



**TRIBE  
YAMIM NORAIM  
RESOURCE PACK  
5784/2023**



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# Welcome to a new (Jewish) year at your communities!

First and foremost, we would like to thank you, the Youth Directors, for your unwavering investment into your communities. Putting yourself aside and putting time, energy and creative efforts into making the Yamim Noraim meaningful for your community is something we value so highly and cannot thank you enough for.

This resource booklet is for you and by you. A massive thank you, therefore, goes to the Youth Directors who kindly submitted the material to be shared and used by others.

In this booklet, you can find example sessions for each of the Yamim Noraim, which can serve as a springboard for sessions at your community. You can use parts of it, you can adjust it, or you can use all of it, depending on your community and participants' needs and wishes.

We would also like to take this opportunity to wish you a wonderful year ahead. May it be a successful 5784 and may you see the fruits of your labour and only revealed goodness.

Wishing you a Ktiva Vechatima Tova.

**Batsheva Wolf**

Head of Education

# Rosh Hashanah Day 1

## Dip the Apple

By **Rabbi Moshe Chaim Lister**,  
Assistant & Youth Rabbi, Bushey United Synagogue

### TRIGGER GAME

Print off pictures of bearded people and ask the group to guess whether the beard belongs to a Chassid or a hipster or biker. For print version, see attachment 1.



### LEARNING/INFORMATION SECTION

There is a custom to dip apple in honey on Rosh Hashanah. Where does it come from?

*"Rav Ami says: One who desires to know if he will live through this current year or not should bring a lit candle during the ten days between Rosh Hashanah and Yom Kippur and hang it in a house through which wind does not blow, and he should watch it carefully: If its light continues, he shall know that he will live out his year. Abaye said: Now that you have said that a sign is a substantial matter, a person should be accustomed to eat, at the start of the year, gourd, fenugreek, leeks, beetroot and dates, as each of these grow and multiply quickly, which is a good omen for the deeds of the upcoming year."*

Source: Talmud Keritot 5b-6a

*"And from this grew the [various] customs, every place according to its custom; as in Germany, where they are accustomed to eating sweet apple with honey at the beginning of the meal, to say, "Let this new year be sweet for us."*

Rabbi Yaakov ben Asher (1270 –1340) in his work Tur, O.C. Siman 583:1

In Jewish law there is a rule that anything that comes from a non-kosher animal is non-kosher. Hence pig's milk, ostrich eggs, and beetle juice (which was used to make the colouring in red smarties) are all not kosher.

There is one exception, however: honey. How does this impact how we view the dipping of the apple in honey specifically?

## TRIGGER GAME

Meet Mario. Mario (pictured) was a gangster his whole life. Growing up in the tough, unforgiving areas of Los Angeles, California, he never knew anything apart from crime. He became involved with a charity that looks to give people just like him a second chance - giving them jobs, a safe place to live and a structure and routine that allows them to succeed.

As one of the most successful people on the programme, he was asked to speak at a convention, sharing his story. This intimidating individual was terrified, having never spoken in front of so many people before. He plucked up the courage, approached the microphone and started talking. When he had finished sharing his incredible journey, a lady in the crowd stood up and asked Mario a question. "You mentioned you have two young children, soon approaching their teenage years. Having struggled yourself for so long, what advice are you planning on giving them?"



Mario stood there, and tears started to roll down his cheeks. "I just don't... I just don't want them to grow up to be like me..." he choked.

A silence fell on the room. "What do you mean you don't want them to be like you?" the woman asked. "You are kind, you are hardworking, you are responsible and dignified. I hope your children turn out like you."

## DISCUSSION QUESTIONS

- Who was right?
- Is it better to be a bad person and then become good or a good person your whole life? Would you be happy to marry someone like Mario? Or for your child to marry someone like him?
- Can a bad person do good things? Can a good person do bad things? How do we define who is good and bad?

## ACTIVITY

Take a tissue/napkin symbolising a note of significant value. Ask everyone to agree on a value this 'bank note' should have (e.g. £50). Now crumple it a bit. Ask again how much it is worth. Step on it and repeat the question. Tell everyone that it has been used in gambling and bribery and then ask how much it is worth. Step on it and dirty it and repeat the question. The idea is that the state it is in (within reason) does not change its worth as it has inherent value.

