

### 1: The essence of Simchat Torah: interpreting the values of Torah - Israel News - Jerusalem Post

*The Essence of the Holy Days: Insights from the Jewish Sages [Avraham Yaakov Finkel] on [www.enganchecubano.com](http://www.enganchecubano.com)  
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Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. It is a day to spend with loved ones and is wonderfully summarized in Ecclesiastes 9: The traditional greeting is "Shabbat Shalom" which means peaceful Sabbath. The history of the Sabbath extends all the way back to the Creation. And, it is so special that it was the first Holy Day repeated - one more time - here in Leviticus One would think if someone tells you something very important, three times, it would be remembered. But Satan has been busy It was a hot button issue in ancient times and it still is today. First, allow me to state: From the Egyptians to the Greek and Roman cultures, every day was a workday, time and work just simply roll on one sunrise after another - bor-r-r-ring. Think about it, the Biblical Sabbath divided time and altered the world as we know it. Both the powerful and the powerless become irrelevant, as even the ox is liberated and given the same days rest. It was an idea thought so abnormal and so absurd that the Jews took a lot of heat over the centuries for stubbornly observing it, and bringing this universal transcendent idea to the world. The Sabbath stands for brotherly peace. But studying the history of the observance of the day, pictures a lot of conflict. First there is the blood shed to suppress such revolutionary thinking. Once the word about the Sabbath rest was out, Satan slowly began to use the day as a wedge to divide people, by promoting the idea that Sunday is a better worship day, not Saturday. It was one of the issues that tore ancient Israel in two. Soon after the civil divide, the Sunday keeping northern kingdom of Israel was wiped off the map, never to be heard from again. Fighting over it is a sucker bet! Satan always enjoys spilling innocent blood, and then collecting the spirits of the torturers, through the worship day controversy. Even amongst them there are divisions on the point of view. The ancient Israeli Saturday vs. Sunday debate spilled over into the Christians. It was a major factor in tearing ancient Israel apart, and the bloody controversy raged on through the centuries dividing the Christian faith. Today, it still is a dividing issue among the minority Christian Sabbatarians and the majority Sunday keepers, but at least in modern times there are no death penalties enforcing church doctrine. Unless you are an Arab Jew or Arab Christian, the Muslims do not take kindly to its members leaving the ersatz club. The Sabbath commandment is the longest commandment of all the 10 commandments given Exodus It is almost as if HE knew that this command would be a problem. The Judeans of the southern kingdom of Ancient Israel were united in their observance of the Biblical Sabbath. And then they lobotomized it! The religious authorities, by adding on man designed Jewish civil law, used the Sabbath to control the people, they smothered its original spiritual essence. They used it to micro manage people lives. Many of these Jewish civil laws are still in effect today, some to the point where advice is given on how much toilet paper to pre-rip before the Sabbath to see you through the day. The Commandment is very simply worded, six days you work. Ripping toilet paper is not work, normally one does not make their living at it. One needs only to read the Gospels of the New Testament to know that this turned the Sabbath into a burden on the people Mat. Adding onto Heavenly Laws is a no-no! Humanity should learn the historical examples, but they do not. A few centuries later, the Muslims, because of "the problems with the Christians and the Jews," drifted into Friday worship. This is a really thorny issue best left to the professionals, the Bible says in Isaiah For our concern, all three Sabbath-rest worship days, with all their warts, supposedly worship the same CREATOR, and the basic home observance rites would be similar, such as: The weekly Sabbath observance teaches us that at least for one hour period you are free from your slavery to the mundane self-centered material world, and spend this time with your loved ones. It is a simple day of family sharing. A day to take a news break and stop any activity which is normally engaged in for your livelihood. It is a day to set some time aside for Bible study. Today polls show, that happiness is. Overall, people can find a higher degree of meaning and happiness through regular Bible reading. The model Sabbath day and Sacred meal are the basis used as the center of all the Holy Day activities - except for the day of fasting. Besides setting some time aside for Scriptural study,

most of the Holy Days have a lively festive atmosphere, and Ps. Scriptures say, "Great peace have they which love thy Law," Ps. Today, polls show, happiness is Overall, people can find a higher degree of spiritual meaning and happiness through regular Bible reading. Health lessons are revealed in all the Holy days. The Holy Days of Unleavened Bread teach us personal cleanliness. The Day of Pentecost teaches us morality and discipline. The lessons of forgiveness and fasting for the Day of Atonement is great therapy for the mind and body. During a fast, the bodily energy needed to digest food is redirected to heal weak areas of the body. And the festival of Tabernacles gets everybody dancing. The Holy Days can also include worship in Sacred dance Ps. It is prayer in motion - loaded with health benefits. Encourage friends and the spectators to join in.

