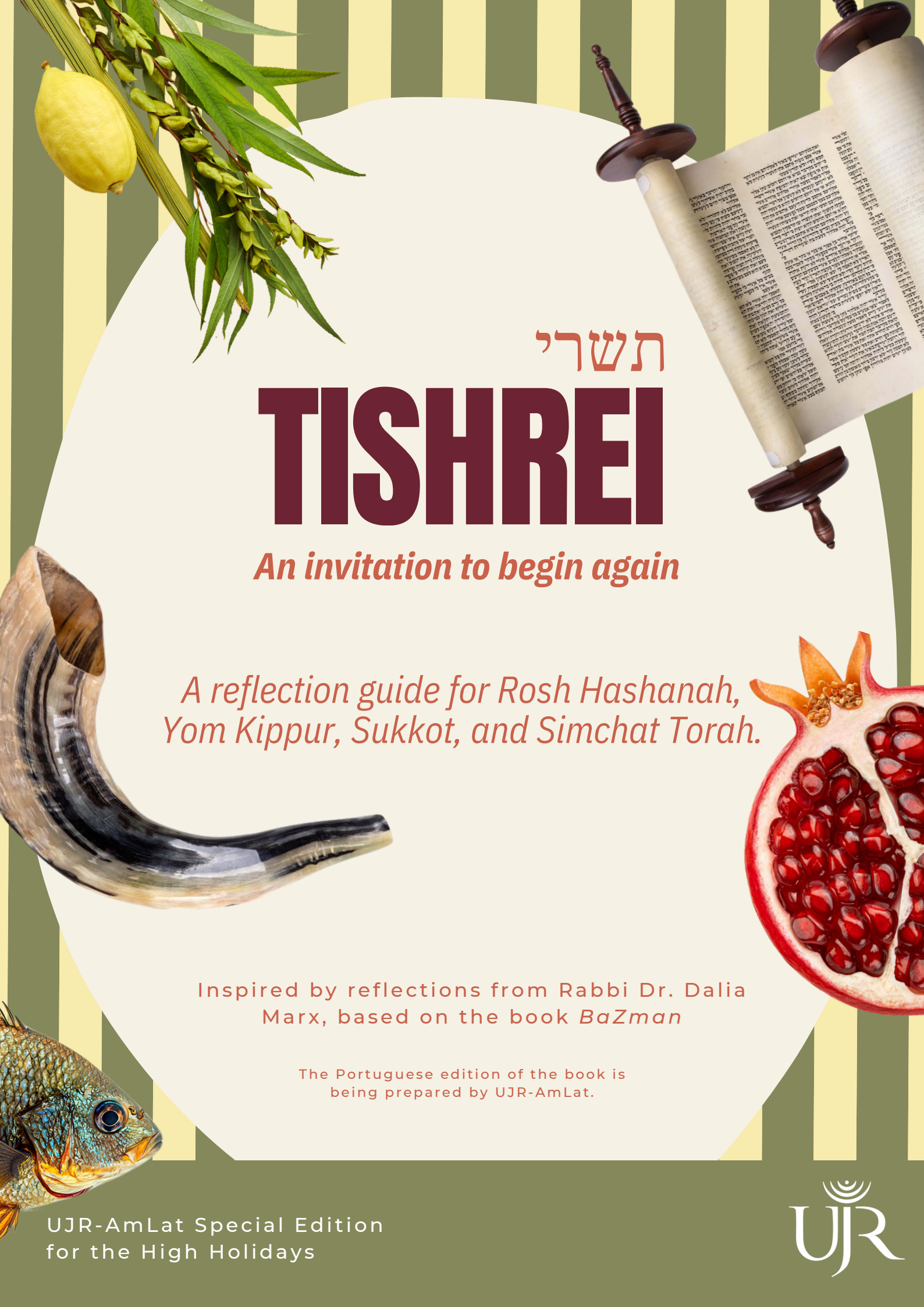




תשרי

TISHREI

An invitation to begin again

*A reflection guide for Rosh Hashanah,
Yom Kippur, Sukkot, and Simchat Torah.*

Inspired by reflections from Rabbi Dr. Dalia
Marx, based on the book *BaZman*

The Portuguese edition of the book is
being prepared by UJR-AmLat.