## CONCLUSION

A powerful message behind using honey is to represent that that which is sweet in the year ahead, can even come from a non-kosher animal like the 'bee'. It could be that during the year ahead we will end up in situations where we don't feel like we are the most 'kosher'. But much like the banknote, much like Mario, that does not mean we no longer have a value we can share with the world. Whether you're the Chassid, the hipster or a biker, or something else entirely, we all can make the world that bit sweeter.

# Rosh Hashanah Day 2

## Avinu Malkeinu - concepts of Kingship and Judaism

By **Tova Liebert**,  
Youth Director at Golders Green Synagogue

### OPENING TRIGGER

Ask the participants:

- If you were king for a day, what would you do?
- If you could create your own universe, what would it involve? People, animals, aliens? What landscape would it be? What would the food be like? Etc.

### DISCUSSION/OPENING QUESTIONS TO PONDER

- What is the difference between a father and a king?
- If God is our King, why do we need human kings?
- Do you relate to God more as a father or as a king?
- Why does God need us as mere humans to crown him as King?
- Do you think Judaism approves of human kings?
- Can God be our father and our king at the same time, or are these separate parts of His relationship with us?
- Why do we crown God as King on the day that He created humanity?
- Today is the day we crown God as King - let's have a deeper look at Judaism's attitude to Kingship.

### LEARNING/INFORMATION SECTION

#### The need for human kings for Israel:

- We know and often refer to God as "*Melech Malchei Hamelachim*", the King of all kings, which means that every king is simply a servant of G-d and must inspire his people to serve God in the best possible way.
- Historically, the people of Israel enjoyed their most spiritual period under the kingship of Shlomo Hamelech (King Solomon) and the glory of the *Beit Hamikdash* (Temple).
- The Jewish people need a human king to ensure the kingdom runs under the laws of God.
- There is a mitzvah called *Hakhel* which happens every 7 years, where the king reads the whole Torah in front of the entire Jewish population. It is a very special occasion and it shows how the king is a messenger for God, acting as the spiritual leader for the people.
- Kings back in the day had far more power than they have now - they would make judgements, laws and decide who lived and died.



## Dangers of a human king...

However, there are several dangers of a human king:

1. If the king is not a righteous king, he can lead the people astray. This happened with some of the evil Jewish kings that eventually led the people astray and caused the destruction of the *Beit Hamikdash* (Temple).
2. Some people began to worship the king, forgetting that God is the real King and that human kings are just messengers.
3. Kings can abuse their power.
4. Human kings can become obsessed with materialism and riches and think that it all comes from them, losing sight of spirituality and their real mission, which is to represent God. This is sadly what happened with Shlomo Hamelech (King Solomon) and led to the downfall of the kingdoms of Yehuda (Judah) and Israel.

There are many laws in Judaism to prevent the abuse of power of kings - for example kings are not allowed to have too many wives, too much money and too many horses because they should never lose sight of their goal as a humble servant of God.

### POINTS TO PONDER:

- According to the majority of commentators, there is no mitzvah to appoint a Jewish king - why do you think this is?
- God was angry with the Jews when they asked the prophet Shmuel (Samuel) for a king - why was this?
- What do you think is the difference between the role of a king and the role of a leader like Moshe Rabbeinu?

### FUN ACTIVITY - FATHER OR KING?

Here are some characters from Tanach - some are fathers and some are kings - see if your youth can work out which is a father and which is a king. If relevant for your youth, you may want to expand this to include non-Jewish names such as King Charles and Martin Luther King, to make the point in a broader way.

1. Shaul
2. Yosef
3. Yitzchak
4. David
5. Aharon
6. Shlomo
7. Achashverosh
8. Yitro
9. Paroh
10. Binyamin
11. Yeravam
12. Avimelech
13. Noach
14. Adam

### CONCLUSION

We have seen that Judaism does believe in having a Jewish king over Israel, but only if they act as a servant of God and ensure the nation runs according to the will of God.

Nowadays, there is no king, but hopefully with the coming of Mashiach we will merit to seeing a Jewish king ruling over Israel and the Jewish people, speedily in our days!

