

A decorative, ornate frame with intricate scrollwork and floral patterns. Inside the frame, the Hebrew text "אלול-תשרי" (Alul-Tishrei) is written in a bold, white, sans-serif font. The frame is centered on a horizontal band with a repeating scroll pattern.

אלול-תשרי

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אלול תשרי

Introduction

Teacher's Resource

The goal in writing this resource is for teachers to have a clear guide of how to teach about the Yomim Noraim. The purpose of the lessons is to invoke in the hearts of the students the awe and meaning of the Yom Hadin, and to inspire the students to do Teshuvah.

The overviews are complete with all the ידיעות and הבנות for the whole תקופה. The teacher will determine which ones to focus on, based on the students' maturity and time constraints.

Lastly, the tefillos in the Machzor were summarized with a solitary objective: For the student to comprehend the depth of the tefillos. Whether or not they go to shul, they should know how to navigate the machzor, but even more importantly to understand the meaning of each of the potent tefillos, as they stand before the מלך מלכי המלכים.

May Hashem bentsch all of Klal Yisroel with a year of bsuros tovos, yeshuos and nechomos!

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What's Inside

ELUL LESSON PLANS	4
.....	
INTRODUCTORY TISHREI LESSON PLAN	16
.....	
ROSH HASHANA OVERVIEW	19
.....	
TEFILLOS OF MACHZOR SUMMARIES	28
.....	

This unit references many times to the Elul-Tishrei Visual Aids set. These cards correspond well to the lessons. They can be downloaded on chinuch.org **D-16308**, or purchased at a Torah Umesorah Teachers Center.

Elul Lesson Plans

Lower Elementary

1

אלול
YEMEI
RATZON

2

אלול
MINHAGIM

3

אלול
TESHUVAH

1

OBJECTIVE Students will show understanding of how the month of Elul is unique and why it is considered the **ימי רצון**, by summarizing two reasons on an index card.

ANTICIPATORY SET

Today we will learn all about Elul, which is the last month of the year.

We will discover so many interesting and important facts about this chodesh. Even though we are just “starting” a new school year now, we find ourselves now in the last Hebrew month of the year. **Let us sing all of the חרשי השנה now, beginning from Tishrei, and we will see that Elul is the last month of the year.** You can all BANG on your desks when we come to Elul.

(Sing Tishrei, Cheshvan etc., through Elul. If the teacher has pictures of the **חרשי השנה** hanging, she can point to each one as they sing. Amplify Elul and bang on the desks. End off with “These are the months of the year”).

PURPOSE

Elul is a month in which we are so busy preparing ourselves for the Yom Hadin on Rosh Hashana. We all want Hashem to grant us a brand new year with only mazel, bracha, and hatzlacha. Our purpose of learning so much about Elul is that we should really know **how to use this special time to prepare ourselves** for Rosh Hashana. We can then enter the new year knowing that we hopefully did our best to **do Teshuvah and to cleanse our neshama.**

TELL OBJECTIVE

Today we will learn all of the unique aspects of Chodesh Elul. **At the end of the lesson, you will be able to show me that you understand what is special about Elul** by writing the reasons on an index card on your own.

INPUT

The days in Chodesh Elul are known as **ימי רצון**. This means **Days of Willingness**. These are days when Hashem is especially happy and willing to listen to our tefillos and to see us doing teshuvah. **The days of Elul are “ מסוגל ” for our teshuvah to be accepted by Hashem!**

Hang up the ימי רצון flashcard on the whiteboard. Draw an arrow after it, and choose a student to come up to the whiteboard. Ask her to write on the whiteboard the name of the chodesh whose days are called yemei ratzon.

{ימי רצון < אלול}

- Ask the class: “Why are the days of Elul considered ימי רצון ?”
 - **Give some thinking time** to see if students can think of answers. Lead a class discussion of all the possible reasons why Elul days are ימי רצון.
 - After the student discussion, **tell the class: “Now we will learn what our חכמים tell us about Elul.”** They explain a few reasons why these days of Elul are ימי רצון.
- 1. Teshuvah:** Elul is the last month of the year. Therefore, it is designated as the month of doing Teshuvah before the start of the new year and Rosh Hashana.

MODEL

- You can **cite a mashal** to your class to help them understand this concept in their “own” language. Just as you would clean out your classroom at the end of the year and make it nice and fresh for a brand new year, so too, we need to cleanse ourselves from all of our עבירות at the end of the whole year, in preparation for a brand new year!

INPUT

Even though Hashem definitely accepts our teshuvah throughout the year, **this month is really a very special time to do Teshuvah.** That is because during these days, a lot of rachmanus is awakened on the part of Hashem. “היד פשוטה לקבל שבים” **Hashem’s hand is outstretched to accept those doing Teshuvah!**

CHECK FOR UNDERSTANDING

- Call out to the class for a choral response: **During the month of Elul, what are these days called?**
- Class: ימי רצון!
- Teacher: What do we do during Elul, the ימי רצון ?
- Class: תשובה
- Teacher: “The entire year we can do תשובה . What then is so special about Elul?” The teacher should then say to the class, “Turn to your partner and explain what is different about ה’s acceptance of our תשובה during Elul.” (Give one minute.)
- Teacher: I hear so many partners saying in their own words how ה’ has particular רחמנות during Elul. Read chorally while pointing to board “היד פשוטה לקבל שבים”. Hashem’s hand is outstretched to accep those who do Teshuvah.

INPUT

2. אני לדודי ודודי לי

- There is a famous Pasuk in Shir Hashirim that hints to the uniqueness of Chodesh Elul: Write this pasuk on the whiteboard:
”אני לדודי ודודי לי”
- It means, “I am close to Hashem, and Hashem is close to me.” In Chodesh Elul, we get close to Hashem, and Hashem gets close to us!
- The first letters of each one of the words in this pasuk spell out something that we are learning about.
- **Point to each of the first letters**, and ask the class to say out loud the names of the first letters.(א.ל.ו.ל.)

CHECK FOR UNDERSTANDING

- Pass around a sticky note to each student. Tell them to write out this Pasuk, using a blue marker and a green marker. They should write the first letter of each word with the blue marker, and the rest of the word should be in green. This mini activity will enable them to see how the word “אלול” stands out from within the Pasuk **אני לדודי ודודי לי.**

GUIDED PRACTICE

- Teacher tells the class “I want each of you to write down on an index card two ideas that make Elul special as **ימי רצון**. I wonder who will even be able to actually write the Pasuk and the phrase about Teshuva that we learned!
- Teacher circulates as students write:

1. **היד פשוטה לקבל שבים.**
2. **אני לדוד ודודי לי.**

Or, they can write their answer in their own words.

CLOSURE

- Students will summarize the lessons with the teacher.

Teacher: Elul is called...?

Class: **ימי רצון**

Teacher: Why? What does **היד פשוטה לקבל שבים** mean?

Class: It's the time to do **תשובה**, and **ה'** will accept it. His hand is outstretched to accept those who are doing Teshuva.

Teacher: What does **אני לדודי ודודי לי** mean?

Class: I am for **ה'**, and **ה'** is for me. We are extra close to **ה'!**

2

Minhagim of Chodesh Elul

OBJECTIVE

Students will demonstrate their understanding of the מנהגים of חדרש אלול by listing 3/5 מנהגים and explaining the reasons why we do them.

TELL OBJECTIVE

There are a few special minhagim (traditions) that Chazal tell us to do during Chodesh Elul. We are going to talk about these minhagim, one at a time. By the end of the lesson you will be able to repeat all of the Minhagim and explain why and when we do them.

PURPOSE

When we actually go through this month of Elul, you will not only know what minhagim we do, but you will also understand WHY we have these minhagim.

MINHAG 1 – תקיעת שופר בכל יום

MINHAG 5 – סליחות

MINHAG 2 – לדוד ה'

MINHAG 3 – כתיבה וחתימה טובה

MINHAG 4 – בדיקת מזוזות ותפילין

ANTICIPATORY SET

Hang up the picture of the shofar on the whiteboard. You can place the שופר flashcard next to it. Ask your students to think about why you hung this picture/card.

INPUT

MINHAG 1 – תקיעת שופר בכל יום

During Elul, the shofar is blown every single day in shul after שחרית. Why do we do this? I am going to explain it to you with a class activity. I want you to think the whole time about why we blow a shofar every day in Elul.

MODEL

- Model to your class what the effects of hearing the shofar can be on a person.
- Instruct your students to put their heads down on their desks and to **be very quiet!** Wait until you have achieved complete silence in the classroom. Turn off the lights. Take a heavy book, and, using a lot of force, throw the book on the floor so that it makes a really loud banging sound!

What will be your students' reaction? Instinctively, your students will be very startled by your book throwing. They will be alerted and will jump up and comment "what was that??"

