

# ראש השנה & יום כפור

MACHZOR PACK

GRADES: 7-8

TU TORAHUMESORAH

TU TORAHUMESORAH



## Dear Teacher,

The vision of the Machzor Pack was born from the passionate feeling that pre-teen girls should have a meaningful experience in Shul on Yomim Noraim. They are at the stage where they look forward to daven in shul for longer periods of time. The challenge for girls this age is that even if they have a basic bookmark that tells them which Tefilla is on which page, they are still holding their Machzor without knowing exactly what to do, or more importantly, what they should be thinking. They would like to have Kavanah but often don't know what the messages of the Tefillos are.

Inherent in the Tefillos of Yamim Noraim are all the Yesodei Hadas; the fabric of who we are as a Jewish nation. This is the ultimate purpose of the Machzor Pack: To provide the girls with the deeper meaning and understanding of the Tefillos. They will write down these ideas in their "Machzor sticky notes", thus enabling them to know what to keep in mind during prominent portions of the davening. This will lead to the ultimate goal of them being able to really connect with heart and Neshama to Hashem.

In addition, they will be able to daven in shul with confidence and ease, because they will know what to do in the Ezras Nashim by each of the Tefillos. They will no longer be overwhelmed, unsure, and looking over their shoulders nervously to see what others are doing. With all the instructions placed carefully throughout their Machzor, they will be empowered to follow along independently.

May you be Zoche to help your young Talmidos acquire the Yesodos of the Yomim Noraim and connect to Hashem as they grow into adulthood!

*The Torah Umesorah Teacher Center Staff*



תפילות לימים נוראים

# INSTRUCTIONS

## Purpose:

Students will gain a sense of familiarity and overall understanding of the essential תפילות of ראש השנה and יום כפור, enabling them to daven with more כונה. Students will also learn and apply some skills relevant to the Bais Hakneses in order to follow along properly while in Shul. This will give them the confidence to stay in Shul and keep pace with the חזן.

## Components:

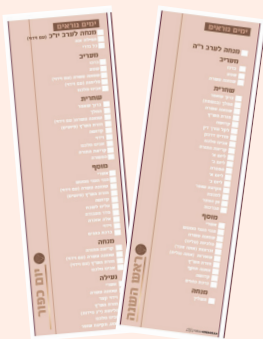
### Resource Guide

This resource contains the underlying themes and messages of each Tefillah. It is an accurate base on how to teach the Kavanos and what to do by key Tefillos. The teacher should utilize this to prepare lessons that are replete with interesting stories of Tzaddikim, Meshalim, and practical age-appropriate examples. These should be relatable to girls to help them be introspective on their level.

The goal is for the students to think about what they are davening, and to connect with the messages of The Day. The packet contains valuable suggested quality information. However, it is crucial for the teacher to be cognizant not to overload the students minds with all this information. Peruse the resource and decide how to pace yourself, and pick and choose what you will teach based on your students' level and the amount of time you have to teach before Yom Tov this year.

### Index/Bookmarks

Students receive a bookmark and are assigned to find and fill in the page number for each Tefillah in her Machzor on their own. This way she can follow along throughout the Machzor lessons. This bookmark can then be pasted on the inside cover of the Machzor, and it serves as an index.



# INSTRUCTIONS

## Sticky Notes with Icons

The objective is for the students to have the learning right in front of them within their Machzor. This will replace worksheets or note taking which usually remain in the students' loose leafs with very little transfer to their davening in Shul.

Each student receives a set of formatted "sticky notes" to insert onto the proper pages in the Machzor. Make sure it is a Machzor that will be used by the students to fill in relevant information about each Tefillah.

Each sticky note has three icons on it to represent the three categories of information that might be included in the lessons. Students will highlight the appropriate icon corresponding to the information being written on the sticky note. (Sets of sticky notes are available in the Lakewood and Brooklyn Teacher Centers.)

### Note:

- The Resource contains information for every Tefillah, with suggested icons. The teacher should only use the ones that apply to her lessons, her students' level, and the amount of time that she has to teach Machzor. Often, less is more, so pick and choose based on your priority for your students. Additionally, the icons chosen are just suggestions, so the teacher can choose others, or add sticky notes for new information.
- **SHABBOS/YOM TOV!** Please stress to the students that the sticky notes are אסור to move around, stick or unstick on Shabbos and Yom Tov. Therefore, show them how to stick them on so that they don't block the words in their Machzor. They can then be folded on bottom of each page to preserve space.

## Icons

Students highlight or circle the relevant icon, and then write 1-2 sentences of information in the body of the sticky notes.



Instructions for following along properly in shul



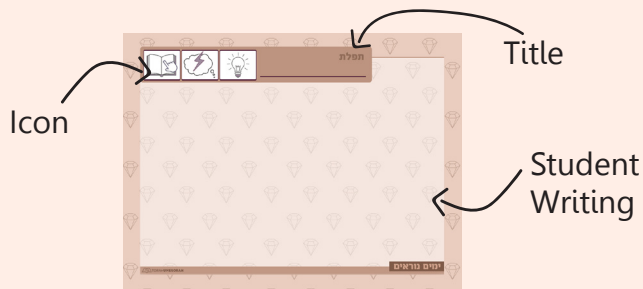
Kavanos to have in mind during the Tefillah



Additional information about the Tefillah



# INSTRUCTIONS



## Student writing

The Resource contains full paragraphs, because it is outlining what the teacher should give over. However, the students should learn how to write the information in 1-2 sentences for each sticky note in their own words. {IYOW -In Your Own Words}.