### 2: The Meaning of Holy Week

*Get Textbooks on Google Play. Rent and save from the world's largest eBookstore. Read, highlight, and take notes, across web, tablet, and phone.*

Man with shofar at Western Wall, September 4, Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. These are two of the most powerful verses in the Ashkenazi version of the Rosh Hashanah liturgy. According to Jewish tradition, the two days of the Jewish New Year are the days on which the destiny of every human being Jewish or not, and perhaps that of the entire universe, are determined for the coming year. These verses are at the heart of our overall experience of the High Holy Days, from the blowing of the shofar on the morning of the first day of Rosh Hashanah to the final shofar blast that concludes the fast of Yom Kippur, the Day of Atonement. Be the first to know - Join our Facebook page. Is this experience an authentic one? Do we really feel that our fate for the coming year is determined on these specific days? Of course, the answer depends upon how much we believe in the concept of God and whether He watches over us. Today, it is hard for us to believe in this idea. The story that we understood in kindergarten "about an old man who sits up in Heaven, and listens to our prayers" sounds more childish the older we become. What the Holocaust did was to put the question of why evil exists in the world into sharper relief especially when it is arbitrary and strikes indiscriminately at people, including those whom we see as the best or most innocent: The narrative they learned in kindergarten is not what brings them there. Rather, that narrative is an allegory of the existential feeling lying in the hearts of every one of us: FATE CAN bring awful things, such as severe illness, road accidents, and severe disability upon us and our loved ones. It can also bring with it wonderful things, such as deep love, sweet and adorable children, rich intellectual and spiritual experiences, winning the lottery, work we love and friends who love us. The Jewish philosopher Maimonides wrote that nothing definitive can be said about God, since He is so sublime that we have no idea who or what He is, let alone can we describe Him. God then, is a code word "the term that humanity has chosen to describe everything in our lives that is unknown: The same is true of prayer whether we recite it in the traditional form or as a personal petition coming from the heart, particularly in times of trouble when we plead that our unknown fate will bring with it good and not, heaven forbid, bad news. This is at the heart of the religious experience that we all share regardless of whether we define ourselves as religious, secular, atheist or agnostic. While various cultures have shaped this experience in different ways, at its core it is the same for all of us, a universal human feeling. It is also the essence of the prayer recited on the High Holy Days: Shana tova and Gmar hatima tova "May all be inscribed in the book of life" all of us, all the House of Israel and all mankind.

### 3: The One School: Essence of the High Holy Days -poem from Rabbi Alon

*Before the holidays are upon us, join Jeannie and friends to pause and reflect on the essence of the season, and to compost old ideas, confusions, and heart yearnings as we open to the deep field of the Holy.*

Respect is what we owe, love is what we give. It is a solemn time, a memorial service, because there is death in the air. Death is the price paid for freedom. Knowing we will soon be free of slavery, the day also brings an anxious and joyous feeling. This symbolism, of freeing the faithful from the shackles of a satanic slave system, has inspired many brave men and women, in many lands throughout the ages, in their struggle for freedom. Some people are afraid of freedom!?!? It is mentioned 48 times in the Hebrew Bible and 28 times in the New Testament. Both events are symbolized through the Passover observance. Redeemed means that something has been bought back from the marketplace. Justification means that someone has been judged and found not-guilty. Our sins washed away in the sea of forgetfulness. This is a good thing for the spiritual bank account. This also is important to the Christian church, as there are many New Testament references teaching justification, Romans 3: We are justified, found not guilty - for the time being. Passover is the oldest, continuously observed religious holiday on the planet. There are Biblical hints that Passover extends all the way back to the first family when Abel made an offering of firstlings of his flock of sheep Gen. The home Worship instructions for Passover are in Exodus ch. In the Roman time of Yahshua, Jerusalem was a very busy place during the Holy Days, as it swelled to nearly five times its normal population of , The Jews were joined by many people, from many nations, some had journeyed great distances. Christ our Passover is sacrificed for us [all]. What would Jesus do? What did Jesus do? It was given first to Adam Gen. For the Christians, it represents that Yahshua fulfilled the Laws of Redemption, making available the hope of eternal life for all humanity Jno. The concept of freedom from slavery continues in the New Covenant but on a higher level. Yahshua freed our spirits from slavery to the dark side. His prophetic statement was fulfilled on this very day of Passover: This Holy Day teaches the New Covenant congregation a very special personal one-on-one spiritual message. On this day he will stage a fake death either by assassination or some type of accidental death in an effort to impersonate the wounded Messiah Isa. The Passover supper is eaten in preparing for the Exodus Exo. The first Passover in Canaan - the Covenant renewed Jos. The Book of the Law was discovered and reaffirmed under Josiah 2Chr. The dedication of the Second Temple 2Chr. Hag Ha-Matzot , begins on the 15th day, and are observed for seven days, with the first and last days a Holy convocation, Lev. Death has passed - we are alive! We are justified in the eyes of GOD! Now we must purge out the leaven of sin and rejoice over the wonderful new year ahead! Except for the night time, it is okay to work on the Passover day. The Bible says the fifteenth day is a Holy convocation. For some reason the ancient rabbis have ignored verse 5 and merged their Passover observance into the first Days of Unleavened Bread. They made it one seven day holiday period called the Feast of Passover, with all Jews performing a Seder on the first night, and some on the first two nights, beginning on the fifteenth day of the month. The yearly observance teaches us to be humble and temper our lofty pride and to curb our desire to be important. The lesson cautions us not to indulge in triumphalism, dogmatism, or overconfidence. He continually used the image of bread and growing grain in His teachings. When He died, He was wrapped in white linen and buried in the earth, and managed to do it on this very Holy Day of Unleavened Bread. For indeed Christ, our Passover, was sacrificed for us. Many people believe the sun shines through their bellybuttons. It is the center of the universe syndrome. In the Bible leavening is symbolic of the sin of pride. Tempering our personalities, through focusing on this ungodly characteristic of pride in humanity. The leaven sin must be cleansed from our dwellings and hearts. To physically commemorate the Seven Days of Unleavened Bread, all food items except animal food containing leavening products were put out of the house and not eaten during these Holy Days. Leavening is yeast, baking soda and baking powder, which is used in bread, cookies, cakes, etc. It takes some planning and preparation, the house and heart , must be cleaned, almost sterilized, of every crumb of bread or anything that has leavening in it - every speck of sin must be purged. Removing sin from the house and heart , is a tough job. Everything is cleaned and scrubbed, it gives new meaning to the term spring cleaning. The

