

"מחה פשענו" - Wipe away all our willful sins for Your sake (true – we not deserving – but we ARE loyal members of Your people who are striving to fulfill Your mission) as You Yourself stated in the פסוק. Please wipe them away like a cloud and mist; please whiten our mistakes like snow and pure white wool and pour pure water on us to purify us (from all the immorality and materialism that surrounds us) – all as You Yourself promised in the פסוקים of the (תורה). Atone our sins and purify us (specifically) on this day as the פסוק says: “For through this day (of כפור יום) Hashem will atone for you and will cleanse you of all your sins! In front of Hashem Himself you WILL be cleaned!”

"תביאנו אל הר קדשך" - And please Hashem bring us to Your Holy mountain (הר המורה where the בית המקדש will stand) and make us rejoice in your House of תפילה, as the פסוק says: “I (Hashem) will bring them (back) to My holy mountain, and I will make them rejoice in My house of תפילה, and their קרבנות, will be accepted with favor on the מזבח, and My House (the בית המקדש) will be recognized as a house of prayer by ALL the nations of the world!”

The ארון קודש is opened

The following phrases are repeated after the חזן:

"שמע קולנו" - Hashem, Who controls everything, please hear our voice, have mercy on us; and accept our תפילות favorably.

"השיבנו" - Hashem – (we need Your help to do the right thing, so please) bring us back to you – and (with Your help) we WILL do תשובה; renew our lives as they once were (when the Jewish People served Hashem with joy and a full heart)

"אמרינו" - Please pay attention to what we are saying, and (though we may not know how to express ourselves clearly) please understand what is deep in our hearts.

"יהיו" - Let our words and thoughts find favor with You Hashem; for You are our Protector and Redeemer.

"אל תשליכנו" - Do not send us away from Your Presence, and do not remove Your holy spirit from within us.

"אל תשליכנו" - Do not send us away even though our spiritual growth and desires seem “old,” do not leave us even when our religious enthusiasm seems tired and worn out.

"אל תעזבנו" - Hashem, our G-d – Who controls everything – do not forsake us or distance Yourself from us.

"עשה" - Show us a sign that You are doing good for us, so that all our enemies will see (Your special love for us) and be ashamed (for the way they have treated us); for You Hashem have always helped us and comforted us. We have waited and trusted in You Hashem, we know that You will answer us.

חזן then congregation:

Please! Do not hold our sins against us – for we acted out of foolishness and not thinking (rather than acting out of evil).

חזן then congregation:

You, Hashem are the One who molded us (and knows our struggles) and You are our protector; we admit we have sinned – please forgive us!

In מעריב ONLY:

חזן then congregation:

You Hashem transforms willful sins into mistakes – because You realize that the Jewish People act out of foolishness – not evil intent.

In מוסף ONLY:

Add here "אלה אזכרה" which is the פיוט about the עשרה הרוגי מלכות. Read the commentary on the bottom of the Artscroll Machzor – it explains the פיוט background and meaning of this very moving פיוט

All שמונה עשרה's continue:

"זכור לנו ברית אבות ... ביתי בית תפילה יקרא לכל העמים"

"זכור לנו" - Please remember (deal with us based on) the promise You made with our אבות; remember the promise You made with בני ישראל whom You took out of מצרים – in front of all the nations – You took us as Your nation! Please do with us as You promised: “No matter how much the Jewish People sin, even if they must be exiled to the land of their enemies, I (Hashem) will never despise them, never give up on them, and they will imperishable (as we have seen throughout history!) – I (Hashem) will never annul My ברית (treaty) with them – because I, Hashem, always was and always will be their G-d”.

"רחם עלינו" - Hashem – have mercy on us and do not destroy us as the פסוק says: “Hashem is merciful and will not let you go, will not destroy you, nor will He ever forget the promise He made to the אבות.” Hashem – please “circumcise our hearts” – clear away all the impurities, bad habits, justifications and barriers that prevent us from having a healthy and meaningful relationship with You – which IS our goal in life. Hashem – please redeem all our captives and bring back all those that are dispersed (whether physically or spiritually), as the פסוקים tell us that Hashem will have mercy on us and gather in all Jews from wherever they are. And Hashem, please, when we seek You out – allow us to find You! As the פסוק says: When you search for Hashem honestly with all your heart and soul – you will find Him.

חזרת הש"ץ during סליחות of most שמונה עשרה's

The following few paragraphs are said in all four תפילות (not בעילה) as an introduction to the דו/אשמנו.

ה, ה" At the end of the סליחות - after the last "ה, ה" (Artscroll English: Ashkenaz pg. 122; Sefard pg. 134)

יעלה ויבא" right after חזרת הש"ץ - שחרית (Artscroll English: Ashkenaz pg. 412; Sefard pg. 434)

עבודה" right after חזרת הש"ץ - מוסף (Artscroll English: Ashkenaz pg. 584; Sefard pg. 618)

יעלה ויבא" right after חזרת הש"ץ - מנחה (Artscroll English: Ashkenaz pg. 676; Sefard pg. 714)

"זכור רחמך ... אל רשעו ואל הטאתו"

Please Hashem, remember (deal with us) with Your trait of mercy and kindness – which You have used since Creation (to keep the Jewish People and the whole world in existence). Please do not take into account the sins we have done long ago; rather – let Your trait of mercy come forward to greet us – because we know that we have fallen very low (and thus are asking You to come forward and help us). When You look favorably on Your Nation as a whole – remember us (us as individuals) and save us also (even if we did not always act like proud members of Your nation). Remember Your community (the Jewish People) that You Yourself redeemed (from מצרים) and personally chose (as Your unique people). Remember the love You Hashem have for ירושלים and ציון - do not forget that ever! Remember all those who want to destroy ציון – and בני ישראל. Please, arise and show mercy on ציון and all those who live there – for surely the appointed time (for משיח) has come! Remember אברהם, יצחק & ישראל – who served You faithfully, and remember that You promised them: “I will increase your descendants like the stars in the sky, and this entire land (ארץ ישראל) will be theirs forever.” Remember יעקב & אברהם – who served You faithfully and ignore our stubbornness, our wickedness and our sinfulness (for that is not our true selves).

