

# כזונה קונטרס

ברכות השחר

נוסח אשכנז

**TEFILLAH**  
**POWER**  
תפילה כח  
דחמלה



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בס"ד ט' כסלו תשע"ח

למע"כ ידידי הנכבד רב פעלים ואיש מצליח הרה"ג המפורסם לרבים ר' אברהם צבי הכהן קליינמאן שליט"א,  
אחרי דרישת שלומו הטוב בברכה מרובה כמשפט.

הוא לפני פעולתו החדשה פרי מחשבתו ועטו הנקרא "כוונה קונטרס" המסודר יפה בביאור כללות התפילות בלשון צח ובהיר, יחד עם פירוש המלות בפרטות, ותכליתו לשמש כספר לימוד לחנך תינוקות של בית רבן ותלמידי ישיבה בעבודת התפילה, שע"י שיבינו ענין התפילה ופירוש המלות ירגישו טעם בתפילתם ויכירו גודל ענינה של תפילה שהוא מדברים העומדים ברומו של עולם.

והנה זה הרבה שנים שכבי' פועל גדולות ונצורות לחזק את ישראל בענין התפילה, ובי"ה כבי' הוא גברא דמריה סייעיה שזכה להשפיע בזה על רבבות אלפי ישראל מגדול ועד קטן בהרבה מדינות בכל העולם, וגם בפעם הזאת בטוח אני שעבודתו בקודש יביא תועלת לרבים לאלו המעונינים לחזק ערך תפילתם, ונזכה עי"ז לגאולה שלמה בקרוב.

מנאי המברכו בברכת חו"ש והצלחה אמיתית.

ד"ר ברוך  
למנצח קמנצקי

*English Translation of The Novominsker Rebbe's Haskama  
on the following page*

To my dear esteemed friend, a man of great accomplishment on behalf of Torah and Yiddishkeit, Rabbi Avraham Tzvi Kleinman shlit”a, shalom aleichem,

I reviewed the pamphlets you composed for the “young flock” - our Yeshiva students. It is a clear succinct translation and explanation of the Nussach Hat’fillah which we pray each day, with the purpose of ingraining the meaning of the words on the hearts and souls of all Jews. This deeply rooted understanding and comprehension of the berachos and tefillos will be of great benefit to all, as they will recognize before Whom they stand and pour out their hearts.

May it be His will that these pamphlets be warmly received in the schools, and may they inspire our brethren - from young to old - to focus their hearts to our Father in heaven, and may Hashem hear and accept the voice of our prayers with mercy.

With blessings of kol-tuv and arichas yamim tovim,

Yaakov Perlow



**Zooming In**—You will notice that some words in *Kavannah Kuntros* are larger than the rest. These are the same words listed in the “Zooming In” section (see the bottom of the pages in *Kavannah Kuntros*), chosen because they are more difficult words. They will be included in a voluntary written Multiple Choice and Word Matching exam you’ll be taking every four weeks.

**Student Contest and Prizes**—Whoever scores 100 on the Multiple Choice exam wins 5 cards to enter the monthly drawing for exciting prizes (you should have received the colorful Prize Page when you started the *Tefillah* Program). A score of 95 earns 4 cards; 90 earns 3 cards; 85 earns 2 cards, and 80 will earn 1 cards for entry into the drawing.

**What Will I Gain From Using the Kavannah Kuntros?** - BE”H over time, the meaning and the feeling of the words you say every morning in Shacharis will become very familiar to you. As you *daven*, you’ll find that you really feel that you are coming closer to Hashem and that your *tefillos* are becoming more and more meaningful and powerful. This is the one ability you can count on throughout your life, to help bring you success and *berachah* and to help you face life’s challenges. May this *Kavannah Kuntros* give power and meaning to your *tefillah* to truly become “*devarim ha’omdim b’rumo shel olam*, bringing Hashem’s *yeshuos* into our world.

## HOW TO USE YOUR KAVANNAH KUNTROS

**Kavannah Kuntros** - The **Kavannah Kuntros** is different than any other translation or *sefer on tefillah*. That is because it gives you not just the English translation, but the meaning of the *Shacharis tefillah* you say every weekday in words that are clear and understandable for students your age.

**Why Just a Few Different Words Each Week?** – You will notice that the Kavannah Kuntros is divided into 'WEEKS' (i.e. see page 9 where it says 'WEEK 1' at the beginning of מָה טוֹבֵי and 'WEEK 2' towards the bottom of the column on the left before ה' אֶהְבֶּתִי). This is because when you really want to build your *kavannah*, the best way is to go slowly, step by step. In fact, the *Shulchan Aruch* (1:3) says that "saying a small amount of *tefillah* with *kavannah* is better than saying more words without *kavannah*." Of course, it is important to always first ask a Rebbe when to apply this rule. The main point, says the *Mishneh Beurah* (ibid:12), is not whether we say more or less, but that the words we say are truly directed toward Hashem with *kavannah*.

### Which Part of Shacharis Is Translated in *Kavannah Kuntros*?

Your **Kavannah Kuntros** will focus on the same *tefillas* you are studying in *Tefillah Power*:

- **Birchas Ha'Shachar**—Generally for fourth graders
- **Pesukei D'Zimrah (until Boruch Hashem L'Olam)**—Generally for fifth-graders
- **Pesukei D'Zimrah (from Boruch Hashem L'Olam), Birchas Krias Shema and Shema**—Generally for sixth graders
- **Shemoneh Esrei**—Generally for seventh and eighth graders





## מה טובו

**אָבּוּא בֵּיתְךָ,**

I will enter Your house [the shul is Hashem's special "house,"—a place where His Divine Presence (Shechinah) is mostly felt];

**אֲשַׁתְּחוּהָ אֶל הַיְכָל קִדְשְׁךָ**

I will bow [face down with outstretched hands and feet] toward Your holy Sanctuary,<sup>1</sup>

**בִּירְאָתְךָ.**

in awe [respect and amazement] of You.

