

JSU CLUB ACTIVITY



SIGN ME UP!

Time needed	30 minutes
Age range	Any age
Background of teen	Any background
Set up	Classroom

Goals:

JSUers will understand the relevance and purpose of the Rosh Hashana Simanim.

Relevance:

What is the purpose of having different Simanim at our Rosh Hashana Seudah (meal)? Judaism does not believe in omens or other superstitious practices. In fact, they are forbidden. What then is the purpose of eating symbolic food and making wishes for good tidings with them?

Active Learning:

The session enables teens to understand why we have a simanim seder on Rosh Hashana. This session can also facilitate a discussion about why we do certain actions instead of just asking for what we want.

Instructions:

- ❖ Cut out the cards
- ❖ Divide the club into groups
- ❖ Each group should receive a set of cards
- ❖ Have each group match each siman to the correct prayer/wish
- ❖ Bringing in simanim to eat is recommended

Creating your own simanim:

- ❖ Cut out the blank cards
- ❖ Distribute blank cards to each person and have them make up their own prayer and siman that goes along with it
- ❖ Bringing in random food items is recommended to allow them to make up specific prayers/ wishes based on those foods.

Supplies needed:

1. A few sets of the cards
2. A few sets up blank cards
3. Simanim
4. Random food to create their own simanim

Step by step planning:

Time	Facilitator Activity	Teen activity
5 mins	Explain the game	
10 mins	Give out the cards	Match the cards
10 mins	Go through the Torah sources	Create your own siman
5 minutes	Wrap up	

Facilitation Questions:

1. How do actions such as eating a special food help us connect to certain wishes?
2. Why do we use food as a way of accessing prayer?
3. In your opinion, what is the most important thing to ask for?

Wrap up message and Torah thought:

Talmud Bavli: Kritot 6a	כריתות עמוד ו דף א
Abaye said, "Now that you have determined that omens are significant, at the beginning of every year a person should accustom himself to eat gourds, fenugreek, leeks, beets, and dates ..."	אמר אבבי השתא דאמרת סימנא מילתא היא היא רגיל איניש למיכל ריש שתא קרא ורוביא כרתי סילקא ותמרי
Abudraham, Seder Tefillot Rosh HaShanah In the Responsa of the Geonim it is written that the following was the custom of the Sages: On Rosh HaShanah they would bring to the table a basket containing gourds, dates, and other boiled vegetables. They would then place their hands on each one of them and extract symbolic meaning for the New Year from their names. On the gourd (krah) they would say: "Our bad decrees should be torn up" (yikrah); on the fenugreek (rubya) they would say: "Our merits should be numerous" (yirbu); on the leek (karti) they would say: "Our enemies should be cut off" (yikratu); on dates (tamarim) they would say: "Our sins should be removed" (yitamu). They would then add a pomegranate and say: "Our merits should increase like (the seeds of) a pomegranate." Some would preface, "May it be Your will, Lord our God and God of our forefathers ..." Some bring to the table the head of a lamb, fish, and sweet things corresponding to "You should be the head of something and not the tail." And they brought fish because fish multiply rapidly ... The Rabbi of Rottenberg had the custom to eat the head of a ram as an allusion to the ram [that was offered in lieu] of Yitzchak (Isaac).	אבודרהם- סדר תפילות ראש השנה ובתשובת הגאונים כתוב וכן מנהג כל החכמים שמקריבין לפניהן בראש השנה טנא שיש בו דלועין ופול המצרי כרישין ושלקות ותמרים ומניחין ידהן על כל אחד מהן ומוציאין משמותם סימן טוב ואומרים על דלעת קרא יקרע גזר דיננו. ועל הפול רוביא ירבו זכותנו ועל הכרתי יכרתו שונאינו. ועל התרדים סילקא יסלקו עונותינו. ועל התמרים יתמו עונותינו. ומוסיפין עוד רמון ואומרים עליו נרבה זכות כרמון. ויש אומרה בלשון יהי רצון מלפניך ה' אלקינו ואלקי... ויש נוהגין לאכול ראש כבש ודגים ומיני מתיקה ע"ש והיית לראש ולא לזנב. ודגים לפרות ולרבות כדגים... וה"ר מרוטנברג היה רגיל לאכול ראש איל זכר לאילו של יצחק:

The famed Hebrew grammarian, Rabbi Samson Raphael Hirsch taught that certain Hebrew consonants, particularly those which sound alike, are related in meaning as well as in sound. An example would be the letters א, ה, ח, and ע which are called guttural consonants. When these consonants appear in similar roots, the resulting words have related meanings

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שתחדש
עלינו שנה טובה ומתוקה

May it be your will, Hashem,
our God and the God of our
forefathers, that You renew
for us a good and sweet year.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, תגזר עלינו
גזרות טובות

May it be your will, Hashem,
our God and the God of our
forefathers, that You should
decree for us good decrees.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שיכרתו
שונאינו

May it be your will, Hashem,
our God and the God of our
forefathers, that our enemies
be decimated.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שישתליקו
אויבינו

May it be your will, Hashem,
our God and the God of our
forefathers, that our
adversaries be removed.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שיתמו
שונאנו

May it be your will, Hashem,
our God and the God of our
forefathers, that our enemies
be consumed.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שיקרע גזר
דיננו ויקראו לפנך זכיותינו

May it be your will, Hashem,
our God and the God of our
forefathers, that the decree
of or sentence be torn
asunder; and may our merits
be proclaimed before You.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שנרבה
זכיות כרמון

May it be your will, Hashem,
our God and the God of our
forefathers, that our merits
increase as [the seeds of] a
pomegranate.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שנפרה
ונרבה כדגים

May it be your will, Hashem,
our God and the God of our
forefathers, that we be
fruitful and multiply like fish.

יהי רצון מלפנך, ה' אלוקנו
ואלוקי אבותינו, שנהיה
לראש ולא לזנב

May it be your will, Hashem,
our God and the God of our
forefathers, that we be as the
head and not as the tail.

Apple and Honey

תפוח ודבש



Carrot

גזר



Leek

כרשה



Beets

סלק



Dates

תמר



Gourd

קרע



Pomegranate

רמון



Fish

דג



Sheep Head

ראש כבש



