night, so we start the day with cleansing our bodies - particularly our hands, which symbolically and literally we use in service to others.

Each step of the morning washing ritual is spelled out:

One should take up the vessel of water with her right hand, then transfer it to her left hand in order to pour water onto her right hand first. - Shulchan Arukh, Orach Chayyim 4:10

## Story: Spirit Chasing

Not only must washing be done using a vessel for the water, but one must wash their hands alternately, three times. For example, you pour water on the left hand, and then the right, and then the left, and then the right, and then the left, and then the right.

Kabbalists believe that when our souls are returned, there's a spiritual vacuum of sorts that happens, allowing forces of impurity to cleave to the body. They explain that when we wash our hands, these unclean spirits can "jump" from one hand to the next, which is why we alternate hands.<sup>17</sup>

### The Blessing:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

*Baruch atah Hashem, Eloheinu melech ha olam, bemitzvotav vetzivanu al netilat yadayim*

Blessed are you, HaShem our G-d, Ruler of the universe Who has sanctified us with commandments, and has commanded us concerning the elevation of hands.

## Ritual Empowerment: Scrub-A-Dub Gratitude

During our busy lives we often forget the beauty in the seemingly insignificant moments like hand washing. Scientifically we wash our hands to stay healthy, but we can also use it as a moment to pause, reflect, and practice gratitude. Jewish Wisdom reminds us that hand washing can also cleanse the soul. Every morning when you wash your hands, try saying out loud, "I am grateful for..."

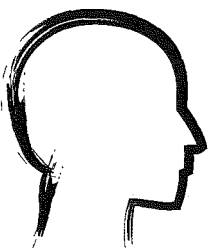
Imagine if we did this every time we washed our hands! How much gratitude could you bring into your life?

<sup>17</sup> One should be careful to wash one's hands three times, in order to remove the foul spirit (i.e. the spiritual effects from sleeping) from them. - Orach Chaim 4:2

"If you are not a better person tomorrow than you are today,  
what need have you for a tomorrow?" - Rebbe Nachman of Breslov

## 13. Look At Life Through The Lens Of Love

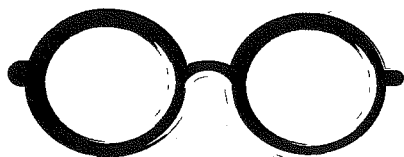
Let us learn to give love to everything, reacting first from a place of compassion...  
with no exceptions.



**Body Part**  
Head, eyes



**Sense Activation**  
Sight



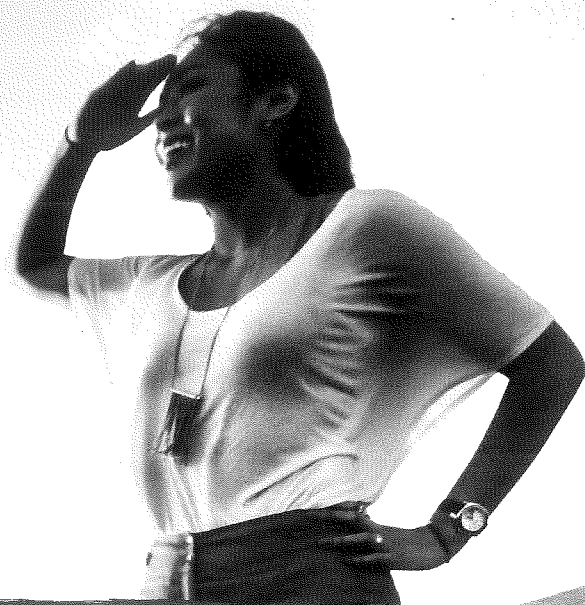
**Ritual Tools**  
Rose-colored glasses

### Spiritual Significance

Counting the Omer is the practice of daily spiritual reflection on, all aspects of our humanity, (*Sephirot*—see chapter 8 for a refresher) that takes place during the 49 days between Passover and Shavuot. The Divine aspect where it all begins—*Chesed*, or love.