*This part of מה טובו speaks about our love of the Beis HaMikdash and ask that when we pray it should be a time of favor in which Hashem answers our prayers.*

**ה' אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,**

Hashem, I love the place of Your Home [Beis HaMikdash],

*The tefillah of מה טובו, which is made up of five different pesukim from the Torah, is an "introduction" to the morning prayers.*

WEEK  
1

*This part of מה טובו speaks about how happy we are to come to shul, which we love, and how special the shul is to us, especially since we do not have the בית המקדש.*

**מה טובו**

How wonderful

**אֵהְלִיךָ יַעֲקֹב,**

are your tents [of prayer—shuls and study halls—*batei midrashim*],  
*Yaakov* [the Jewish people];

**מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.**

[how wonderful are] your living places [shuls] O Israel [the Jewish people] live.

WEEK  
2

**וְאֲנִי בְרַב חֶסֶדְךָ**

And I [as for me], through Your [Hashem's] great amount of kindness [even if I do not deserve it],

### ZOOMING IN - Week 1

בִּירְאָתְךָ In awe of You	הַיְכָל Sanctuary	אֲשַׁתְּחוּהָ I will bow	אָבּוּא I will enter	בְּרַב through the great amount	מִשְׁכַּנְתֶּיךָ your living places	אֵהְלִיךָ are Your tents
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עַת רְצוֹן,

a time of favor [a powerful and special connection].

א-לֵהִים בְּרַב חַסְדֶּךָ,

Hashem, in Your great kindness [even if I do not deserve it],

עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

answer me with the truth of Your rescuing [please save me from my difficulties].

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

and the place of the home of Your glory

וְאֲנִי אֶשְׁתַּחֲוֶה

[In the Beis HaMikdash] I shall bow [myself face down to the floor with outstretched hands and feet],

וְאֶכְרַע,

and bow [as I do in *Shemoneh Esrei*, bending my head and part of my body];

אֶבְרָכָה

[in the Beis HaMikdash] I shall kneel [down on my knees]

לְפָנֵי ה' עֲשֵׂי.

in front of Hashem, my Maker [since we were made by Hashem Himself, we are very special and holy].

וְאֲנִי תַפְלְתִי לְךָ ה',

And I [as for me], may my prayer be to You, Hashem,

ZOOMING IN - Week 2

וְאֶכְרַע and bow	כְּבוֹדְךָ of Your glory	וּמְקוֹם and the place	מְעוֹן בֵּיתְךָ place of Your Home	אֶהְבֶּתִּי I love
יִשְׁעֶךָ of Your rescuing	עֲנֵנִי answer me	עַת a time	עֲשֵׂי my Maker	אֶבְרָכָה I shall kneel

## אָדוֹן עוֹלָם<sup>2</sup>

**נַעֲשֶׂה בְּחַפְצוֹ כָּל,**

when His will created  
everything [the world and  
humans were made],

**אֲזִי מֶלֶךְ**

then, as King,

**שְׁמוֹ נִקְרָא.**

His Name was announced  
[all realized that Hashem is the King of  
the Universe];

**וְאַחֲרָי**

And after

**בְּכָלוֹת הַכֹּל,**

the end of all [the world comes  
to an end],

**לְבִדּוֹ יִמְלֹךְ**

He [Hashem] Alone will rule  
[He will always remain King],

*This part of אָדוֹן עוֹלָם reminds us that Hashem is all-powerful, has always existed, and will always exist and is the only One Who rules.*

WEEK  
3

**אָדוֹן עוֹלָם**

Master [and Ruler] of the  
Universe [everything in creation],

**אֲשֶׁר מָלַךְ,**

Who [Hashem] has always  
ruled,

**בְּטָרָם**

before

**כָּל יְצִיר נִבְרָא.**

any form was created [even  
the world itself].

**לְעֵת**

At the time

### ZOOMING IN - Week 3

אֲזִי then	בְּחַפְצוֹ when His will	לְעֵת at the time	נִבְרָא was created	יְצִיר form	בְּטָרָם before
וְהַמְשָׁרָה and the control	תְּכֵלִית end	לְהַחְבִּירָה to be His equal	לְהַמְשִׁיל to compare	בְּתַפְאָרָה in glory	כְּכָלוֹת הַכֹּל of all the end

**לְהַחְבִּירָה.**

to be His equal.

**בְּלִי רֵאשִׁית**

[Hashem has] no beginning,

**בְּלִי תְּכֵלִית,**

[Hashem has] no end [He is infinite – not restricted or limited to time or space],

**וְלוֹ הֵעֵז וְהִמְשָׁרָה.**

And to Him [Hashem] belongs all the power and control [He is the supreme Ruler of the Universe].

*Even though Hashem is so awesome and great, He is always interested and involved in every step of my life. He is My God, my living and personal Rescuer, and is always with me.*

WEEK  
4

**וְהוּא אֱ-לֹהֵי**

He is MY God! [wow—even though Hashem is so amazingly powerful, He very much cares about me]

**נֹרָא.**

the awesome One.

**וְהוּא הָיָה**

And it is He Who was [in the past]

**וְהוּא הוֹנֶה,**

and it is He Who is [now]

**וְהוּא יִהְיֶה בְּתַפְאָרָה.**

and it is He who shall [in the future] remain [always] in glory.

**וְהוּא אֶחָד**

He is One [nothing in the world happens without Hashem Alone deciding that it should happen],

**וְאֵין שֵׁנִי,**

and there is no second [there is no other force in the world that has a say in how the world runs]

**לְהַמְשִׁיל לּוֹ**

to compare to Him

ZOOMING IN - Week 4

<b>וּמְנוּס</b> protection	<b>נְסִי</b> my banner	<b>וְצֹר הַכְּבִּי</b> and the Rock to save [me] from my pain	<b>גּוֹאֲלִי</b> Redeemer
<b>וְלֹא אֵירָא</b> I shall not fear	<b>גּוֹיֹתִי</b> my body shall remain	<b>וְאָעִירָה</b> and I shall wake up	<b>מִנַּת</b> the portion
		<b>אֶפְקִיד</b> I entrust	

בְּיוֹם אֶקְרָא.

