

כזונה קונטרס

ברכות השחר

נוסח ספרד

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
למנאי 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 טוֹב לִי ' and 'WEEK 2' towards the bottom of the column on the left before אֶהְבֶּתִּי 'ה'). 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,¹

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.

WEEK
2

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];

מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

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

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	מִשְׁכְּנֹתֶיךָ your living places	אֵהְלִיךָ are Your tents
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עֵת רְצוֹן,

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

א-לֵהִים בְּרַב חֶסֶדְךָ,

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	אֶהֱבֶתִי I love
יִשְׁעֶךָ of Your rescuing	עֲנֵנִי answer me	עֵת a time	עֲשֵׂי my Maker	אֶבְרָכָה I shall kneel

אֲדוֹן עוֹלָם²

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 אֲדוֹן עוֹלָם reminds us that Hashem is all-powerful, has always existed, and will always exist and is the only One Who rules.

WEEK
3

אֲדוֹן עוֹלָם

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

אֲשֶׁר מֶלֶךְ,

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

וּמְנוּס protection	נְסִי my banner	וְצִוּר הַבְּלִי and the Rock to save [me] from my pain	גּוֹאֲלִי Redeemer
וְלֹא אֵירָא I shall not fear	גּוֹיֹתִי my body shall remain	וְאָעִירָה and I shall wake up	מִנַּת the portion
		אֶפְקִיד 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

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

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

אֶחָד
Hashem is One [there is no
other power]

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

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

וְגַם אֵין סוֹף לְאַחַדוֹתָיו.
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-לֵהִים חַי
the living God [Who is always
involved in all parts of our lives],

וְיִשְׁתַּבַּח,
And may He [Hashem] be
praised;

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

ZOOMING IN - Week 5

נִעְלָם He is not visible	כְּיַחְדּוֹ like His Oneness	אֵל מְצִיאֹתוֹ for His existence	וְיִשְׁתַּבַּח and may He be praised	יגדל exalted is
נִבְרָא was created	קִדְמוֹן He was before everything	לֹא נִעְרָךְ we cannot compare	דְּמוּת הַגּוּף impression of a body	לְאַחַדוֹתָיו to His Oneness

**רֵאשׁוֹן וְאֵין רֵאשִׁית
לְרֵאשִׁיתוֹ.**

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

הֵנוּ אֲדוֹן עוֹלָם

He [Hashem] is Master of the Universe;

לְכָל נוֹצֵר,

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

יֹרֵה גְדֻלָּתוֹ וּמִלְכוּתוֹ.

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

אֵין לוֹ דְמוּת הַגּוּף

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

וְאֵינוּ גוּף,

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

לֹא נִעְרַךְ אֱלֹוֵי קִדְשָׁתוֹ.

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

**קִדְמוֹן לְכָל דְּבַר אֲשֶׁר
נִבְרָא,**

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

ZOOMING IN - Week 6

סִגְלוֹתוֹ of His choosing	שֹׁפַע the great amount	יֹרֵה He teaches	נוֹצֵר creature	הֵנוּ He is
			תְּמוּנָתוֹ His Image	וּתְפִאֲרָתוֹ 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 יִמְיֵר דָּתוֹ,

and He will not exchange
His law

לְעוֹלָמִים לְזוֹלָתוֹ.

for all eternity, for any other
one.

צִוְּפָה וַיִּדְעַ סֵּתְרֵינוּ,

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 סִגְלָתוֹ

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	לְזוּלָתוֹ 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 יָדַיִם⁵

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.⁶
- 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.⁷

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]

נִקְבִּים נִקְבִּים,

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

חֲלוּלִים חֲלוּלִים.

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

גָּלוּי וְיָדוּעַ

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.⁸

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-לֹהֵינוּ

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	נִקְבִּים 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	יִפְתָּח would be opened

ה',

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

רוֹפֵא כָּל בָּשָׂר

Who heals all flesh

וּמַפְלִיא

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 כְסֵא כְבוֹדְךָ,

before the throne of Your glory

שָׂאם יִפְתַּח אֶחָד מֵהֶם,

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

אוּ יִסְתָּם אֶחָד מֵהֶם,

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

אֵי אֶפְשֵׁר

it would not be possible

לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ

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

אֶפְּלוּ שָׁעָה אַחַת.

for even one hour [moment]⁹.

