

A LOOK AT THE JEWISH YEAR

FILM ONE: THE JEWISH CALENDAR

[Watch the video on YouTube.](#)

STUDY MATERIALS

The two verses from the Biblical book of Exodus cited below introduce the children of Israel to their first instruction as God’s chosen people on the eve of the exodus from Egypt.

Exodus 12	שמות יב
1. The LORD said to Moses and Aaron in the land of Egypt:	א וַיֹּאמֶר יְקוּהָ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, בְּאֶרֶץ מִצְרַיִם לֵאמֹר.
2. This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.	ב הַחֹדֶשׁ הַזֶּה לָכֶם, רֵאשִׁי חֳדָשִׁים: רֵאשֹׁן הוּא לָכֶם, לְחֹדְשֵׁי הַשָּׁנָה.

1. What is the instruction?
2. Why is it important to know which month is the first of the months of the year?
3. How many dates in your life mark the passing of a year? How are these days commemorated and why do we give them importance?
4. Why is keeping time and having ownership over the calendar so important?
5. How does it speak to the emergence from slavery into freedom?

The following texts are from individual Mishnayot. Each Mishna represents a small single unit of rabbinic text within a much larger corpus known as The Mishna which was edited in 220 CE and reflects the codification of Jewish law. The Mishna is subdivided into 6 orders by topic, subdivided into 63 tractates and then into 525 chapters and 4,192 single units each known as a Mishna.

The citations below are from the Rosh ha-Shana Tractate, which focuses on the ancient Jewish practice of witnesses coming to testify to the sighting of the new moon, which then led the rabbinic court to declare the month. Each month essentially reflected a partnership between the people who declared the moon and God who mandated that certain days of the months be sacred days dedicated to

sacrifices and celebration. Each Mishna cited will reflect another stage in the process of the testimony.

<p>Rosh ha-Shana Chapter 1 Mishna 9</p> <p>With regard to one who saw the new moon but is unable to go to Jerusalem by foot because he is sick or has difficulty walking, others may bring him on a donkey or even in a bed, even on Shabbat if necessary.</p> <p>And if the witnesses are concerned that bandits may be lying in wait for them along the road, they may take clubs or other weapons in their hands, even on Shabbat.</p> <p>And if it was a long journey to Jerusalem, they may take sustenance with them, although it is ordinarily prohibited to carry on Shabbat, since for a distance of a walk of a night and a day, the witnesses may desecrate Shabbat and go out to give testimony to determine the start of the month.</p> <p>This is as it is stated: “These are the Festivals of the Lord, sacred gatherings, which you shall declare in their seasons” (Leviticus 23:4). This teaches that, in all cases, the Festivals must be fixed at their proper times, even if it entails the transgression of Torah prohibitions.</p>	<p>פרק א, משנה ט</p> <p>מי שראָה אֶת הַחֹדֶשׁ וְאִינוּ יָכוֹל לְהֵלֵךְ, מוֹלִיכִין אוֹתוֹ עַל הַחֲמֹר, אֶפְלוּ בַמָּטָה.</p> <p>וְאִם צוּדָה לָהֶם, לוקְחִין בְּיָדָם מִקְלוֹת.</p> <p>וְאִם הֵיטָה דֶרֶךְ רְחוֹקָה, לוקְחִין בְּיָדָם מְזוֹנוֹת, שֶׁעַל מֵהֵלֵךְ לַיְלָה יוֹם מִחֲלָלִין אֶת הַשַּׁבָּת וְיוֹצְאִין לַעֲדוֹת הַחֹדֶשׁ,</p> <p>שֶׁנֶּאֱמַר (וַיִּקְרָא כג), אֵלֶּה מוֹעֲדֵי ה' אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם:</p>
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1. How are the witnesses encouraged to travel to the court in Jerusalem to give testimony?
2. Normally travel on the Sabbath is prohibited by the Bible. Why do you think it is permitted to break the Sabbath for witnesses coming to testify to the new moon?
3. What verse is cited to defend this practice and how is it understood?