On the day I call [Hashem  
always hears my prayers],

בְּיָדוֹ אֶפְקִיד רוּחִי,

in His “hand” I entrust my  
spirit [my *neshamah*],

בְּעֵת אֵישָׁן

when I go to sleep [and my  
*neshamah* partially leaves my body],

וְאֶעֱרָה.

and I shall wake up [wow—  
Hashem makes sure to return my *neshamah* to  
me, allowing me to live again].

וְעִם רוּחִי

and with my spirit

גּוֹיְתִי,

my body shall remain,

ה' לִי

Hashem is [always] with me;

וְלֹא אֵירָא.

[therefore] I shall not fear  
[dangerous situations].

וְחֵי גּוֹאֲלִי,

And my living [personal]  
Redeemer [He can rescue me from  
trouble that comes my way].

וְצוּר חֲבָלִי

and [Hashem is] the Rock [He  
gives me strength] to save [me]  
from my pain

בְּעֵת צָרָה.

in a time of suffering.

וְהוּא נִסִּי

And He [Hashem] is my  
banner [held high—I look to  
Hashem for encouragement and  
support].

וּמְנוּס לִי,

Hashem is my protection  
[I will turn to Hashem for safety in all  
my battles];

מִנַּת כּוֹסִי

Hashem is the portion in  
my cup [Hashem alone decides how  
much I will have, of each thing (i.e., how  
well I will feel, how many friends I will  
have etc.,)].

# יגדל

WEEK  
5

ואין עת

and there is no time [limitation  
– no beginning and/or end]

אל מציאותו.

for His existence [Hashem has  
always existed and will always exist].

אחד

Hashem is One [there is no  
other power]

ואין יחיד ביהודו,

and there is no [other] unity  
like His Oneness,

נעלם

He [Hashem] is not visible [no  
one can see Him],

וגם אין סוף לאחדותו.

and there is no end [limit] to  
His Oneness [Hashem is the only  
One in charge of the Universe].

The thirteen sentences of יגדל summarize the “Thirteen Principles of Faith” that make up the famous “Ani Maamin” prayer. This part of יגדל states that Hashem is the only One, Who always existed and cannot be seen. Further, that Hashem has no physical form and no one is like Him in any way.

יגדל

Exalted is [great and honored]

א-להים חי

the living God [Who is always  
involved in all parts of our lives],

וישתבח,

And may He [Hashem] be  
praised;

נמצא

[even though we can't see or touch  
Hashem] He [actually] exists

## ZOOMING IN - Week 5

נעלם He is not visible	כיהודו like His Oneness	אל מציאותו for His existence	וישתבח and may He be praised	יגדל exalted is
נברא was created	קדמון He was before everything	לא נערך we cannot compare	דמות הגוף impression of a body	לאחדותו to His Oneness

**ראשון ואין ראשית  
לראשיתו.**

He [Hashem] is the [very] first, and nothing existed before His being first [there was never a time that Hashem did not exist].

*In this part of יגדל we mention the correctness and truth of Torah that can never be changed at all. Further, we state that man is punished for sins, tremendously rewarded for doing mitzvos, and we await Mashiach as God promised.*

WEEK  
6

**הנו אדון עולם**

He [Hashem] is Master of the Universe;

**לכל נוצר,**

to every creature [of absolutely everything large and small],

**יורה גדלותו ומלכותו.**

He [Hashem] teaches [everywhere we look we can see] His greatness [kindness] and His control [He is the only One running the Universe].

**אין לו דמות הגוף**

He [Hashem] has no impression [any form] of a body [that can be seen by human eyes];

**ואינו גוף,**

He [Hashem] does not [even have an] “invisible body” [a “body” like that of the angels, which people cannot see].<sup>4</sup>

**לא נערך אליו קדש**

We cannot compare [anything else] to His [unbelievable] holiness.

**קדמון לכל דבר אשר  
נברא,**

He [Hashem] was before everything that was created [remember, Hashem has no beginning and no end];

ZOOMING IN - Week 6

סגלתו of His choosing	שפע the great amount	יורה He teaches	נוצר creature	הנו He is
			תמונתו His Image	ותפארתו and of His magnificence

עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

by the hand of His prophet  
[through Moshe Rabbeinu],  
the most trusted of His  
household.

לֹא יִחַלְיֶה הָאֵל—ל

[Since the Torah was given by Hashem]  
God will never change [the  
Torah because it is perfect],

וְלֹא יִמְיֹר דָּתוֹ,

and He will not exchange  
His law

לְעוֹלָמִים לְזוֹלָתוֹ.

for all eternity, for any other  
one.

צִוְפֵה וְיֹדֵעַ סִתְּרֵינוּ,

He [Hashem] examines and  
knows our secrets [nothing is  
hidden from Hashem];

מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ.

He [Hashem] recognizes the  
outcome of a matter at its  
beginning [He knows what is  
going to happen before it actually  
happens].

שִׁפְעַ נְבוּאָתוֹ נִתְּנוּ,

[Through the generations] He  
[Hashem] made a great  
amount of His prophecy [His  
will, known]

אֶל אֲנָשֵׁי סֻגְלָתוֹ

וְתַפְאָרָתוֹ.

[through His prophets, only] to the  
people of His choosing and  
of His magnificence [the  
Jewish people—Hashem’s special  
children].

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,

There did not arise in Israel [the  
Jewish people] ever again anyone  
like Moshe [Rabbeinu] [who gave the  
Torah to the Jews from Hashem]—

נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

a prophet—who looks at  
Hashem’s Image [Moshe was  
greater than anyone else who ever lived].

תּוֹרַת אֱמֶת

The Torah of truth [includes  
both the Written Law and the Oral  
law]

נָתַן לְעַמּוֹ אֵל—ל,

God gave to His people [the  
Jewish nation]



קִץ יְשׁוּעָתוֹ.

his [Mashiach's] Final Salvation  
[rescue].