Sample Sticky Notes (see attached colored version)

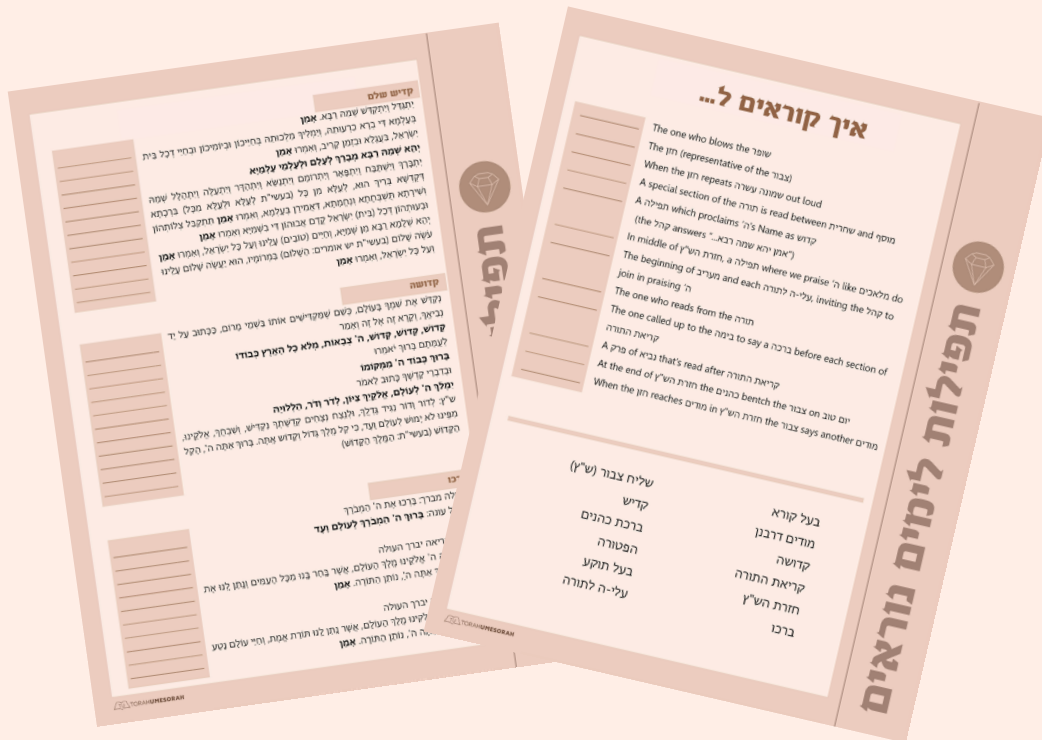


# INSTRUCTIONS

## Machzor Skill Worksheets

Before opening the Machzor, students will receive two worksheets:

- Worksheet 1- To help students gain understanding of common Shul terms and concepts.
- Worksheet 2- A Step by Step guide to learn to follow properly with Kaddish, Kedushah, and Barchu. The worksheet is designed to outline what we DO throughout these fundamental Tefillos. The bolded words represent whenever the Khal responds out loud. Students write all the instructions (bowing, etc.) and additional information on the left side bar.



## Hosafos Reminder Labels

Students receive a strip of reminder labels to place in their Machzor in places where we add Hosafos.





# ראש השנה

## מנחה לערב ראש השנה



Take advantage of the opportunity to daven your last תפלה of the year! Take a minute to stop and think and thank Hashem for all the ברכה He has given us this past year!

## קבלת שבת



When Rosh Hashana falls out on שבת, we can't blow shofar. Without the זכות of שופר, what will stand for us during the יום הדין? The זכות of Shabbos!

The ערוך לנר compares it to a man who married a princess. He does something wrong and has to stand trial before the king. If he treated the princess well and appreciated her properly, she can be his biggest advocate before her father, the king, on his behalf. However, if he mistreated her, he's in a very difficult situation. Similarly, if we are careful with our Shmiras Shabbos and treat Shabbos with the right Kavod and appreciation, it will be our greatest זכות during the יום הדין.

## מעריב



We need to realize the magnitude! This תפלה is the first תפלה of Rosh Hashana, the first תפלה of the עשרת ימי תשובה, and the first תפלה of the new year! We are entering the Heilige day of Rosh Hashana! קדוש היום לאדונינו! We now have a tremendous opportunity for a fresh new start; to form ourselves into a בריאה חדשה, regardless of our past performance. We can now serve Hashem with a fresh clean slate. Hashem is waiting for our תפלות with open arms!




When we come to Rosh Hashana, we remember with clarity that nothing is a given, nothing that we have can be taken for granted. Everything we have comes directly from Hashem. We have to turn to Hashem for every single thing. When we look around and see all the ברכה in our lives; we're alive, we're healthy, we have what to eat and what to wear, and we have שכל to function and learn. We have so much ברכה in our lives, ONLY because Hashem, in His loving kindness, granted it to us last Rosh Hashana. Now is the time for us to thank Hashem for everything He gave us in the past, and daven and plead that Hashem should give us ברכה in the coming year. There isn't a calmer, or more secure feeling in the world than the feeling of being




תפילות ליומים נוראים


# ראש השנה

dependent on Hashem. Hashem is our Father and He loves us endlessly and unconditionally and He wants to give us everything. However, he wants us to first realize that everything is from Him and we need to rely on Him completely.


 Keep in mind- it is preferable to stand any time that the ארון is open.

 The Chazan starts by singing a special tune before ברכו. After ברכות קריאת שמע when everyone stands up for עשרה, we say a special פסוק where Rosh Hashana is referenced in תהלים - "תקעו בחדש שופר בכסה ליום חגינו" - תהלים. The Chazan then says Kaddish and everyone begins עשרה. If Rosh Hashana falls out on Shabbos, we say "ושמרו בני ישראל את השבת" before "תקעו בחדש שופר", and add or change some words throughout עשרה. On Motzei Shabbos we say "ותודיענו" in middle of קדושת היום in the ברכה of עשרה.

## קדיש

 The Shulchan Aruch says כדי לשמוע קדיש לרוץ - one should always try to run to hear Kaddish. The Mishnah Berurah says היא מצוה גדולה היא שמא רבא אמן יהא שמא רבא - answering רבא - מאד is a very great mitzva. As Chazal tell us, כל העונה with אמן יהא שמא רבא - one who answers רבא שמיה רבא בכל כחו קורעין לו גזר דינו against him are abolished. The ספרים explain why קדיש is said in ארמית as opposed to לשון הקודש which all other תפילות are said in. The reason is because it's such a great and beautiful שבח, the מלאכים would be jealous. We therefore say it in ארמית which the מלאכים don't understand.