historical lesson is taken from 2Kings This is serious deep cleaning, leavening must be removed from every hiding place, from every corner of the house and heart , from the back of the cabinets, to behind the refrigerator, under the sofa, etc. This is spring cleaning for the spirit and the soul. It would be easy to dismiss all this housecleaning and say it is the purity of the heart that counts, but our CREATOR knows keeping your clothes and living quarters clean will help in promoting vigorous health. Good health responds well to the spiritual exercises of housecleaning with loved ones. The Jews listened and cleaned out their slums. Do you think the Christians opened up their Bibles and learned? They figured the Jews were in league with the devil to curse them and promptly began to kill them. It only took about 3, years for the rebellious humans to learn the Biblical lessons of cleanliness and sanitation. On the last day, the Hebrew people marched through the Red Sea to safety Deu. The final fall of the first revolt of Jewish resistance at Massada happened on this day Flavius Josephus War of the Jews.

### 4: The Essence of the Holy Days: Insights from the Jewish Sages - Avraham Yaakov Finkel - Google Books

*The Essence of the Holy Days: Insights from the Jewish Sages by Avraham Yaakov Finkel. Jason Aronson, - The Essence of the Holy Days.*

It is held on the twenty-second day of Tishrei. Yahweh God gave His instructions regarding this day - ". On the eighth day you shall have a sacred assembly. You shall do no customary work. You shall present a burnt offering , an offering made by fire as a sweet aroma to Yahweh For seven days celebrate the Feast to Yahweh at the place which Yahweh will choose. For Yahweh will bless you in all your harvest and in all the work of your hands, and your joy will be complete. Three times a year all your men must appear before Yahweh at the place he will choose: No man should appear before Yahweh empty-handed: In that connotation it is seen as an added day to spend with Yahweh which brings the feast to a conclusion but also it also prepares for the beginning of a new cycle. The people came out of their sukkahs and returned to their own dwellings, but not back to their normal routines. The people had gone from the days of awe and repentance in The Feast of Trumpets and Atonement, into a festival of joy in Tabernacles and the eighth day is decreed as a memento of all that has been gained throughout the period, so that its collective benefits could be savoured and enjoyed in one more day of intimacy with Yahweh. The Rabbis understood that in a special sense, this day was to consolidate all the knowledge, spiritual food, and instruction that had been gained in the preceding holy days for spiritual growth and maturity. They recognized that this day, in itself, was a very special holy day and saw it as distinct from the Feast of Sukkot or Tabernacles. This day was also a transition into the new season about to commence, and a consideration of the needed rain for the earth to bring forth a new harvest in the land. On this eighth and final Day there was a gathering of all the women of Israel in the Court of the Women. They sang songs of rejoicing and praise, they danced before Yahweh waving banners and flags and torches. Then, they proceeded from the Temple Mount into the streets of Jerusalem. As they danced through the streets, the city came alive with rejoicing and with the light of the flames as the procession passed by. This menorah was 80 feet tall and had at each of the seven places, a bath of 30 gallons of fine oil. The torches were given to the husbands of the dancers to light the Menorah. When the Menorah was lit, the entire city of Jerusalem was awash in its glow. Because the city sits within the bowl of the hills which surround it, and because this Menorah was so high and so bright, every corner of every home in the city was alight with its radiance. The rabbis say that to see Jerusalem in those days was to experience the Radiant Glory of God that has been lost since the Shekinah left the first Temple. He was the prophetic fulfillment of light and glory which is to fill the earth with its radiance. All the previous rituals and festivities had their purpose, but now that that it is all completed, it is time to be centred in Him alone and enjoy His presence without any of the facilitating means and methods of attaining that fellowship. The picture of Shemini Atzeret is that of a very intimate union and fellowship, which follows after the broad-based and universal Feast of Sukkot whose focus is on the harvest and ingathering of the nations. It is a close family union, with greater depth of