מֵתִים יַחֲיֶה אֱ-ל

[In the time of Mashiach, during that  
special “new world”] the [worthy  
of the] dead, God will bring  
[back] to life

בְּרַב חֶסֶדּוֹ,

in His [Hashem's] great  
kindness.

בְּרוּךְ עַדֵי עַד

Bless forever and ever

שֵׁם תְּהִלָּתוֹ.

the Name of His praise.

גּוֹמֵל לְאִישׁ חֶסֶד

בְּמַפְעָלוֹ,

He [Hashem] repays man [for  
doing a mitzvah] with kindness  
according to his deed  
[actions];

נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעוֹ.

He [Hashem] gives evil to the  
wicked according to his  
wickedness [no bad deed goes  
unpunished].

יִשְׁלַח לְקֵץ הַיָּמִין

He will send at the end of  
days [hopefully during our time]

מְשִׁיחֵנוּ,

our Mashiach [to bring us out of  
exile],

לְפָדוֹת מַחְפֵּי

to redeem [free] those of us  
[who are excitedly] waiting

ZOOMING IN - Week 6

צוּפָה He examines	לְזוֹלָתוֹ for any other one	יְמִיר exchange	דָּתוֹ His law	לֹא יִחַלֶּיהָ He will never change
לְפָדוֹת to redeem	הַיָּמִין of days	לְקֵץ at the end	בְּמַפְעָלוֹ according to his deed	מְבִיט He recognizes

עַל נְטִילַת יָדַיִם<sup>5</sup>

מֶלֶךְ הָעוֹלָם,

King of the universe,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

Who [Hashem] made us holy  
with His commandments,

וְצִוָּנוּ

and [since we are holy, He] has  
commanded us

עַל נְטִילַת יָדַיִם.

regarding washing the  
hands [to prepare our hands to  
serve Hashem].

*There are two reasons given for washing hands and making this blessing.*

WEEK  
7

- A person's hands are active and it cannot be that he hasn't touched his unclean flesh at night. Therefore, he must wash his hands upon awakening before saying Shema and Shemoneh Esrei.<sup>6</sup>
- In the morning, after having slept, we become like new creations. We are therefore required to thank Hashem for having created us to serve Him and to bless His Name.<sup>7</sup>

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

ZOOMING IN - Week 7

נְטִילַת  
washing

וְצִוָּנוּ  
and has  
commanded us

קִדְּשָׁנוּ  
made us holy

# אֲשֶׁר יָצַר

אֲשֶׁר יָצַר אֶת הָאָדָם  
בְּחָכְמָה,

Who [Hashem] formed man  
[the human body] with [amazing]  
wisdom,

וּבְרָא בּוֹ

and He [Hashem] created  
within it [the human body]

נִקְבִים נִקְבִים,

[many] openings [such as the  
mouth and nose]

חֲלוּלִים חֲלוּלִים.

[many] inner hollow [deep]  
spaces [that are closed].

גָּלוּי וִידוּעַ

It is obvious [clear] and  
known

*The reason we say אֲשֶׁר יָצַר is that in the morning one becomes like a new creation and is therefore required to thank Hashem. We give thanks for the wonderful and amazing forming of the human body.<sup>8</sup>*

WEEK  
8

בְּרוּךְ אַתָּה

Blessed [speaking directly to  
Hashem] are You [the source,  
like a wellspring, of all blessing and  
goodness in the world],

ה'

Hashem (Master of all, Who  
always was, is, and will be),

א-לֵהֵינוּ

our all-powerful God [Who  
constantly controls all that goes on in  
the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

## ZOOMING IN - Week 8

גָּלוּי it is obvious	חֲלוּלִים inner hollow spaces	נִקְבִים openings	וּבְרָא and He created	בְּחָכְמָה with wisdom	יָצַר formed
וּמְפֹלֵא and is wondrous	רוֹפֵא Who heals	לְהִתְקַיֵּם to survive	אִי אֶפְשָׁר it would not be possible	יִסְתָּם would be closed	יִפְתַּח would be opened

רוֹפֵא כָּל בָּשָׂר

Who heals all flesh

וּמִפְּלִיא

and [by doing so] is wondrous  
[nothing short of a miracle]

לַעֲשׂוֹת.

in His [Hashem's] acts [our body's  
ability to function every moment].

לְפָנֵי כְּסֵא כְבוֹדְךָ,

before the throne of Your glory

שָׂאִם יִפְתַּח אֶחָד מֵהֶם,

that if one [of the hollow spaces  
that are usually closed] would be  
opened

אוּ יִסְתֵּם אֶחָד מֵהֶם,

or if one [of the openings that are  
usually open] would be closed,

אִי אֲפֹשֶׁר

it would not be possible

לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ.

to survive [exist] and to stand  
before You [Hashem].

בְּרוּךְ אַתָּה

Blessed [speaking directly to  
Hashem] are You [the source,  
like a wellspring, of all blessing and  
goodness in the world],

ה',

Hashem (Master of all, Who  
always was, is, and will be),

## א-להי נשמה

אֶתָּה נִפְחַתָּה בִּי,

You [Hashem] breathed [blew]  
it into me [and gave me life],

וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי,

and You [keep me alive every  
moment, since You] keep it safe  
within me,

וְאֶתָּה עֲתִיד לְטַלְּהָ מִמּוֹנֵי,

and [when You decide that I should  
leave this world] You will take it  
[my neshamah] from me

וְלִהְיוֹתֶנּוּ בִּי

and [You will] return it to me

לְעֵתִיד לְבוֹא.

in the time to come [at Techias  
Hamaisim (the resurrection of the  
dead), Hashem will recreate our bodies  
and return our neshamos to them].

*In the morning, after having slept,  
we become like new creations.  
Therefore, we are required to thank  
Hashem for having created our souls  
(neshamos) to serve Him and to  
bless His Name.<sup>9</sup>*

*Note: One should act in the most  
desirable way and say the blessing  
א-להי נשמה immediately after the  
blessing יצור אשר יצר.<sup>10</sup>*

א-להי, נשמה שנתת בי

My God, the [incredible] soul  
that You gave [put into] me [only  
me—no one else has the same soul]

טהורה היא.

is pure [a chelek Eloka mima'al, a  
spark of Godliness].