- Explain to the class: "I just threw a book to the floor when you were resting. The noise really startled you and made you jump. What was I trying to tell you about the shofar by making that loud noise?"
- Allow your students to partner with their neighbors sitting next to them to discuss the answer to this question. Call upon partners to share their answers with the class.

The shofar is the loud sound that alerts us that it is time to do Teshuvah before the start of the new year. We must wake up and do teshuva during the days of Elul. We are preparing for Rosh Hashana, when Hashem will decide what kind of year we will each be granted. The nature of the sound of the shofar is to startle us into being reminded of the importance of these days. The shofar tells us: **"Wake up and do Teshuva!"**

Now we can understand why it is a minhag to blow the shofar every day after Shacharis in Chodesh Elul.

CHECK FOR UNDERSTANDING

- Ask the class again for a choral response: **"Why is the שופר blown during Elul?"**

INPUT

Four sounds are blown from the Shofar: תקיעה, שברים, תרועה, תקיעה.

MODEL

- Teacher models each sound of the shofar. She can do so with her hand, a real shofar, or a pretend plastic shofar, while gesturing with her fingers the amount of sounds for each.
- Display the **shofar sounds flashcards** on the whiteboard. Your students can come up to the board to match the picture cards to the shofar sounds flashcards.

CHECK FOR UNDERSTANDING

- Teacher should pretend to blow and the class should call out which one it was, **תרועה** or **תקיעה**, **שברים**,
- Teacher can call out **תרועה**, **שברים**, **תקיעה** one at a time and students will hold up **1, 3, or 9** fingers (to symbolize the amount of sounds).

INPUT

- Hang up on the whiteboard a picture of the **איל**. You can place the word flashcard next to it.
- Ask the class if they know why you hung them up. They should understand that the shofar that we use is taken from the ram. It is the horn of an **איל**, a ram.

MODEL

- It would be a nice idea to bring a real shofar to model to the class what it looks like. If you want to peak your students' interest, you can walk around the room and place the shofar on the heads of some students so that the class can actually visualize the fact that the shofar that is used in shul was once a horn on the ram's head!

GUIDED PRACTICE

Students will now fill out the blanks for **תקיעת שופר** on their worksheets. *SEE WORKSHEET AT END OF BOOKLET

INPUT

MINHAG 2 – לדוד

The next minhag for Chodesh Elul is that we say an added tefillah every day after Shacharis and Maariv. It is a Perek from Tehillim, **פרק כ"ז**. It is called "**לדוד**". There are hints in this Perek to Elul, Rosh Hashana, and Sukkos. That is why we recite this extra tefillah every day throughout Elul and Tishrei.

MODEL

- Show your students in their **סידורים** where they can find "**לדוד**".
- Optional: Depending on the class's level, teacher can point out the **פסוקים** that refer to the yomim tovim in chodesh Tishrei.

CHECK FOR UNDERSTANDING

- Students will add to the worksheet the information on "**לדוד**". They should fill in the answers all together as a class.
- Then, the teacher will display the answers on the board. *SEE WEB WORKSHEET AT END OF BOOKLET

INPUT

MINHAG 3 – כתיבה וחתימה טובה

- Teacher: “Raise your hand if you ever heard anyone say to another person “כתיבה וחתימה טובה”

Another minhag in Chodesh Elul is for all of us to wish one another a good new year in which we will be written and sealed in Hashem’s ספר החיים.

- Write across the whiteboard the words that are used to convey this wish: “כתיבה וחתימה טובה” .
- To model this minhag, divide the class into two sections.
- Instruct one half of the class to wish the other half of the class (out loud) a “כתיבה וחתימה טובה”
- After that, switch roles so that the other half of the class does the wishing while the first half receives the wish.

MODEL

- Ask one girl to come up, and you should wish her a כתיבה וחתימה טובה.
- To model this מנהג again, invite six girls to come up. Three girls should face the other three. Instruct them to wish each other a כתיבה וחתימה טובה.

INPUT

NOTE TO TEACHER: The following two minhagim can be taught quicker with less elaboration.

MINHAG 4 – בדיקת מזוזות ותפילין

It is a minhag to check the מזוזות in one’s home during the month of Elul to make sure that they are still kosher without any words rubbed out. It is also a minhag for men to check their תפילין to make sure that they are kosher and that all the words are intact.

MINHAG 5 – סליחות

- Teacher tells the class: “Nod your head if you ever heard of סליחות . The fathers go late at night on מוצש”ק or early in the morning on the Sunday before ר”ה.

We add a special תפילה called סליחות beginning from the מוצאי שבת before Rosh Hashana until Rosh Hashana, for at least 4 days. The added סליחות are said in the morning preceding תפלת שחרית. We are asking Hashem to forgive us for all of the עבירות that we have done over the past year.

MODEL

- Teacher should fill out on the board the last three minhagim now, or fill it out as she is teaching each one of them.

*SEE WEB WORKSHEET AT END OF BOOKLET

CHECK FOR UNDERSTANDING

- Teacher should erase all the text inside these three circles and ask these questions to the whole class (to be answered chorally).

1. מה אומרים אחד לשני בחדש אלול? .
2. מה בודקים בחדש אלול? .
3. איזו תפילה מיוחדת אומרים בבית הכנסת ארבעה ימים לפני ר”ה? .

GUIDED PRACTICE

- Students fill out the rest of the worksheet on their own.

CLOSURE

PAIR AND SHARE

- Without looking at the worksheet, tell your partner one of the minhagim that we do, and explain why we do this minhag. Then, the other partner will go on to describe a second minhag. Go back and forth until you come up with all five minhagim that were discussed in the lesson.

3

OBJECTIVE

1. Students will show understanding of the three steps of Teshuvah by listing them to their partners and translating them in their own words.
2. Students will show understanding of the power of the Teshuvah process and of asking one another for מחילה by reciting two of four פסוקים about Teshuvah, and by acting out what the Teshuva process looks like/sounds like.

ANTICIPATORY SET

Using the flashcards and correlating pictures, hang up this very significant quote that is found in the Rosh Hashana and Yom Kippur davening:

”ותשובה ותפלה וצדקה מעבירין את רוע הגזרה”

These words serve as a tremendous chizuk to us! They remind us that if we do “our part”, Hashem will have rachmanus on us and remove any bad decree that could have been ours.

Call upon three students to come up to the front of the room. Instruct them to each take one of the teshuva/tefillah/tzedakah flashcards. Choose another three students to hold up the matching pictures. They should find their matching partner and stand together. When singing the song below, each set of students should raise their card and picture when applicable. (תשובה: man blowing shofar, תפלה: machzor, צדקה: pushka)

You can sing this little song together with your class. It can also be sung every day after davening!

עצו עצה ותפר: TTO

ותשובה ותפלה וצדקה, מעבירין את רע הגזרה

We blow the shofar every day, give a lot of tzedakah, many tefillos we do say! (2x)

TELL OBJECTIVE

Today, we are going to learn the exact steps of **HOW we do Teshuva**. By the end of today’s lesson, you will be able to show me that you know and understand them! You will repeat and act out these steps of Teshuvah together with your groups.

PURPOSE

- Why do we need to learn this so well? We just talked about (point to the חז”ל on the board and have the class chant) “... ותשובה ותפילה...”. **Underline 2x תשובה**. Teshuva is one of the things that are so powerful that it can remove any גזירות – bad things, that a person is experiencing or will be experiencing ח”ו.
- **Quote** more מאמרי חז”ל that make us aware of the greatness of Teshuvah
 (דברים רבה ב) – שערי תשובה לעולם פתוחים
 -גדולה תשובה שמגיעת עד כסא הכבוד Teshuva is great because it reaches the heavenly throne

גדולה תשובה שמקרבת את הגאולה – Teshuva is great because it brings the גאולה closer. (יומא פ"ד)
 If the teacher has a מאמרי חז"ל poster, these four מאמרי חז"ל could be displayed and referred to throughout Elul/Tishrei.

INPUT

Doing Teshuvah is a process. There are three steps to the process of doing Teshuvah:

- 1 . **עזיבת החטא : Leaving the חטא.** A person should consciously leave (walk away from) his aveirah and tell himself in his heart that he will not do this aveirah again.
- 2 . **חרטה : Regret, to feel sorry.** A person should show regret for the aveiros that he did over the year.
- 3 . **ודוי : To admit.** A person should admit out loud all of the aveiros that he did and he should actually say that he will not do these aveiros again.

MODEL

WHITEBOARD OPTIONS:

- Using three different color markers, **write the three steps of teshuvah on the board.**
- Place them on a hand drawn ladder on the board.
- **Sing a song** of the three steps of Teshuva until they can sing along with you. This will really help your students to learn and absorb these important facts with ease and enjoyment!

Steps of Teshuva Song (ציון ציון ... TTO)

עזיבת החטא, to leave the חטא behind.

חרטה, to feel sorry.

ודוי, to admit.

These are the steps to doing Teshuvah. Follow, follow them for a Shana Tovah!