The גמרא says that when the Yidden say יהא שמא רבא מברך, Hashem nods along and yearns for the closeness He had with us in the Beis Hamikdash. The ספרים say this is another reason we say Kaddish in ארמית which the מלאכים don't understand. At this exalted time, when Hashem is in pain over the חורבן and yearns to be close to us, there should be no קטגורים against us.

 Talking during קדיש is a terrible עברה. We should listen to every precious word and answer יהא שמא רבא אמן with כונה and בלב נפש, begging Hashem to reveal His full glory in the world.




תפילות ליומים נוראים




# ראש השנה


## הוספות

 From Rosh Hashana until Yom Kippur, there are הוספות that we add into our תפלה in different places:

- ברכת אבות הו' זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענך אלקים חיים
- ברכת גבורות הו' מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים
- ברכת קדושת ה' at the end of הקל הקדוש instead of המלך הקדוש
- מודים הו' וכתב לחיים טובים כל בני בריתך
- בספר חיים ברכה ושלוש ופרנסה טובה נזכר ונכתב לפניך אנחנו וכל עמך בית ישראל לחיים
- ברכת שלום at the end of טובים ולשלוש
- עושה שלום instead of עושה השלום When taking 3 steps back, some say

## שמונה עשרה

 The same תפלה is said by every עשרה on Rosh Hashana except for the תפלה of גבורות, אבות, and קדושת ה'. We start with three initial ברכות of מוסף. Extra הוספות of ברכה in the third and ריש השנה on ברכה. Then there is the middle section of קדושת היום, which talks about the special uniqueness of the יום טוב.

 When we say - ובכך תן פחדך, ובכך תן כבודך, ובכך צדיקים יראו וישמחו, ותמלוך - we are asking Hashem for complete and total perfection for ourselves, our families, our surroundings, and for the entire world. We daven for the day when the entire world will live in synchrony with ה'הקדוש ברוך הוא's perfect system. We yearn for the time when the entire world will tremble before Hashem and be completely united in total involvement and focus on one thing and one thing only - שלם לעשות רצונך בלבב שלם.

Standing in Shul on Rosh Hashana, absolutely nothing matters other than knowing and fulfilling the רצון ה' wholeheartedly. Certainly, we hope to reach these very high מדרגות!

The middle section of קדושת היום ends with the ברכה of ישראל ויום (השבת ו) מקדש עבודה, -שמונה עשרה at the end of ברכות three standard, הזכרון, followed by the standard three ברכות at the end of עשרה, הוספות, and הודאה, ושלוש.


After עשרה we say כד פרק - מזמור. Then תהלים in לדוד מזמור - פרק כד. Then קדיש is said followed by עלינו and לדוד ה'.

 There is no חזרת הש"ץ during מעריב.





תפילות לימים נוראים

# ראש השנה


 After davening is over, on the first night we wish each other:  
"לשנה טובה ותחתמי לאלטר לחיים טובים ולשלום"


## שחרית


 As we come into shul on Rosh Hashana morning, we should try to remind ourselves that the תפלות of the ימים נוראים are in a whole different league than our תפלות throughout the year. The כח התפלה is especially powerful during these 10 days. Everything depends on these תפלות. Davening with our full כח during this special time can bring us so close to Hashem. If we try to really focus and concentrate when we daven, we can feel the tremendous pleasure of אקרבת אלקים!

 יום טוב begins with ברכות and פסוקי דזמרא similar to every other טוב. On other שבתות and ימים טובים, the Chazan begins davening out loud by ברכו - after ישתבח. On weekdays the Chazan starts from ישתבח, on Shabbos from עד שוכן, on הקל של רגלים from של רגלים.


## המלך

 On Rosh Hashana when we are focusing on the concept of מלכות ה', the chazan begins his תפלה out loud a little earlier than Shabbos and a little later than the של רגלים. In the middle of נשמת, the Chazan starts humming a special tune and then cries out in a loud voice "המלך".

 The ספר החיים writes that this loud cry has the power to drive away the accusers from the כסא דין. He brings a משל of a man who was taken captive by brutal bandits. As they were dragging him along with them to the forest, they passed the king's palace. The man realized where he was and screamed out "מלך!". The bandits suddenly became afraid of the king's anger and fled for their lives. Similarly, during "המלך", we should imagine the accusers being driven away from us.

 After ישתבח, some shuls add in "שיר המעלות" - תהלים in פרק קל"ג. After ברכות קריאת שמע and שמע, we daven עשרה with the הוספות.


## חזרת הש"ץ


 Immediately after עשרה, שמונה עשרה, the חזן begins חזרת הש"ץ, where he repeats שמונה עשרה again out loud, adding in קדושה, and different פיוטים about מלכות ה' and דין.




תפילות לימים נוראים


# ראש השנה

 When the Chazan repeats שמונה עשרה the צבור should follow along and listen to each word. The ספרים say that this is considered as if we are davening a second time. Talking during חזרת הש"ץ is also a עברה. The ספרים say that, in a way, by listening to חזרת הש"ץ which is a תפילה of the entire צבור, it has more power than the תפילה that we say by ourselves.


 As we listen to the Chazan, there are different places where we answer **אמן**. The word **אמן** comes from the **אמונה** of לשון. When we say **אמן** we affirm our **אמונה** in what was said. The ספרים say that when we say **אמן** to something which we haven't seen, yet we affirm our complete **אמונה** that it will happen, for example by **מחיה המתים**, it's a tremendous **זכות**. When we say **אמן** we should also have in mind- **יהי רצון** that it should happen soon.


## אבינו מלכנו

 After חזרת הש"ץ, we say **אבינו מלכנו**, **except on Shabbos**.

 This powerful תפילה dates back to the times of **ר' עקיבא**. The **ארון קודש** is opened, and we ask 44 בקשות, each one beginning with these 2 powerful words. We refer to Hashem as **אבינו**, our Father, and **מלכנו**, our King. A father, with his limitless love, wants to give his child everything, yet some things are beyond his capabilities. A king has tremendous ability to orchestrate and operate, yet he only gives when he wants to. Hashem, as both **אבינו** and **מלכנו** has both the tremendous desire and ability to do anything. Thus, we turn to Him and ask for everything.