אתה בראתה

You [Hashem] created it,

אתה יצרתה,

You [Hashem] formed it [made  
my personal neshamah to “fit” me],

## ZOOMING IN - Week 9

מְשַׁמְרָה בְּקִרְבִּי keep it safe within me	נִפְחַתָּה breathed	יִצְרָתָה formed it	בְּרִאתָה created it	טְהוּרָה is pure	שָׁנַתָּה that You gave
לְפָגְרִים מְתִים to bodies that are dead	הַמְחִיזִיר Who returns	רַבּוֹן Master	בְּקִרְבִּי within me	וְלִהְיוֹתֶנּוּ and return it	עֲתִיד in the future

בְּרוּךְ אַתָּה

blessed are You [the source of all blessing in the world],

ה',

Hashem (Master of all, Who always was, is, and will be),

הַמְחִיזֵיר נְשָׁמוֹת

Who returns souls

לְפָגְרִים מֵתִים.

to bodies that are dead [just as Hashem wakes us up in the morning from our sleep, which is a kind of Techias Hameisim, so too in the future Hashem will return souls to dead bodies].

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

As long as the neshamah is within me I [and I am alive],

מוֹדָה אֲנִי לְפָנֶיךָ,

I [happily] thank You [for all that You do for me].

ה' א-ל-לֵהִי וְא-ל-לֵהִי אֲבוֹתַי,

Hashem, my God and the God of my Forefathers,

רְבוּן כָּל הַמַּעֲשִׂים,

Master of everything in this world,

אֲדוֹן כָּל הַנְּשָׁמוֹת.

Master of all souls [neshamos].

## לְעֶסוֹק בְּדַבְרֵי תוֹרָה

ה'

Hashem (Master of all, Who always was, is, and will be).

א-ל-לֵהִינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

According to many opinions, saying ברכת התורה is d'Oraisa (of Biblical origin). This blessing of ברכת התורה is considered a ברכת המצווה, a blessing said before doing the great mitzvah of studying Torah.<sup>11</sup>

WEEK  
10

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל.

and in the mouth of Your  
people [wherever they are], the  
House of Israel [the Jewish  
nation].

וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ

and may we and our  
offspring [children],

וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,

and the offspring [children] of  
Your people [wherever they are],  
the House of Israel [the Jewish  
nation],

כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ

all of us [be privileged to] know  
Your Name [the Written Torah—  
*Torah She' bi'Ksav*]

וְלִוְמַדֵּי תוֹרָתְךָ

And study Your Torah [the Oral  
Torah—*Torah Shebe'al Peh*]

לְשִׁמְהָ.

for [no other reason than for] its  
own [Heaven's] sake [just for the  
mitzvah of learning Torah].

מֶלֶךְ הָעוֹלָם,

King of the universe,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

Who [Hashem] made us holy  
with His commandments

וְצִוָּנוּ

and [since we are holy, He]  
commanded us

לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

to [do the following mitzvah] busy  
ourselves [even to overcome  
difficulties] with [the study of the]  
words of Torah.

וְהַעֲרֵב נָא

[after we make the effort] sweeten  
please [make pleasant]

ה' אֱ-לֹהֵינוּ

Hashem, our God,

אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ

the words of Your Torah in  
our mouth

#### ZOOMING IN - Week 10

הַמְלַמֵּד  
Who  
teaches

לְשִׁמְהָ  
for its  
own sake

וְצִאֲצָאֵינוּ  
and our  
offspring

בְּפִינוּ  
in our  
mouth

וְהַעֲרֵב  
sweeten

לְעִסּוֹק  
to busy  
ourselves

הַמְלִיֵּד תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל.

Who teaches Torah to His  
people, Israel [the Jewish  
nation].

בְּרוּךְ אַתָּה

Blessed [speaking directly to  
Hashem] are You [the source,  
like a wellspring, of all blessing and  
goodness in the world],

ה',

Hashem (Master of all, Who  
always was, is, and will be),

אֲשֶׁר בָּחַר בָּנוּ

מְלֶכֶת הָעוֹלָם,

King of the universe,

אֲשֶׁר בָּחַר בָּנוּ

Who selected us [as His special  
people, to uplift our Jewish soul]

מִכָּל הָעַמִּים

from all the peoples [in the  
entire world]

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

and gave us [at Mount Sinai]  
His [special gift, the blueprint of this  
world] Torah.

*אֲשֶׁר בָּחַר בָּנוּ is a ברכת שבח, a blessing of  
praise to Hashem because He gave  
us His most precious gift—Torah.<sup>12</sup>*

WEEK  
11

בְּרוּךְ אַתָּה

Blessed [speaking directly to  
Hashem] are You [the source,  
like a wellspring, of all blessing and  
goodness in the world],

ה'

Hashem (Master of all, Who  
always was, is, and will be),

א-לֵהִינוּ

our all-powerful God [Who  
constantly controls all that goes on in  
the world],



**יְבָרְכֶךָ ה'**

"May Hashem bless you [so you will have plenty of whatever we need in this world – long life, money, happiness]

**וַיִּשְׁמְרֶךָ.**

and guard [watch over] you.

**יֵאָר ה' פָּנָיו אֵלֶיךָ**

May Hashem shine His 'image' [have a personal relationship] on you

**וַיְחַנְּךָ.**

and be gracious [with spiritual gifts] to you.

**יִשָּׂא ה' פָּנָיו אֵלֶיךָ,**

May Hashem turn His 'image' [so that you can have a personal relationship with Him]

**וַיַּשֵּׂם לְךָ שְׁלוֹם.**

and grant you [inner] peace.

**בְּרוּךְ אַתָּה ה'**

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה',

Hashem (Master of all, Who always was, is, and will be),

**נוֹתֵן הַתּוֹרָה.**

[Hashem is the] Giver [constantly giving us His] Torah [every day opening our "eyes" to new understandings of Torah].