meaning and spirituality. During the wedding, they are both decked out in a wardrobe of exquisite, elegant clothes and jewelry. However, when they come together in their private chamber, they remove their garments and jewelry. Comparing the symbolism of this Holy Day with the imagery of a Bride and Bridegroom, and their intimate togetherness, by themselves, after all the guests and party-goers depart, gives us a special insight into the real spiritual implications of Shemini Atzeret. The picture reveals that after the Millennial "Feast" of Sukkot is finished, and the great "Fall Harvest" has been gathered in, the Bride -- the Assembly of Yahweh - His Body of spiritual sons, the true Israelites Galatians 6: It is symbolic of the consummation of the union between the Bride and her Bridegroom in the Marriage Supper of the Lamb. For Yahweh, God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready" Revelation The King has been crowned and has ascended His throne and His pure and spotless, virgin Bride is seated beside Him to reign for all eternity. This marks the commencement of the new heavens and the new earth wherein dwells righteousness. Numerically the number eight, as the eighth day, is symbolic of perfect completion, and yet the first of a new series, although it is the eighth. Isaiah the prophet also unveils

this incredible scene of the new heavens and the new earth. He prophesied, in chapter 65, of God creating the new heavens and earth, as something to be rejoiced in for all eternity. All sin, iniquity and transgression are finished, having been dealt with at the final resurrection and judgment. Everlasting righteousness is ushered in and the former things are not to be even remembered again. This "new beginning" requires "rain" -- a type of the Spirit of God poured out in order to produce a new crop and a new harvest. Spiritually, then, it represents the pouring out anew of the living water and the continuation and expectation of a new harvest for the Kingdom. Whoever desires, let him take of the water of life freely. Now with many sons having come into His glory who will rule and reign over His creation, the Father can fulfill His original intention. As Paul said, "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" I Corinthians 2: What new vistas or horizons lay beyond in the ages to come? This is a level of glory that is beyond our perception - to actually be included as one and in perfect union with the Godhead, and to have the same glory. Those who attain that resurrection will live in an earth restored to its Eden-like conditions over which they will have dominion and fulfill Yahweh God original mandate of being sons of the Most High God. The cycle of Torah reading ends on this day in Deuteronomy and a new one commences in Genesis as part of this never-ending cycle of reading, studying and meditating on the Word of God. As soon as the last verse is finished, the cycle starts again at the beginning, without a break. The Torah is read in a continuous cycle because the circle is a symbol of eternity. It goes on forever. It is eternal, just as the One who gave us the Torah is Eternal. Thus a never-ending cycle of feasting on His Word. The water of His Word will flow for all eternity as a river from the throne of God. There is no scriptural reference to this celebration but it became instituted when the Israelites returned from the captivity in Babylon and continued through the second Temple period as part of the festivities of Shemini Atzeret. In the ninth century of our common era, the rabbis decreed to make it a separate day, a ninth day, attached to Shemini Atzeret and allocated solely to the celebration surrounding the Torah. This resulted from the importance that was given to Torah reading as a result of the destruction of the Temple. Studying the Word became an alternative and a substitute for the rituals, spiritual life and practices that surrounded the Temple. A great celebration has been made of rewinding the scrolls of the law from the end of Deuteronomy back to Genesis. This is to signify the ending of the cycle of Torah reading for the year and the beginning of a new cycle for the coming year. Whoever follows me will not walk in darkness, but will have the light of life. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

### 5: On this day the world stands on trial - Opinion - Jerusalem Post

*Christ's first coming to Israel corresponded to the "spring" holy days, and Christ's second coming to Israel shall correspond to the "fall" holy days. Once the church is transformed and transported off the planet, God will fulfill his end-time promises to the followers of the Old Covenant on Earth.*