CHECK FOR UNDERSTANDING

As the class sings the song

- Teacher erases the steps one at a time.
- Teacher can say the steps and ask the whole class for the translation. For example:

Teacher	“... עזיבת החטא”
Class	“to leave the חטא behind”

- Teacher can say the translation and class chants the steps.

GUIDED PRACTICE

TURN ‘N TALK

- Partner A tells Partner B all the steps of Teshuvah and explains them in her own words. Partner B now does the same to Partner A.

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INPUT

- Now that students understand the new terminology on a basic translation level, they are ready to learn what the teshuvah process looks like and sounds like. Teacher explains and describes each step.

Asking For Mechilah

- Within עזיבת החטא the teacher should explain that for עברות בין אדם לחברו, we can only say that we have left the aveirah if we ask mechila from the person.

It is important for us to remember that Chazal tell us that in order for עברות בין אדם לחברו to be forgiven before ראש השנה, **we must make sure to ask מחילה from the person that we have hurt.**

The month of Elul, as well as the days following Rosh Hashana until Yom Kippur (Aseres Yemei Teshuvah), **are the most opportune time for all of us to think about the people that we have hurt in any way over the year, and ask them for forgiveness!**

MODEL

Model each step as you explain it.

- Model the whole **process of a girl doing an aveirah** (lying, saying lashon hara, being nasty to a friend...) and then act out her teshuvah process.
- Act out another similar scenario. For each step, **place a card around your neck that indicates** what step in the Teshuvah process you are at.

CHECK FOR UNDERSTANDING

- Act out a third scenario and tell the class to hold up 1, 2, or 3 fingers when you reach that step in the process.

GUIDED PRACTICE

- Divide your students into a few groups. Have them prepare informal mini skits that will model the three steps of doing teshuvah. Each group should have a turn to act out their skit for the rest of the class.
- The class should then collectively point out the three steps of teshuvah in the skit, with the same 1, 2, or 3 finger gesture. (Example: Group A acts out a girl telling lashon horah to her friend about her neighbor. Her neighbor is upset and offended... Girl realizes she has to do teshuvah, and does so by following the three steps...)

CLOSURE

(If students are old enough to write, they can do an Exit Slip exercise. If not, they can verbalize these answers to a partner or to the teacher.)

Exit Slip:

Write on a sticky note and leave on the door:

1. **Explain in your own words**, or write two of four מאמרי חז"ל, how important Teshuvah is and what it can accomplish.
2. **Write the teshuva process with translation.**
3. Write the tree steps of doing teshuvah.

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NOTE: The teacher may want to use an additional Teshuva lesson that is available. It is titled "Cleansing Process of Teshuva" – Lesson Plan and Visual Aids. This can be downloaded on chinuch.org #D-16464, or viewed at a Torah Umesorah Teachers Center.

Introductory Lesson to Chodesh Tishrei

OBJECTIVE Students will show understanding of some important facts about **חדש תשרי** by answering questions correctly in a class matching game.

NOTE: THIS LESSON SUGGESTS THAT EACH STUDENT HAVE THEIR OWN WHITEBOARD. YOU CAN LAMINATE 8.5X11 WHITE PAPERS FOR YOUR STUDENTS TO USE FOR THIS PURPOSE. THEY WILL LOVE IT!

ANTICIPATORY SET

Today we will begin to learn about the new Chodesh that is fast approaching. We will also begin to learn about Rosh Hashana which is in this Chodesh.

- Teacher should ask the class: “How about if everyone thinks for a minute and writes down, on their own whiteboard, the name of our new Chodesh, in Hebrew?”
- Give the class about one minute to write the answer that they think is correct. Instruct the class to pick up two fingers if they wrote **תשרי** as the answer.
- Then, hang up the visual aid card on the board that says “**חדש תשרי**”.

PURPOSE

The month of **תשרי** is so important because it contains the most holy days of the year, the **ימים נוראים**; Rosh Hashana , Yom Kippur, and **חג הסוכות** coming right after.

The entire **חדש** is filled with special days and Tefillos. If we spend time now becoming aware and familiar with the many different Mitzvos , Minhagim, and Tefillos related to this month, we will gain a deeper understanding of the importance of the month of Tishrei.

We will add meaning to every mitzvah and Minhag that we do over Rosh Hashana, Yom Kippur and Sukkos.

This will help us to have a new year that will be filled with much Brocha and Hatzlacha!

TELL OBJECTIVE

Today we will **learn some important facts about the month of Tishrei** and about Rosh Hashana. At the end of the lesson, you will be able to show me that you understand the facts that we learned by playing a special question/ answer game together with your classmates.

INPUT

• **Ask the class:** “Did you ever try to draw a picture as a **DOT TO DOT**? You make dots in the shape of the picture that you have in mind. How about if I give you two minutes now to make a simple picture in dot to dot form on your whiteboard? You can try something like a smiley face or a lollypop.”

• Walk around the room to view the students’ work. Then continue to explain:

Every month, the stars in the sky join together to form a different shape that has something to do with that Chodesh. The shape that is formed by the stars in the sky is called a מזל. Our חכמים teach us the deeper meaning of the מזל of each month, and what the shape signifies for us.

• We are going to discover what the מזל of Chodesh Tishrei is.

• **Draw a big מאזונים** (scale) on the whiteboard as a dot to dot, only that you will draw “stars” instead of dots!

• **At the beginning of Chodesh Tishrei, the stars in the sky form this shape.** Give your students a minute to examine the picture and then ask the class: “Do you know what this is?”

• Allow your students to tell you what they think it is. **Most of them should recognize it to be a scale.** Choose a student to come up to the whiteboard to hang up the (visual aid) picture of the scale on the whiteboard. Hang up the card that says “מאזונים” on top of the scale, and explain to the class that “מאזונים” is scale in Hebrew.

• **This mazal of מאזונים hints to us that in Chodesh Tishrei, Hashem judges every person according to his actions throughout the past year.** Hashem “weighs” each person’s Mitzvos and Aveiros. Hopefully, the Mitzvos will outweigh the Aveiros! We can do Teshuvah for our Aveiros so that they will be forgiven before Hashem seals our judgement on Yom Kippur.

MODEL

• **Bring a “real” scale** into your classroom and place it on your desk, accompanied by red Lego blocks and yellow Lego blocks.

• **Demonstrate** to your students that you have two kinds of blocks with you- red ones and yellow ones. The red ones represent **aveiros**, and the yellow ones represent **mitzvos**.

• Give your students chances to come up and **“weigh” the mitzvos and aveiros!** They can identify each mitzvah and aveirah if they want (Tzedakah, Bikkur Cholim, Lashon Harah, Gezeilah etc.). The class should decide together which side of the scale is heavier.

• This activity will solidify their understanding of the meaning of how Hashem weighs our actions on Rosh Hashana.

CHECK FOR UNDERSTANDING

• Tell the class to stand near their desks. They should show **with their hands and their body what the מזל of חודש תשרי is, and what it symbolizes.**

• The students will use both hands to show a scale, with Mitzvos weighing down heavier than the Aveiros.

.....

INPUT

Rosh Hashana is on the first two days of Chodesh Tishrei.

- Give your students a minute or two of think time, and ask them to write down on their mini whiteboards the **exact dates of Rosh Hashanah – א', ב' תשרי** .
- They can then turn to the girl behind them and share their answers. You can then ask the class to respond together "א'-ב' תשרי".
- Tell your students: "Here is an interesting fact about the days of the week that Rosh Hashana can fall out on:"
- Write on the whiteboard: "לא אד"ו ראש"

The word ראש over here refers to Rosh Hashanah. **This means that "ראש השנה" can never begin on a Sunday, Wednesday, or Friday.**

MODEL

Demonstrate this concept for your students on the whiteboard:

- א ← יום ראשון 1
- ד ← יום רביעי 4
- ו ← יום ששי 6

CHECK FOR UNDERSTANDING

To make sure that your students understand this concept, you can have them do the following quick activity:

PAIR AND SHARE:

- Partner each student with another student.
- Partner A should say which days Rosh Hashanah cannot fall out on.
- Partner B should say which days Rosh Hashanah can fall out on. The partners can then switch roles for further review.

GUIDED PRACTICE

- **Prepare index cards** of questions and index cards of the answers about the Tishrei lesson.
- Half of the class should get question cards, and half of the class should get answer cards.
- The students should walk around the room and try to pair themselves up by matching questions and answers.
- When everyone has been paired up, the students can get turns to read their questions and answers out loud to the class.

CLOSURE

- **Students should write on an "EXIT SLIP"** one sentence or a picture to depict something new that they learned today about חודש תשרי.

.....

Rosh Hashana

THIS IS AN OVERVIEW OF IMPORTANT CONCEPTS ABOUT ROSH HASHANA

This resource is an outline of important information about Rosh Hashanah. You can begin teaching your Tishrei Lessons by using the L.T.C. Introductory Lesson on Chodesh Tishrei. You can then continue your lessons by using this resource.