<p>Rosh ha-Shana Chapter 2 Mishna Six</p> <p>How do they examine the witnesses who come to testify about the new moon?</p> <p>They deal with them in order, as the pair of witnesses that arrives first they examine first.</p> <p>They bring in the greater of the two witnesses, and they say to him: Say how you saw the moon.</p> <p>Was it in front of the sun or behind the sun? To its north or to its south? How high was the moon over the horizon, and in which direction did it tilt?</p>	<p>ראש השנה ב משנה ו</p> <p>כִּיצַד בּוֹדְקִין אֶת הָעֵדִים?</p> <p>זוג שֶׁבָּא רִאשׁוֹן, בּוֹדְקִין אוֹתוֹ רִאשׁוֹן, וּמְכַנְסִין אֶת הַגָּדוֹל שֶׁבָּהֶן, וְאוֹמְרִים לוֹ.</p> <p>אָמַר, כִּיצַד רָאִיתָ אֶת הַלְּבָנָה,</p> <p>לִפְנֵי הַחֲמָה אוֹ לְאַחַר הַחֲמָה?</p> <p>לְצָפוֹנָה אוֹ לְדָרוֹמָה?</p> <p>כַּמָּה הָיָה גְבוּהָ וּלְאִיִן הָיָה נוֹטָה?</p> <p>וְכַמָּה הָיָה רָחֵב? ...</p>
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<p>And how wide was it... And after they finish hearing the first witness's testimony, they would bring in the second witness and examine him in a similar manner.</p> <p>After the witnesses have been examined and their testimony accepted, the head of the court says: It is sanctified. And all the people respond after him: It is sanctified; it is sanctified.</p> <p>Whether the moon was seen at its anticipated time, on the thirtieth day of the previous month, or whether it was not seen at its anticipated time, in which case witnesses are not necessary to establish the following day as the New Moon, the court sanctifies it and formally proclaims the day as the New Moon.</p>	
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1. What are the ways in which the witness testimony is corroborated?
2. How does the court respond when there is an affirmation of testimony?
3. What happens if no one comes to testify?
4. Why do you think this practice of declaring the New Moon by the people was preferred to creating a set calendar?

<p>Rosh ha-Shana Chapter 2 Mishna 8</p> <p>Rabban Gamliel had a diagram of the different forms of the moon drawn on a tablet that hung on the wall of his attic, which he would show to the laymen who came to testify about the new moon but were unable to describe adequately what they had seen. And he would say to them: Did you see a form like this or like this?</p>	<p>ראש השנה ב משנה ח</p> <p>דְּמוּת צוּרוֹת לְבָנוֹת הָיוּ לוֹ לְרַבִּין גַּמְלִיאֵל</p> <p>בְּטַבָּלָא וּבְבִתְלָא בְּעֵלְיָתוֹ,</p> <p>שֶׁבָּהֶן מְרַאֶה אֶת הַהֲדִיוּטוֹת וְאוֹמֵר:</p> <p>הֲכִזָּה רָאִיתָ אוֹ כִּזָּה?</p>
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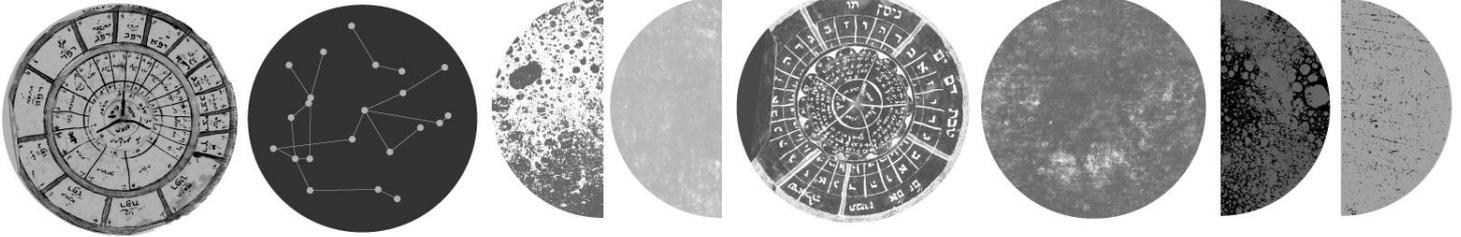
1. One of the concerns was the unpredictability of witnesses both in terms of their coming to testify and the accuracy of their testimony. How does the text above pre-empt some of the issues?