This transformational ritual of counting was meant to help the Israelites prepare to be the best versions of themselves, renewed and ready to receive the gift of Torah (BIG deal in the history of the Jewish people). How poignant that on this incredible journey to becoming the Jewish people, the very first step we take is one of love and compassion.

*Chesed* is a foundational attribute that embodies grace, abundance, and loving-kindness. We're pushed to notice love all around us, to practice kindness and compassion, and to allow feelings of love to overcome us, without containment.



## Story: The Meaning Of Judaism In One Sentence

The Talmud tells a story of Rabbi Hillel.<sup>31</sup> A man came to him saying that he would convert to Judaism if Hillel could teach him the whole Torah in the time he could stand on one foot (talmudic bets are weird, right?).

So, Rabbi Hillel said, "What is hateful to yourself, do not do to your fellow man. That is the whole Torah; the rest is just commentary." (Talmud Shabbat 31a).

If the whole of Judaism could be boiled down to one idea, it would be one of love, and compassion! Torah and mitzvot help guide us on how to express all the love we have to give. So, we know it sounds sappy, but if you take one thing from this book. Take this lesson, act from a place of love.

## Ritual Empowerment: Rose-Colored Glasses

There's a little Negative Nancy that lives inside each of us. When we're running late for an appointment and someone doesn't hold the door, Nancy says, "Of course they didn't hold the door, because people are rude and selfish."

It's easy to listen to Nancy. If a situation or a person is off putting, often our first response is discomfort or disgust, but if we aren't careful, this mentality can carry into the rest of our lives.

*Chesed* teaches us to first see through the lens of love and to assume the best in people. It's taking the good with the bad, and moving with compassion as opposed to moving out of self-interest.

Looking at life in this way becomes easier with time because we begin to see the benefits. We're slower to anger. Finding gratitude is easier. We're able to hold space more patiently than ever for loved ones.

This doesn't mean we do not stand up for ourselves or others, or that nothing will make us angry or upset. The problems in your life are not any less real, but love and frustration can co-exist without affecting our ability to act with compassion.

We can't control everything in our lives, but we do have the power to choose how we want to feel in response to others.

When we move first from a place of love and from a foundation of *Chesed*, the struggles in our life become more bearable.

Practice seeing the world through a lens of love and compassion, and watch as it only brings more of the same in return.

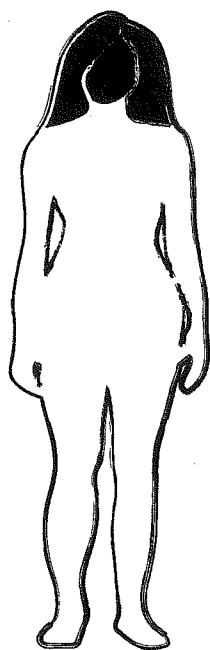
See ya later, Nancy!

31. According to tradition, Rabbi Hillel was born in Babylon in 110 BCE and died in 10CE. He founded the House of Hillel, a school of Jewish thought famous for its disputes with its rival, the House of Shammai.

"Praise G-d with timbrels and dance." – Psalms 149:3

## 5. Dance With Your Heart Open

Ready for a dance party of biblical proportions? In nearly every text within the canon of Jewish literature, dance<sup>9</sup> is seen as an important ritualized activity and an expression of joy.



**Body Part**  
All of them



**Sense Activation**  
All five senses



**Ritual Tools**  
Body

### Spiritual Significance

You may already know about dancing the *Hora*<sup>10</sup> to *Hava Nagilah*, but Jewish booty shakin' goes back thousands of years! Here are seven other excuses our ancestors found for gettin' down:

#### The Victory Dance

After leading the Jewish people at the crossing of the Red Sea when escaping slavery in Egypt, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." - Exodus 15:20-21.

#### Water Dance

During Sukkot, aka the festival of Tabernacles, there was a daily dance around the altar in the Temple following the sacrifices, reaching a climax after the water-drawing festival.

