

Nosotros Viajamos Juntos: A Guided Journey from the End of the Torah to the Start of the New Year

Source Sheet by Jewtina y Co.

This source sheet honors the spiritual journey we have traveled over these past months: from completing the Torah, through the High Holidays, and into the New Year. Together, we trace a path of reflection and renewal: remembering who stands with us (*Nitzavim*), awakening our hearts to listen deeply (*Rosh HaShanah*), receiving the blessings that continue to burn within us (*VeZot HaBracha*), and beginning again as our fullest selves (*Bereshit*). May these texts be our companions along the way.

Parashat Nitzavim: Standing Together Across Time and Memory

*The covenant is made with those who are here as well as with those who are no longer
with us.*

דברים כ"ט:י"ג-ט"ו

(יג) וְלֹא אִתְּכֶם לְבַדְכֶם אֲנֹכִי כִּרְתֹּת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים
הַזֹּאת: (יד) כִּי אֶת־אֲשֶׁר יֵשְׁנוּ פֹה עִמָּנוּ עַד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
וְאֵת אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם: (טו) כִּי־אַתֶּם יֹדְעִתֶם אֵת אֲשֶׁר־יֵשְׁבָנוּ
בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר־עָבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:

Deuteronomy 29:13-15

(13) I make this covenant, with its sanctions, **not with you alone**, (14) but **both with those who are standing here** with us this day before our God יהוה and **with those who are not with us here this day**. (15) Well you know that we dwelt in the land of Egypt and that **we passed through the midst of**

various other nations;

Discussion Questions:

1. Moses teaches that the covenant between God and the Jewish people includes both those present and those absent. How does this speak to Jewish and Latin traditions of remembrance? How do we stay in covenant with loved ones across realms?
2. Our people have journeyed through many lands; as Latin Jews, many of us carry layered diasporic journeys. How do our histories, migrations, and inherited memories shape who we are today?
3. A covenant binds past, present, and future. What commitments do we inherit, and which do we choose to renew or reshape in our lifetime?

Mishnah Rosh Hashanah: Awakening the Ears, Soul, and Heart

We are called not only to hear, but to listen.

משנה ראש השנה ג'ז'

(ז) התוקע לתוך הבור או לתוך הדות או לתוך הפֶּטֶס, אם קול שופר שמע, יצא. ואם קול הברה שמע, לא יצא. וכן מי שהיה עובר אַחֲוֵי בית הכְּנֶסֶת, או שהיה ביתו סמוך לבית הכְּנֶסֶת, ושמע קול שופר או קול מגלה, אם כֵּוֵן לבו, יצא, ואם לאו, לא יצא. אף על פי שזה שמע וזה שמע, זה כֵּוֵן לבו וזה לא כֵּוֵן לבו:

Mishnah Rosh Hashanah 3:7

(7) If one sounds a *shofar* into a pit, or into a cistern, or into a large jug, **if he clearly heard the sound of the *shofar*, he has fulfilled his obligation**; but **if he heard the sound of an echo, he has not fulfilled his obligation**. And similarly, if one was passing behind a synagogue, or his house was adjacent to the synagogue, and he heard the sound of the *shofar* or the sound of the Scroll of Esther being read, **if he focused his heart, i.e. his intent, to fulfill his**

obligation, he has fulfilled his obligation; but if not, he has not fulfilled his obligation. **It is therefore possible for two people to hear the *shofar* blasts, but only one of them fulfills his obligation.** Even though this one heard and also the other one heard, nevertheless, this one focused his heart to fulfill his obligation and has therefore indeed fulfilled it, but the other one did not focus his heart, and so he has not fulfilled his obligation.

Discussion Questions:

1. What is the difference between *hearing* and *listening*? What shifts when our heart is present?
2. How might someone who cannot physically hear still "hear" the shofar? What does this reveal about meaning, connection, and belonging in our ritual spaces?
3. The text speaks of pits, jugs, cisterns, and echoes. What do you make of this imagery? What helps us move from hearing the *echo* to hearing the *true sounds* in our relationships, communities, and lives?

VeZot HaBracha: Receiving the Blessing

We complete the Torah, and the fire still burns, offering wisdom in every flicker.

דברים ל"ג:ב'

(ב) וַיֹּאמֶר יְהוָה מִסִּינַי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאַתָּה מִרְבֶּבֶת קֹדֶשׁ מִיִּמִּינוֹ (אֲשֶׁר דָּת) לָמוֹ:

Deuteronomy 33:2

(2) He said: יהוה came from Sinai, And shone upon them from Seir; [God] appeared from Mount Paran, And approached from Ribebboth-kodesh, **From His right hand, He gave them His law while speaking out of the fire.**

Discussion Questions:

1. Fire appears across Jewish and Latin traditions — in memory, ritual, cooking, and more. What meaning does fire carry in your spiritual, ancestral,

and cultural life? What wisdom does fire offer?

2. What does it mean to receive a tradition that is still burning — alive, powerful, and evolving in and through us?

Parashat Bereshit: Beginning Again

Holiness is found in relationship and connection.

בראשית ב':י"ח

(יח) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיְתָה הָאָדָם לְבֶדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר
כְּנֶגְדּוֹ:

Genesis 2:18

(18) God יְהוָה said, “**It is not good for the Human to be alone**; I will make a fitting counterpart for him.”

Discussion Questions:

1. As Latin Jews, many of us live across identities and communities. What does Bereshit teach us about the holiness of relationship?
2. What does it mean to start anew — not from scratch, but with everything we have inherited and hope to become in the year ahead?