# Yom Kippur Part 1

## Sin

By **Elisha Dytch,**  
**Youth Director at Edgware United Synagogue**

The aim of this discussion is to challenge common misconceptions attributed to the word sin and how we see sin.

### TRIGGER ACTIVITY 1

Ask:

1. What does Yom Kippur mean to you?
2. How do you feel when you know Yom Kippur is round the corner? Dreading it? Hungry before it even started? Hungry in the first five minutes of the fast, no matter whether you've just had a huge meal? Counting down till the end? All answers are okay.

### TRIGGER ACTIVITY 2

Needed: sheet of paper with the word 'sin' printed on it (attachment 2).

Put the word 'sin' printed out in middle of the room. Ask the youth what comes to mind. Go round the circle and ask each participant.

Typical responses are: Guilt, go to hell, corruption, person is tainted/damaged. Really serious, death, severe punishment. Devil with horns & pitchfork, eternal.

### LEARNING/INFORMATION SECTION

#### What is Yom Kippur? Why are we repenting?

Needed: Definitions of the word 'sin' (attachment 3).

Let someone read the definitions from the page (attachment 3).

Ask:

- What do you think the Jewish definition is? Is it the same/different? How?
- Do you think the word 'sin' is relevant to us today in the 21st century? Why?
- Does the concept of sin only exist in the religious world and/or in the secular world?

The answer to the last question depends on if you go according to the first or the second definition. A "sin against G-d" is something religious. A "sin against humanity" is usually called a crime, e.g. stealing; people don't usually call that a "sin which needs repentance".

'*Cheit*,' is the Hebrew word which is often translated as 'sin'. It comes up all the time in our Yom Kippur prayers. This is actually a mistranslation! *Cheit* does not mean 'sin.'

The meaning of a word is usually defined by the context of how it's used. Let's see how the word *cheit* is used in Tanach.

Give out papers with the translated sources below (attachment 4).

1. In the Book of Judges (20:16), stone-slingers from the tribe of Benjamin are described as being so good with their weapon that they could "aim at a hair and not *cheit*." Could this mean to "aim at a hair and not sin"? That makes no sense. What do you think it means? Obviously, the text means to aim at a hair and not "miss," i.e. not to miss the target.
2. Another example is in the Book of Kings I (1:21). King David is on his deathbed and his wife, Batsheva, comes to him and says, "If Solomon does not become king after you then Solomon and I will be *chataim*." Solomon and Batsheva will be sinners? It means that Solomon and Batsheva will not have reached their potential, will not have measured up, will have fallen short.
3. A third example: The Hebrew for one of the many offerings is *chatot*, from the same root as the word *cheit*. This offering - called in English a "sin offering" - can only be brought for something done unintentionally. In fact, if a person purposely committed a violation, he is forbidden to bring a *chatat*. It is truly a "mistake offering" rather than a "sin offering."

**"Missing the target," "not reaching the mark," "falling short" are all indications that the word *cheit* does not mean "sin."**

A more accurate translation of the Hebrew *cheit* is "error" or "mistake", "missing the mark".

Everyone makes mistakes. After all, we are human. The Jewish way is to learn from our mistakes. We apologise, try to repair any damage done and move on with life.

If a glass of milk is dropped, the milk is gone and the glass is shattered. So, what do we do? We deal with the fallout and fix what we can. Don't cry over spilt milk! We can make a sincere apology, remove the shards, get the carpet cleaned and buy a new bottle of milk. But we do not become steeped in guilt over our "sin".

If you go from Manchester to London and you take a wrong turn, is that a mistake? Sure. How about if you are driving around without a destination in mind, and you turn off the main road, is that a mistake? No, as there's no destination. If there's no destination, it doesn't matter if you take a 'wrong' turn. Only when we have a destination, when we understand who we are as individuals and where we are going in life, what we have to achieve in this world, then we can have a successful Yom Kippur. Yom Kippur is about standing up and saying, I've made a mistake, I've gone off the road, I've moved away from the destination. Yom Kippur is about fixing the mistakes we've made and getting back on track.

### What is regret?

What is regret and how is it different from guilt?