It does not picture the "Great White Throne" judgment at the close of the Millennium, as thousands have assumed -- but something far greater than that! Here the truth is made plain! Then, at the close of the Feast of Sukkoth or Tabernacles, in the fall, we read: This one-day festival occurs right at the end of the seven-day Feast of Tabernacles, which pictures the Millennial Reign of Christ Rev. This "seventh day" of the Feast is also called "the great day of the feast" John 7: It pictures a truly "great day of salvation" when billions will be saved, and will come to know God! What is the hidden, unrealized meaning of "Shemini Atzeret" -- or "the eighth day"? Therefore, their insights ought to be instructive and meaningful. To understand the full meaning of this final holy day, it will help us to compare -- and to contrast -- it with the Festival that precedes it, the Feast of Tabernacles. As The Jewish Book of Why explains: Israel, as dictated by the Bible, Sukkot is observed for seven days. The first day is a full holiday, on which one is to abstain from work. The next five days are Chol Hamoed, Intermediary Days, which are considered half-holidays. The seven and last day of Sukkot is Hoshana Rabba, also a half-holiday. The day after Hoshana Rabba is a separate holiday called Shemini Atzeret. Simchat Torah is not observed as a separate holiday. It is observed as part of Shemini Atzeret. Haggai, Zechariah, and Malachi. Coming at the beginning of the rainy season, it became known as a Day of Judgment for Rain. A special service for rain became part of the Shemini Atzeret service held on the next day. This Jewish authority goes on to explain further: The Rabbis refer to it as regel bifnay atzmo, a separate holiday, and required that the Shehe- cheyanu prayer be recited when the candles are lighted and when the Kiddush is recited. This would not be required if Shemini Atzeret were not an independent holiday. Further enlightenment concerning this holy day of God is provided in the book The Jewish Way: Living the Holidays, by Rabbi Irving Greenberg. The Rabbis interpreted this as an encore. God grows nostalgic, as it were, and pensive. The people of Israel will not come together again in such numbers until Passover six months hence. God will soon miss the sounds of music and pleasure and the unity of the people. On this day Jews leave the sukkah to resume enjoying the comfort of solid, well built, well insulated homes. The lulav and etrog are put aside; this day, Shemini Atzeret, is a reprise of the celebration of Sukkot but without any of the rituals. The message is that all the rituals and symbolic language are important but ultimately they remain just symbols" p. Not only is this feast distinctly different from Sukkot, but it includes a very special "Prayer for Rain. It is not said earlier during Sukkot, which marks the beginning of the rainy season in Israel, because we do not want rain to prevent us from dwelling in the sukkah or to interfere with our enjoyment of doing so" p. Rain, of course, is made up of water, descending from the skies. It is a type of the Holy Spirit of God. And also upon the servants and upon the handmaids in those days will I pour out my spirit" Joel 2: Water is itself a symbol of life, and is the foundation of all carbon-based life forms on earth. We could not live without it. Water and the prayer for rain is a vital ingredient in the celebration of Shemini Atzeret. David prayed, "As the hart panteth after the water brook, so panteth my heart after thee, O God. My soul thirsteth for God, for the living God: Isaiah the prophet wrote, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: God also compares His Word to the rain that waters the earth. In the same chapter, He tells us, "For as the RAIN cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: For ye shall go out with JOY, and be led forth with peace: Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: He said to the Samaritan woman at the well at Sychar, in Samaria, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" John 4: This is the very water that Isaiah the prophet foretold, when he declared, "Behold, God is my salvation [Hebrew, Yeshua]; I will trust, and not be afraid: And in that day shall ye say, Praise the LORD, call