## קריאת התורה

 As the ספרי תורה are being taken out of the **ארון קודש**, it is a tremendous **רצון**. This is why we say special תפילות at this time. We say the **רחמים**, **except on Shabbos**.

 קריאת התורה resembles the way we accepted the Torah at Har Sinai. The ספרים say that the **בעל קורא** as he reads, represents Hashem **קורא** calling up the **עולה** and the **גבאי** represents Hashem, the **עולה** represents Hashem, the **גבאי** represents **משה רבנו**, and the **עולה** represents the Yidden accepting the Torah. There is a tremendous **שפע** of קדושת התורה when we hear the words of Torah being leined in this fashion. The קדושת התורה enters our whole being!



# ראש השנה



Before each section is read, the גבאי calls up the עולה who will receive that עליה and he makes a ברכה on the section that is being read. The עולה begins by saying ברכו ברוך ה' המבורך לעולם ועד. Everyone stands and answers ברוך ה' המבורך. The עולה makes a ברכה before his עליה and the בעל קורא begins leining. The קריאה is divided into 5 different עליות, 7 on Shabbos. The 5 and 7 are besides מפטיר. The first עליה is given to a כהן, the second to a לוי. (The third עליה of שלישי is usually given to the רב or ראש ישיבה or someone חשוב. The בעלי תפילה and the בעל תוקע also get עליות). After each עליה is over, the עולה makes another ברכה and the next עולה comes up to the בימה. After 5 or 7 עליות, depending on what day it is, קדיש is then recited, followed by הגבה. Then the second ספר תורה is opened for מפטיר. After מפטיר, הגבה is done on the second sefer Torah and then the הפטרה is leined. After קריאת התורה, the מפטיר is leined from a different section in the Sefer Torah.

When the קריאה is over, the ספר תורה is raised for all to see, and we proudly say: וזאת התורה אשר שם משה לפני בני ישראל על פי ה' ביד משה. The Sefer Torah is covered and placed on the בימה. The בעל קורא now leins the הפטרה which is always from ספרי נביאים. The קריאת התורה on Rosh Hashana is leined from the following places:

## יום א

קריאת התורה- לידת יצחק  
מפטיר- קרבנות היום מפרשת פנחס  
הפטרה- לידת שמואל, שירת חנה

## יום ב

קריאת התורה- עקידת יצחק  
מפטיר- קרבנות היום מפרשת פנחס  
הפטרה- מספר ירמיהו- קול ברמה נשמע... רחל מבכה על בניה, ...הבן יקיר לי אפרים

. יקום פורקן when it's שבת, After the הפטרה

## תקיעת שופר



As we approach the awesome moments of תקיעת שופר, we think about the famous words of the רמב"ם:

עורו ישנים משנתכם... וחזרו בתשובה וזכרו בוראכם. אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל



תפילות לימים נוראים

# ראש השנה



As the precious sound of the Shofar enters our ears, it fills our whole being with קדושה and יראת שמים. It shakes ארץ and שמים and transports us to a higher realm. Hashem, Himself כביכול listens to the sound of our Shofar and He's דין של מכסא. We know that Hashem is שומע קול תרועת עמו ישראל ברחמים. Since תיקעת שופר is such an integral part of Rosh Hashana, the Torah refers to this special day as יום תרועה. Of course, the reason why we blow the Shofar is because it is a מצוה, however סעדיה גאון brings down 10 "טעמים" for the מצוה of תיקעת שופר. Some of them are:

- It symbolizes that we are coronating Hashem as our king, similar to the trumpets that are played at a coronation.
- By Har Sinai, a Shofar was sounded when בני ישראל accepted the Torah upon themselves so תיקעת שופר reminds us to renew that commitment.
- The sound of the Shofar reminds us to do teshuva, similar to the call of נביאים in previous generations.
- The sound of the Shofar reminds us to daven for the rebuilding of the Beis Hamikdash.
- The Shofar comes from an איל, reminding us about יצחק, which we hope will be a זכות for us.
- The sound of the Shofar blowing loudly is supposed to frighten us, as it says in נביא עמוס (ג:ו)- "אם יתקע שופר בעיר והעם לא יחרדו"
- The Shofar reminds us of the future הגדול יום הדין.



Before תיקעת שופר, we say פרק מז' in 7 תהלים. We then say the פסוק of המצר and additional 6 פסוקים with the קר"ע שט"ן of ראשי תיבות. The בעל תוקע then makes 2 ברכות before he begins to blow:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו לשמוע קול שופר  
ברכת שהחיינו



תיקעה, תרועה, תיקעה, תיקעות 9. Since חז"ל were not sure what sound a תרועה is, we blow 30 קולות comprised of different sounds in order to be sure that we were יוצא the מצוה properly. There is an ענין to hear 100 קולות altogether, with the remaining קולות heard throughout מוסף and at the end of davening. The 100 קולות is a מנהג for the צבור. **When Rosh Hashana falls out on Shabbos, תיקעת שופר is not blown.** After the תיקעות we say יודעי תרועה and אשרי העם אשרי. **On Shabbos we start from אשרי.** two more פסוקים followed by אשרי.



# ראש השנה

## מוסף



This תפילה is the highlight of Rosh Hashana.

The Chazan begins by saying a special Tefilla, הנוני העני ממעש, where he davens and beseeches Hashem to accept his תפילות, as the שליח צבור. As we hear the Chazan say מעש הנוני העני ממעש and the קדיש before מוסף, we feel the awesomeness of the moment, and prepare ourselves for this special תפילה.

Any other מוסף throughout the year has a total of 7 ברכות; 3 and 3 ברכות ראשונות- 3 and 3 with 1 middle ברכה describing the קדושת היום (sometimes this ברכה has a few paragraphs, but it's still considered 1 ברכה). מוסף of Rosh Hashana is the only exception. Instead of 7 ברכות, there are a total of 9- the 3 and 3 ברכות ראשונות and 3 middle ברכות describing 3 main concepts of Rosh Hashana.

## מלכיות זכרונות ושופרות

Each of these 3 ברכות has an introduction and then 10 פסוקים included in the following order:

3 from חמשה חמשי תורה

3 from ספרי כתובים

3 from ספרי נביאים

1 from חמשה חמשי תורה

The first of the three middle ברכות begins with קדושת היום, then the המוספין, and then begins מלכיות.