Well, we all know what guilt is. That uneasy queasy feeling that we have done something terribly wrong that can never be fixed... But how is regret different? Here is an example of regret:

An eccentric but wealthy, elderly acquaintance tells you to meet him at 2:30 pm on Sunday afternoon at Starbucks for coffee. At 2:00 pm you are busy watching a great movie and decide not to show up to the 2:30 meeting. That evening you find out that this elderly gentleman made the 2:30 appointment with 10 people, you being one of the 10. Only five out of 10 arrived at the meeting. To each of the five who showed up, your eccentric acquaintance gave a bank cheque for £50,000. Now you know what regret is. The feeling of missed opportunity.

When you find out that you missed out on £50,000 for a stupid movie, you feel regret, not guilt.

When we go against the will of G-d, the feeling we are supposed to have is regret. What a lost opportunity! We lost a piece of eternity!



## Like an artist

On Yom Kippur we are like an artist stepping back from their canvas to see the whole picture. Which parts of the painting need more work? We take a good look at our lives, see what mistakes we've made over the past year and think how we can improve to make next year even better. There may be relationships which we could improve e.g. parents, teachers, friends, siblings. Then there's our relationship with G-d – how could that be improved?

## STORY

When Reb Zusha of Anipoli (1718–1800) was on his deathbed, his students found him in uncontrollable tears. They tried to comfort him by telling him of his greatness, that he was almost as wise as Moshe and as kind as Avraham, so he would surely be judged positively in Heaven. He replied, "When I get to Heaven, I will not be asked, 'Why weren't you like Moshe?' or 'Why weren't you like Avraham?'" They will ask, 'Why weren't you like Zusha?' In other words, why didn't he fully live up to his own potential?"

We always have to live up to our **own** potential.

## ACTIVITY - QUIZ

### 'Have a closer look' challenge.

On the Yamim Noraim (High Holy Days) we take a step back from our lives, like an artist stepping back from a canvas. During the rest of the year, we get caught up in things, we zoom in. Today we zoom out. Show the participants the zoomed-in image and ask whether they can guess what the object in the image is.

Needed: printed pictures of images and the answers (attachment 5).

### True/False quiz

Needed: cards with True/False on either side, enough for each child (attachment 6).

1. Yom Kippur is on the 15th of the month. – F (It's on 10th).
2. On Yom Kippur it's a mitzvah to walk around in socks. – F (but we don't wear leather shoes).
3. It's a mitzvah to eat the day before Yom Kippur. – T
4. It's a customary to wave a chicken around your head the afternoon before Yom Kippur. – T (or money, if you prefer)
5. Per square kilometre, Israel has one of the highest levels of bird traffic in the world. Over 500 million migrating birds cross its airspace. T
6. It's customary for the Rabbi to give 5 speeches over Yom Kippur - F
7. Jews represent 1% of UK population. F – 0.5%
8. Yom Kippur is the holiest day of the Jewish year. T
9. The average person will spend six months of their life waiting for red lights to turn green - T
10. The new Hebrew year is 5779 – F (It's 5784)
11. The glue on Israeli stamps is kosher. - T
12. There are over 300,000 Jews in England and Wales. - F (263,346 Jews)
13. The blob of toothpaste that sits on your toothbrush has a name. T – nurdle.
14. A bolt of lightning contains enough energy to toast 100,000 slices of bread. T
15. High heels were originally worn by men – T (In the 10th century, men in Europe adopted the now classic fashion choice of heels to ride their horses.)
16. At a matchmaking event he organised in 1998, Rabbi Yaacov Deyo brought along a gragger, the noisemaker Jews use on Purim. That night, in a Peet's Coffee & Tea in Beverly Hills, the rabbi twirled his gragger to signal when it was time for the single men and women present to switch partners and spark up a conversation with the next stranger. - T .

## CONCLUSION

We have established that 'sin' is not what we first thought it was. Sin is actually missing our target, missing the target of being our best selves, of being true to what and whom we know can be. We are not bad people because we "commit a sin", we are people who have made mistakes. We can now take the opportunity of Yom Kippur to think about how we can take rectify our mistakes and get back on track to becoming the best we can be.