*A mitzvah must be performed immediately after saying the blessing for that specific mitzvah. Having said the blessing for Torah study, we immediately (first) say selections from the Written Torah (יְבָרְכֶךָ) and then from the Oral Torah (אֵלֶיךָ דְּבָרִים).*

*ישָׂא and יֵאָר, (Bamidbar 6:22-27), were chosen to be said after saying the Torah blessings because after the blessings one should study in the way that one reads Torah and because they contain blessing.<sup>13</sup>*

## ZOOMING IN - Week 11

וַיִּשְׁמְרֶךָ and guard you	יְבָרְכֶךָ bless you	לֵאמֹר saying	נוֹתֵן Giver	הָעַמִּים the peoples	בְּחָר selected
		וַיַּשֵּׂם and grant	יִשָּׂא turn	וַיְחַנְּךָ and be gracious to you	יֵאָר shine

# אֱלוֹ דְבָרִים

## וְהָרֵאיוֹן

and the pilgrimage [one must visit the Beis HaMikdash on the Jewish festivals - Pesach, Shavuot and Sukkot - and bring an appearance-offering sacrifice at that time]<sup>19</sup>

## וְגִמְלוֹת חֶסֶדִים

doing kindness [to others]

## וְתִלְמוּד תּוֹרָה.

and the study of Torah.

\*\*\*

## אֱלוֹ דְבָרִים

These are the guidelines [for the reward of doing Mitzvos]

## שְׂאֵדָם אוֹכֵל פְּרוֹתֵיהֶם

## בְּעוֹלָם הָהָא

of which a person enjoys their fruits [of the reward] in This World

was chosen to be said because it is a Mishnah. אֱלוֹ דְבָרִים שְׂאֵדָם אוֹכֵל פְּרוֹתֵיהֶם was selected because it is a B'raisa.<sup>14</sup> In addition, they involve מצוֹת that every person can do at any time.<sup>15</sup>

WEEK  
12

## אֱלוֹ דְבָרִים שְׂאֵין לָהֶם

## שְׁעוֹר:<sup>16</sup>

These are the things [mitzvos] that have no limit [in doing them:],

## הַפֶּאֶה

The corner of a field [which must be left uncut and the crop left for poor people<sup>17</sup>],

## וְהַבְּכוֹרִים

[the offering of] the first fruits [of the seven species at the Beis HaMikdash<sup>18</sup>]

### ZOOMING IN - Week 12

חֶסֶדִים kindness	וְהָרֵאיוֹן and the pilgrimage	וְהַבְּכוֹרִים and the first fruit	הַפֶּאֶה the corner of a field	שְׁעוֹר limit
			קִיּוּמָה remains	וְהַקְּרוֹן and the principle

**וְהִכְנַסְתָּ אֹרְחִים,**

providing for guests [inviting guests into our home and taking care of their needs (food, drink, sleep, etc.)],

**וּבְקִיּוֹר חוֹלִים,**

visiting the sick [making sure that a sick person's needs are taken care of, davening for them, and lifting their spirits],

**וְהִכְנַסְתָּ כַּלָּה,**

providing for a bride [with her needs for her wedding (clothing, food, etc.)],

**וּלְוִיַת הַמֵּת,**

attending to the dead [taking part in the funeral of someone who has passed away],

**וְעִיּוֹן תְּפִלָּה,**

and being involved in prayer [praying with *kavannah*],

**וְהִבָּאת שְׁלוֹם**

and bringing peace

**וְהִקְרָו קִיּוּמָת לֹא לְעוֹלָם**

**הַבָּא.**

and [yet] the principle [reward] remains completely available in the World to Come;

**וְאֵלוּ הֵן:**

and these [mitzvot] are:

**כְּבוֹד אָב וְאִם,**

honoring one's father and mother,

**וּגְמִילוּת חֶסֶדִים,**

and doing kindness [to others] [helping a fellow Jew in whatever way possible],

**וְהִשְׁכַּמְתָּ בֵּית הַמְּדֻרָּשׁ**

coming early to the house of study [shul/Beis Midrash]

**שַׁחֲרִית וְעֶרְבִית,**

morning and evening,

ZOOMING IN - Week 12

<p><b>וְהִכְנַסְתָּ כַּלָּה</b> providing for a bride</p>	<p><b>וּבְקִיּוֹר</b> and visiting</p>	<p><b>וְהִכְנַסְתָּ אֹרְחִים</b> providing for guests</p>	<p><b>וְהִשְׁכַּמְתָּ</b> coming early</p>
		<p><b>כְּנֻגָּד</b> is equal</p>	<p><b>וְהִבָּאת</b> and bringing</p>

**כְּנֶגְדְּ כָּלֶם.**

combined to all of them  
[mitzvot] is equal [in reward].

**בֵּין אָדָם לְחֵבְרוֹ-**

between man and his  
fellow [another person] —

**וְתִלְמוּד תּוֹרָה**

and the study of [even one  
word of] Torah

## ברכות השחר

**מֶלֶךְ הָעוֹלָם,**

King of the universe,

**אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה**

Who gave [to the] heart  
understanding

**לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.**

to be able to tell the  
difference between day and  
night [generally, the first thing that  
a person notices when waking up].

\*\*\*

*These blessings are said mostly in  
the same order that a person wakes  
up and gets dressed in the morning*

WEEK  
13

**בְּרוּךְ אַתָּה**

Blessed [speaking directly to  
Hashem] are You [the source,  
like a wellspring, of all blessing and  
goodness in the world],

**ה'**

Hashem (Master of all, Who  
always was, is, and will be),

**א-לֵהִינוּ**

our all-powerful God [Who  
constantly controls all that goes on in  
the world],

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

שְׁלֹא עָשִׂינִי עֶבֶד.

for not having made me a [non-Jewish] slave [who does not have the same opportunities to do mitzvos that a Jew has].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

שְׁלֹא עָשִׂינִי גוֹי.

for not having made me a non-Jew [who does not have the same opportunities that a Jew has to do mitzvos, come close to God and receive an eternal reward].

