



MISHNAH, ROSH HASHANAH 1:1

ארבעה ראשי שנים הם :
 באחד בניסן, ראש השנה למלכים ולרגלים.
 באחד באלול, ראש השנה למעשר בהמה ;
 רבי אלעזר ורבי שמעון אומרים, באחד בתשרי.
 באחד בתשרי, ראש השנה לשנים לשמיטים :וליובלות, ולנטיעה ולירקות.
 באחד בשבט, ראש השנה לאילן, כדברי בית שמאי ;
 בית הלל אומרים, בחמישה עשר בו.

There are four heads of years:

On the first of Nisan, the New Year for kings and for the festivals;

On the first of Elul, the New Year for the tithing of animals;

Rabbi Eliezer and Rabbi Shimon say, on the first of Tishrei

On the first of Tishrei, the New Year for years, for the Sabbatical years and for the Jubilee years and for planting and for vegetables

On the first of Sh'vat, the New Year for trees - these are the words of the House of Shammai; The House of Hillel says, on the fifteenth thereof

23 The LORD spoke to Moses, saying:
2Speak to the Israelite people and say to them:

These are My fixed times, the fixed times of the LORD, which you shall proclaim as sacred occasions.

3On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of the LORD throughout your settlements.

4These are the set times of the LORD, the sacred occasions, which you shall celebrate each at its appointed time: 5In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the LORD, 6and on the fifteenth day of that month the LORD's Feast of Unleavened Bread. You shall eat unleavened bread for seven days. 7On the first day you shall celebrate a sacred occasion: you shall not work at your occupations. 8Seven days you shall make offerings by fire to the LORD. The seventh day shall be a sacred occasion: you shall not work at your occupations.

9The LORD spoke to Moses, saying: 10Speak to the Israelite people and say to them:

When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. 11He shall elevate the sheaf before the LORD for acceptance in your behalf; the priest shall elevate it on the day after the sabbath. 12On the day that you elevate the sheaf, you shall offer as a burnt offering to the LORD a lamb of the first year without blemish. 13The meal offering with it shall be two-tenths of a measure of choice flour with oil

כג וידבר יהוה אל־מֹשֶׁה לֵאמֹר:

2דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:

3שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַיהוָה בְּכָל מוֹשְׁבֵיתֵכֶם: פ

4אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בַּמוֹעֲדִים: 5בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבִים פֶּסַח לַיהוָה: 6וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת לַיהוָה שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ: 7בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: 8וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ: פ

9וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 10דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְקִצְרֹתֶם אֶת־קִצְרֶיהָ וְהִבַּאתֶם אֶת־עֹמֶר רִאשִׁית קִצְרֵכֶם אֶל־הַכֹּהֵן: 11וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרֹצְנֵכֶם מִמִּחְרַת הַשָּׁבָת יִנִּיפֻנוּ הַכֹּהֵן: 12וַעֲשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ לַעֲלֹה לַיהוָה: 13וּמִנִּחְתּוֹ שְׁנֵי עֶשְׂרִים סֶלֶת בָּלוּלָה בַשֶּׁמֶן אִשָּׁה לַיהוָה רֵיחַ

mixed in, an offering by fire of pleasing odor to the LORD; and the libation with it shall be of wine, a quarter of a *hin*. ¹⁴Until that very day, until you have brought the offering of your God, you shall eat no bread or parched grain or fresh ears;^a it is a law for all time throughout the ages in all your settlements.

¹⁵And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete: ¹⁶you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to the LORD. ¹⁷You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to the LORD. ¹⁸With the bread you shall present, as burnt offerings to the LORD, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations, an offering by fire of pleasing odor to the LORD. ¹⁹You shall also offer one he-goat as a sin offering and two yearling lambs as a sacrifice of well-being. ²⁰The priest shall elevate these—the two lambs^b—together with the bread of first fruits as an elevation offering before the LORD; they shall be holy to the LORD, for the priest. ²¹On that same day you shall hold a celebration; it shall be a sacred occasion for you; you shall not work at your occupations. This is a law for all time in all your settlements, throughout the ages.