"Whoever has not witnessed the joy of the festival of the water-drawing has seen no joy in life. Pious men and men of affairs danced with torches in their hands, singing songs of joy and of praise, and the Levites made music with lyre and harp and cymbals and trumpets and countless other instruments." - Mishna, Sukkah 5:1b.

In other words: until you've seen the Jewish people's joy and dancing you haven't truly lived!

9. There are not one, not two, but ELEVEN words for "dance" in the Bible.

10. The first Jewish hora was choreographed in 1924. It's a joyful, fast-paced, trance-like, dance where everyone holds hands, and steps forward and back while also moving in a giant circle. It's dizzying, but that's on purpose! Everyone's energy swirls together for a moment of joyful chaos on the dance floor.

11. The Fruit of Tu B'Av: explanation and ritual for the 15th of Av by R' Jill Hammer, via The Open Siddur project, originally published at [telshemesh.org](http://telshemesh.org)



## Spiritual Significance, con't

### Welcome Home Dance

On triumphant returns from battle, like when David and Saul returned from the battle with the Philistines, "the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with joy, and with rattles" (Samuel I 18:6).

### Love Dance

In Talmudic literature dancing in honor of the bride at a wedding was considered an act of religious devotion!

In the Song of Songs (7:1), there's a mention of "the dance of the two companies," which seems to draw from a traditional wedding dance, a type of dancing that can still be seen at Bedouin festivities in Israel today.

### Sexy Dance

Okay, this one we're taking a little spiritual license with, but calling the dancing that takes place on Tu B'Av a "sexy dance" just feels right!

*"According to the Talmud, Tu B'Av was a day when women went out in borrowed white clothing to dance in the field and choose spouses from among the men who came to dance with them....They would sing to their potential lovers, telling them to choose goodness and integrity rather than good looks."* - Jill Hammer<sup>11</sup>

### Ecstatic Dance

There's a story of King David wildly dancing before the Ark, an example of the religious ecstatic dances performed by men. Similarly, there's a passage from Samuel that tells the story of Saul going to a hill where he meets a group "prophesying while in motion," accompanied by several instruments. Biblical drum circle, anyone?

During the holiday of Simchat Torah<sup>12</sup>, Jews dance and spin wildly with the Torah in their arms, filling the streets of neighborhoods like Brooklyn and Jerusalem at the celebration's climax.

### Hasidic Dances

In Eastern Europe in the 18th century, Israel ben Eliezer Ba'al Shem Tov, the founder of Hasidism<sup>13</sup>, used dance to inspire religious enthusiasm. He taught his followers that "the dances of the Jew before his Creator are prayers."

Can getting your groove on bring you closer to G-d? That's a clear YES!

## Ritual Empowerment: Dance Like Nobody's Watching

We're all born with perfect rhythm, great moves, and total body confidence, yeah? Okay, fine, while some folks have a natural knack for dancing, not all of us are blessed with the ability to boogie with the best of them - but that doesn't mean we can't experience the divine joys of dancing! Dancing isn't about knowing how. It's not about knowing moves or being particularly coordinated, either. Dance is about using your body to elevate your soul!

To that end, here's a guide for how to dance like nobody's watching:

### 1. Close your eyes

Get on the dance floor, feel the rhythm, sway to the music, then close your peepers for a beat....or ten! Closing your eyes is a great way to really tune into the music instead of comparing your moves to the people around you. Let your body move out of love.

### 2. Rejoice

It's an important part of Judaism's essence to rejoice. Give 'em your best running man, try to nae nae, or let em watch you whip! Even if you don't really know how to do it (or if you've totally practiced for hours in your bedroom), just try to relax, have fun and take it a little less seriously. You got this!