# Yom Kippur Part 2

## Saying sorry

### TRIGGER DISCUSSION

Lucy has just started in Year 10 at the local Jewish school. One of her GCSEs is History, taught by Miss Smith, an extremely elderly lady who has been at the school since the Middle Ages. One day, Lucy is walking in the corridor with her friend Bella after the lesson. Lucy says to Bella: "I don't understand why Miss Smith is still here. She should have retired 50 years ago when she was in her prime. Now she is well past her sell-by date. She can't keep control of the class and constantly forgets what she's supposed to be teaching. I wish she would leave right now or I'm going to fail my GCSE." Suddenly, out of the corner of her eye, Lucy sees a wisp of white hair. She turns backwards, just to see Miss Smith walk past her, with tears in her eyes

### DISCUSSION POINTS

What would you do in this situation? How would you solve it?

**Options include:** Do nothing and pretend nothing happened. Say, 'it's about time someone told her the truth'. Laugh it off. Go and apologise. Write a letter.

**Q:** What if this had happened last year, and now Lucy has remembered what she did and that she needs to ask forgiveness from Miss Smith. Miss Smith has a very short-term memory and has most likely forgotten what Lucy said. Should Lucy go to Miss Smith and apologise for what she said, considering that this may re-open the wound?

**A:** She shouldn't say what she did. But say: 'if I have offended you in any way please forgive me.'

### LEARNING/INFORMATION

We've agreed that the best thing is for Lucy to do something. Lucy needs to do *teshuva* (repentance) for her *lashon hara*, bad speech. How should she do *teshuva*?

**There are different steps that she could now follow.**

Each group will get a number of different options Lucy can take when she does *teshuva*.

Needed: Attachment 7, situation option cards.

Choose the four that you think are the most important.

Needed: Attachment 8, steps to *Teshuva*

As well as apologising to Miss Smith, there are four steps to *teshuva*. They are:

- Regret (*charata*)
- Abandonment of the 'sin' (*azivat ha'cheit*)
- Confession (*vidduy*)
- Resolve (*kabbalah al ha'atid*)

### CONCLUSION

This story is obviously an extreme case. But everyone has people they have upset over the year, whether friends, teachers or family. Rambam says that for a transgression between people to be forgiven, we must ask the person whom we have hurt for forgiveness before G-d can forgive us. Yom Kippur is a great time to ask forgiveness from those we have hurt.

# Succot

## Happiness and gratitude

By **Hilli Ross and Gabriel Bor**,  
Youth Directors at HGSS

### INTRODUCTION

Succot is called *Zman Simchatenu*, a time of happiness.

Pose the question:

- If this is a time of happiness, why do we sit in a cold in a flimsy hut?
- Shouldn't we be having lavish parties to show how happy we are?

Explain that first we need to understand what happiness is.

### TRIGGER GAME:

Needed: Printout of cards of things that can make one happy include things like cake, roller-coaster, gift etc. but also include things like family, helping others, spending time with friends. For print version, see attachment 9.



Split the children into groups of 5. Give each group the stack of cards and ask them to discuss and pick the top 3 or 4 things that make them happy. Ask each group to present their top picks and explain why they picked those things. Hopefully most of the answers will be things like family, friends etc.

## EDUCATION/INFORMATION

Use this game to discuss the two types of happiness: short term and long term. Short term happiness is like a distraction. Going on a rollercoaster can make you happy because for those few moments on the ride you feel alive, happy and present. This happiness ends almost immediately after the activity is finished and often leaves you wanting more. For example, when you eat ice cream you really enjoy it and it can give you happiness, but the moment it finishes you are the same as before and you want more.

On the other hand, true long-term happiness isn't as easily acquired but it lasts longer and fills you up. To give to others can be a real challenge, but that feeling of happiness you get afterwards is deeper, lasts so much longer, often for years after.

Think about a time you did something that brought you real happiness, like helping an older person cross the road. Ask the children to share anything that they may have done. Point out how even long after this act of kindness has been done, they can still feel that happiness when recalling the events.

## STORY

Once upon a time there was a man named Tim. Tim lived with his wife Liz. Tim was very sad; he would always complain how small his house was and how they never had room for anything. Liz hated hearing her husband complain all the time, so she sent him to the rabbi to ask him for some advice.