You, as the teacher, can use your own discretion as to how much of this information you should share with your class, based on their level and based on your time constraints.

ROSH HASHANA

The Meaning

The Birthday of the World

Names of Rosh Hashana

ראש השנה

1. What does Rosh Hashanah mean?

Rosh Hashanah is the **“head”**, the beginning of a brand new year.

2. א' תשרי is the first day of Rosh Hashanah.

Rosh Hashanah is unique and special for a few reasons:

- Hashem finished creating the world on Rosh Hashanah.
- אדם הראשון was created on Rosh Hashanah.
- Hashem remembered the plight of three צדקניות on Rosh Hashana, and granted them their wish for a (first) child. They were: שרה אמנו, רחל אמנו, חנה הנביאה.

3. Rosh Hashanah is for two days; א'-ב' תשרי.

4. Our חכמים call Rosh Hashanah **“יומא אריכתא”** because it is considered to be one long day as opposed to two separate days.

5. Rosh Hashanah is also called

“יום הדין”, the Day of Judgement.

This is because on this day, Hashem judges each person according to his/her actions. Hashem “weighs” each person’s mitzvos and aveiros on a scale. Hopefully the mitzvos will outweigh the aveiros, and the person will be granted a good new year. If the aveiros are chas v’shalom heavier, or if the mitzvos and aveiros are even on the scale, the person has the opportunity to change the “weight” of his actions. He/she can accomplish this by doing Teshuvah and more Mitzvos during the days between Rosh Hashanah and Yom Kippur so that he/she will be granted a good year by Hashem.

6. Chazal tell us: שלשה ספרים

נפתחים בראש השנה, של צדיקים, של בינונים, של רשעים

Hashem opens up three books on Rosh Hashanah.

They are:

ספר צדיקים → The people in this book have a lot of Mitzvos and are written down by Hashem in the ספר החיים.

ספר בינונים → The people in this book have an equal amount of Mitzvos and Aveiros. They can do more מצוות ומעשים טובים during עשרת ימי תשובה so they can be written in the ספר צדיקים in time for יום כפור.

ספר רשעים → the people in this book have to do a lot of Teshuvah!

7. We do not daven תפלת הלל on Rosh Hashana due to the fact that Rosh Hashanah is “יום הדין”, which makes it a Yom tov with a serious nature to it. It is not just a יום טוב like the other Yomim Tovim during which we daven Hallel.

LEIL ROSH HASHANA

New Year wishing

Simanim

ליל ראשון של ראש השנה

Below are some important details about the special things that we do and the special things that we say on the first night of Rosh Hashanah.

1. הדלקת נרות: מברכים להדליק נר של יום טוב, שהחינו.

2. We are supposed to wish each other a good new year after davening תפלת מעריב. This is what is supposed to be said:

TO A MAN/BOY: “לשנה טובה תכתב ותחתם לאלתר לחיים טובים”

TO A LADY/GIRL: “לשנה טובה תכתבי ותחתמי לאלתר לחיים טובים”

TO MANY MEN/BOYS: “לשנה טובה תכתבו ותחתמו לאלתר לחיים טובים”

TO MANY LADIES/GIRLS: “לשנה טובה תכתבנה ותחתמנה לאלתר לחיים טובים”

NOTE: Refer to the LTC Tishrei Visual Aids flashcards that have these לשנה טובה wordings beautifully and clearly depicted for classroom use. You can hang them on the whiteboard during your lesson, and/or keep them hanging in your classroom.

סימנים

Chazal tell us that on ליל ראש השנה we are supposed to do things that are symbolic of a good year, as we are all hoping that Hashem will judge us favorably and He will grant us a good new year “סימנא מילתא היא”.

That is why we prepare a variety of סימנים for the first night of Rosh Hashana. These foods have a רמז לטובה in their names which we make mention of in the יהי רצון that we say. We make a Brocha on the specific food, take a bite, and then recite the special יהי רצון related to it.

* NOTE: Refer to the LTC Visual Aids Flashcards that have pictures of the Simanim for ליל ראש השנה along with the matching word cards. Use them when teaching about the Simanim. You can hang them on the whiteboard, use them as a review activity, or any other way you wish that would enhance the learning.

[You can mention to your students that there are a lot of different minhagim that people have when it comes to the Simanim. Not everyone eats the exact same fruits or legumes, but many of them are universally used.]

Below is a list of the most commonly used Simanim and the יהי רצון that is said upon each one:

תפוח ברבש

יה"ר שתחדש עלינו שנה טובה ומתוקה [has the same Gematria as דבש].
אב הרחמים. They are both equal to 306! Therefore, eating honey on Rosh Hashanah evokes compassion and mercy from Hashem.]

ראש של כבש או ראש של דג [head of a sheep or head of a fish]

יה"ר שנהי-ה לראש ולא לזנב

רוביא [black eyed peas, Fenugreek]

יה"ר שירבו זכויותנו

סלקי [beets]

יה"ר שיסתלקו אויבינו

כרתי [leek or cabbage]

יה"ר שיכרתו שונאינו

רמון

יה"ר שנרבה זכיות כרמון {The רמון has 613 pits, comparable to 613 mitzvos.}

תמרים [dates]

יה"ר שיתמו שונאינו

מעריך באידיש [carrots]

יה"ר שתקרא רוע גזר דיננו, שירבו זכויותנו

דגים [fish]

יה"ר שנפרה ונרבה כדגים

(דגים הם סימן של ברכה)

מנהגים של ראש השנה

1

NUTS

We don't eat nuts.

The reason for this is that nuts in לשון הקדש is "אגוז", which is equivalent to the gematria of "חטא". We do not want to bring about any reminders of the word חטא, so we therefore do not eat nuts on Rosh Hashana.

17 = חטא 17 = אגוז

3

TASHLICH

On the first day of Rosh Hashana, after Mincha, before shkiah, we go to a body of water that has fish.

We say a special Tefillah, and we have in mind to "throw" [תשליך means throwing] our aveiros into the water, thereby becoming clean from חטאים.

(The fish do not mind "swallowing" our aveiros because they are a ברכה...סימן...) We are supposed to shake off our clothing three times after saying תפילת תשליך.

If the first day of Rosh Hashana falls out on a Shabbos, we go to say תשליך on the second day of Rosh Hashana instead.

5

SLEEP

Don't want a sleepy year!

It is a מנהג not to go to sleep during the day on Rosh Hashana. We want to show Hashem that we do not want to have a "sleepy" new year! If one feels extremely tired after the long davening, he/she can take a brief rest.

2

ANGER

Stay away from anger.

We are careful to stay away from the bad middah of כעס on Rosh Hashana so that we can merit a pleasant and peaceful new year.

4

SHEHECHAYANU

Eat a shehechayanu fruit on the 2nd night.

We eat a שהחינו fruit (a fruit that we did not eat the whole year) on the second night of Rosh Hashana. We are not sure if שהחינו is supposed to be said by Kiddush and by הדלקת נרות on the second night, because Rosh Hashanah is considered a "יומא אריכתא" one long day. Therefore, when we say שהחינו by Hadlakas Neiros and by Kiddush, we have in mind the new שהחינו fruit, and we are יוצא ברכת שהחינו with eating the brand new fruit.

6

MISHNAYOS & TEHILLIM

Saying Mishnayos & Tehillim

It is a nice מנהג to learn פרקי משניות related to Rosh Hashana during the סעודות.

7

EIRUV TAVSHILIN

Allows us to cook for Shabbos

When Yom Tov falls out in a way that we will have to prepare on Yom Tov for Shabbos, we make an Eiruv Tavshilin. A piece of matzah or a challah with a cooked egg (or other cooked food). We say a special Brocha on it, and this allows us to cook and prepare for the Shabbos. We have to make sure that we eat this "ערוב תבשילין" on Shabbos!

קריאת התורה

יום א' - ה' פקד את שרה

We read about Hashem remembering שרה and granting her a child. Hashem remembered שרה אמנו on Rosh Hashanah.

יום ב' - עקדת יצחק

עקדת יצחק should serve as a זכות for us when being judged by Hashem before the new year.

תקיעת שופר

NOTE: Please refer to Lesson #2 in the Elul Lessons for a complete and exciting lesson on the three sounds of the shofar: תקיעה, שברים, תרועה.

1. The mitzvah of תקיעת שופר is a מצוה מן התורה.

"יום תרועה יהיה לכם" במדבר כ"ט, א"

2. Below are the reasons for the mitzvah of תקיעת שופר:

- The purpose of blowing the shofar on Rosh Hashanah is to "wake" us up and remind us to do Teshuvah before Hashem seals our judgement for the new year.

- "...עורו ישנים משנתכם"

- Another reason for the mitzvah of blowing Shofar is that on Rosh Hashanah we are anointing Hashem as our King. The shofar is sounded when a king is anointed by his nation. Therefore, we blow the shofar on Rosh Hashanah to show that we are being "ממליך" Hashem as our King.