סליחות יום כפור Machzor

Companion for Teens

שמונה עשרה של מעריב, שחרית, מוסף, מנחה, ונעילה

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Introduction

What This Is Not: This is not a translation of the תפילות. This is not even an in-depth understanding of the deeper meanings of the תפילות. This does not follow the תפילות word by word. This does not even discuss all or most of the תפילות. This is not meant to be a substitute for davening. And this is certainly not a final product!

What This Is: This is simply an overview of the basic main points of the key paragraphs in the סליחות of יום כפור; written in simple English, putting it into terms that are relevant to today's teenagers. This is also a work in progress that needs your help, critique and input!

Why This Is: תפילה is "עבודה שלב" and is meant to be a very personal and heartfelt communication with Hashem. תפילות wove many deep, meaningful and lofty ideas and concepts into the תפילות. Unfortunately, in today's world, many teens are not that comfortable with תפילות and even the English translations do not always "speak" to them or seem relevant today. Thus, this is a simple attempt to help teens understand something of what the תפילות are meant to convey – and thus have an easier time pouring out their hearts to Hashem on the ימים נוראים.

How To Use: Use this in any way you want!! It is your heart, your תפילה and your הדין יום! Of course whenever possible, one should say the תפילות in the original Hebrew and use this merely as an aid in understanding what you are saying. תפילות have infused our תפילות with many very special meanings. There is a reason why it is called לשון הקודש! But remember - Hashem understands all languages – as long as the person speaking is sincere and honest!

How Can You Help?: This is a "first rough draft" and we need your ideas. Please send any comments, suggestions, ideas or critiques to rabbif@tiferesbaisyaakov.com. (Please put "Machzor Companion" in the subject line.) With your help – hopefully together we can help others have a more meaningful תפילה. תזכו למצוות!

~ **We** are Your sheep – and **You** are our Shepherd (who takes care of all our needs);
~ **We** are Your vineyard (we have great potential to bring sweetness and joy to the world) – and **You** are our Watchman (Who protects us);
~ **We** are Your handiwork (Hashem has created us – individually and as a Nation) – and **You** are our Shaper (Who gives each person their unique character, tests, and mission);
~ **We** are Your friend (Hashem truly understands us) – and **You** are our Beloved (Who loves and cares for us);
~ **We** are Your special treasure (with special responsibilities and thus special rewards) – and **You** are our G-d Who controls all;
~ **We** are Your special Nation – and **You** are our King;
~ **We** accept the responsibility of being Your chosen ones – and **You** have chosen us.
But we realize that we have not lived up to our side of the relationship – even though You Hashem have!

~ **We** are chutzpadik to Hashem – while **You** are compassionate!
~ **We** are obstinate and stubborn – while **You** are slow to anger!
~ **We** are filled with sins and mistakes – while **You** are filled with mercy!
~ **We** are mere mortals whose days are like a fleeting shadow – while **You** are eternal!

ודוי/Confession

"אלקינו ואלקי אבותנו ... חטאנו"
Hashem – Who controls everything and has taken care of the Jewish People throughout our history – please let our תפילות come before You. Please do not ignore us! Because we are not so chutzpadik to claim that we are צדיקים and without sin – rather we admit that we – and those before us – have sinned:

אשמנו – see ודוי booklet.

continues: הון

"אלקינו ... כפר לנו"
Hashem – Who controls everything and has taken care of the Jewish People throughout our history, do not forsake us or send us away, and do not break Your ברית with us. (And not only do we request that you not leave us – but we ask You to help us create a relationship with You – therefore we request that You) please draw us close to Your תורה and help us understand Your מצוות and the correct path in life, and open our hearts so that we may revere You. And - please "circumcise our hearts" – clear away all the impurities, bad habits, justifications and barriers that prevent us from having a healthy and meaningful relationship with You – and thus we will be able to do תשובה sincerely. And even though we are not worthy, but for the sake of Your Name - pardon and forgive our sins as it is written in the פסוקים.
Hashem – Who controls everything and has taken care of the Jewish People throughout our history – forgive us, pardon us, cleanse us.

Responsively or sung together:

"כי אנו עמך ... לא יתמו"
"כי" - And why should You Hashem cleanse us and forgive us even though we have not always lived up to OUR responsibilities? "כי" – because notwithstanding how we have acted, we DO accept our unique relationship with You! This relationship has many aspects:
~ **We** are Your special Nation (and thus have a mission to the world) – and **You** are our G-d who controls everything;
~ **We** are Your children – and **You** are our Father (and therefore we realize that a father always does only good for the child even if the child does not understand);
~ **We** are Your servants (and after all is said and done – must do as we are told!) – and **You** are our Master (for You control all);
~ **We** are Your community (with the responsibility to be a "light to the nations") – and **You** (the service of You) are what we want in life;
~ **We** are Your heritage (our relationship is based on a rich and long history) – and **You** are what we have chosen as our Lot in life;