## מלכיות



We are עול מלכות שמים and מקבל עול מלכות שמים and daven that the whole world should recognize 'מלכות ה'. Then the world will be perfect because everyone will live according to Hashem's plan and Hashem's leadership. There is no greater beauty in the world. Everything we can possibly wish for is included in this תפלה. In the meantime, at least we, the עם הנבחר, accept Hashem's מלכות and focus on it on Rosh Hashana. How fortunate we are to be the ממליכים of Hashem and to live our lives according to the מלכות of Hashem! That's why we start מלכיות by saying עלינו לשבח לאדון הכל... שלא עשנו כגויי הארצות.

We need to stop and think on Rosh Hashana, 'I, as an individual accept Hashem's מלכות upon myself. I want to live my life in accordance with Hashem's plan, under Hashem's leadership. I know that there is nothing in the world more meaningful and



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# ראש השנה

fulfilling than living my life as an 'עבד ה'. We know that a מלך guides his subjects and takes care of all their needs. What greater Guide and Benefactor can there be than the מלך מלכי המלכים. We ask Hashem to help everyone recognize and accept His מלכות. While we wait for that glorious day to come, we daven, 'Hashem please help me as an individual, accept Your מלכות and help me really live as an 'עבד ה'. Help me overcome obstacles and limitations and really grow to serve You properly.'

## זכרונות



We mention that Hashem remembers and judges everything, and daven that Hashem should remember the זכותים of the אבות on our behalf. When we think about how every single action, word, and thought is revealed before Hashem, it sends a shiver down our spine.

At the same time, we remember that Hashem is aware of every נסיון we faced and passed, every struggle we had and every difficulty we encountered. Every drop of pain, hurt, disappointment, fear, stress, or worry we ever felt, and every tear we ever shed, is also revealed and known before Hashem. We know that Hashem loves each of us beyond measure and wants only what's best for us. He also has the ability to carry it out. This makes us feel so secure. We know we are in the best hands possible. And now on Rosh Hashana, Hashem is כביכול looking at us, focusing directly on our מעשים as an individual, and planning out our year. He is showering us with ברכה and חסד. The more I connect to this reality and turn to Hashem with all my heart and depend on Him completely, the more of a recipient I'll be for the ברכה and חסד. This will directly affect my whole year.

Hashem never forgets us even for a moment and we must never forget Him. אשרי איש שלא ישכחך. In these moments, as we stand in דין before Hashem, we realize that nothing can be taken for granted. Not national security, not the economy, as we say, ועל המדינות בו יאמר איזו לחרב ואיזו לשלום, איזו לרעב ואיזו לשובע, Not life either, as we mention, ובריות בו יפקדו להזכירם לחיים ולמות. There is nowhere for us to turn to except "הקב"ה. When we do turn to Hashem with all our hearts, then we know we will be taken care of to perfection. "כי דורשיך לעולם לא יכשלו ולא יכלמו לנצח כל החוסים בך."

As we say the זכרונות of פסוקים and we beg Hashem טוב לפניך, we need to think about our מצוות, our מדות טובות, and our good intentions. Although as individuals and as an עם we sometimes fall short, ultimately it's the good that really



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defines us. We need to beg Hashem to remember our זכותים, to remember us as בני אברהם יצחק ויעקב, as the nation that followed Him so faithfully into the מדבר, as his ילד שעשועים. We hope that Hashem will judge us according to this, and bestow upon us בפקדת ישועה ורחמים.

## שופרות



We mention ימות המשיח and קבלת התורה.

The קול שופר is one of the most powerful tools we possess. We begin by describing how Hashem revealed Himself to us by הר סני with the קול שופר. We continue with פסוקים about the Shofar of Rosh Hashana, and we conclude with describing how Hashem will reveal himself to us with the קול שופר when משיח comes.

When we hear the קול שופר we are connecting to the golden chain of כלל ישראל's history. We connect to our אבות standing at הר סני, to כלל ישראל throughout the generations, down to our grandparents, who got their strength from this very sound! We are the next link continuing this legacy, connecting the chain to the future דורות and to the glorious day when we will be זוכה to hear the ultimate קול השופר - the sound of the הגדול שופר. How fortunate we are to be a part of this glorious chain-אשרי העם יודעי תרועה.

When Rosh Hashana falls out on Shabbos, since we don't blow the Shofar, the middle ברכות of זכרונות, מלכיות, and שופרות take on added significance. Normally we refer to Rosh Hashana in davening as יום תרועה, because תקיעת שופר is the מצוה of the day. However, when Rosh Hashana falls out on Shabbos, we say זכרון תרועה, because in such a year, the defining מצוה of the day is mentioning the ענינים of the Shofar in these ברכות and in the 10 פסוקים that we say in each ברכה. With our תפילות and כונה we invoke the power of the Shofar.

## חזרת הש"ץ



After everyone davens מוסף quietly, the חזן begins חזרת הש"ץ with a special tune. Right before קדושה, we daven the awesome and powerful תפילה of תוקף.



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# ראש השנה

## ונתנה תוקף



We begin by describing the tremendous קדושה of this day. Every single thing that happens depends on this day. We describe how every single event and action is remembered, recorded, judged, written and sealed. Not even the slightest detail is forgotten. The מלאכים in שמים are trembling as every single person passes before Hashem individually, to be judged. Our דין for the coming year is written on Rosh Hashana and sealed on Yom Kippur. Who will live, and who חס ושלום will not live. As we say מי במים ומי באש... describing various frightening parts of nature, we are struck with the reality that all the כוחות in the world are truly powerless. Anything that happens throughout the year, is not merely טבע. It is all a result of בראש השנה יכתבון. The only thing to be frightened of is Hashem's judgement. As the severity of the דין sinks in, we need to remember the simple solution to save ourselves from a harsh decree- ותשובה ותפילה וצדקה מעבירין את רע הגזרה. We realize that our only hope is to attach ourselves to תשובה תפילה and צדקה through הקב"ה and then we can access all the ברכה and נצחיות.