3. The shofar that we use on Rosh Hashanah is actually the horn of a RAM, which is known as an איל. The reason that we are supposed to use the shofar of an איל is because an איל was used as a קרבן by עקדת יצחק. Therefore, the use of a shofar from an איל on Rosh Hashanah will serve as a zechus for us on the Yom Hadin.

4. Prior to תקיעת שופר on Rosh Hashanah, we say תהלים-פרק מ"ז seven times. These are Pesukim that speak of רחמים, which we want from Hashem on Rosh Hashanah!

5. The בעל תוקע then recites two ברכות on תקיעת שופר on Rosh Hashanah, and we answer אמן:

לשמוע קול שופר, שהחינו

6. We blow מאה קולות 100 sounds from the shofar, on each day of Rosh Hashanah.

7. The Shofar is not blown on Shabbos because it is considered muktzah. Therefore, if one day of Rosh Hashanah

falls out on a Shabbos, we do not blow the Shofar on that day.

NOTE: You can refer to the visual aids flashcards that have a picture/word card of a shofar and a

ram – איל, as well as the flashcards that have the three sounds of the Shofar. Display them on your whiteboard or on your bulletin board when teaching about the Shofar.

סדר התפלות של ראש השנה

1. מעריב בליל ראש השנה
2. שחרית, חזרת הש"ץ
3. קריאת התורה, הפטרה
4. תקיעת שופר
5. מוסף, חזרת הש"ץ
6. מנחה

The מוסף of חזרת הש"ץ is divided into three parts:

מלכויות, זכרונות, שופרות

Each of these three parts of מוסף represents a very important aspect of our davening on Rosh Hashanah.

Below is a brief and clear explanation of what each part of מוסף is about:

מלכויות

On Rosh Hashanah, we are ממליך ה' (anointing Hashem) as our King. We are recognizing that Hashem is the בורא העולם (creator of the world) and that He is the Master of the entire universe.

זכרונות

Within this part of the davening, we mention how Hashem remembers each and every person that He created, and He rewards them according to their actions and deeds.

[שרה אמנו, רחל אמנו, חנה הנביאה] were all remembered by Hashem on Rosh Hashanah and were each granted a child.]

We also mention in this part of the Tefillah about עקדת יצחק. That is because we want Hashem to remember the tremendous mesiras nefesh that Avraham Avinu and Yitzchak Avinu had when they carried out Hashem's request for the עקדה. Their willingness to do the רצון of Hashem should serve as a זכות for all of us to be granted a good new year by Hashem.

שופרות

Within this part of davening, we show Hashem that we are accepting again upon ourselves the עול התורה with great התחדשות והתלהבות, as if the Torah was just given to us right now, with the sound of the Shofar being heard strongly as it was on הר סיני .

We daven to Hashem that we should be זוכה to merit hearing the sound of the–שופר של משיח! We hope that all of our תקיעות and תפילות on Rosh Hashanah will be willingly accepted by Hashem!

ונתנה תוקף

Below is a brief background of this Tefillah.

There was a very big tzaddik by the name of רבי אמנון. He created a tremendous Kiddush Hashem by refusing to succumb to the commands of the הגמון to abandon the ways of the Torah and to no longer serve Hashem. רבי אמנון was brutally punished and tortured for not cooperating, and he suffered terrible יסורים as a result. רבי אמנון asked his relatives to carry him to shul on Rosh Hashanah despite the fact that he was suffering such unbearable physical pain. When the שליח צבור reached רבי אמנון in the davening, רבי אמנון asked him to wait while he cried out to Hashem in a loud and strong voice:

“ובכן לך תעלה קדושה... ונתנה תוקף קדושת היום... אמת כי אתה דין ומוכיח... וחותם יד כל אדם בו ותפקוד נפש כל חי”

When רבי אמנון finished saying these powerful words, his נשמה left him and he ascended to the מעלה של מעלה.

A few days later, רבי אמנון appeared in a dream to רבנא קלונימוס. He taught רבנא קלונימוס the exact words of

ונתנה תוקף is a very special, meaningful, and serious Tefillah that we say during מוסף.

“ונתנה תוקף קדושת היום” that he had said out loud in Shul on Rosh Hashanah.

רבנא קלונימוס requested that he teach this תוקף to all of ישראל across the world so that his tremendous act of Kiddush Hashem should be remembered by all and should serve as an זכרון to him.

This is the reason why we say this very serious and extremely meaningful Tefillah on Rosh Hashanah.

הוספות לתפלה

Beginning on Rosh Hashanah, we change a few of the Tefillos until after Yom Kippur.

BELOW ARE THE CHANGES:

אחרי ישתבח

שיר המעלות ממעמקים

בשמונה עשרה

זכרנו לחיים

מי כמוך אב הרחמים

המלך הקדוש - במקום הקל הקדוש

המלך המשפט - במקום מלך אוהב צדקה ומשפט

וכתוב לחיים טובים

בספר חיים ברכה ושלו

לדוד - אומרים עד שמיני עצרת

Let us hope that the **למודים** that we teach our students in preparation for Rosh Hashanah will serve as a **זכות** that we all be granted a **שנת ברכה והצלחה**,
שנה של ישועות ונחמות !

Machzor Overview

**THIS IS AN OUTLINE OF THE TEFILLOS
THAT WE DAVEN IN SHUL ON ROSH
HASHANA.**

The purpose of this outline is to acquaint your students with the **Tefillos of Rosh Hashana**. This will enable them to go to shul on Rosh Hashana and have the ability to follow along with the Chazzan. Your students will also become familiar with what they are supposed to say and when they should say it. Additionally, they will have an understanding of what these beautiful Tefillos are all about.

TEFILLAS FOR SHACHRIS

ברכות השחר
ברוך שאמר
...אשרי, הללוקה
ויברך דוד, אז ישיר
נשמת
המלך
ישתבח
שיר המעלות ממעמקים
קריאת שמע וברכותיה
שמונה עשרה עם ההוספות
אבינו מלכנו

חזרת הש"ץ של תפילת שחרית

The Chazzan goes over Tefillas Shacharis out loud, adding in different פיוטים to the davening. The קהל follows along and answers אמן to his Brachos, and joins in saying specific parts of the davening with the Chazzan.

Extra פיוטים (meaningful poems) are added to the Tefillah throughout the מחזור. These פיוטים express the mood of the Yom Tov and help to inspire all of the מתפללים. The פיוטים were written by Tzaddikim who lived many years ago.

What is the origin of חזרת הש"ץ?

Years ago when Siddurim were not available, people would listen to the davening of the חזן very intently and try their best to follow along. They would answer אמן to his Brachos. This was their way of fulfilling their obligation of Tefillah.

For many parts of the חזרת הש"ץ, the ארון is open. It is proper to stand out of respect for the ארון, yet it is not mandatory for those who find it difficult.

Below you will find the highlighted Tefillos of Rosh Hashana with a little background information related to each Tefillah: שחרית חזרת הש"ץ

<p>לקל עורך דיין</p> <p>This is a Tefillah where we give examples of the praise that is due to Hashem. * On the second day, this is said by Mussaf</p>	<p>קדושה</p> <p>We stand by קדושה with our feet together. We rise on our toes when saying together "קדוש קדוש קדוש".</p>	<p>מודים דרבנן</p> <p>The Chazzan recites מודים out loud while the rest of the מתפללים recite מודים to themselves. We bow when saying the word מודים, and we then stand up straight by the word 'ה.</p>
<p>אבינו מלכנו</p> <p>The ארון is opened when we say אבינו מלכנו. We therefore stand when saying it.</p>	<p>קדיש</p> <p>The chazzan recites the Kaddish and the קהל answers together יהא אמן, יהא שמה רבא...</p>	<p>הוצאת ספר התורה</p> <p>To be recited: ויהי בנסוע הארון י"ג ג מדות (not on Shabbos) 3 times ואני תפילתי</p> <p>עלי-ה לתורה: We answer אמן to the עולה of the ברכות לתורה.</p>
<p>קריאת התורה</p> <p>First day: "וה' פקד את שרה" בראשית כ"א, א'-ל"ד</p> <p>Second day: עקדת יצחק בראשית כ"ב, א'-כ"ד מפטיר במדבר כ"ט, א'-ו</p>	<p>הפטרה</p> <p>We answer אמן to the Brachos that are recited before the Haftarah is read.</p> <p>First day we read: 'שמואל-ל א', א'-ב Second day we read: ירמיה-ל"א, א'-י"ט</p>	

LIMUDIM FROM ROSH HASHANA LEINING

Both the **קריאת התורה** and the **הפטרה** that we read in shul have a connection to the meaning of Rosh Hashana. If we understand what that connection is, we will have a deeper appreciation of the **קריאת התורה**. Thus, we will be more focused on listening intently to the **בעל קורא** as he reads through the Leining.