### 3. Practice

Dance around in your underpants at home! Throw on a pair of socks and give it your best Risky Business slide into the kitchen! Or take up an actual dance class at a local spot. Whether you're just playing at home or you take classes, just spending more time in your body will help you feel better on the dance floor. The more you do it, the easier it becomes - no matter how awkward you may feel in the beginning!

<sup>12</sup> Simchat Torah is the holiday that celebrates the completion of the annual torah reading cycle. It's a literal dance party to celebrate the (re)starting of one of the best book clubs of all time. Did we just call the Jewish tradition of reading torah a book club? You betcha.

<sup>13</sup> Hasidism is an influential spiritual revival movement founded in the 18th century. Teachings emphasize the need to be one with G-d, the importance of the devotional aspects of religious practice, and the spiritual importance of relating to the body.



By coming into contact with the body,  
we come into contact with divinity.

## 3. Recognize Your Body as a Holy Vessel

Jewish Wisdom teaches that all humans are created B'tselem Elohim, in the image of G-d. In this way, the body is profoundly connected to Jewish spirituality. Including the body in rituals and activating our senses can greatly deepen our spiritual experience.



**Body Part**  
All of them



**Sense Activation**  
All five senses



**Ritual Tools**  
Body

### Spiritual Significance

At the end of Shabbat, we gather in community for Havdalah.<sup>5</sup> We use our voices to sing. We use our noses to smell a special collection of aromatic spices. We taste wine. We see fire, and we feel its heat. We dance and get into the body! We even include special ritual objects to further our physical connection to this moment in time.

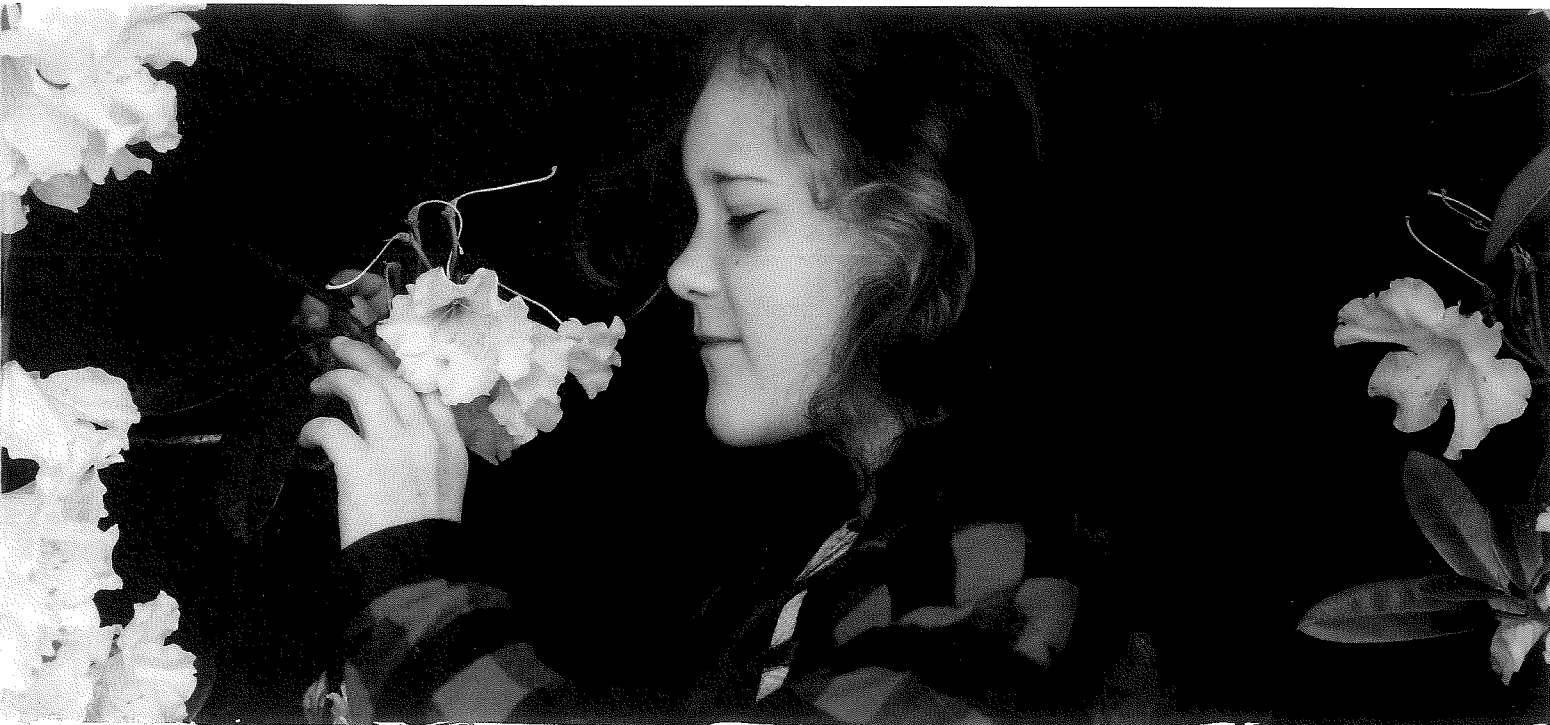
In this way, the physical functioning of our body is tied to our spiritual health, too.