We conclude this moving פיוט by describing the mortality of man, and the tremendous greatness and omnipotence of הקב"ה - the מלך קל חי וקים. This leads us into the מלאכים of תפילה where we praise Hashem along with the קדושה.

## תקיעות דמעומד



During חזרת הש"ץ some are נוהג to blow the shofar again after each of the 3 ברכות. One purpose this serves is לערבב השטן. The שטן gets disoriented when he sees our חביבת המצוות. With the שופרות and זכרונות of ברכות we speak out the messages of the Shofar. Now, the sound of the Shofar itself wordlessly proclaims and emphasizes these messages.

## מודים דרבנן וברכת כהנים



When the חזן gets up to מודים, we say מודים דרבנן quietly along with him. If there are כהנים in shul, they go up to the דוכן for ברכת כהנים and bentsh the צבור with the special מצוה and כח they were given.


After חזרת הש"ץ, the remaining תקיעות are blown. The חזן says קדיש and we end by saying a few תפילות quietly before עלינו.




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# ראש השנה

## מנחה

 מנחה begins with אשרי and ובא לציון. On Shabbos, קריאת התורה is leined with 3 עליות. We then say עשרה with הוספות, followed by חזרת הש"ץ and אבינו מלכנו. On Shabbos אבינו מלכנו is omitted.

## תשליך

 On the first afternoon (when it falls out on Shabbos, it is said on the second afternoon) of Rosh Hashana after מנחה, many are נוהג to daven תשליך at a body of water. Some reasons for תשליך are as follows:

- We hope that our עברות will disappear, like something that is "thrown" into the water and sinks to the depths of the sea- "ותשליך במצולות ים כל חטאתם". This is why it is called תשליך.
- Kings were customarily anointed by the water, as we see in many places in Navi. Therefore, on Rosh Hashana when we are 'ממליך ה' we go to the water.
- We specifically do תשליך by a body of water that has fish in it. One reason for this is to show that just as the fish are powerless before the nets of the fishermen, so too on the יום הדין we are completely dependent on Hashem's חסד and רחמים.
- We also daven that we should multiply like the fish, and that we should be spared from הרע עין just like the fish are.
- Another reason for תשליך is as a זכר for the עקדה when the שטן turned himself into a נהר to stop אברהם from going.

תשליך can be said up until הושענא רבה. We begin by saying פסוקים from מיכה, which correspond to the מדות הרחמים, followed by פרקים from תהלים and בקשות.



תפילות לימים נוראים

# יום כפור

## מנחה לערב יום כפור



As we prepare ourselves for this special day, we say ודוי at the end of a regular weekday עשרה. This is the first of 10 times that we say ודוי throughout יום כפור.

## כניסת היום



We are now entering the יום הקדוש. ימים יצרו ולו אחד" - say חז"ל. many days were created, and one belongs exclusively to Him- the day of יום כפור. On יום כפור, there is a spiritual light that illuminates and shines brightly throughout this special day.

## תפלה זכה



This powerful תפלה prepares us for יום כפור as it opens our hearts to ודוי and תשובה. One of the מצוות of יום כפור is to ask מחילה and appease anyone we may have wronged. There are a few reasons why this is so important before we enter יום כפור. בין אדם למקום our עברות that are מכפר on our עברות tell us that יום כפור is חז"ל. if we do תשובה, but it is not מכפר for עברות that are לחברו, unless we appease and get מחילה from that person. As we enter יום כפור we must desire and try to receive the כפרה of יום כפור. Regretting the pain we caused another Yid and asking מחילה of those who we hurt is our way of achieving that full כפרה.

There is also another purpose in asking מחילה and making שלום with our fellow Yidden before יום כפור. We want all of כלל ישראל to be completely באחדות on this day. As חז"ל tell us, on יום כפור even the שטן turns around and instead of accusing us before Hashem, he actually sings our praises. He says, "רבונו של עולם, you have a nation that's like מלאכים. They don't wear shoes or eat, they have no קנאה or שנאה - just like the מלאכים." This is why men wear a white Kittel and this is why we say שם ברוך... out loud- because on this special day we are like מלאכים. However, in order to be like מלאכים we must first be completely באחדות.



In תפלה זכה we say that we are מוחל everyone and we daven that everyone should be מוחל us. If we don't get to say תפלה זכה we should at least make sure to say "I am מוחל anyone who hurt me, spoke הרע about me, or wronged me in any way, or anyone that unknowingly owes me money." Then we should beg Hashem to make everyone be מוחל us.



תפלה זכה also describes how Hashem created each of our איברים with tremendous potential for קדושה and how with our עברות we filled them with טומאה instead.



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# יום כפור

Hashem in His infinite kindness therefore gave us this precious day as an opportunity to do תשובה and get a complete כפרה from all of our עברות and complete טהרה from all the טומאה. Hashem anxiously awaits our תשובה with open arms. We beg Hashem to help us and all other Yidden to do a complete תשובה.

We are מקבל the קדושה of יום כפור and the מצוה of ענוי and we describe how each part of the מצוות of this day will clean us out and fill our whole being with קדושה and טהרה.

## כל נדרי



We ask Hashem to nullify any promises that we made that we didn't fulfill.



The Chazan stands at the עמוד and 2 תלמידי חכמים stand on his 2 sides holding ספרי תורה. He starts saying the תפלה of כל נדרי in a low serious voice. He says the תפלה 3 times, raising his voice each time. The קהל whispers the תפלה quietly along with him. Although כל נדרי and its significance are difficult to understand, these moments have always been very exalted and moving ones for כלל ישראל throughout the generations. We conclude כל נדרי with the ברכה of שהחיינו. We should make this ברכה with tremendous joy, thanking Hashem for keeping us alive to experience this precious day and enabling us to be מקיים the מצוות of ענוי and תשובה.



On this day, Hashem is closer to us than ever, as חז"ל say - יום כפור is when קראוהו קרוב. With the תפלות of this day we can uplift all the תפלות of the whole year, even those we said without כוונה. We can be זוכה to be cleansed and purified and reach a very high מדרגה, and obtain a closeness with Hashem that will last forever.