FIRST DAY

On the first day of Rosh Hashana, the Krias Hatorah speaks about **שרה אמנו** and the Haftarah is about **חנה הנביאה**.

שרה אמנו and **חנה הנביאה** were both granted a child on Rosh Hashana. Hashem remembered their plight and answered their Tefillos, pleading for a child.

Therefore, on Rosh Hashana it is befitting for us to recall the Zechusim of the Tefillos of **שרה אמנו** and **חנה הנביאה**.

We also gain inspiration for ourselves to daven to Hashem with our own **בקשות**.

SECOND DAY

On the second day of Rosh Hashana **we read about עקדת יצחק**, which has a few interesting connections to Rosh Hashana:

1. The **עקדה** took place on Rosh Hashana. (according to **פסיקתא רבתי**)
2. The Shofar that we blow on Rosh Hashana is taken from an **איל** (ram) in order for us to remember the **עקדה**, as well as to recall the Zechus of this show of tremendous dedication to Hashem.
3. The **עקדה** demonstrated the readiness and willingness of Avraham and Yitzchak to carry out the **רצון** of Hashem. Hashem in return rewarded them with a promise of continued survival and strength of **עם ישראל-ל**.

The **הפטרה** of the second day of Rosh Hashana speaks of Hashem's promise to **ירמיהו הנביא** that **כלל ישראל-ל** will achieve the **גאולה**. It also ends with a portion of **זכרונות** from **תפלת מוסף** of Rosh Hashana.

תקיעת שופר

איך תוקעים בשבת

Below is a description of the process of תקיעת שופר in shul on Rosh Hashana.

1

Everyone in shul says תהלים, פרק מ"ז seven times.
(...למנצח לבני קרח מזמור)

One reason why we recite this Perek seven times is because the name of Hashem "אלקים" is found seven times in this Perek. Thus, if we recite this Perek seven times, we will have said Hashem's name 49 times. We will be showing that we are reaching 49 levels of קדושה so that Hashem will judge us favorably with רחמנות.

2

After that, the בעל תוקע recites an "acrostic" segment of Pesukim from Sefer Tehillim that spell out the word

"קרע שטן" which means "Tear away the שטן" that would stop the progress of our Teshuvah".

(The בעל תוקע recites one Pasuk at a time, and the קהל repeats it after him.)

3

The בעל תוקע recites the Brachos on the mitzvah of Shofar, and we answer אמן.

יום א' של ראש השנה:
ברוך...לשמוע קול שופר, שהחינו

יום ב' של ראש השנה:
ברוך...לשמוע קול שופר, שהחינו

4

No talking is allowed at all during the תקיעות. The only talking that is permitted is the answering "אמן" to each of the Brachos.

5

After this, all three sets of the קולות השופר are sounded in the following fashion:

- The "מקריא" calls out the sound that should be blown.
- The "בעל תוקע" blows the sound that was called out by the "מקריא"

6

The last sound that is blown in the first round of תקיעות is called "תקיעה גדולה". This means that the בעל תוקע blows a very long תקיעה sound. After the תקיעות are finished being blown, the בעל תוקע recites another three פסוקים which the קהל recites after him.

...:אשרי יושבי ביתך

Following that, everyone then davens אשרי to themselves.

MUSSAF

מלכיות, זכרונות, ושופרות

NOTE: A description of the three parts of Mussaf מלכיות, זכרונות ושופרות is found in the Rosh Hashana Overview under סדר התפילות של ראש השנה

ABOUT TEFILLAS MUSSAF

We follow along with the חזן and answer אמן to his Brachos.

We are supposed to stand when the חזן is open, and we can sit when it is closed.

1 | **הנני העני ממעש**
Only the חזן says this special תפלה before beginning תפלת מוסף.

2 | **חצי קדיש**
The חזן recites the Kaddish and the קהל answers אמן יהא שמא רבא...

3 | **שמונה עשרה**
Everyone davens ש"ע quietly to themselves with a lot of כונה and concentration. Take note of the 3 different sections of שמונה עשרה. When reaching עלינו; remember to bend your knees by "ואנחנו", and bow by "ומשתחוים".

חזרת הש"ץ של מוסף

1 | **מלך עליון**
The קהל says each line and the Chazzan repeats it, usually in a tune. (The second day it is recited by Shachris.)

2 | **ונתנה תקף**
The קהל stands for this Tefillah.

This Tefillah is one of the most stirring and emotional Tefillos of ראש השנה. This Tefillah was written by the great Tzaddik רבי אמנון.

* Please refer to the Rosh Hashana Overview for the complete story of רבי אמנון and how he composed the Tefillah of ונתנה תקף.

3 | **קדושה**
We stand by קדושה with our feet together. We rise on our toes when saying together "קדוש קדוש קדוש..." .

זבל מאמינים:

The קהל recites the first two lines of this פיוט, and then the Chazzan repeats them.

Take note of the 'א'ב' order in this beautiful פיוט.

MUSSAF

מלכיות, זכרונות, ושופרות

* Here is how birchas kohanim is done:

The כהנים untie their shoes right after קדושה so that they can be slipped off right before ברכת כהנים begins. Then a לוי washes the hands of the כהנים.

As the chazzan begins to say “...רצה”, The כהנים slip off their shoes (that were already untied) and go up to the ארון קדש – דוכן. They face the ארון and begin reciting the ברכת כהנים.

All of the kohanim who are present in shul recite out loud together the brochah on bircas kohanim. The kahal then answers amen out loud.

The kohanim then proceed to bentsh the kahal by saying “...יברכך, ה'; וישמרך” (The chazzan calls out each word of the brocha first and the kohanim then repeat each word out loud together.)

The kohanim sing together a special niggun before saying וישמרך. The kahal quietly recites a special added tefillah that is found on the bottom of the machzor page of bircas kohanim. The chazzan and the kahal then answer amen out loud when the kohanim have finished singing the special niggun.

The kohanim then continue to say the rest of the phrases of bircas kohanim to the kahal, ה', יאר, ה', פניו, אליך וכו' and the same procedure follows as was done after “וישמרך”.

Let us hope that all the תפלות and בקשות of כלל ישראל will be answered and we will all be granted a year of הצלחה וברכה!

“היום תקבל ברחמים וברצון את תפלתנו”

5 | עלינו

The men bow on the floor by ואנחנו כורעים ומשתחוים....

6 | תקיעות באמצע מוסף

A sequence of 10 קולות are sounded.

These תקיעות are blown three times during תפלת מוסף; once in מלכיות, once in זכרונות, and once in שופרות.

Everyone says "היום הרת עולם" after each set of תקיעות. The Chazzan then repeats it afterwards, usually in a tune. ארשת שפתינו is recited after היום הרת עולם.

7 | ותערב לפניך

This Tefillah is said by the whole קהל and the Chazzan as the כהנים go up to the דוכן to prepare to say ברכת כהנים .

8 | מודים

The קהל says מודים דרבנן quietly while the Chazzan recites the regular מודים out loud.