As the exile loomed in the aftermath of the destruction of the 2nd Temple (70 CE), there was a move away from the system of unpredictable witnesses to a calendar set by Hillel the Second in the 4th century. Hillel II boldly established a fixed calendar, based on astronomical calculations, instead of witnesses. From the moment a fixed system was put into place, Jews around the world have relied on it to celebrate all of the Jewish holidays.

1. Can you find any familiar or favorite Jewish holidays on the Gregorian calendar? Look for Rosh ha-Shana, Yom Kippur, Hannukah and Passover.
2. How do they line up with the Gregorian calendar in terms of seasons and Christian holidays?
3. When are they celebrated this year?

MORE MATERIALS ON THIS SUBJECT:

[The Jewish Calendar](#)



A LOOK AT THE JEWISH YEAR

FILM TWO: ROSH HA-SHANA AND YOM KIPPUR

[Watch the video on YouTube.](#)

STUDY MATERIALS

The Biblical texts below are taken from Leviticus. In it the holidays known as Rosh ha-Shana and Yom Kippur are commanded.

Biblical text about Rosh ha-Shana

Leviticus 23	ויקרא כג
23. The LORD spoke to Moses, saying:	כג וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.
24. Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.	כד דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, יְהִי לְכֶם שַׁבָּתוֹן--זִכְרוֹן תְּרוּעָה, מִקְרָא- קֹדֶשׁ.
25. You shall not work at your occupations; and you shall bring an offering by fire to the LORD.	כה כָּל-מְלֶאכֶת עֲבֹדָה, לֹא תַעֲשׂוּ; וְהִקְרַבְתֶּם אֹשֶׁה, לַיהוָה. {ס}

1. What does the Biblical holiday on the first day of the seventh month look like? What is commanded of the people?
2. If you have heard of or celebrated Rosh ha-Shana, is there anything from the Biblical text that is familiar to you about the holiday you know? Is there an element that is missing?
3. If you had to design a modern holiday based on this text, what would it look like? What elements would you add?
4. There are some wonderful customs that have been incorporated into this holiday, most prominently around food. Google "Rosh ha-Shana Seder" and see what comes up. You may be surprised to find many foods beyond the classic apple dipped in honey that are eaten with special blessings for the new year. Think about incorporating some of them!

Biblical text about Yom Kippur

Leviticus 23	ויקרא כג
<p>27. Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the LORD;</p>	<p>כז אף בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא, מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם, וְעֲנִיתֶם, אֶת-נִפְשֵׁיכֶם; וְהִקְרַבְתֶּם אֶשָׁה, לַיהוָה.</p>
<p>28. you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the LORD your God.</p>	<p>כח וְכָל-מְלָאכָה לֹא תַעֲשׂוּ, בַּעֲצָם הַיּוֹם הַזֶּה: כִּי יוֹם כִּפּוּרִים הוּא, לִכְפֹּר עֲלֵיכֶם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם.</p>
<p>29. Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin;</p>	<p>כט כִּי כָל-הַנֶּפֶשׁ אֲשֶׁר לֹא-תַעֲנֶה, בַּעֲצָם הַיּוֹם הַזֶּה--וְנִכְרְתָהּ, מֵעַמִּיהָ.</p>
<p>30. and whoever does any work throughout that day, I will cause that person to perish from among his people.</p>	<p>ל וְכָל-הַנֶּפֶשׁ, אֲשֶׁר תַּעֲשֶׂה כָל-מְלָאכָה, בַּעֲצָם הַיּוֹם הַזֶּה--וְהָאֲבֹדְתִי אֶת-הַנֶּפֶשׁ הַהוּא, מִקְרֵב עַמָּהּ.</p>
<p>31. Do no work whatever; it is a law for all time, throughout the ages in all your settlements.</p>	<p>לא כָל-מְלָאכָה, לֹא תַעֲשׂוּ: חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם, בְּכָל מְשֻׁבְּתֵיכֶם.</p>
<p>32. It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.</p>	<p>לב שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם, וְעֲנִיתֶם אֶת-נִפְשֵׁיכֶם; בְּתַשְׁעָה לַחֹדֶשׁ, בְּעֶרֶב--מֵעֶרֶב עַד-עֶרֶב, תִּשְׁבְּתוּ שַׁבְּתֹכֶם. {פ}</p>