## מעריב



We say "ברוך שם כבוד מלכותו לעולם ועד" out loud, because on יום כפור we are similar to the מלאכים.

## שמונה עשרה



In the middle ברכה we thank Hashem for the gift of this precious day, and we have in mind to be מקדש the day. (We can't actually make קדוש because we are fasting, but we are מקיים the מצוה of קדוש in davening.) Throughout יום כפור we beg Hashem to help us utilize this day and be זוכה to שליחה, מחילה, and כפרה.



תפילות ליומים נוראים



# יום כפור

## ודוי



At the end of each עשרה עשרה and שמונה עשרה, we are מקיים the מצוה of saying ודוי. We stand before Hashem and say, "Hashem, we fall so short of the מדרגה we want to be on, of what we're really capable of. We really want to grow and be better and have good מדות and do the מצוות properly and serve You with all our heart. But we can't do it alone. Please, be מכפר on all our עברות and help us grow past our limitations". We have in mind to be מקיים the מצוה of תשובה and ודוי.



As we say each word of ודוי, we hit our hearts with our fist, acknowledging that many of our חטאים began with negative לבה. Of course, it's not enough just to say ודוי with our mouths, we need to also have חרטה and try to be עוזב the חטא.

## סליחות



At the end of מעריב we daven these special תפלות. This special סדר of saying the י"ג ימים was taught to משה רבנו by Hashem Himself, in one of the most exalted moments in history. Hashem promised that "אינן חזרות ריקם", they will not be turned away empty-handed. We say them many times and we try to utilize the special רצון.

## שחרית



שחרית begins with ברכות השחר and פסוקי דזמרא similar to every other טוב יום. On other שבתות and ימים טובים, the Chazan begins davening out loud by ברכו - after ישתבח. On יום כפור, like ראש השנה, the Chazan begins his תפלה out loud in the middle of נשמת, by the word "המלך".

## יוצר אור



During שמע קריאת, we make the ברכה of יוצר אור, thanking Hashem for lighting up the world. On יום כפור we add to this ברכה and we thank Hashem for opening up the שערי רחמים and illuminating the eyes of those who wait for סליחה. Although to our eyes the world looks lit up with the same light as every other day, in truth, the day itself is lit up with קדושה. As חז"ל say, חז"ל - the day itself removes our עברות and limitations to some degree.



We daven כפור ליום עשרה, adding in ודוי at the end of שמונה עשרה and עשרה חז"ל. We then daven מלכנו and say the שיר של יום.



תפילות ליומים נוראים

# יום כפור

## קריאת התורה



2 ספרי תורה are removed from the ארון and 6 men are called up to the בימה for עליות. The קריאת התורה on יום כפור is leined from the following places:

קריאת התורה- מפרשת אחרי מות (עבודת הכהן גדול ביום כפור)  
מפטיר- קרבנות היום מפרשת פנחס  
הפטרה- מנביא ישעיה

After קריאת התורה, יזכור is recited by anyone who lost a parent or other close relative.

## מוסף



Before מוסף, the Chazan says a special תפלה "הנני העני ממעש"- תפלה where he davens that Hashem should give Him הצלחה on the enormous undertaking of leading the קהל through the עבודה and תפלות of יום כפור. מוסף begins with אשרי, and is then followed by שמונה עשרה with ודוי.

## חזרת הש"ץ



After everyone davens מוסף quietly, the חזן begins חזרת הש"ץ with a special tune. Right before קדושה we daven the awesome and powerful תפילה of "ונתנה תוקף".

## סדר העבודה



During חזרת הש"ץ of מוסף, we describe the סדר העבודה. This is one of the most important parts of the whole יום כפור davening. The עבודה of the כהן גדול on יום כפור brought a tremendous level of כפרה and טהרה which the Yidden actually saw and felt. Unfortunately we don't have this today, but instead, we try to replace the העבודה with our תפלות - שפתינו - ונשלמה פרים שפתינו. We have in mind that through reading and reciting the עבודה סדר and through Tefillah, we should be זוכה to the העבודה סדר again in the המקדש בית, and it should be considered as if we are actually מקיים it.



We describe how the כהן גדול was separated from his home for seven days before יום כפור to live in the המקדש בית and prepare himself with קדושה and טהרה, with יראה and אימה, for his awesome task. We describe how his preparations intensified on יום כפור, and how he stayed up the night of יום כפור to learn Torah. We go on to describe how the כהן גדול went to toivel early in the morning, and how he put on his בגדי זהב - all 8 בגדים of the כהן גדול. He was then מקריב the special לבן בגדי - the special לבן בגדי לבן that he wore only on יום כפור which made him look like a מלאך.



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# יום כפור

The כהן גדול then approached his פר, placed his hands on its head and said דוּי for himself and his family. This was done so that "יבא זכאי ויכפר" - the כהן גדול first has to purify himself before he could effect a כפרה for the rest of ישראל. כלל We describe how he cried out "אנא ה'" using the שם המפורש, the שם הנכבד והנורא, and how the Yidden who heard it fell to their faces and cried out "שם כבוד מלכותו לעולם" (This happened 10 times throughout the day- 3 by each דוּי, and one by the גורל).

He then approached 2 שעירים and made a גורל to determine which one would be used as a קרבן, and which one would be לעזעזאל. He then returned to his פר and said דוּי for the עברות of the כהנים. The פר was then shechted. The כהן גדול then prepared a special mixture of קטרת and took the firepan of coals into the קדש הקדשים, the most היילגע place in the entire world! Throughout the day of יום כפור, the כהן גדול entered the קדש הקדשים a total of 4 times. These 4 times were the only times ever that a בשר ודם could enter this awesome place, the place of the שכינה. חז"ל tell us that at those moments when the כהן גדול stood in the קדש הקדשים, he wasn't really a human being, he wasn't even a מלאך, he was far greater. He was completely connected to הקדוש ברוך הוא. חז"ל compare it to משה רבנו when he went to שמים for 40 days and didn't eat or drink.

If the כהן גדול wasn't on the right מדרגה, he would not make it out of the קדש הקדשים alive. Upon entering the קדש הקדשים, the כהן גדול would be מקטיר the קטרת and wait until the whole קדש הקדשים would fill up with a cloud of smoke. Then he would exit. At that exalted moment he would say a short special תפלה. He would not daven at length so that the Yidden who were waiting anxiously outside in the עזרה would not be frightened.