9 | ברכת כהנים

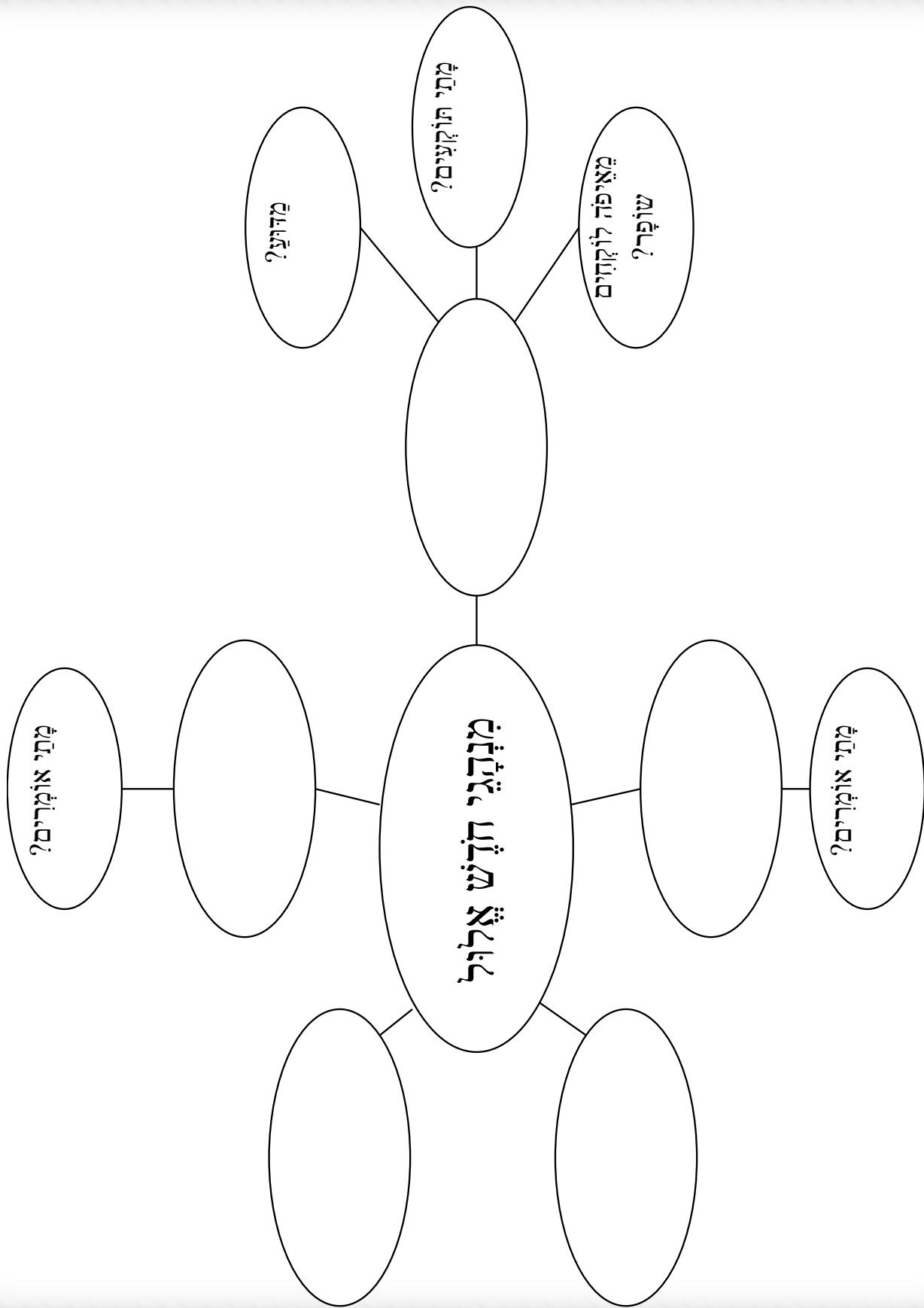
ברכת כהנים is said when there are כהנים present in Shul. Below is a brief explanation of the origin of the special ritual of ברכת כהנים. Hashem gave the כהנים the ability to give ברכות to עם ישראל – ל. They are Hashem's שליחים to bring ברכה to כלל ישראל. *

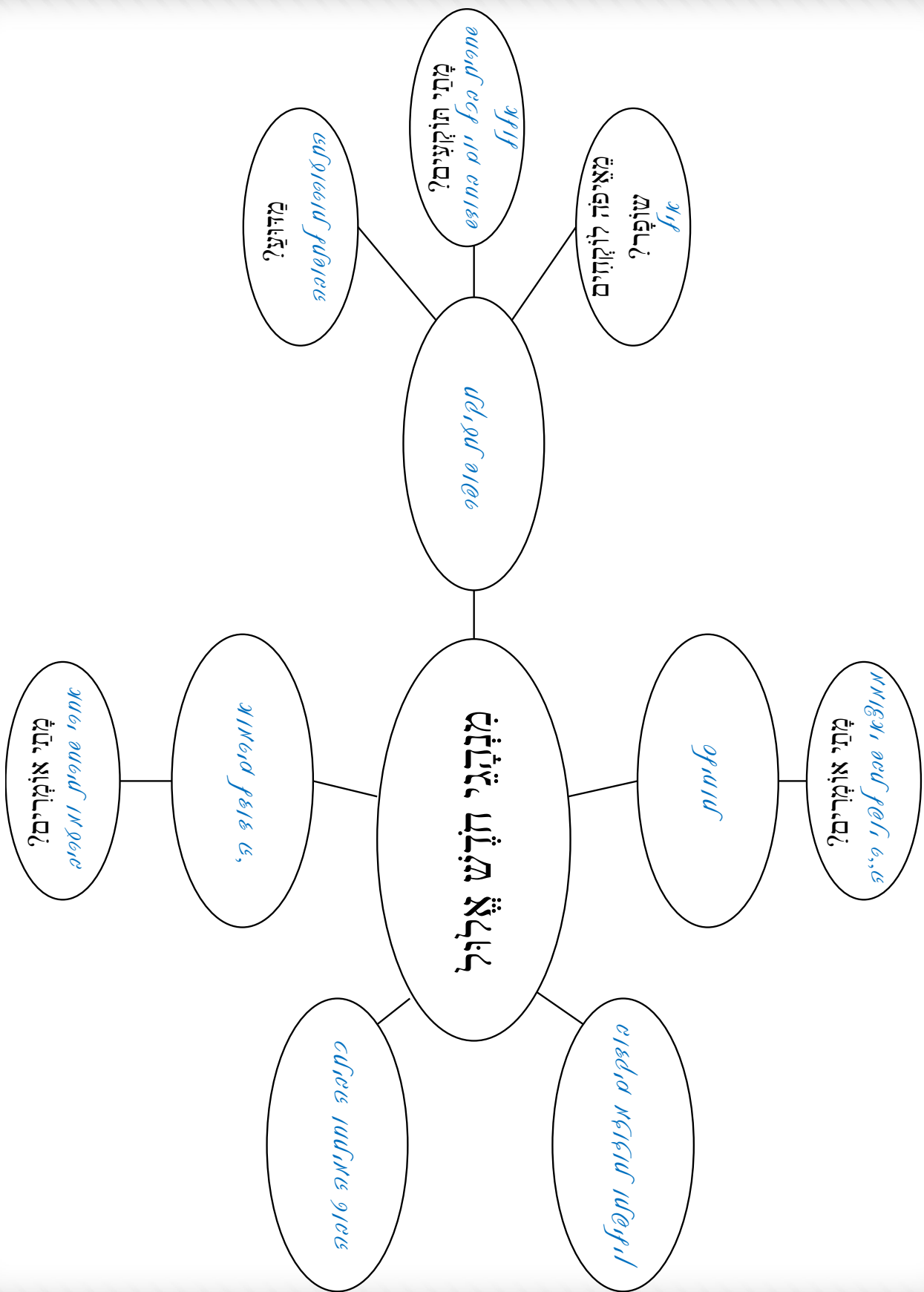
היום תאמצנו:

10 | We end off the day of davening by making a plea to Hashem to judge us favorably and to accept all of our Tefillos!