1. Is there anything similar in the Biblical text between Yom Kippur and the previous text that described Rosh ha-Shana?
2. What are the key elements commanded with regard to celebrating Yom Kippur?
3. If you are familiar with Yom Kippur, is there anything in the Biblical text that reflects that familiarity?
4. How would you define self-denial?
5. What is missing from the Biblical texts cited specifically with regard to the character of both holidays?

The following text is from an individual Mishna. Each Mishna represents a small single unit of rabbinic text within a much larger corpus known as The Mishna which was edited in 220 CE and reflects the codification of Jewish law. The Mishna is subdivided into 6 orders by topic, subdivided into 63 tractates and then into 525 chapters and 4,192 single units each known as a Mishna.

Yoma Chapter 8 Mishna 1	יומא ח משנה א
<p>On Yom Kippur, the day on which there is a mitzva by Torah law to afflict oneself, it is prohibited to engage in eating and in drinking, and in bathing, and in smearing oil on one's body, and in wearing shoes, and in conjugal relations. However, the king, in deference to his</p>	<p>יוֹם הַכִּפּוּרִים אָסוּר בְּאֲכִילָה וּבִשְׁתִּיָּה וּבְרַחֲצוּת וּבְסִיכָה וּבְנִעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחֵיהָ תִנְעַל אֶת הַסַּנְדָּל, דְּבָרֵי רַבִּי אֱלִיעֶזֶר, וְחֻכְמַיִם אוֹסְרִין:</p>

eminence, and a new **bride** within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may **wash their faces** on Yom Kippur. **A woman after childbirth**, who is suffering, may **wear shoes** because going barefoot causes her pain. This is **the statement of Rabbi Eliezer. The Rabbis prohibit** these activities for a king, a new bride, and a woman after childbirth.

1. How does the Mishna define self-denial?
2. Why was it important for the rabbinic text to give clear guidelines with regard to what self-denial is?
3. Do you recognize any or all of the six restrictions mentioned?
4. Did any surprise you?
5. What aspect of self-denial does each restriction represent?
6. At the end of the Mishna, several exceptions to the rule are mentioned. Who are the people entitled to exemptions?
7. What do the exemptions tell us about the applied element of Jewish law? (Is it all or nothing? When are exceptions made even on the most holy day of the year?)

The idea of Rosh ha-Shana and Yom Kippur as high holidays in which the community comes together to pray, repent, and atone through a fixed liturgy only develops after the Second Temple is destroyed in 70 CE and there are no more sacrifices which previously represented the community.

Today they are both solemn days, with many hours spent in prayer and dialogue with God. The special prayers of the High Holidays are arranged and collected in a special prayer book known as a Machzor. Following is one of the best known prayers from both the Rosh Hashana and Yom Kippur liturgies for all communities across the Jewish world:

<p>Let us describe the great holiness of this day, for it is awesome and frightening. On this day, Your Kingship is uplifted, and Your throne is established with kindness, True that You are judge, admonisher, knower and witness; and You inscribe, seal, record and count, and recall all forgotten things. You open the book of records and it reads of itself; and the signature of every man is in it. A great shofar is sounded, and a silent, gentle voice is heard; and the angels are alarmed, pangs of fear and trembling seize them, and they declare, "behold the Day of Judgment."</p> <p>The heavenly host is arraigned in judgment, for they are not guiltless in Your eyes in judgment. All mankind pass before You like young sheep. As a shepherd inspects his flock, making his sheep pass under his rod, so do You cause to pass, count, number, and review the soul of every living being, determining the life-span of every</p>	<p>וּתְנִיחַ תִּקְוָה קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵימָה וּבּוֹ תִּנְשֵׂא מַלְכוּתְךָ וַיּוֹנֵן בְּחֶסֶד בְּסֶאֱרָךְ וַתִּשָׁבַע עָלָיו בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וַיִּוֹדַע וְעַד וּכּוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה. וַתִּזְכֹּר כָּל הַנְּשֻׁכָּחוֹת, וַתִּפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת. וַיִּמְאֲלוּ יִקְרָא. וְחוֹתֵם יָד כָּל אָדָם בּוֹ. וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע. וּמִלְאָכִים יִחְפְּזוּן. וְחִיל וּרְעֵדָה יֵאָחֲזוּן. וַיִּאֲמְרוּ הִנֵּה יוֹם הַדִּין. לִפְקֹד עַל צֶבֶא מְרוֹם בְּדִין. כִּי לֹא יִזְכוּ בְּעֵינֶיךָ בְּדִין. וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן.</p>
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<p>creature; and You record the decree of their judgment.</p> <p>On Rosh Hashana their decree is inscribed, and on Yom Kippur it is sealed, how many will pass away and how many will be created, who will live and who will die; who will come to his timely end, and who to an untimely end; who will perish by fire and who by water; who by the sword and who by beast; who by hunger and who by thirst; who by earthquake and who by the plague; who by strangling and who by stoning; who will be at rest and who will wander about; who will have serenity and who will be confused; who will be tranquil and who will be tormented; who will become poor and who will become wealthy; who will be brought to a low state and who will be uplifted.</p> <p><i>Congregation followed by Chazzan:</i> But repentance, and prayer and charity annul the evil decree.</p>	<p>כְּבִקְרַת רוּעָה עֲדָרוּ. מַעֲבִיר צֵאנוּ תַּחַת שְׁבִטּוֹ. כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחֲתֶיךָ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ. וְתַכְתֵּב אֶת גְּזֵר דִּינָם: בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן כְּמָה יַעֲרֹבוּן וְכְמָה יִבְרָאוּן מִי יַחֲיֶה וּמִי יָמוּת. מִי בְקִצּוֹ וּמִי לֹא בְקִצּוֹ מִי בַמַּיִם. וּמִי בְאֵשׁ מִי בַחֶרֶב. וּמִי בַחֲרִיב מִי בְרֵעֵב. וּמִי בְצָמָא מִי בְרַעֲשׁ. וּמִי בַמַּגְפָּה מִי בַחֲנִיקָה וּמִי בַסְּקִילָה מִי יָנוּחַ וּמִי יָנוּעַ מִי יִשְׁקֵט וּמִי יִטְרֹף מִי יִשְׁלוֹ. וּמִי יִתִּיָּסֵר מִי יַעֲנֶה. וּמִי יַעֲשֶׂר מִי יִשְׁפֹּל. וּמִי יָרוּם וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה מַעֲבִירִין אֶת רַע הַגְּזֵרָה</p>
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1. What are some of the components of this prayer that make it so compelling?
2. What themes are emphasized in this piece of liturgy?
3. How does our recent experience with Covid reflect and reinforce some of these themes?
4. How does the last line said by the congregation and then the prayer leader redirect the congregation to something perhaps more hopeful?

Yom Kippur's service is focused intensely on confession and expiation/atonement. The prayer known as "Viduy" or "Confession" is said no less than five times over the course of the holiday.

Why is verbal confession and stating specific transgressions so important in the journey towards atonement?