²²And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger: I the LORD am your God.

²³The LORD spoke to Moses, saying: ²⁴Speak to the Israelite people thus: In the seventh

ניחח ונסכה ונסכו וזין רביעת ההין: ¹⁴ולחם וקלי וכרמל לא תאכלו עד-
עצם היום הזה עד הביאכם את-קרבן
אלהיכם חקת עולם לדורתיכם בכל
משבתיכם: ס

¹⁵וספרתם לכם ממחרת השבת מיום
הביאכם את-עמר התנופה שבע
שבטות תמימות תהינה: ¹⁶עד ממחרת
השבת השביעת תספרו חמשים יום
והקרבתם מנחה חדשה ליהוה:
¹⁷ממושבתיכם תביאו* | לחם תנופה
שתים שני עשרנים סלת תהינה חמץ
תאפינה בכורים ליהוה: ¹⁸והקרבתם
על-הלחם שבעת כבשים תמימם בני
שנה ופר בן-בקר אחד ואילם שנים יהיו
עלה ליהוה ומנחתם ונספיהם אשה
ריח-ניחח ליהוה: ¹⁹ועשיתם שעיר-
עזים אחד לחטאת ושני כבשים בני
שנה לזבח שלמים: ²⁰והניף הפהן |
אתם על לחם הבכורים תנופה לפני
יהוה על-שני כבשים קדש יהיו ליהוה
לפהן: ²¹וקראתם בעצם | היום הזה
מקרא-קדש יהיה לכם כל-מלאכת
עבדה לא תעשו חקת עולם בכל-
מושבתיכם לדורתיכם:

²²ובקצרכם את-קציר ארצכם לא-
תכלה פאת שדה בקצרך ולקט קצירך
לא תלקט לעני ולגל תעזב אתם אני
יהוה אלהיכם: ס

²³וידבר יהוה אל-משה לאמר: ²⁴דבר
אל-בני ישראל לאמר בחודש השביעי
באחד לחודש יהיה לכם שבטון זכרון

month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. ²⁵You shall not work at your occupations; and you shall bring an offering by fire to the LORD.

²⁶The LORD spoke to Moses, saying: ²⁷Mark, 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; ²⁸you 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. ²⁹Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin; ³⁰and whoever does any work throughout that day, I will cause that person to perish from among his people. ³¹Do no work whatever; it is a law for all time, throughout the ages in all your settlements. ³²It 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.

³³The LORD spoke to Moses, saying: ³⁴Say to the Israelite people:

On the fifteenth day of this seventh month there shall be the Feast of Booths^c to the LORD, [to last] seven days. ³⁵The first day shall be a sacred occasion: you shall not work at your occupations; ³⁶seven 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;^d you shall not work at your occupations.

³⁷Those are the set times of the LORD that you shall celebrate as sacred occasions, bringing offerings by fire to the LORD—burnt offerings,

תְּרוּעָה מִקְרָא־קֹדֶשׁ: ²⁵כָּל־מִלְאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה: ס

²⁶וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ²⁷אֲךָ בַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה: ²⁸וְכָל־מִלְאכָה לֹא תַעֲשׂוּ בַעֲצֵם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם: ²⁹כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תַעֲזֹה בַעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ: ³⁰וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל־מִלְאכָה בַעֲצֵם הַיּוֹם הַזֶּה וְהֵאֲבֹדְתִי אֶת־הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיהָ: ³¹כָּל־מִלְאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם: ³²שַׁבַּת שַׁבְתּוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם בַּתְּשׁוּעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבֹּתוּ שַׁבְּתֵיכֶם: פ

³³וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ³⁴דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר

בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה: ³⁵בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מִלְאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ: ³⁶שִׁבְעַת יָמִים תִּקְרִיבוּ אֲשֶׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה עֲצֶרֶת הוּא כָל־מִלְאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ:

³⁷אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אֲשֶׁה לַיהוָה עֲלֶיהָ וּמִנְחָה זֶבַח וְנִסְכִּים דְּבַר־יוֹם בְּיוֹמוֹ:

meal offerings, sacrifices, and libations, on each day what is proper to it—³⁸apart 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.

