

YOM KIPPUR

Batnua



DEFINITION AND CONTEXT

On the tenth day of the month of Tishrei of the Hebrew calendar, we commemorate Yom Kippur ("Day of Atonement"). Yom Kippur marks the end of the "High Holy Days" (Yamim Noraim) which begin on Rosh Hashanah. According to our sources, on this day, Moshe came down from Mount Sinai with the second set of Tablets after Am Israel was granted God's forgiveness due to the Sin of the Golden Calf, thus becoming the first Yom Kippur in the history of our people. On a national level, this date gained new meaning after one of Israel's hardest wars, later known as the "Yom Kippur War", began precisely on this date in 1973. As a common factor of the multiple meanings of Yom Kippur, we can conclude that this is a day of introspection, reflection and repentance, both on a personal and on national levels.



DID YOU KNOW?

"There were no holidays so joyous for the Jewish People as the Fifteenth of Av and Yom HaKippurim, for on those days, daughters of Jerusalem would go out dressed in borrowed white clothing so as to not embarrass those who did not have" Mishna (Ta'anit 1:10).

- In his article "Between Tu B'Av, Yom Kippur and the Madim in the Tnuva", Sergio Edelstein makes an interesting connection between the customs of these dates and the customs of the Tnuva: The clothing, in this case, is an element which carries both meaning and form. The form is an ordinary, white, dignified outfit, without any distinctions. The meaning is that there were no differences between them, and no one could tell those who owned white clothes from those who did not. Clothes do not make the man or woman; every person is worthy as a human being. In our tradition as a Tnuva, we notice that although the form has changed according to local or regional idiosyncrasies, the meaning has been maintained for more than seventy years: we value our bogrim for what they do—their dedication, responsibility and devotedness to the educational work and message of the Tnuva—and not for what they have. And so the Madim, whether they are white or brown, a shirt with epaulets or a simple t-shirt, the important thing is that in the ken, our ken, we all have the same uniform. And what distinguishes us is our uniqueness as human beings.



SYMBOLS AND CUSTOMS

• Day of reflection, apologies and forgiveness.

One of the most known customs of Yom Kippur is that on this day, Am Israel dedicates time for introspection, reflection and apologies to those whom we hurt during the year. Forgiving is also a part of the tradition of this day so that we can all start the year without conflicts, fights or resentment.

• Bicycles in Israel

On Yom Kippur in Israel, thousands of children ride their bicycles on the desolate streets and highways.



RELATED QUOTES

- "A person who never made a mistake never tried anything new." Albert Einstein
- "If you did something wrong, if you hurt a friend, and you simply apologize by saying 'sorry', this is what Yom Kippur is all about. If you feel regret in your heart, if you feel repentance and pain and you simply say, 'I'm very sorry' and decide that from now on you will do better, this is Yom Kippur." Amira Boked
- "Yom promised a dove, an olive leaf; you promised peace at home, you promised spring and blossoms, you promised to keep your promises. You promised a dove." Song: "The Children of Winter 1973", Shmuel Hasfari



RELATED ARTICLES

ELI AKERMAN, ROSH HADRACHA KINNERET B'COLOMBIA

"...Changes and repentance have many faces and may be achieved in many different ways. From my personal experience, during the time of reflection on Yom Kippur, I have reached different conclusions, from looking for the best way to try to be a better person and do good to those around me to understanding how to change negative behaviors that have affected me. This year, I understood a different concept. Through the process of reflection, I started searching for the best way for a real change, not only for me but for everyone. This is how I discovered the value of unity, the value of

being a united people... I believe that we must transmit this message in the tnuva so that our chanichim can grow up as an integral part of this millenary chain of generations and can embrace and unite the generations to come. If you want to go fast, go alone. If you want to go far this year and in the years to come, go together.

SERGIO EDELSTEIN, MAZKIRUT OLAMIT OF HANOAR HATZIONI B'ISRAEL

In the beautiful cultural baggage that we inherited from Judaism, there are two holidays: Tu B'Av and Yom Kippur. These two holidays are both very different, but paradoxically have a commonality that relates us to one of the main educational motifs in the Tnuva: the Madim – uniform. What do these two holidays teach us, and how is this teaching related to a main element in the symbolism Tnuati?... From Tu B'Av, Yom Kippur and the Simliyyut Tnuatit we can learn Jewish traditions and customs as well as traditions and customs of the Tnuva. This is the most beautiful connection between the educational message of Hanoar Hatzioni and the Jewish legacy.

A DAY ON WHICH THE NATION MEDITATES. A.D. GORDON

I ask myself and still ponder whether there is anyone to ask: What does Yom Kippur mean for those of us who do not observe it in its religious form?

As a nation, Israel has designated Yom Kippur as a day for reflection; it has chosen this day for its children to balance the values of life as a complete devotion to the most elevated demands of the spirit of humanity, both for personal contemplation and for reflection as members of a people.

Personal issues and considerations cease; prayers and supplications are few on Yom Kippur and Rosh Hashanah. Important matters and serious considerations are included in the daily agenda: matters of national, human and universal significance.



ZMAN LE PEILUT

HOW DO YOU EXPERIENCE YOM KIPPUR IN YOUR KEN?

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