\*\*\*

ZOOMING IN - Week 13

עוֹרִים to the blind	פּוֹקֵחַ Who gives sight	לְהַבְחִין to tell the difference	לְשִׁבּוֹי the heart	אֱ-לֹהֵינוּ our God	בְּרוּךְ blessed [source of blessing]
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— Girls only say: —

בָּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

שָׁעֲשִׂי כְרִצּוֹנוֹ.

for having made me [a woman] according to His [Hashem's] will [so that I do not need to learn Torah to feel a connection to God].<sup>20</sup>

\*\*\*

— Boys only say: —

בָּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

שְׁלֹא עָשִׂי אִשָּׁה.

for not having made me a woman [who does not have the obligation to do time-bound mitzvos].

\*\*\*

בְּרוּךְ אַתָּה

WEEK  
14

Blessed [speaking directly to Hashem] **are You** [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

מַלְבִּישׁ עֲרֻמִּים.

Who dresses the unclothed [wow—clothes warm us in the winter and protect us in the summer].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] **are You** [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

פוֹקֵחַ עֵוְרִים.

Who gives [us] sight [the incredible ability to see] **to the blind** [wow—when I wake up I can open my eyes and actually see].

\*\*\*

ZOOMING IN - Week 14

צְרָכִי my every need	רוֹקֵעַ Who spreads out	כְּפוּפִים the bent	מְתִיר Who releases	מַלְבִּישׁ Who dresses
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ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

זוֹקֵף כְּפוּפִים.

Who straightens the bent [wow—when we wake up we can actually get out of bed].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

מַתִּיר אֲסוּרִים.

Who releases the bound [wow—when I wake up I can really move around].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],



שָׁעָשָׂה לִּי כָּל צָרָכִי.

Who made for me my every need [wow—Hashem really cares about me and loves me].

\*\*\*

בְּרוּךְ אַתָּה WEEK 15

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-לֵהִינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

הַמְכִּין מִצְעָדֵי גֵבֶר.

Who firms the footsteps of man [wow—I can actually walk].

\*\*\*

מֶלֶךְ הָעוֹלָם,

King of the universe,

רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Who spreads out the earth upon the waters [wow—after getting up I can stand on solid ground].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-לֵהִינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

#### ZOOMING IN - Week 15

כֹּחַ

strength

לִיעָף

to the very tired

בְּתִפְאָרָה

with dignity

עוֹשֵׂר

Who crowns

בְּגִבּוּרָה

strength

מִצְעָדֵי

the footsteps

גֵבֶר

of man

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

**עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה**

Who crowns Yisrael [the Jewish people] with a special level of dignity [as the Jewish people are Hashem's special "children"<sup>21</sup>].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-להינו

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

**אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.**

Who gives Yisrael [the Jewish people] strength [I have the self-control to do mitzvos].

\*\*\*

בְּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

הַמַּעֲבִיר שְׁנָה מֵעֵינַי

Who removes sleep from my eyes [wow—I am wide awake in the morning]

וְתִנּוּמָה מֵעַפְעָפִי.

and tiredness from my eyelids [wow—I will be able to stay up and do things all day].

\*\*\*

אֱ-לֹהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

מֶלֶךְ הָעוֹלָם,

King of the universe,

הַנוֹתֵן לִיעָף כֹּחַ.

Who gives strength to the very tired [wow—I woke up in the morning with strength after going to sleep exhausted].<sup>22</sup>

\*\*\*

בְּרוּךְ אַתָּה

WEEK  
16

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה'

Hashem (Master of all, Who always was, is, and will be),

ZOOMING IN - Week 16

שְׁתַּרְגִּילֵנוּ  
that You  
familiarize us

מֵעַפְעָפִי  
from my eyelids

שְׁנָה  
sleep

הַמַּעֲבִיר  
Who removes

וְאֵל תִּשְׁלַט  
do not let

בְּזִיּוֹן  
embarrassment

נִסְיוֹן  
a test

וְאֵל תְּבִיאֵנוּ

and do not bring us [help us overcome the feeling that we sometimes have]

לֹא לְיָדֵי חֲטָא,

not into wrongdoing [by mistake],

וְלֹא לְיָדֵי עֲבָרָה

and not into misbehaving [by repeating the wrongdoing]

וְעוֹן,

and sinning [intentionally],

וְלֹא לְיָדֵי נִסְיוֹן,

and not into a test [being tempted to do bad things]

וְלֹא לְיָדֵי בִזְיוֹן,

and not into embarrassment [from doing the wrong thing],

וְאֵל תִּשְׁלַט בְּנוּ יֵצֶר הָרָע.

and do not let the Evil Inclination [Yetzer Hara] control us...

וְהִרְחִיקֵנוּ מֵאָדָם רָע

and keep us away from an evil person

*Having thanked Hashem in ברכות השחר for giving us new life, health and all that we need at the beginning of the day, we now pray to Hashem that He provide the conditions and circumstances that we need to be able to serve Him. Further, we pray that Hashem remove problems or difficulties that get in the way of our doing mitzvos and serving God.<sup>23</sup>*

וַיְהִי רְצוֹן מִלְּפָנֶיךָ,

And may it be Your will [please help us],

ה'

Hashem (Master of all, Who always was, is, and will be),

א-לֵהֵינוּ

our all-powerful God [Who constantly controls all that goes on in the world],

וְא-לֵהִי אֲבוֹתֵינוּ,

and the God of our forefathers [help us in their merit],

שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ

that You familiarize [help make it easier for us to study] Your Torah,

וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,

and attach us [help us feel that we want] to [do] Your commandments,

בְּעֵינֶיךָ,

[because You love us so much] in Your eyes,

וּבְעֵינֵי כָּל רוֹאֵינוּ,

and in the eyes of all who see us,

וּתְגַמְלֵנוּ חֶסְדִּים טוֹבִים.

and give [large] complete kindness upon us.