<p>And so may it be Your will Adonoy our God and God of our fathers, that You pardon us for all our careless sins, and that You forgive us for all our deliberate sins, and that You grant us atonement for all our rebellious sins:</p>	<p>וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁתַּכַּפֵּר לָנוּ עַל כָּל חַטָּאוֹתֵינוּ. וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ:</p>
<p>For the sin we committed before You under compulsion</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן:</p>
<p>And for the sin we committed before You by callously hardening the heart.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:</p>
<p>For the sin we committed before You inadvertently</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלְי דְדַעַת: וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:</p>

And for the sin we committed before You with an utterance of the lips.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר :
For the sin we committed before You openly and secretly.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסֵרוּת :
And for the sin we committed before You in sexual immorality.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֹּה :
For the sin we committed before You through [misuse of our power of] speech.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה :
And for the sin we committed before You with knowledge and with deceit.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב :
For the sin we committed before You by improper thoughts.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהַנְּאֻת רָע :
And for the sin we committed before You by cheating a fellow-man.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַי פֹּה :
For the sin we committed before You with [mere] verbal confession.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת :
And for the sin we committed before You by joining in a lewd gathering.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדִין וּבְשִׁגְגָה :
For the sin we committed before You intentionally and unintentionally.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הַוְרִים וּמוֹרִים :
And for the sin we committed before You by insufficient respect for parents and teachers.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחֻזֶּק יָד :
For the sin we committed before You by using coercion [to harm others].	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם :
And for the sin we committed before You by desecrating the Divine Name.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֹּה :
For the sin we committed before You with foolish talk.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם :
And for the sin we committed before You with impurity of the lips.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בִּיצָר הָרָע :
For the sin we committed before You with the Evil Inclination.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבִלְאֵ יוֹדְעִים :
And for the sin we committed before You knowingly and unknowingly.	וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סֶלַח לָנוּ. מַחֵל לָנוּ. כִּפֹּר לָנוּ :
And for all of these, God of pardon, pardon us, forgive us, grant us atonement.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּכַפַּת שֵׁחַד :
	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְרָצוֹב :
	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע :

For the sin we committed before You by forcing someone to give or take bribes.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּלִצּוֹן :
And for the sin we committed before You by false denial and false promise.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּמִשְׁאָה וּבְמִתְּנָן :
For the sin we committed before You by evil talk [slander].	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתָּה :
And for the sin we committed before You by scoffing.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמִרְבִּית :
For the sin we committed before You in business dealings.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִטּוּת גְּרוֹן :
And for the sin we committed before You in eating and drinking.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵין :
For the sin we committed before You by [taking or giving] interest and by usury.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ :
And for the sin we committed before You by haughtily stretching forth the neck.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת :
For the sin we committed before You with gazing of the eyes.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּעֵזוֹת מִצַּח :
And for the sin we committed before You by the prattle of our lips.	וְעַל בְּלִמָּה אֱלוֹהֵי סְלִיחוֹת. סֶלַח לָנוּ. מִחַל לָנוּ. כִּפּוּר לָנוּ :
For the sin we committed before You with haughty eyes.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל :
And for the sin we committed before You with impudence.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּפִלּוּת :
And for all of these, God of pardon, pardon us, forgive us, grant us atonement.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּצָרֹת עֵין :
For the sin we committed before You by throwing off the yoke [of heaven].	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ :
And for the sin we committed before You in passing judgment.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶךְ :
For the sin we committed before You by entrapping a fellowman.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהִרְעֵם :
And for the sin we committed before You by a begrudging eye.	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּרִכּוּלּוֹת :
For the sin we committed before You by lightmindedness.	עַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׂוֹא :
	וְעַל חַטָּאת שֶׁחֲטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֶנֶם :

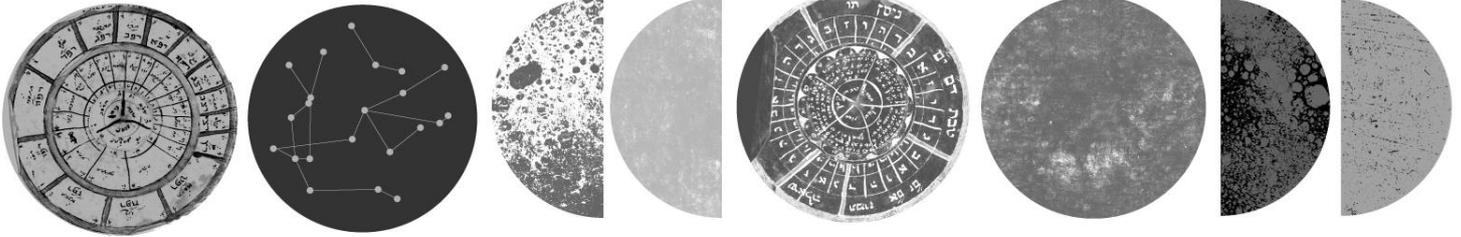
And for the sin we committed before You by being stiff-necked [stubborn].	עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּתִשְׁוִמָּת : יָד
For the sin we committed before You by running to do evil.	וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּתַמְהוֹן : לִבָּב
And for the sin we committed before You by talebearing.	וְעַל כְּלָם אֱלוֹהַּ סְלִיחוֹת. סָלַח לָנוּ. מַחֵל לָנוּ. כִּפֵּר לָנוּ:
For the sin we committed before You by swearing in vain.	
And for the sin we committed before You by unwarranted hatred.	
For the sin we committed before You by breach of trust.	
And for the sin we committed before You by a confused heart.	
And for all of these, God of pardon, pardon us, forgive us, grant us atonement.	

1. Briefly looking over the list of transgressions, what stands out as the character of most of the transgressions?
2. If you were to make a private list, which of the standardized list would be on your list and what might you add in order to make your personal atonement more meaningful to you?

MORE MATERIALS ON THIS SUBJECT:

[Rosh ha-Shana](#)

[Yom Kippur](#)



A LOOK AT THE JEWISH YEAR

FILM THREE: SUKKOT AND SIMCHAT TORAH

[Watch the video on YouTube.](#)

STUDY MATERIALS

The Biblical text cited below comes from the book of Leviticus and describes the holiday we know as Sukkot or Tabernacles:

Leviticus 23	ויקרא כג
33. The LORD spoke to Moses, saying:	לג וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.
34. Say to the Israelite people: On the fifteenth day of this seventh month there shall be the Feast of Booths to the LORD, [to last] seven days.	לד דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: בַּחֲמִשָּׁה עָשָׂר יוֹם, לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה, חַג הַסֻּכּוֹת שִׁבְעַת יָמִים, לַיהוָה.
35. The first day shall be a sacred occasion: you shall not work at your occupations;	לה בַּיּוֹם הָרִאשׁוֹן, מִקְרָא-קֹדֶשׁ; כָּל- מְלֶאכֶת עֲבֹדָה, לֹא תַעֲשׂוּ.
36. seven days you shall bring offerings by fire to the LORD. On the eighth day you shall observe a sacred occasion and bring an offering by fire to the LORD; it is a solemn gathering: you shall not work at your occupations.	לו לֹא שִׁבְעַת יָמִים, תִּקְרְבוּ אִשָּׁה לַיהוָה; בַּיּוֹם הַשְּׁמִינִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה, עֲצֶרֶת הוּא-- כָּל-מְלֶאכֶת עֲבֹדָה, לֹא תַעֲשׂוּ.
37. Those are the set times of the LORD that you shall celebrate as sacred occasions, bringing offerings by fire to the LORD—burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it—	לז לֹא אֵלֶּה מוֹעֲדֵי יְהוָה, אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ: לְהִקְרִיב אִשָּׁה לַיהוָה, עֹלָה וּמִנְחָה זָבַח וּנְסֻכִּים-- דְּבַר-יוֹם בְּיוֹמוֹ.
38. apart from the sabbaths of the LORD, and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to the LORD.	לח לַח מְלֶבֶד, שַׁבָּתֹת יְהוָה; וּמְלֶבֶד מִתְנוּחֵיכֶם, וּמְלֶבֶד כָּל-נְדָרֵיכֶם וּמְלֶבֶד כָּל-נְדָבְתֵיכֶם, אֲשֶׁר תִּתְּנוּ, לַיהוָה. לט לֹט אַךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, בְּאַסְפְּכֶם אֶת-תְּבוּאֹת הָאָרֶץ, תַּחֲגוּ אֶת-חַג-יְהוָה, שִׁבְעַת