Tim went to the rabbi and explained his problem. The rabbi listened attentively and when Tim had finished, he smiled and said, 'I have just the thing to help you out, but you have to listen to everything I say without any questions asked.' Tim agreed. The rabbi said, 'bring a chicken into your home'. Tim was confused but he had promised not to ask any questions. He came home, went to the coop and brought in a chicken. The chicken was loud and annoying. It would fly around, knocking things over. So after a few days Tim had had enough and went back to the rabbi. He said, 'I did what you said but the chicken just made a mess! This didn't help me at all.' The rabbi smiled and said, 'now bring a sheep into your house'. Confused, Tim remembered his promise and did as the rabbi said. This went on for three weeks. Tim would go to the rabbi, who would tell him to bring more and more animals into his home, promising that this would solve his issue. Eventually Tim had had enough. He angrily stormed into the rabbi's office and explained, 'I came to you as my home was too small, and you told me to bring a chicken, sheep, horse, cow, goat and a camel into my home! How is this helpful?' The rabbi smiled and said, 'now take all the animals out of your home'.

Tim ran home and told Liz the good news. One by one they removed all the animals until finally their home was empty. They cleaned up all the mess and stood there in disbelief. They ran back to the rabbi and explained 'I don't what you did rabbi but the house has grown! We have so much room, we could fit in everything we want, we feel like we are living in a mansion! What did you do? How did you make our house grow?' The rabbi replied, 'the house didn't grow, you did'.

## CONCLUSION

Explain to the children that in order to be grateful, truly grateful, for what we have, we must know what it means to not have. So, on Succot we go out of our homes, we sit in slight discomfort, and we feel overwhelmingly grateful for the home that we have all year around. That is why in order to feel the *Zman Simchatenu*, we must leave our homes and live in a hut for some time.

## DISCUSSION QUESTIONS TO CONCLUDE

- What in our life brings us happiness?
- How can we do more of the things that make us happy?
- Is happiness something that happens to you or a state of mind?



# Shemini Atzeret/ Simchat Torah

## Is this a library?

By **Leora and Harry Salter**,  
Youth Directors at Finchley United Synagogue (Kinloss)

### INTRODUCTION

When the Torah is removed from the Ark and carried to the Bimah, we respond to the Chazan's prayers and get ready to listen carefully to the Torah reading. We proclaim God's greatness and then the chazan carries the Torah around the congregation to get to the Bimah. However, the Chazan tries to take as direct a route as possible to get to the Bimah. The congregation then listens attentively and quietly to the *Leining*.

On Simchat Torah, we literally rejoice with the Torah. It is customary to remove the *Sifrei Torah* from the Ark and dance in circles with them around the Bimah. After settling down, all the men present in Shul are then called up to the Torah, and all the children.

Normally, we try to get to the Bimah as directly as possible in order to read from the Torah. But on Simchat Torah, we elongate the removal of the Torah with singing and dancing. Then we begin reading the last parasha of the Torah, *Vezot Haberacha*.

### TRIGGER GAMES

- Chinese Whispers – Pass on a message about the Torah or a Jewish thought.
- Pass on the Torch – Split teams into groups and relay the torch from one side of the room to the other by not touching the floor and moving on chairs.
- Follow the Leader – Get everyone in a circle and appoint one person to do an action for everyone to follow. The person in the middle has to work out who is leading the circle and starting the new actions.

### LEARNING/INFORMATION:

#### Devarim 4:44

This is the Teaching that Moses set before the Israelites:

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

The Rambam wrote in his book *Mishneh Torah, Shofar, Sukkah and Lulav 8:14*:

"It is a mitzvah to increase this celebration. It was not done by the ordinary people and whoever wanted to; rather, the great sages of Israel and the heads of the yeshivot and the Sanhedrin, the pious ones, the elders and the men of [notable] deeds, they were the ones who would dance and clap and play music and rejoice in the *mikdash* on the days of the festival of Succot. But all the people, all the men and women, came to see and to hear."

## DISCUSSION QUESTIONS:

- Is the Torah just a book to read or is it a symbol for us? What does the Torah mean to you?
- What more can we do to make the Torah from a quiet reading into a deep connection?
- In what ways can the Torah be brought to life?
- Should we celebrate the Torah like we do on Simchat Torah every week or would it take the shine off the Simchat Torah celebrations?