Ancient Jewish Wisdom puts a lot of emphasis on caring for the health of our bodies, teaching that the body itself is our connection to divinity.

*"All my bones shall say, 'G-d who is like You?'" - Psalms 35:10*

This line of text expounds that the entirety of the body on a material level praises G-d. You cannot separate one bone from another - they are all interconnected and part of a greater divine whole.

We must care for both the spiritual AND physical wellness of our bodies.



## Story: Dwelling Within

“וַעֲשׂוּ לִי, מִקְדָּשׁ; וְשָׁכַנְתִּי, בְּתוֹכָם.”

Let them make for me a mikdash, a sanctuary, and I will dwell among them (*v'shachanti betocham*). - Exodus 25:8

In this line of Torah, G-d is giving very specific directions for how to create the Mishkan: a movable tabernacle that was created in the wilderness after the Israelites escaped from Egypt.

In this text, the Jewish people are being instructed to build a physical sanctuary for God, but many of our Jewish sages have taken a pause with this verse. G-d, but many sages have taken pause with this line.

What if we ride this wave of spiritual oneness all the way to asking the question:

What if the body is also a sanctuary for G-d to dwell among us?

Hasidic teachers say that we should read the word *betocham* not as “among them,” but “within them.” They go on to explain that each of us should become “a chariot for the *shechinah*,” caring deeply for our bodies and seeing them as divine vessels.

## Ritual Empowerment: A Shift In Perspective

What if we saw our bodies as not only an incredible living mechanism, but also as a holy temple? Would we treat our bodies the same? When we look in the mirror, would we be a bit more kind to ourselves?

Jewish Wisdom reminds us that our bodies are deeply holy. They not only help us live our lives, but our bodies can connect us to the divine. Finding wholeness means connecting the physical to the

spiritual, and while sometimes that awareness can seem miles away, the truth is that it's available to us whenever we like.

We simply need to make the choice to shift our perspective.

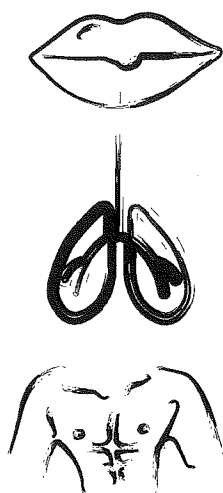
5. Havdalah is a ceremony that marks the end of Shabbat and ushers in the new week. We light a special Havdalah candle, bless a cup of wine, and smell sweet spices. Usually, there's singing involved, too.