UJR-AmLat Special Edition
for the High Holidays

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TISHREI: BETWEEN AN ENDING AND A NEW BEGINNING



Tishrei brings together some of the most intense experiences of the Jewish calendar. Rosh Hashanah marks the transition into a new year; Yom Kippur leads us toward reflection, teshuvah, and responsibility for our actions and relationships; Sukkot takes us into a temporary dwelling; and Simchat Torah celebrates the joy of Torah.

In the book *BaZman*, Rabbi Dr. Dalia Marx presents Tishrei as a period of change and renewal. Drawing on a Talmudic tradition according to which the creation of the world is associated with Tishrei, she invites us to think of the month as a time when the world renews itself—and so do we. For her, Tishrei is an opportunity to engage in *cheshbon nefesh*, an accounting of the soul, and to expand our sense of responsibility beyond ourselves.

A question to carry with us:

What do we want to leave behind, what do we need to repair, and what do we wish to build in the year ahead?

A month of movement

One of the images presented in the Tishrei chapter is that of a journey: we move from the festive Rosh Hashanah table to the synagogue, from the synagogue to the sukkah, and finally to the joy of dancing with the Torah. It is a month that moves between celebration, introspection, vulnerability, nature, community, and learning.

Rather than seeing these holidays as isolated moments, we can understand them as parts of the same journey: pausing, looking inward, recognizing, repairing, making space for others, and returning to what we want to continue learning and building.



ROSH HASHANAH | THE POSSIBILITY OF CHANGE



A new year does not erase what happened. But it can change the way we relate to what we have experienced and to what we can still build.

BaZman highlights the human capacity to choose, change, and transform our own lives. Rosh Hashanah reminds us both of the limits of what we can change and of what still depends on our choices.

A practice for the table

Before or during the Rosh Hashanah meal, choose three words for the year ahead. They can express something you wish to cultivate: courage, care, creativity, justice, serenity, connection, or another quality that has meaning for you.

What quality do I want to carry with me into the new year? What concrete choice could bring it closer to my life?



Symbols also tell stories

In the chapter, we learn about the history of the symbolic foods of Rosh Hashanah and how these practices developed throughout Jewish tradition. The author notes that some of the symbols most commonly associated with Rosh Hashanah today, such as apples with honey and pomegranates, do not appear in this form in the Talmud, but were incorporated later. The blessings associated with these foods can also play with Hebrew sounds and words, transforming the meal into an expression of wishes for the new year.



YOM KIPPUR | LOOKING, RECOGNIZING, AND REPAIRING



Yom Kippur is a time of evaluation. The liturgy places us before our choices, our shortcomings, and our relationships — not only as individuals, but also as part of a community.

In the book, Dalia Marx reflects on *Unetane Tokef*, *Kol Nidrei*, and the confession of Yom Kippur. One theme running through these reflections is the fragility of human existence and the need to find language for dealing with what we cannot control.

The author also draws attention to the collective dimension of confession. The *Vidui* is written in the plural: we acknowledge not only our own shortcomings, but also the responsibility we share as a community.

And when the harm involves another person? ---

Drawing on the traditions of Yom Kippur, the chapter invites us to consider that repairing a relationship requires more than simply wishing the past would disappear. Recognizing what we have done, taking responsibility, and seeking concrete change are all part of this process.

Is there a relationship that calls for a more honest conversation? Is there something for which I need to take responsibility?



SUKKOT | LEAVING COMFORT TO SEE FROM ANOTHER PLACE



A few days after Yom Kippur, Tishrei changes tone once again. We leave introspection and enter the sukkah.

Marx asks why the Torah commands us to leave our homes for a temporary dwelling precisely during the harvest season, when our homes and barns are full. By presenting different interpretations, she shows how Sukkot can be understood as an opportunity to remember vulnerability, disconnect from our routines for a moment, and observe our lives from another perspective.