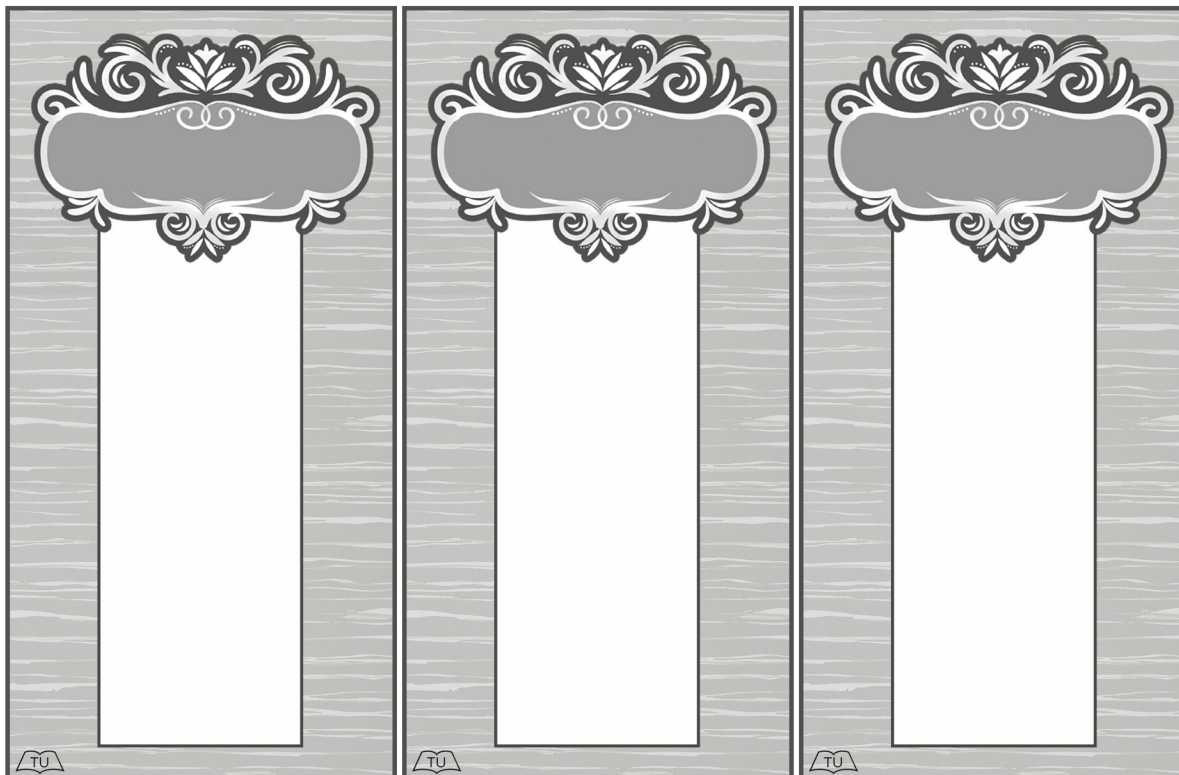
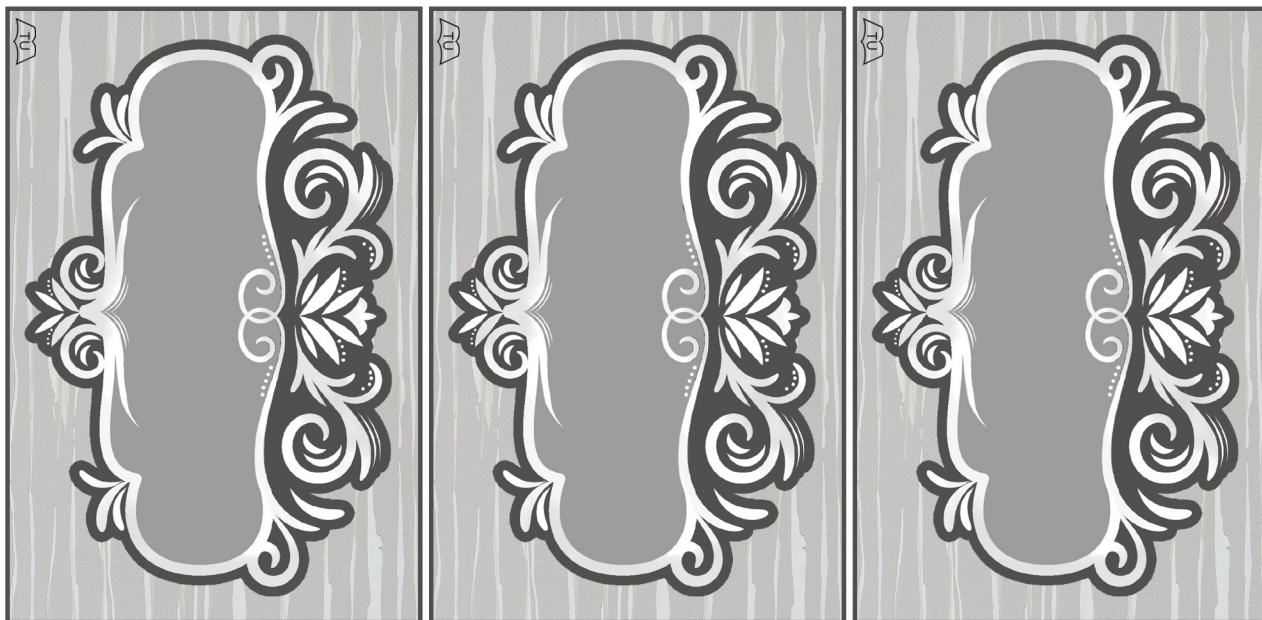
• The Chazzan says each phrase of this פיוט. The קהל then answers אמן and together recites the next phrase.

• Following היום תאמצנו is קדיש שלם and the final תקיעות. These are followed by עלינו, עלינו, קדיש יתום.



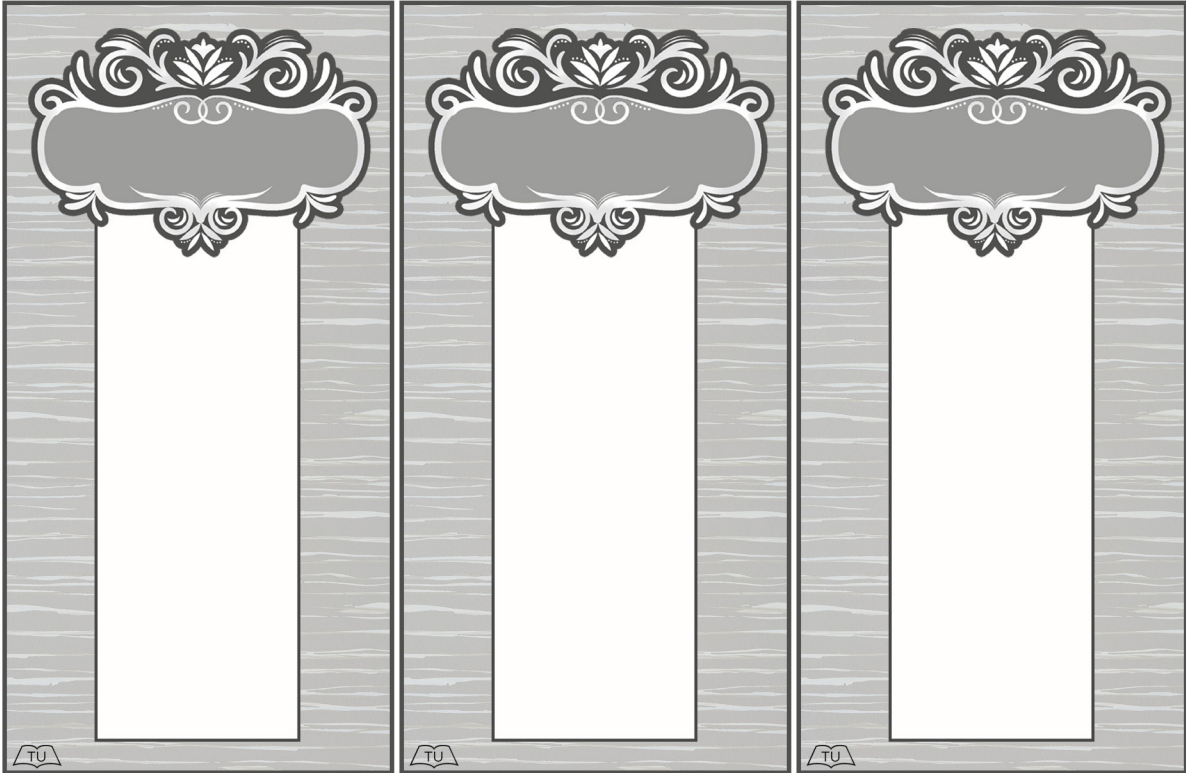
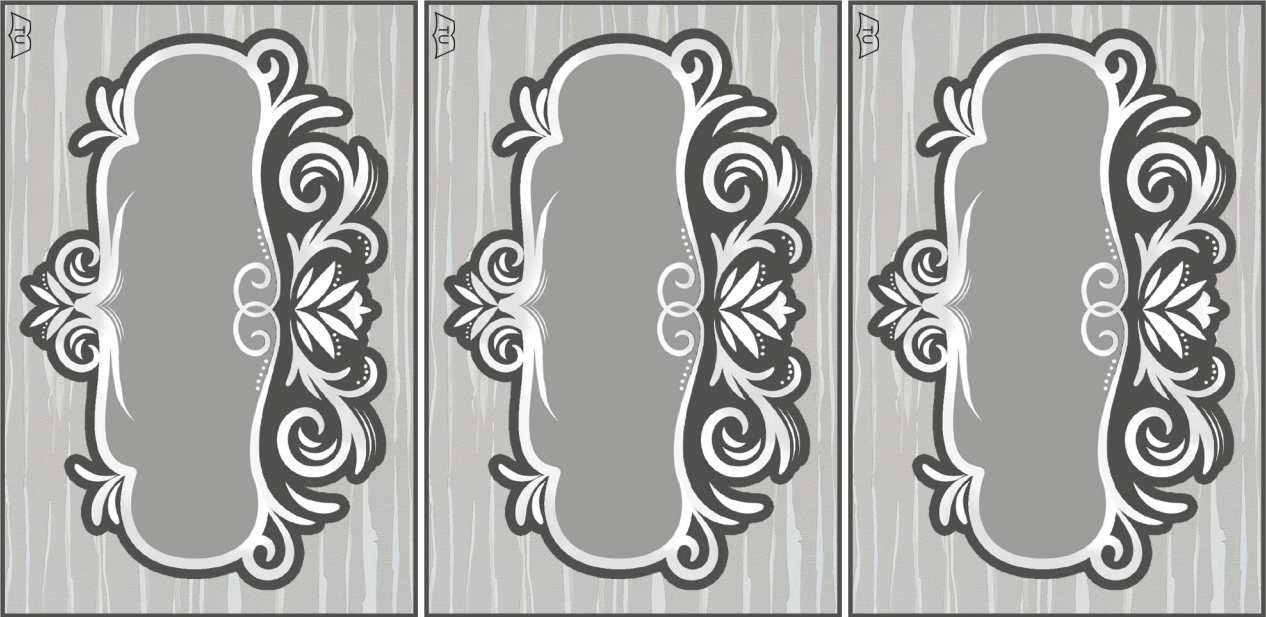


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