"...then G-d breaths soul into his life" – Genesis<sup>1</sup>

## 2. Breathe With Intention to Renew Your Spirit

In Jewish mystical tradition, the relationship between the breath and the soul is what links the physical and spiritual realms. After all, it says in the book of Genesis that "the Creator formed the earthling, dust from the earth, and blew into her nostrils the breath of life, and she became a living being."<sup>2</sup> The connection of breath and soul is a value deeply entwined in the Hebrew language. The word *ruach* can mean breath, wind, and spirit.

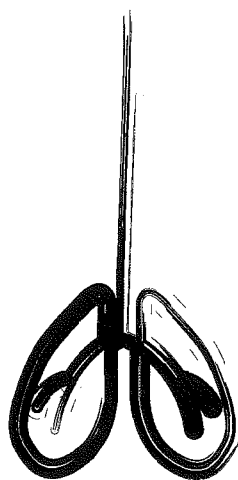
The word *neshamah* means breath, but that word encompasses divine and human breath. The phrase, *nishmat chayim* means the breath of life. And finally, *nefesh* means soul, life, living being, as well as breath, that which breathes, and inner being. Why is breath so important to Jewish spirituality? When we ask Jewish sages, we learn that with simply a breath, we're able to renew our connection to the Divine.



**Body Part**  
Mouth, lungs, chest



**Sense Activation**  
Smell, touch, taste

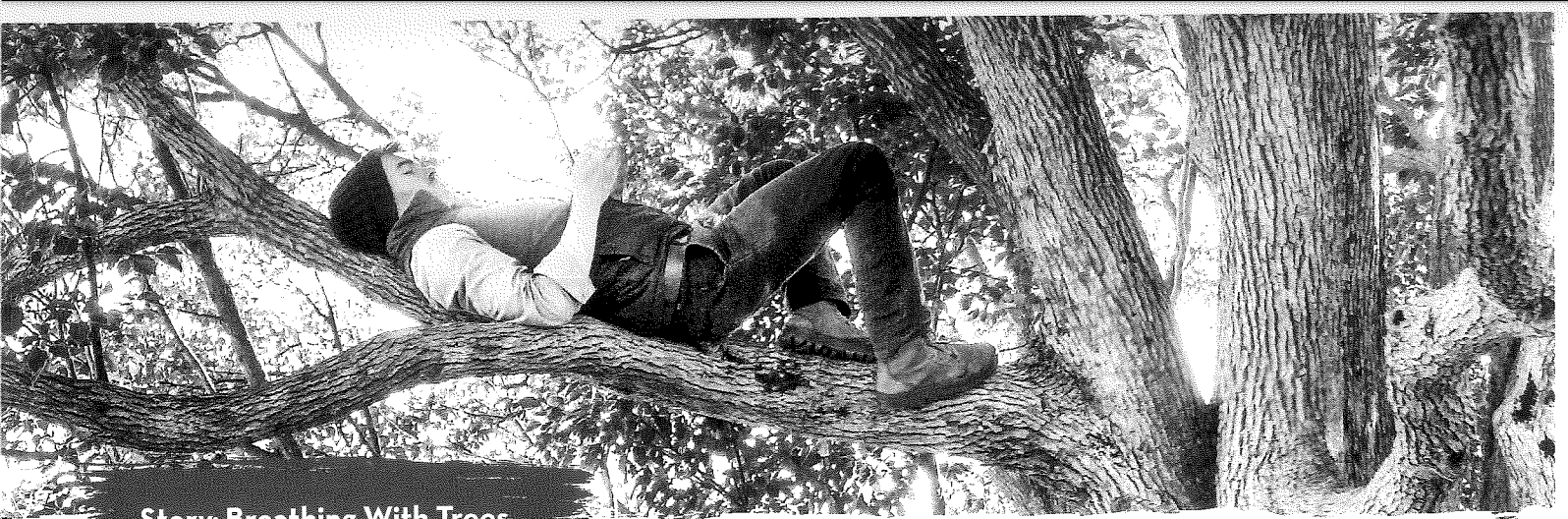


**Ritual Tools**  
Lungs

### Spiritual Significance

"If you want to return ...[to G-d]... you must make yourself into a new creation. You can do this with a sigh! We never stop breathing - releasing the stale air and drawing in fresh air. Our very lives depend on this. The physical air we breathe has its root above... The sigh begins when you draw in extra air. This is similar to what happens just before a person dies: he draws in extra air and then the spirit leaves him. Every exhalation is the death of the moment that has passed, in preparation for the birth of the new moment. Thus when you take a deep sigh, you release yourself from ... the old and impure and open yourself to the pure air [in order to receive new vitality.] This is Teshuvah, returning from impurity to pure, from old to new, in order to gain new life. The very body is renewed, because "Sighing breaks a person's whole body" (Berachot 58b), and therefore the body is remade."

– Rebbe Nachman of Breslov<sup>3</sup>



## Story: Breathing With Trees

We and the trees have A Thing goin' on. Symbiotically, we "breathe each other into existence."

*"We breathe in what the trees breathe out. So we breathe each other into existence: We, and the galaxies, and the arrays of science and the codes of law and the plays of music, we are breathing each other into existence. And the breath, of course, goes in a cycle."*

— Arthur Waskow, Renewal Rabbi

Jewish Wisdom loves to remind us of the importance of our breath. When we look to nature, we'll find that our breath is not only important to our personal spiritual connections, but it is also the thing that connects us to the natural world around us.

A favorite Jewish reminder of this universal connection? Trees!