בָּרוּךְ אַתָּה

Blessed [speaking directly to Hashem] are You [the source, like a wellspring, of all blessing and goodness in the world],

ה',

Hashem (Master of all, Who always was, is, and will be),

גּוֹמֵל חֶסְדִּים טוֹבִים

Who provides good [complete] kindness

לְעַמּוֹ יִשְׂרָאֵל.

upon His people Israel [the Jewish nation].

וּמִחֵבֵר רָע.

and [from] an evil [one who may act nice but sins] friend.

וּדְבַקְנוּ בְּיֵצֶר הַטּוֹב

and attach us [help us have the never-ending feeling] to the Good Inclination [Yetzer Tov]

וּבְמַעֲשֵׂים טוֹבִים,

and [attach us] to good actions [that make us better]

וְכוּף אֶת יְצִרְנוּ

and force our Evil Inclination [Yetzer Hara]

לְהִשְׁתַּעֲבֹד לָךְ.

to be obedient [listen] to You [Hashem].

וּתְנֵנוּ הַיּוֹם וּבְכֹל יוֹם

And give us today and every day

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים

favor and kindness [even if we do not deserve it] and mercy

ZOOMING IN - Week 17

וּתְגַמְלֵנוּ  
and give  
us

לְהִשְׁתַּעֲבֹד  
to be  
obedient

וְכוּף  
and  
force

וּדְבַקְנוּ  
and  
attach us

וּמִחֵבֵר  
and from  
a friend

וְהִרְחִיקְנוּ  
and keep  
us away

## יהי רצון

**מַעֲזֵי פָּנִים**

from brazen-faced [rude  
people]

**וּמַעֲזוֹת פָּנִים,**

and from brazenness  
[rudeness],

**מֵאָדָם רָע,**

from evil people ,

**וּמִחֵבֵר רָע,**

and from a friend who is bad,

**וּמִשְׁכֵּן רָע ,**

and from an evil [bad]  
neighbor

**וּמִפְּגַע רָע,**

and from an [unexpected or  
sudden] evil accident,

*The Gemara<sup>24</sup> teaches us that this prayer was a personal prayer said by the last of the Tannaim, Rabbi Yehudah HaNasi, at the end of his Shemoneh Esrei. It is a prayer asking Hashem for protection in our day-to-day contact with other people. One is permitted to add any personal request asking Hashem for help during the day.<sup>25</sup>*

WEEK  
18

**יְהִי רָצוֹן מִלְּפָנֶיךָ,**

May it be the will [Your desire]  
before You,

**ה' אֱ-לֹהֵי יְאֻ-לֵהִי אֲבוֹתַי,**

Hashem, my G-d, and the  
G-d of my forefathers,

**שְׁתַּצִּילֵנִי**

that You save me

**הַיּוֹם וּבְכֹל יוֹם**

today, and every day,

### ZOOMING IN - Week 18

וּמִחֵבֵר רָע  
and from a friend  
who is bad

מַעֲזֵי פָּנִים  
from brazen-faced  
[rude people]

שְׁתַּצִּילֵנִי  
that You  
save me

בֶּן בְּרִית  
a member of the  
covenant [Jewish]

קָשָׁה  
harsh

הַמְּשַׁחֵת  
obstacle

וּמִפְּגַע רָע  
and from an  
evil accident

בֵּין שֶׁהוּא בֶן בְּרִית,

whether he [the opponent] is  
a member of the covenant

[Jewish],

וּבֵין שֶׁאִינוּ בֶן בְּרִית.

and whether he [the opponent]  
is not a member of the  
covenant.

וּמִשְׁטָן הַמִּשְׁחִית,

and from a spiritual  
obstacle,

מִדִּין קָשָׁה

from a harsh judgment [even  
coming from other people]

וּמִבַּעַל דֵּין קָשָׁה,

and from a harsh opponent,



1. Whoever wanted to bow down to Hashem in the בית המקדש would do so in the direction of the *Kodesh HaKadashim*, the Holy of Holies.
2. Although we do not know for certain who the author of *Adon Olam* is, many say that it was written by the great Rabbi Shlomo Ibn Gabirol of Spain (1021-1058).
3. We do not know who wrote גִּדְּל, but its thirteen sentences summarize the "Thirteen Principles of Faith" that make up the famous "Ani Maamin" prayer based on the Rambam in his Commentary of the Mishnah in *Sanhedrin*, Perek 10.
4. *Siddur for Weekdays*, Shottenstein Edition, ArtScroll, p. 21.
5. You should sanctify yourself with Hashem's holiness and wash your hands from a vessel like a Kohen who must sanctify his hands before performing his service in the בית המקדש (cited in *Mishneh Berurah* 4:1).
6. *Rosh*, cited in *Mishneh Berurah* ibid.
7. *Rashba*, cited in *Mishneh Berurah* ibid.
8. *Mishneh Berurah* 4:3. See ibid. that there are other reasons as well.
9. *Gra*, *Siman* 4:1.
10. *Mishneh Berurah* 6:12. See *Beur HaGra*, in Sec. 46, who is also of the opinion that the blessing *Elokei Neshamah* should follow immediately after the blessing *Asher Yatzar*.
11. That is the reason in the blessing we say the words, "אֲשֶׁר קִדְּשֵׁנוּ בְּמִצְוֹתָיו," [Hashem] made us holy with His commandments.
12. *Bach*, *Orach Chaim*, *Siman* 47. See *Ya'avatz* that this blessing is being said for the study of the Written Torah.
13. *Mishneh Berurah* 47:20.
14. *Tosfos*, *Berachos* 11b, s.v. *She'kvar*.
15. Cited in *HaSiddur HaMefurash*, p. 43.
16. Oral Torah: *Mishnah Pe'ah* 1:1; *Shabbos* 127a.
17. *Vayikra* 23:22.
18. *Shemos* 23:9.
19. *Ibid.*, vv 14-17.
20. *Rav Schwab on Prayer*, ArtScroll, page 34.
21. *Siddur Maharal*.
22. See *Rav Schwab on Prayer*, ArtScroll, p. 38, who explains this blessing: Who gives strength to the Jews who are exhausted from the long exile.
23. *Siach Yitzchak*.
24. *Berachos* 16b.
25. *Tur*.