שמונה עשרה Machzor יום כפור
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 שמונה עשרה of יום כפורdavening; 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 שבלב" and is meant to be a very personal and heartfelt communication with Hashem. חז"ל wove many deep, meaningful and lofty ideas and concepts into the תפילות. Unfortunately, in today's world, many teens are not that comfortable with לשון הקודש, 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 יום הדין! 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. חז"ל 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?: Please send any comments, suggestions, ideas or critiques to rabbiyfeigenbaum@gmail.com . (Please put "Machzor Companion" in the subject line.) With you help – hopefully together we can help others have a more meaningful תפילה. תזכו למצוות!

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(For מעריב, שחרית, מנחה & נעילה - continue with "אלקינו ואלקי אבותנו מחל לעוונותינו..." on the top of page 5)

Continuation of מוסף

"ומפני חטאינו ... מפי כבודך כאמור"
It is because of our sins that we do not have the בית המקדש and thus cannot bring קרבנות and do the עבודה. Hashem - Who controls everything and has taken care of the Jewish people throughout our history – You are a merciful King - please rebuild the בית המקדש and reveal to the whole world the glory and power of Your Kingship over us, the Jewish People. Please gather all Jews from all over the world out of our exile and bring us all to ירושלים and to the rebuilt בית המקדש with songs, joy and happiness (not through pain, war and suffering). And once we are there, we will gladly bring all the appropriate קרבנות; and specifically the ones for today (שבת and) יום כפור, as is written in the תורה.

"וביום השבת ... ונסכה" [On שבת add:
This is a direct quote from the תורה listing all the קרבנותthat were brought on שבת.]

"ובעשור לחדש השביעי ... תמידים כהלכתם"
This is a direct quote from the תורה about יום כפור – that it is a day afflicting ourselves (fasting etc.) and a day in which מלאכה is prohibited, and then it lists the קרבנות of the day. We cannot bring the קרבנות as we do not have a בית המקדש, we nonetheless read about them to express our longing to Hashem that one day soon we will be able to bring these קרבנות again.

"ישמחו ... בראשית" [On שבת add:
Those who observe שבת and realize what a delight it is to have the gift of שבת – they will be happy to have You, Hashem, as their Ruler. The nation that sanctifies the Seventh Day (this is the Jewish People who make שבת a day of stepping back from the day to day material pursuits) , because of this (stepping back from the day to day material pursuits), they will have the ability to be satisfied with whatever good You, Hashem gives them. You Hashem made the Seventh Day unique – it is the most special of all days – for it reminds us that Hashem is the Creator of all.]

ALL שמונה עשרה's (continue: מעריב, שחרית, מוסף, מנחה & נעילה)

"אלקינו ואלוקי אבותנו מחל לאבונותנו ... ויום הכפורים"
Hashem - Who controls everything and has taken care of the Jewish People throughout our history – we ask You to forgive our sins on this [Day of שבת and on this] Day of יום כפור. Please wipe away our willful sins (עברות that we did even when we knew better) and our errors (עברות that we did by mistake). Please take them all out of Your sight (and look instead at our inner goodness and true נשמה). As it is written: I (Hashem) and only I, am the One who wipes away your willful sins - for My sake (because Hashem loves us – even if we personally are not completely deserving) and I will not focus on your errors. And it also says: I (Hashem) have wiped away your willful sins and errors like a cloud and mist – so come back to Me (do not be afraid to recreate a relationship with Hashem) because I have redeemed you (and therefore notwithstanding the past – you CAN have a new start). And it says: For through this day (of יום כפור) Hashem will atone for you and will cleanse you of all your sins! [Hashem - Who controls everything and has taken care of the Jewish people throughout our history – we hope You are pleased with our observance of this day of שבת and] please (even though we may not show this always in our daily lives, but in truth we do want You to) make us holy and special through Your מצוות; help us find our unique connection to Your תורה; help us feel satisfied with the good You give to us; and make us happy with Your salvation; [and please Hashem, give us and all Jews the day of שבת as our unique inheritance, and us, the Jewish People who sanctify Your Name – may we always be able to rest on the שבת] and purify our hearts and desires (since we live in such impure times and societies) so that we will be able to serve You sincerely and not superficially or hypocritically. Because You Hashem constantly forgive the Jewish People in every generation; and You are the only Power over us, and our atonement is dependent only on You Hashem.
ברוך אתה ה' – You Hashem are the source for everything;
מלך מוחל וסולח לעוונותינו – You are the King Who forgives our sins,
ולעונות עמו בית ישראל – and the sins of His entire nation – the entire Family of Israel;
ומעביר אשמותינו בכל שנה ושנה – and every single year removes our sins from us;
מלך על כל הארץ – You are King over the whole world;
מקדש [השבת] וישראל ויום הכפורים - and has specifically made [שבת], the Jewish People and the Day of יום כפור holy and unique.