The Jewish people love trees so much, we throw them a birthday party every year! Tu B'Shevat aka "The Birthday of the Trees," arrives on the full moon of Shevat. On this day, Jews express gratitude for the trees.

There's even a blessing for when you go out and see a tree in bloom for the first time that season:

ברוך אתה ה' אלקינו מלך העולם,

שלא חסר בעולמו כלום וברא בו בריות טובות ואילנות טובים להנות בהם בני אדם

*Blessed are You, L-rd our G-d, Master of the universe, who has withheld nothing from G-d's world, and has created in it good creatures and trees for human beings to enjoy.*

Trees are some of the oldest living beings on the planet and we stand in awe of their silent, tranquil existence. We marvel at their beauty and tune into the magnitude of their life-sustaining power.

When we take a deep breath in, we connect to one of the deepest, most divine truths of all: that we are one with everything.

## Ritual Empowerment: Breathing With Intention.

Ever find yourself in a yoga class and the instructor asks you to take a deep breath? Maybe you wonder: Do I breathe into the bottom of my stomach or the top of my head? Do I take a long breath or a short one? Oh, for heaven's sake, am I even doing it right?! No matter how you are doing it, the answer is: yes.

The breath and soul are connected, which means breathing is a stunningly simple way to access our soul. How beautiful it is to connect to the divine as you relax and breathe!

Like many of our favorite ancient Jewish rituals, science also supports the values of intentional breath! A 2016 study found that by altering your breathing rhythm we can influence emotional states, which means that controlling our/your breathing can help calm

our/your brain. It's also been shown to help regulate your blood pressure, improve memory, boost the immune system and improve energy metabolism.

Try it now. Take some deep, slow breaths in through your nose and out through your mouth.

Imagine the breath rising up from your toes and filling your belly, up to your spine, and all the way to your heart and head. Then open your mouth and sigh out your biggest breath of the day.

And just like that, our soul is renewed. Neat trick, Jewish Wisdom :)

2. Genesis 2:7.

3. He's a Rabbi who continued a new Hasidic movement in the late 1700's, who contributed spiritual and mystical insights with his interpretations and teaching. He also elevated the meditation practice of *hitbodedut*, which is essentially walking out into nature, and talking directly to G-d, like a best friend. He saw the study of Torah as the means to a joyful existence and his approach to worship was personal and emotional, with clapping, singing, and dancing. He said, "It is a great mitzvah to always be happy." As we said: dude is on our cool list.

4. "Proper Breathing Brings Better Health" by Christophe André, Scientific America, January, 2019