Then, he would go back to the shechted פר and take the blood to bring into the קדש הקדשים. He would sprinkle it facing the כפורת with his finger, once in an upward direction and 7 times downward. He then came out and shechted the שעיר לה'. He collected the blood and re-entered the קדש הקדשים with it and sprinkled the blood in the same way. As he sprinkled the blood, he counted out loud. He then sprinkled the blood of the פר on the פרכת in the קדש, and the blood of the שעיר לה' the same way. Then he mixed the remaining blood from both animals together and put them on the 4 corners of the מזבח הזהב and sprinkled them on the top of the 7 מזבח הזהב times.

Then he came out and poured whatever was left of the blood in a hole on the



# יום כפור

ודוי of the שעיר לעזאזל. Finally, he approached the מזבח החיצון and said for the חטאים and פשעים of all of ישראל, and sent it off with a כהן to be thrown down the mountain. The שעיר had a red string tied to its horns that represented עברות as it says "אם יהיו חטאיכם כשני... אם יאדימו כתולע...". When the שעיר was thrown down the mountain the string would turn white. In the early years, part of the red string would be hung in the עזרה in full view, so that all the Yidden could watch it turn white, in an open display of the הקב"ה's favor of their עבודה and תשובה, and an open sign that they had achieved כפרה and טהרה. We can't even imagine the joy they felt at that moment.

The כהן גדול then leined from the Torah, the פרשיות of יום כפור and said special ברכות and תפלות for all of ישראל. He then went to toivel for a third time, changed back into the בגדי זהב and brought the קרבן מוסף, and the קרבן תמיד של בין הערבים. Then he went to toivel again, and put on the בגדי לבן, and went into the קדש הקדשים for the fourth and final time to take out the כף, the spoon which had held the קטרת, and the מחתה, the firepan on which he had been מקטיר the קטרת. Then he went to toivel again, for the fifth and final time, put back on the בגדי זהב, and brought the daily קטרת and lit the מנורה.

At the end of the day, the כהן גדול took off the בגדי כהונה and went home amidst tremendous celebration and joy. We say a פיוט describing the powerful beauty of the כהן מראה when he came out of the קדש הקדשים. When we finish describing the סדר העבודה, we tearfully mourn its loss, and we beg Hashem to be able to be זוכה to witness the סדר העבודה once again, במהרה בימינו.

## אלה אזכרה



After the סדר העבודה, we describe the chilling story of the עשרה הרוגי מלכות who were killed על קדוש ה'.

Toward the end of חזרת הש"ץ we say ודוי again, and ברכת כהנים is said after that.

As the day wears on, our bodies weaken. We should think to ourselves how fortunate we are that we are זוכה to fulfill this מצוה. We have to keep in mind that as we are afflicting our גוף by fasting, our נשמות get stronger. We become closer and closer to Hashem. Instead of counting down the hours, we should treasure every priceless minute of this special day.



תפילות ליומים נוראים



# איך קוראים ל...

The one who blows the שופר

The חזן (representative of the צבור)

When the חזן repeats עשרה out loud

A special section of the תורה is read between מוסף and שחרית

A תפילה which proclaims 'ה's Name as קדוש

(the קהל answers "אמן יהא שמה רבא...")

In middle of חזרת הש"ץ, a תפילה where we praise 'ה like מלאכים do

The beginning of מעריב and each על-ה לתורה, inviting the קהל to join in praising 'ה

The one who reads from the תורה

The one called up to the בימה to say a ברכה before each section of קריאת התורה

A פרק of נביא that's read after התורה

At the end of חזרת הש"ץ the בנתיים the צבור on טוב

When the חזן reaches מודים in חזרת הש"ץ the צבור says another מודים

שליח צבור (ש"ץ)

קדיש

ברכת כהנים

הפטורה

בעל תוקע

על-ה לתורה

בעל קורא

מודים דרבנן

קדושה

קריאת התורה

חזרת הש"ץ

ברכו



תפילות לימים נוראים





**קדיש שלם**

יתגדל ויתקדש שמה רבא. **אמן**

בעלמא די ברא כרעותה, וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו **אמן**

**יהא שמה רבא מברך לעלם ולעלמי עלמיא**

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא **בריה הוא**, לעלא מן כל (בעשי"ת לעלא ולעלא מכל) ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא, ואמרו **אמן** תתקבל צלותהון ובעותהון דכל (בית) ישראל קדם אבוהון די בשמיא ואמרו **אמן**

יהא שלמא רבא מן שמיא, וחיים (טובים) עלינו ועל כל ישראל, ואמרו **אמן** עשה שלום (בעשי"ת יש אומרים: השלום) במרומיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו **אמן**

**קדושה**

נקדש את שמך בעולם, כשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר

**קדוש, קדוש, קדוש, ה' צבקות, מלא כל הארץ כבודו**

לעמתי ברוך יאמרו

**ברוך כבוד ה' ממקומו**

ובדברי קדשך כתוב לאמר

**ימלך ה' לעולם, אלקיך ציון, לדר ודר, הללוקה**

ש"ץ: לדור ודור נגיד גדלך, ולנצח נצחים קדשתך נקדיש, ושברך, אלקינו, מפינו לא ימוש לעולם ועד, כי קל מלך גדול וקדוש אתה. ברוך אתה ה', הקל הקדוש (בעשי"ת: המלך הקדוש)

**ברכו**

העולה מברך: ברכו את ה' המברך

הקהל עונה: **ברוך ה' המברך לעולם ועד**

לפני הקריאה יברך העולה

ברוך אתה ה' אלקינו מלך העולם, אשר בחר בנו מכל העמים ונתן לנו את תורתו. ברוך אתה ה', נותן התורה. **אמן**

ואחר הקריאה יברך העולה

ברוך אתה ה' אלקינו מלך העולם, אשר נתן לנו תורת אמת, וחי עולם נטע בתוכנו. ברוך אתה ה', נותן התורה. **אמן**



 **TORAHUMESORAH**

