Yom Kippur

יום כפור

Yom Kippur, the Day of Atonement, is dedicated to reflection and repentance. We dedicate our minds, bodies, and souls to reconcile with our fellow human beings, ourselves, and God. Surprisingly, the Talmud (*Taanit 30b*) teaches that Yom Kippur is the happiest day of the year. Perhaps this is because it offers us the opportunity to free ourselves from the burden of bad feelings, and resentments and regrets.

Musical Moment

The melodies of our prayers have the power to stir our souls. During the High Holy Days, we not only sing special *piyyutim* (liturgical poems) and songs, but the *nusach* (scales and musical sounds) of even our regular prayers changes. The *nusach* evokes the feelings of the season. **Scan the QR code to listen to these recordings** and notice what emotions this music evokes in you!

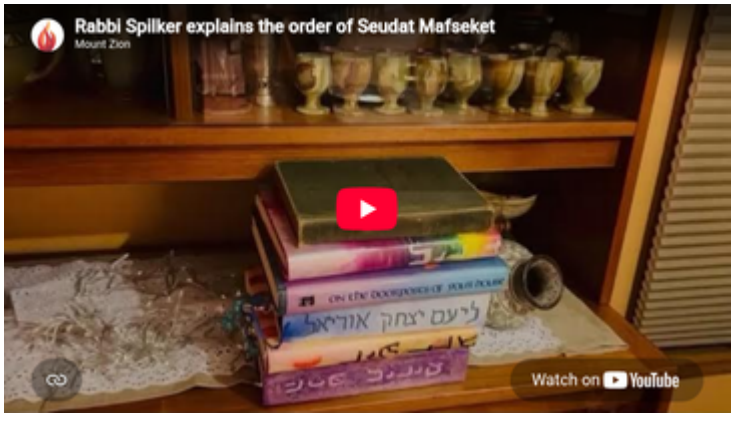
Listen and Learn

Judaism Unbound

Ep. 397: Yom Kippur – Repentance and Repair

The Judaism Unbound podcast analyzes pressing issues for 21st century American Judaism. Listen to this episode with Rabbi Danya Ruttenberg, exploring the themes of repentance and repair.

Order of Operations: Seudah Mafseket



Seudah Mafseket (literally, "the meal that interrupts" or "the meal that separates") is the final meal we eat before the start of Yom Kippur. Unlike the celebratory dinners of other holy days, this one does not include kiddush. Watch Rabbi Spilker explain the order of operations for this meal. **You can find the video on our YouTube channel at youtube.com/@mountziontemple.**

Resource Recommendation

Sign up for 10Q (A question a day for the ten days from Rosh Hashanah to Yom Kippur)!

The period encompassing Rosh Hashanah and Yom Kippur is called the "*Yamim Nora'im*" or the Days of Awe. This is a period of time for reflecting on where you're at, where you've come from, and where you're headed. 10Q makes this reflection process easy. **Sign up at doyou10q.com to receive a prompt a day**, type your answers, and have them emailed to you the following High Holy Days.



To Wear or Not To Wear...

On Yom Kippur, we are invited to separate ourselves from the mundanity of our world, refraining from such "worldly" activities as eating, drinking, bathing, and engaging in acts of sexual intimacy. This intention is also reflected in wardrobe choices. You might choose to imbue your day with extra meaning by following some of these traditions, or you can create your own.

- **Wearing white**. White symbolizes starting the new year spiritually clean or pure. Wearing white also emphasizes the solemnity of the day; traditional Jewish burial clothing is a simple white shroud. (In some more traditional communities, people will wear a kittel, or a white robe, which they can eventually be buried in.)
- **Wearing a *tallit***. *Tallitot* (plural of tallit) are typically only worn during the day. The one exception is Kol Nidre, when we don a tallit at night. There are several explanations for this practice, including a *midrash* that says that God wrapped Godself in a *tallit* before teaching Moses the 13 attributes that we now recite during Yom Kippur *(Talmud Bavli, Rosh Hashanah 17b)*.
- **Not wearing leather shoes**. Leather used to symbolize luxury and high status; not wearing leather shoes is a way of humbling ourselves

How do the clothes you choose to wear help you mentally get ready for the day?

> *Yom Kippur is meaningful for me because it gives me the opportunity to reflect not only on what I want to do better in the future, but also on the improvements I've already made in the past.*
>
> -Cameron Burbey, Mount Zion member (teen)



Torah Teaching

The practice of Yom Kippur comes straight from the Torah itself:

Mark, the 10th day of the 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 Adonai; and you 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... Do no work whatever; it is a law for all time, throughout the generations in all your settlements. It 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" (Lev. 23:27-32).

What ways does your Yom Kippur practice reflect the Torah commandment? How does it differ?