

## Hebrew Words for the High Holy Days

Baal Tekiah–bah-AHL teh-kee-AH. The master of the blasting (of the shofar). Since the shofar is not an easy instrument to master, a Jewish congregation goes to great lengths to find an accomplished expert [see

*Rosh HaShanah* 29b (this is a tractate from the Mishnah )]. The Beginning of the Year– teh-hee-LAHT hah-shah-NAH

Chag Samaach –Khag Sa Ma Ach - Happy Holiday

A Common Greeting –leh-shah-NAH toh-VAH teek-ah-TAY-voov ve-tay-chah-TAY-moo. This is a common greeting that people say to each other during this time; you also see it written on holiday greeting cards. It means “May you (plural) be inscribed and sealed for a good year.”

There are other greetings as well –this is just one of them.

Days of Awe–yah-MEEM noh-rah-EEM (literally, “Awesome Days”), another name for the time period between Rosh Hashanah and Yom Kippur. This time period is called this because according to the Talmud (Rosh Hashana 16a), all mans actions of the past year are judged by God on this day and on Yom Kippur judgment is rendered.

*Kaporeth - kap-po'-reth – Atonement rite – Modern substitution for actual temple sacrifices. A chicken is swung around over your head 3 times and then ritually slaughtered (Scheckita)*

Mikvah–public bath, many Jewish people attend the public bath for ritual cleansing on the day before Rosh Hashanah.<sup>6</sup> Repentance–teh-shoo-VAH

Rosh Hashanah–ROHSH hah-SHAH-nah, or RAHSH hah-SHAH-nah (in America). “Beginning or Head of the Year”[this term is only used once in the Hebrew Bible, see Ezek. 40:1]. The more common term is “The Feast of Trumpets.”Selichot–seh-lee-CHOHT, prayers of penitence, supplication and repentance to ask God to forgive you and have mercy on you. These prayers are recited the whole week before Rosh Hashanah.

Selichot – Se Lee Khot - Forgiveness

Shofar–SHOH fahr, a wind instrument is made from a curved horn of a ram, see Numbers 29:1. This is one of the oldest instruments known to the world.

Tashlich–tahsh-LEECH (Hebrew for “you shall cast”). A symbolic casting of sins into running water. Symbolizes self-purification and the shedding of one’s sins. This ceremony (the origin of this custom is uncertain) is a part of the Rosh Hashanah celebration. To symbolize casting away sin, bread crumbs or pebbles are thrown into a river, ocean, lake or stream where there are fish as Micah 7:18-20 is read. This is done on the afternoon of the 1<sup>st</sup> day of Rosh Hashanah. This casting away of bread reminds the Jewish person that God casts away sin which has been repented of into the sea of His forgetfulness. This ceremony is not biblical nor is it in the

Talmud. It is not mentioned until the 15th century C.E. The brief Tashlich prayer consists of the following Scriptures in this order: Micah 7:18-20, Psalm 118:5-9; Psalm 33, Psalm 130, and often Is. 11:9.

Ten Days of Repentance—ah-SEH-ret yhe-MAY-teh-shoo-VAH

Torah—TOH-ruh, technically the first five books of the Hebrew Bible, the Pentateuch but is used for the whole gamut of Jewish teaching

Yeshua—yeh-SHOO-ah, the Hebrew name for Jesus. In Hebrew the word for “salvation” is about the same —ye-shoo-AH.

Yom Kippur—yohm hah-kee-POHR or yahm KIP-uhr (in America). The Day of Atonement/Covering. This was the one day a year when the High Priest entered the most holy place of the tabernacle or temple to sprinkle blood on the top of the ark of the covenant for the forgiveness of sin. Today Jewish people fast and pray and attend services in the synagogue to pray for forgiveness.

Yom Teruah—yohm teh-roo-AH, The Day of Sounding (the trumpet) (see Lev. 23:24).