³⁹Mark, 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. ⁴⁰On the first day you shall take the product of *hadare* 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. ⁴¹You 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. ⁴²You shall live in booths seven days; all citizens in Israel shall live in booths, ⁴³in 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.

⁴⁴So Moses declared to the Israelites the set times of the LORD.

³⁸מִלֶּבֶד שַׁבָּתֹת יְהוָה וּמִלֶּבֶד מִתְּנוּתֵיכֶם
וּמִלֶּבֶד כָּל־נְדָרֵיכֶם וּמִלֶּבֶד כָּל־
נְדֻבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:

³⁹אָךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי
בְּאַסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגֹזוּ אֶת־
חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן
שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן:
⁴⁰וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ
הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עַבֹּת וְעַרְבֵי־
נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
שִׁבְעַת יָמִים: ⁴¹וְחָגַתֶּם אֹתוֹ חַג לַיהוָה
שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגֹזוּ אֹתוֹ: ⁴²בַּסֻּכּוֹת
תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל
יֵשְׁבוּ בַסֻּכּוֹת: ⁴³לְמַעַן יָדְעוּ דֹרֹתֵיכֶם
כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל
בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

⁴⁴וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי
יִשְׂרָאֵל: פ

Where do our festivals come from?

Name of festival	Origins Is it in the Torah?	Main reasons behind festival
Pesach		
Yom Ha-Shoah		
Yom Ha-Zikaron		
Yom Ha-Atzmaut		
Shavuot		
Tisha B'Av		
Rosh Ha-Shanah		
Yom Kippur		
Sukkot		
Simchat Torah		
Chanukah		
Tu B'Shvat		
Purim		

WHAT SORTS OF QUESTIONS SHOULD WE ASK OF A FESTIVAL?

Origins:

What is the earliest evidence of the festival?

Is it found in the Torah and in what form?

Is it a later addition to the calendar - Middle Ages? Modern?

Does it commemorate an event in our story / a historical event?

Evolution:

How did it evolve into what we do today?

Can we trace its development over time?

If it is an ancient festival, how did the rabbis shape its meaning and ritual?

Layers of meaning:

What is its main emphasis or emphases?

Agricultural?

Narrative?

Historical?

Spiritual?

Observance:

What do we do to mark/celebrate it and why?

In synagogue?

At home?

Modern aspects:

Are there different aspects of the festival for us as Progressive Jews?

What new meanings has it come to have for us?

What happens when?

Hebrew	English	Length	Gregorian Equivalent	Festivals
ניסן	Nissan	30 days	March-April	Fast of the First born, Pesach, Sefirat Ha-Omer, Yom Ha-Shoah
אייר	Iyar	29 days	April-May	Sefirat Ha-Omer, Yom Hazikaron, Yom Ha-Atzmaut, Lag Ba-Omer, Yom Yerushalayim
סיון	Sivan	30 days	May-June	Sefirat Ha-Omer, Shavuot
תמוז	Tammuz	29 days	June-July	Shiva-Asar b'Tamuz (17 th), The three weeks
אב	Av	30 days	July-August	Tisha b'Av (9 th), Tu b'Av (15 th)
אלול	Elul	29 days	August-September	
תשרי	Tishri	30 days	September-October	Rosh Hashanah, Tzom Gedalia, Yom Kippur, Sukkot, Hoshanah Rabba, Shemini Atzeret, Simchat Torah
חשוון	Cheshvan	29 or 30 days	October-November	
כסלו	Kislev	30 or 29 days	November-December	Chanukah
טבת	Tevet	29 days	December-January	Asarah b'Tevet (10 th)
שבט	Shevat	30 days	January-February	Tu b'Shevat (15 th)
אדר	Adar I (leap years only)	30 days	February-March	
אדר ב	Adar (Adar II in leap years)	29 days	February-March	Fast of Esther, Purim, Shushan Purim