upon his name [Yeshua], declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: Cry out and shout, thou inhabitant of Zion: God also prophesied through Isaiah, His prophet: Yeshua Jesus Christ put it this way: The theme of water is intimately tied up with the final holy day of the year, Shemini Atzeret. We will discuss this amazing feature later. It is a festival in its own right, independent of Sukkot, and is observed one day in Eretz Yisrael. The fact that Shemini Atzeret is a separate Yom Tov is evident in the blessing of Shehecheyanu Blessed are You, O Lord our God, King of the universe, who has kept us alive, sustained us, and brought us to this season, which is recited by women when lighting the candles and by men when reciting the Kiddush. The purpose of this festival is to recapitulate and to store in our memories everything we experienced and gained during the preceding Yamim Tovim [Good Days], so that we will carry out the resolutions we have made, will retain the spiritual elevation we have reached, and will not lose them in the everyday life to which we are about to return" p. The Rabbis recognized that this day, in itself, is a very special holy day. They saw that it is distinct from the Feast of Sukkot or Tabernacles. *Spiritual Aspects of Shemini Atzeret* The Rabbis also contemplated why on this day -- Shemini Atzeret -- there is no living inside the sukkah required, and no waving of the lulav, two rituals which were prominent during the preceding seven-day festival of Sukkot. Finkel goes on to explain: It is not celebrated with either matzah, shofar, or lulav. Sadness and depression are the marks of a person who is distant from his inner core. Seventy bullocks were sacrificed to God during the Feast of Tabernacles, picturing the "seventy" nations of mankind having their sins atone for, and becoming obedient to the truth of God and the commandments of the Lord Isa. But on Shemini Atzeret, only one bull was offered. However, on Shemini Atzeret, only one bull was sacrificed. The seventy bulls represent the seventy nations of the world; the one bull of Shemini Atzeret represents the unique nation of Israel. Obviously, the picture of Shemini Atzeret is of a very intimate union and fellowship, which follows after the broad-based and universal Feast of Sukkot. It is a close family union, with much deeper and more pure insights and depth of meaning and spirituality. During the wedding, they are both decked out in a wardrobe of exquisite, elegant clothes and jewelry. However, when they come together in their private chamber, they remove their garments and jewelry. The fact that there are no outward rituals or symbols connected with Shemini Atzeret, unlike Passover, Pentecost, the Feast of Trumpets, Atonement, and Sukkot, speaks of the unique spiritual quality of this final Festival of God. It is as if we have transcended from the physical to the purely spiritual -- from the concrete and palpable to the sublime and untouchable -- from that which can be seen to that which cannot be seen. As the apostle Paul wrote, "While we look not at the things which are seen, but at the things which are not seen: We move from the threshold of the visible to the invisible -- from those things which can be shaken to the unshakable. As Paul also wrote, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may REMAIN. For our God is a consuming fire" Heb. Comparing the symbolism of this Holy Day with the imagery of a Bride and Bridegroom, and their intimate togetherness, by themselves, after all the guests and party-goers depart, gives us a special insight into the real spiritual implications of Shemini Atzeret. But there is even more. Joel Ziff, in *Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year*, gives us even greater insight and understanding into the deep spiritual meaning of Shemini Atzeret. Sukkot is associated with the earth. There are two qualities of earth -- one implying humility and the other expansiveness. It becomes a WELL from which we can nourish ourselves as we resume ordinary life. The connection of the well to Shemini Atzeret can be translated as assembly or collection. Just as we can store water in a cistern, JOY energizes our continued efforts through the year. On the eighth day, we set aside the external supports which have helped us to respond in a new way. We no longer use the lulav and etrog. We return to our homes and say farewell to the sukkah. In some respects, the props are no longer necessary -- just as a plant which has grown from a seedling no longer needs special protection from the elements. We are now more able to support ourselves. The Israelites were more able to sustain themselves when they reached the land of Israel. They worked hard to plant and harvest crops rather than rely on the manna for food.

### 6: High Holy Days - Rabbi Deborah Bravo

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Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. A voice from heaven would seem to close the argument. We pay no attention to a heavenly voice, because You wrote long ago in the Torah Exodus This remarkable passage is empowering, radical and chutzpadik. It captures the essence of Simhat Torah when we celebrate the joy and responsibility of Torah in our lives. Yes, we have been given the Torah! But what are the guideposts to decide how to interpret its values to apply them to our lives? Hillel offers a more universal perspective and guidance in the Mishna Pirke Avot 1: In Eruvin 13b we find another account from the Talmud that can also be helpful in our search. Since the heavenly voice declared: It is because the students of Hillel were kind and gracious. They taught their own ideas as well as the ideas from the students of Shammai. In the section of the Talmud concerned with fasts we again meet Rabbi Eliezer from the Aknai oven discussion. There were young weasels lying about, and she was in the process of sweeping them out. Rabbi Yehuda Hanasi said to her: They said in Heaven: Since he was compassionate, we shall be compassionate on him, and he was relieved of his suffering. We can glean from these rabbinic narratives a web of filters that create a litmus test to help guide us in our decision-making of choosing what we do. On Simhat Torah we begin to read the Torah again. At the beginning of Chapter 2 of Genesis we are told about Shabbat and how God called it holy. What is fascinating is that the first classification of something being holy is time, and not a place or an object. In a discussion of this at the beginning of this semester at the Arava Institute for Environmental Studies, a student insightfully commented that a place or object are not necessarily accessible to everyone, while time on the other hand is available to all. This reminds us, particularly as we start the new year, how we use our time is in our hands including the choices that we make. In that light we can elevate and understand the choices we make as a holy act.