קדושת היום

"אתה בחרתנו ... עלינו קראת"
You Hashem have chosen us out of all the nations of the world to be Your special people; and You have shown Your love for us by giving us the great mission of being the ones who are privileged (yes – privileged!) to keep Your מצוות - which sanctify our lives and give it meaning; and so we are known to the world as Your unique People.

"ותתן לנו ... ליציאת מצרים"
And because of Your love for us, You, Hashem who controls everything, has given us this [Day of שבת to rest and to step back from the day to day material world, and also this] Day of Atonement – a day for Hashem to pardon, forgive and clean away our sins and mistakes (thus giving us a fresh start to build a relationship with Him!). This entire day and the opportunities that it gives us are based on the fact that Hashem chose us and took us out of מצרים to give us the תורה and מצוות.

The following paragraph is ONLY in the נעילה & מנחה,שחרית ,מעריב of שמונה עשרה

(see continuation of מוסף the top of page 4)

"אלקינו ואלקי אבותנו יעלה ויבא ... ורחום אתה"
Hashem – Who controls everything and has taken care of the Jewish People throughout our history – please view us in a good way; and take into account our special relationship with You, and the promises You made the אבות: The promise to bring משיח and to rebuild ירושלים and restore its holiness; and to remember all of the Jewish People all over their Exile – to deliver us from our Exiles (physical, emotional and spiritual) and to grant our requests and have mercy on us (even if we are not deserving); and to give us all life and peace on this יום הזכרון. Give us all goodness, blessings, and life – even if we are not all deserving – show compassion on us - because we have turned to You for help, because we know that You Hashem do control everything, and You are a compassionate and merciful King.

"ובכן תן כבוד ... במהרה בימינו"
And also Hashem, give honor to Your Nation בני ישראל (instead of the way it is now that so many people look down on us); and those who fear Hashem and have the courage to do what is right regardless of what others say – they should be praised (and not made fun of); and please give hope and courage to those who seek You and are at least trying to discover the right path; and to those of us trying to speak to You – open our mouths and help us find the right words to say. Bring happiness to Your land ארץ ישראל, and bring joy to Your city ירושלים; bring back the Kings of the House of דוד המלך and bring משיח quickly – in our days.

"ובכן צדיקים ... ממשלת זדון מן הארץ"
And also – let the world become a place of Truth and Goodness, such that the צדיקים will look out at the world and be happy, and the honest and straightforward people will sing praise, and the righteous will be happy and sing, because all evil will close its mouth (there will no more lies and hypocrisy); and all wickedness will evaporate like smoke - when You Hashem will get rid of the power and leadership of evildoers from the world.

"ותמלוך אתה ... לדור ודור הללו-ה"
Then (with all the evil gone), You Hashem will rule alone over everything and everyone, from הר ציון the place where Your כבוד can be most felt, in ירושלים Your holy city. For as the פסוק tells us: O ציון – Hashem your G-d will rule forever –for all generations!

"קדוש אתה ... המלך הקדוש"
You, Hashem are holy (separate from mere humans and therefore we cannot understand who or what Hashem is) and Your Name is awe-inspiring (we cannot fully understand how Hashem deals with the world); but we do know that there is no other power in the world besides Hashem; as the פסוק tells us: Hashem's judgments are on high (above our understanding) and Hashem is sanctified in righteousness (all His judgments on us are fair and just, even if we, as mere people, cannot see it).
ברוך אתה ה' –You, Hashem are the source of everything; המלך הקדוש – You are the holy King.

תפילות of ALL שמונה עשרה
Starting after the ברכה of מחיה המתים

קדושת השם

"אתה קדוש ... יהללוך סלה"
You, Hashem, are קדוש - and thus separate and far removed from this physical world; and all that we see You do (שמך) is beyond our understanding. But we, the Jewish People, we are "קדושים", and are also separate and somewhat removed from the values and the "normal" of the regular physical world (look at the miracle of our survival throughout Jewish History). And therefore, even though many times what happens to us seem to not make sense – we, Your People, praise and thank You every day.

"ובכן"
"And also" – also what? In the first two ברכות of שמונה עשרה we have been discussing and worrying about ourselves as a nation – the Jewish People. But on יום כפור, now the whole world is being judged – and therefore we must focus on broader issues which we normally do not think about on a day to day basis because we are so busy with our personal issues. But today we show Hashem that those bigger issues ARE important to us. (And today during ודוי, we will make a credible and workable plan to bring those issues more and more into our daily lives.)

"ובכן תן פחדך ... על כל מה שבראת"
All nations, all peoples, all cultures, wherever they are, were created by You, Hashem. Please get them to understand the Truth of Your power and Kingship. Please help them see through all the illusions of their military and economic might; and help them come to the realization that true success is ONLY thanks to You, Hashem. Help them drop their differences and wars, and unite together to serve You and follow Your Teachings and Will eagerly and with a full heart. Because we, בני ישראל, we know the truth - that Hashem, You are the only true Ruler of the universe, who created all and controls all. (Even if maybe during the year we did not always act that way.