## CONCLUSION

The Torah is accessible to everyone. It's not just a book of laws and it's not just a story book. It can also be a symbol of thanks and gratitude to Hashem, a way for us to express Hashem's greatness.

On Simchat Torah we sing and dance with the Torah. Simchat Torah is the finale of our Torah studies for the year. Numerous commentators, both traditional and contemporary, have studied every word and phrase of the Torah in an attempt to uncover the many layers of meaning in the Torah. We read the Torah every week of our lives, the same stories and the same laws, and every year we dig under the surface to understand and appreciate as much as we can.

And that's why we celebrate and dance with the Torah. It's because we're able to understand a deeper meaning of the Torah and begin to apply its lessons to our lives. Instead of simply reading the Torah every week in silence and then moving on to the next week, let's share our studies in Torah and enlighten each other with deeper meanings and with how it can help us to improve our lives. In that way, the Torah reading changes from something like reading a book in a library to the dancing of Simchat Torah every time we listen to the leining.

Let's allow the sacred words of the Torah to celebrate and sing to our everyday life!



# Attachments







1.



2.



3.



4.







# SIN







# Oxford Dictionary Definition:

- 1.** An offence against God or against a religious or moral law e.g.  
*to commit a sin*
- 2.** (informal) an action that people strongly disapprove of e.g.  
*It's a sin to waste taxpayers' money like that.*



In the Book of Judges (20:16), stone-slingers from the tribe of Benjamin are described as being so good with their weapon that they could "aim at a hair and not *cheit*."

Could this mean to "aim at a hair and not sin"? That makes no sense. What do you think it means? Obviously, the text means to aim at a hair and not "miss," i.e. not to miss the target.

Another example is in the Book of Kings I (1:21). King David is on his deathbed and his wife, Batsheva, comes to him and says, "If Solomon does not become king after you then Solomon and I will be *chataim*."

Solomon and Batsheva will be sinners? It means that Solomon and Batsheva will not have reached their potential, will not have measured up, will have fallen short.

A third example: The Hebrew for one of the many offerings is *chatot*, from the same root as the word *cheit*. This offering - called in English a "sin offering" - can only be brought for something done unintentionally. In fact, if a person purposely committed a violation, he is forbidden to bring a *chatat*. It is truly a "mistake offering" rather than a "sin offering."













**TRUE**

**FALSE**



**Saying 'she deserved to know the truth'**

**Resolving not to do it again**

**Regretting what she did**

**Apologising to Miss Smith herself**

**Apologising to Miss Smith through a friend**







**Acknowledging what  
she did**

**Making a joke of what  
she did**

**Verbalising what she did**

**Leaving the negativity  
behind**

**Buy Miss Smith a box  
of chocolates 😊**



**LEAVING THE NEGATIVITY BEHIND:** Drugs are really dangerous and harmful. Imagine a drug addict who arrives at a rehab centre. His parents leave him at the entrance and wish him good luck after a tearful but hopeful goodbye. Little do they know that their addict son has drugs in his suitcase.

It's not that our addict does not want to change. He really does! He just has not "let go" of the very things that have brought him to the negative state he is now in.

Did you ever learn bad habits from a particular roommate and decide that you want to stop being like that? Did you ever try doing it without changing roommates? It's nearly impossible.

"Leaving the negativity behind" means staying away from all of the paths that lead to that negativity. This includes crafting your environment to prevent temptation. And it means staying away from even mere thoughts, which can lead to the obvious next step... action.

**VERBALISATION** - Why is it important to say it?

There is a power to saying things, as opposed to just thinking about them. Verbalising a thought brings the idea to a new level of reality, awareness and understanding.

The verbalisation that is done after committing a transgression makes one more fully aware of what was done. It therefore heightens the regret and strengthens the resolution not to commit the act again.

This verbalisation is not to be done before anyone other than G-d. Not even your rabbi needs to know about what you have done. It's just between you and your Creator.

**RESOLUTION FOR THE FUTURE:** Make a firm decision not to repeat the negative behaviour.

This step can be compared to stepping on the gas. Once you make this resolution, you're really starting to move! Every minute that passes puts miles behind you and the negativity. You're on your way to becoming the "new you"!













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