### 7: The Mystery of Shemini Atzeret -- the "Eighth Day"

*The poet is a Benedictine monk and priest (95 years old), but his message sums up the essence of the High Holy Days, if not of the entire Jewish faith.*

May Your Great Name be blessed forever and for all eternity. Blessed are You, Yahweh, king of the Universe who has commanded us to dwell in the sukkah. Spread over us Your shelter of Shalom, and encircle us with Your majestic glory. Blessed, glorified, exalted and to be praised, uplifted, honored, adored and extolled be the Name of the Holy One, blessed be He above all blessings and hymns, praises and consolations which we utter, Amen. Bless His Glorious Name forever, whose kingdom is forever and ever. MESSAGE We are reminded as we dwell in the sukkah that we have no permanent dwelling place here on this earth but are strangers and pilgrims in a foreign land, waiting for the establishment of that greater Tabernacle which all the patriarchs awaited, whose builder and maker is God. The glory of this latter temple shall be greater than the former,.. And in this place I will give peace, " Haggai 2: My dwelling place also will be with them " Ezekiel. The "Lulav" is made of four types of plants common in Israel representing four types of soil into which the Word is sown - 1. We are ready and prepared to fulfill Your command, our Creator God, Who has commanded us in His Word, "On the first day you shall take for yourselves the fruit of beautiful trees citron , branches of palm trees, limbs of leafy trees myrtle , and water willows; and you shall rejoice before Yahweh your God for seven days. The Holy One, blessed be He, gave this precious commandment to us, in order that we may rejoice before Him with the lulavim according to the ancient custom of one who has just received a verdict of "innocent", joyfully departs waving his banner from the presence of his judge. When the Creator judges the world and pronounces His verdict on those who stand before Him blameless, then the "trees of the woods", the planting of the Lord, will rejoice before Him. Psalms 96; 98; 99; ; Isaiah Shake them in each direction 3 times as you say]: Great and mighty is Yahweh, God of Hosts. He alone is King over all the earth. He is my victory and my shield. In Him I will have no fear. His glory and His power surround and preserve me. Behold Yahweh, my God, has become my salvation. His grace is toward all who believe and call upon His Name. In Him we will trust. In Him we will be justified. In Him we have become more than conquerors. Surely I will dwell in the house of Yahweh forever. Goodness and mercy shall preserve me all the days of my life. Behold, God is my unfailing help; I will trust and not be afraid. Yahweh is my strength and my song; Yahweh is my Deliverer. Therefore with joy shall you draw water out of the wells of salvation. Yahweh alone is our help; May God bless our people. The Lord of the universe is with us; The God of Jacob is our protection. I will lift the cup of salvation, and call upon the name of Yahweh. Kiddush is partaken 7. You are mighty to save! On the 7th Day - Hoshanna Rabbah, a circuit is made around the sukkah or the meeting-place ending in a finale of the etrog and the lulav being joined together - the two becoming one. It can be followed by a progressive dinner. The "Four Species", are made of the specified branches as the verse Lev. Blessed are You, Yahweh our God, King of the universe, Who has kept us in life, and preserved us, and enabled us to reach this season. We celebrate this feast in anticipation of that day when You will come and tabernacle among us and illumine us with Your shekinah glory. Pour out Your Spirit upon us this day and Your blessing upon our offspring and grant us that we may drink from the river of life which flows out from Your throne on high. We break the Bread of Life this day and partake of the covenant which You enjoined with us to be fulfilled in the coming kingdom when we will partake in full, that which we celebrate this day. We drink the cup of our betrothal in rejoicing of our union with Him in the Marriage Supper of the Lamb. The Challah and the Kiddush are shared. Optional - the Netilat Yadyim ritual follows washing of hands 4. Praise Yahweh to whom all praise is due. Blessed be Yahweh to whom all praise is due forever and ever. Reader We will sanctify Your great and holy name in this world just as it is sanctified in the highest heavens, as it is written by Your prophet: Congregation "Blessed be the Presence of Yahweh from His place. Blessed are You, O Yahweh, the holy One. You are holy, and Your name is holy, and holy beings praise You daily. Blessed are You, Yahweh. The Feast of Sukkot is a prophetic rehearsal of the Millennial era when the Israel of God will be in transition from the kingdom of this world, into the promised age of the new heavens and the new earth.