The sukkah between nature and culture

In the chapter, the sukkah is presented as a structure that combines shelter and openness. It protects us, but its roof must remain connected to nature and allow us to see the stars. This characteristic creates an experience of being protected without being completely separated from the world.

The experience of the sukkah can also be understood as a temporary departure from the familiar. We leave our usual comfort in order to return to it with a new perspective.

Making space

The Tishrei chapter also presents ideas about hospitality during Sukkot, considering whom we invite into our spaces. The holiday can prompt us to ask: who is included, who is absent, and what space can we open?

Sukkot Challenge

Invite someone to your table, your community, or a conversation that would not normally happen. What space can you open so that another person can feel that they belong?



SIMCHAT TORAH | THE JOY OF RETURNING TO TORAH



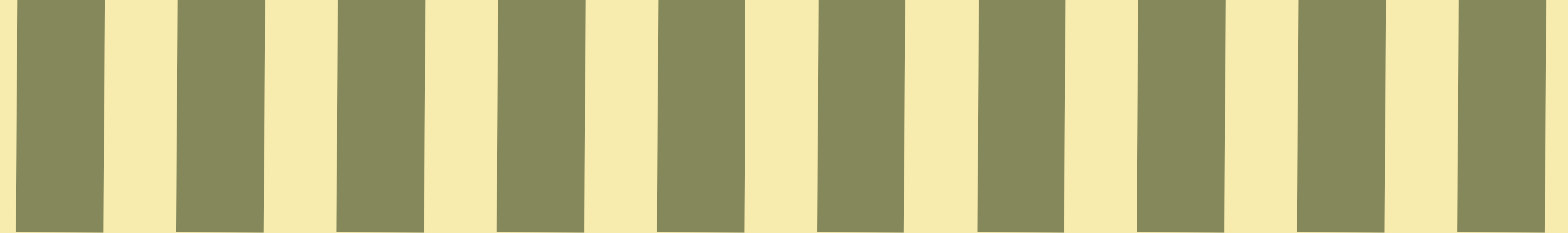
After moving through the different experiences of Tishrei, we arrive at the joy of Simchat Torah. It is a moment to celebrate reading, study, and the continuity of tradition.

In *BaZman*, Dalia Marx shares a personal experience of Simchat Torah and reflects on the relationship between community and Torah. From these experiences, she highlights a central idea: Torah can be a space of belonging for all people who choose to study it, love it, and find in it a source of knowledge.

This perspective invites us to think beyond the celebration: how do we build communities in which more people can participate, learn, ask questions, and feel that they belong?

PTO CARRY INTO
THE NEW YEAR-

What place does Jewish learning have in my life? How can I make learning more accessible and meaningful for others?



MY TISHREI | A REFLECTION EXERCISE

Use these questions as a personal guide or as a starting point for a conversation with family, friends, or your community.

1. LOOKING BACK

What happened during this past year that deserves to be acknowledged, celebrated, or worked through?

2. RECOGNIZING

What attitude or action of mine had a positive impact on others?

3. REPAIRING

Is there something I would like to acknowledge, correct, or repair?

4. CHOOSING

What value do I want to place more at the center of my life in this new year?

5. MAKING SPACE

Who still does not find a sense of belonging in my spaces, and how can I contribute to changing that?

6. BUILDING

What small, concrete action can I take in the coming weeks to bring my life closer to what I wish for?



CONTINUING THE JOURNEY

This guide was created by UJR-AmLat as an invitation to experience Tishrei with more reflection, dialogue, and participation.

The ideas and references presented in this material were developed from the Tishrei chapter of *BaZman*, by Rabbi Dr. Dalia Marx. This material does not reproduce the chapter or replace reading the book; it presents a selection of themes and questions inspired by her reflections.

UJR-AmLat is preparing the Portuguese edition of *BaZman*, by Dalia Marx — a work that explores the Jewish calendar month by month, combining tradition, history, liturgy, and contemporary reflection.

Follow UJR-AmLat to learn more about the release.

Editorial note: whenever this guide presents a specific idea from Rabbi Dalia Marx, it is identified as a reflection found in her book.

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