<p>39. Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the LORD [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day.</p> <p>40. On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the LORD your God seven days.</p> <p>41. You shall observe it as a festival of the LORD for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages.</p> <p>42. You shall live in booths seven days; all citizens in Israel shall live in booths,</p> <p>43. in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the LORD your God.</p>	<p>יָמִים; בַּיּוֹם הָרִאשׁוֹן שִׁבְתוֹן, וּבַיּוֹם הַשְּׁמִינִי שִׁבְתוֹן.</p> <p>מ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרִי עֵץ הַדָּר כַּפֹּת תְּמָרִים, וְעֵנַף עֵץ-עֵבֶת, וְעַרְבֵי-נַחַל; וּשְׂמַחְתֶּם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם--שִׁבַעַת יָמִים.</p> <p>מֵא וּחִגַּתֶם אֹתוֹ חֵג לַיהוָה, שִׁבַעַת יָמִים בְּשָׁנָה: חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם, בְּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגוּ אֹתוֹ.</p> <p>מב בַּסֶּכֶת תִּשְׁבּוּ, שִׁבַעַת יָמִים; כָּל-הָאֲזָרָח, בְּיִשְׂרָאֵל, יִשְׁבּוּ, בַּסֶּכֶת.</p> <p>מג לְמַעַן, יָדְעוּ דֹרֹתֵיכֶם, כִּי בַסֶּכֶת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל, בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם: אֲנִי, יְהוָה אֱלֹהֵיכֶם.</p>
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1. What are some of the key elements of this holiday both in terms of character and in terms of rituals?
2. If you have followed the study materials for Film 2, how does this holiday compare and contrast to Rosh ha-Shana and Yom Kippur? What are the similarities and what are the differences?
3. Verse 39 describes the time of year. How might this affect the tenor of the holiday and the rituals that are required?
4. On one hand, the text talks about seven days but look at verse 39. What seems to happen on the eighth day?
5. The eighth day becomes a holiday in its own right known as Simchat Torah – or the celebration of Torah. For more information about the origins of this holiday, Google "Simchat Torah". While not connected to the Biblical text, an interesting rabbinically-mandated holiday emerges with dancing, singing and frivolity, all with the Torah scrolls at the center of the celebration. Try to find different customs associated with this holiday using the internet.

There is another passage that describes the festival of Sukkot in Deuteronomy.

<p>Deuteronomy 16</p> <p>14. After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days.</p> <p>15 You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities.</p>	<p>דְּבָרִים טז</p> <p>יד חֵג הַסֶּכֶת תַּעֲשֶׂה לְךָ שִׁבַעַת יָמִים בְּאַסְפֹּף מְגֻרְנָה וּמִיקְבֹּב:</p> <p>טו וּשְׂמַחַת בְּחֻגְךָ אֵתָהּ וּבְנֶךָ וּבִתְךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהַגֵּר וְהַיְתוֹם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ:</p> <p>טז שִׁבַעַת יָמִים תַּחֲגַל לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה כִּי יְבָרְכֶךָ</p>
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16. You shall hold a festival for the LORD your God seven days, in the place that the LORD will choose; for the LORD your God will bless all your crops and all your undertakings, and you shall have nothing but joy.	יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֵׂה יָדֶיךָ וְהָיְתָ אַךְ שִׂמְחָה:
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This passage in Deuteronomy reinforces some of the material already related in Leviticus. However, it adds some new information.

1. What new information about the celebration of the holidays is added?
2. Who is specifically included in the celebration?
3. How does this affect our understanding of the character of the holiday?
4. What is the promised reward?

MORE MATERIALS ON THIS SUBJECT:

[Sukkot](#)

[Simchat Torah](#)