During the original journey, a canopy of protection was spread over them to shelter them from the heat by day and the cold by night. The cloud of His Presence, His glory, acted as a covering over them -- a tabernacle which was spread over them. The tabernacle of God will be a shelter from the storm and the heat to protect His people in their wilderness journey into their spiritual inheritance. The cloud of His glory will overshadow and envelop them in their spiritual journey into the new era. Blessed be he who comes in the name of Yahweh. It is viewed as the end of the cycle which began on the first day of Elul". Mirrors of Time by Joel Ziff p. They will be judged at that time -- the time of the "Great Salvation," or "Many Hoshanas. Open to me the gates of righteousness; I will go through them, and I will praise Yahweh. This is the gate of Yahweh which the righteous shall enter. I will praise you for You have answered me and become my salvation. This is the day Yahweh has made; we will rejoice and be glad in it. O give thanks to Yahweh for He is good! After seven processions around the altar bimah, the lulav and etrog are laid aside and the hoshana bundle, consisting of five willow branches, is picked up. The full Hallel is chanted - Psalms during the processional celebration. O do You, send us Your deliverance. For Your sake, O our God, deliver us. For Your sake, O our Creator, deliver us. For Your sake, O our Redeemer, deliver us. For Your sake, O our Guide, deliver us. May He establish His kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say Amen. May His great Name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the Name of the Holy One, blessed be He, beyond all blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen. May there be abundant peace from Heaven, and life, for us and for all Israel; and say, Amen. He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say, Amen. Lord of the world, King Supreme, Before all creation came to be, when by Your will all things were wrought, Your name, O Yahweh, was first made known. And when this age shall cease to be, You still shall reign in majesty. He was, He is, and will be All glorious eternally. Incomparable, Yahweh is One. No other can share His nature. Without beginning, without an end. Unto Him, be all glory, power and majesty. Rock of our lives, Shield of our salvation, our strong Hope and Refuge. Deliverer and Saviour, into whose hand our lives are committed for Your keeping. Prepare our hearts, O Yahweh, for our deliverance from this present world and the return of Your Son, our Messiah, and our gathering together unto Him in the establishment of Your eternal kingdom. He Who makes peace in the celestial heights, may He make peace among us, and upon all Israel. The first and eighth days are holy celebrations on which no work is done. The intervening days are semi-holy days in which no unnecessary work is done. The eighth day of Shemini Atzeret concludes the festive period.

### 8: TBI Melbourne Â» Growing Progressive Judaism High Holy Days - TBI Melbourne

*The essence of Simchat Torah: interpreting the values of Torah What is fascinating is that the first classification of something being holy is time, and not a place or an object.*

What exactly is going on during this time? These are the days leading up to the great Easter Feast. The Lenten season of sacrifice and self-denial is about to come to an end, but this coming week is extremely important for all Christians. The greatest focus of the week is the Passion suffering and Resurrection of Jesus Christ and the events that led up to it. Historical documents tell us that as early as the fourth century the Church celebrated this "Great Week" with a feeling of profound sanctity. The central feature of the service proper to this day, as it was in the earliest times, is the procession of palms. The palms are blessed and are then borne in procession to the church, where an entry is made with a certain amount of ceremony, after which the Mass is celebrated. The other notable and very ancient feature of the present Palm Sunday service is the reading of the Gospel of the Passion by three readers. Especially important for Catholics is the Easter Triduum. This is the three days just before Easter. This is one of the most beautiful liturgies of the entire liturgical year. At the Mass, the priest will wash the feet of twelve men, just as Jesus did. Also on this night, priests all over the world will renew their sacred vows. This is because, at the Last Supper, Jesus not only instituted the Mass Eucharist but also the ministerial priesthood. On Good Friday, the day of the crucifixion and death of our Lord, we have the veneration of the Cross. There is no consecration of the Eucharist on this day, and the Communion we receive will be from the night before, which has been reserved in the tabernacle. Holy Saturday is a vigil. We keep watch for the expectant rising of Our Savior. This was the day He went down into the netherworld in order to bring back up with Him into heaven those who had died before His coming. Up to this time, the gates to heaven were closed and no one could go there because of the original sin of Adam. Jesus changed all that. By paying the price for our sins on the Cross, He gained for us our eternal salvation, and heaven was opened once more. Also on this night, persons who have spent months of preparation will be received through Baptism and Confirmation into the Catholic Church for the first time. It is a joyous occasion. This is especially so of the Triduum which, standing at the heart of the Easter season, is an intense immersion in the fundamental mystery of what it is to be Christian. During these days, we suffer with Christ so that we might rise with Him at His glorious Resurrection. Holy Week is a time to clear our schedules of unnecessary activities. Our minds and hearts should be fixed on Jesus and what He did for us. Let us bear the Cross so that may be worthy of wearing the crown He wore. Reprinted with permission of Grace MacKinnon. She is the author of Dear Grace: Order online by e-mail at [osvbooksosv](mailto:osvbooksosv). Readers are welcome to submit questions about the Catholic faith to: Questions also may be sent by e-mail to: You may visit Grace online at [www](http://www).

### 9: Bible Holy Days: Spring Season - Home Worship is Home Improvement for the Soul and Spirit!

*In the book The Essence of the Holy Days: Insights from the Jewish Sages, Avraham Yaakov Finkel tells us more about Shemini Atzeret: "The seven days of Sukkot which end with Hoshana Rabbah are followed by.*

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