



HIGH HOLIDAYS

CHEVRUTA COLLECTION

What is Chevruta?

Chevruta, or partnership learning, is the Jewish learning technique. This method is a dialogue between the participants, which encourages friendly debate and crafts meaning and ownership of the texts. **A successful Chevruta should not only increase one's knowledge, but also serve as an opportunity for a transformative experience.**

Rosh Hashana

Once our Rabbi, R. Chaim of Sanz, said, a parable:

"A man wanders for a few days in the forest and would not know which way is right. Suddenly he saw another person walking towards him. Great joy came in his

heart, now surely he knew the right way. Brother, tell me where the right path is, it's been a few days I'm lost. He said to him: Brother, I also do not know, that I too have been lost here for a few days, but I tell you – the path I went, it's the path to get lost. And now we will look for a new path. Yes, we will, this thing I can tell you, that in the path we have walked so far we have not to go, that in this path we are lost. But now we will look for a new path."

(From: Yamim Noraim – Days of Awe by S.Y.Agnon)

> **Guiding questions** -----

1. Tell the story in your own words.
2. What do you think the forest symbolizes in the story? What is your "forest"?
3. What do you think the words "right way" symbolize?
4. How do you think a person that is lost in the "forest" feels? Share with each other – Have you had a similar experience?
5. How does the person suggest looking for the right way?
6. How do you set goals for yourself?

The Clock and the Shofar – Rabbi Moshe Avigdor Amiel

There is a simple clock that indicates the hours, and there is an alarm clock that in addition to the function of each clock has one more function: to wake up the sleepers. The first performs its action only through the sense of sight, and the second – both by the sense of sight and by sense of hearing.

Rosh Hashanah is a kind of alarm clock. It does not just shoes the years, like a clock that shows the hours. It also wakes up, by the sense of hearing of the sound of the shofar that calls: "Awaken sleep from their sleep and awaken from their slumber." The shofar comes to evoke and remind. At the time of blowing the shofar, the person will examine his actions, examine his life, and think how to improve his actions. The blowing of the shofar is heard when the person is in a large public of people, but the observation is inward.

> **Guiding questions** -----

1. Explain the text in your own words.
2. What do you think the concept of sleeping symbolizes in the text?
3. What do you think the two stories above have in common? What are the differences?
4. What is the importance of the others in both stories?

Yom Kippur

"Yom Kippur atones for transgressions between a person and God, but for a transgression against one's neighbor, Yom Kippur cannot atone, until he appeases his neighbor."

(Mishnah Yoma 8:9)

> Guiding questions

1. Which is more difficult, asking forgiveness from another person or asking forgiveness from God? Why?
 2. If, according to the Mishnah, forgiveness of a transgression requires a direct approach, what part does Yom Kippur play?
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"Sorry seems to be the hardest word"

(Elton John)

> Guiding questions

1. Are there types of saying sorry? Which? What are the differences between those types of forgiveness?
 2. When is it easy to apologize? When is it hard? When is it impossible?
 3. Does the person I am apologizing for affect my apology? Why?
 4. How do I apologize to my friends? To my family? To my community?
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"This day gives me an opportunity to be quiet.

To listen to the silence of the family, the kibbutz, the state and the Jewish people.

**To participate in the gathering of holiness and prayer, to listen and understand the meaning of the words that express the special silence that was at Mount Sinai: "A Still Small Voice" – (in Hebrew: Kol Dmama Daka)
– to hear the voice of silence.**

To feel the common "togetherness" in the house of prayer and in the Jewish people who chooses to gather on this day, fasting, praying and listening to each other – together, in one heart. We pray that we will learn to listen every day, that we will always feel together and that we will hear the silence from time to time for the time being."

(Aaron Fox)

Sukkot

Yose ben Yoezer (a man) of Zeredah and Yose ben Yohanan [a man] of Jerusalem received [the oral tradition] from them [i.e. Shimon the Righteous and Antigonus]. Yose ben Yoezer used to say: let thy house be a house of meeting for the Sages and sit in the very dust of their feet, and drink in their words with thirst.

Yose ben Yochanan (a man) of Jerusalem used to say: Let thy house be wide open, and let the poor be members of thy household. Engage not in too much conversation with women. They said this with regard to one's own wife, how much more [does the rule apply] with regard to another man's wife. From here the Sages said: as long as a man engages in too much conversation with women, he causes evil to himself, he neglects the study of the Torah, and in the end he will inherit gehinnom.

(Pirkei Avot 1:4-5)

> Guiding questions

1. Explain the text in your own words.
2. What kind of a home concept does Yossi Ben Yoezer seek to establish in the listener / learner? Moreover, how is he trying to do that?
3. What kind of a home concept does Yossi Ben Yochanan seek to establish in the listener / learner? How?
4. Yossi ben Yoezer and Yossi ben Yochanan led the people of Israel in the second century BC. In what ways do you think there is a mutual contribution in their different approaches, and how does it expressed (complementarity? Contrast? Continuity?)
5. Which of the approaches is closer to your heart? Which approach is actually similar to the house where you grew up, or the house where you are shaping and shaping your life now?

**"Let me know right away
If I'm disturbing you.
He said
As he stepped inside my door,
And I'll leave the way I came.**

**Not only do you disturb me,
I answered,
You turn my whole world
Upside down.
Welcome."**

(He stepped inside my door by Eeva Kilpi)