בְּרוּךְ אַתָּה

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

א-להי נשמה

אֶתָּה נִפְחָתָה 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 מִמּוֹנִי,

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

וְלִהְיוֹתִי בְּיָדֶיךָ

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.¹⁰*

*Note: One should act in the most
desirable way and say the blessing
א-להי נשמה immediately after the
blessing יצור אשר יצר.¹¹*

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	נִפְחָתָה breathed	יִצְרָתָה formed it	בְּרִאֲתָה created it	טְהוּרָה is pure	שְׁנַתָּתָּ that You gave
לְפָגְרִים מְתִים to bodies that are dead	הַמְחִיזִיר Who returns	רַבּוֹן Master	בְּקִרְבִּי within me	וְלִהְיוֹתִי 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),

הַמְחִיֵּיר 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 הַמְחִיֵּיר נְשָׁמוֹת is d'Oraisa (of Biblical origin). This blessing of בְּרוּךְ אַתָּה is considered a מצוה המצויה, a blessing said before doing the great mitzvah of studying Torah.¹²

WEEK
10

בְּרוּךְ אַתָּה

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

וּבְפִיּוֹת 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 צִאֲצָאֵינוּ) וְצִאֲצָאֵי

עַמְּךָ בֵּית יִשְׂרָאֵל,

(and our offspring's
offspring) 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]

וְלוֹמְדֵי תוֹרָתְךָ

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

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

לְעִסוּק בְּדַבְרֵי 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 דְּבָרֵי תוֹרָתְךָ בְּפִינוּ

the words of Your Torah in
our mouth

ZOOMING IN - Week 10

הַמְלַמֵּד
Who
teaches

לְשִׁמּוֹה
for its
own sake

וְצִאֲצָאֵינוּ
and our
offspring

בְּפִינוּ
in our
mouth

וְהַעֲרֵב
sweeten

לְעִסוּק
to busy
ourselves

ה',

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

הַמְלִיךָ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

לְשִׂמְחָה.

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

בְּרוּךְ אַתָּה

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

אֲשֶׁר בָּחַר בָּנוּ

מֶלֶךְ 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.¹³

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],

אֶל מֹשֶׁה לֵאמֹר.

to Moshe, saying,

**דִּבֶּר אֶל אַהֲרֹן וְאֶל בְּנָיו
לֵאמֹר,**

“Speak to Ahron and his
sons, saying,

כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל,

‘So shall you [the Kohen] bless
the Children of Israel [the
Jewish nation],

אָמֹר לָהֶם.

saying to them.

*אֶל מֹשֶׁה לֵאמֹר and יֵשׂא (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.¹⁵*

יְבָרְכֶךָ ה'

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

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),

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 (אֶלֶּו דְּבָרִים).*¹⁵

וַיְדַבֵּר ה'ִ

And Hashem spoke

ZOOMING IN - Week 11

תְּבָרְכוּ shall you bless	כֹּה so	לֵאמֹר saying	נוֹתֵן Giver	הָעַמִּים the peoples	בָּחַר selected
יֵשׂא turn	וַיְחַנֵּךְ and be gracious to you	יֵאֵר shine	וַיִּשְׁמְרֶךָ and guard you	יְבָרְכֶךָ bless you	וַיִּשְׂמוּ let them place

וַיַּשֵּׂם לָךְ שְׁלוֹם.

and grant you [inner] peace.

וַשְּׂמוּ אֶת שְׁמִי

Let them place My Name

עַל בְּנֵי יִשְׂרָאֵל,

upon the Children of Israel
[the Jewish nation],

וְאֲנִי אֲבָרְכֵם.

and I shall bless them.

וַיִּשְׁמְרֶךָ.

and guard [watch over] you.

יְאֵר ה' פָּנָיו אֵלֶיךָ

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

וַיְחַנֶּךָ.

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]

אלו דברים

הַפֶּאֶה

The corner of a field [which
must be left uncut and the crop left for
poor people¹⁹],

וְהַבְּכוֹרִים

[the offering of] the first fruits
[of the seven species at the Beis
HaMikdash²⁰]

אלו דברים שאין להם שעור *was chosen to be said because it is a Mishnah.*
אלו דברים שאדם שאדם אוכל פרותיהם *was selected because it is a B'raisa.*¹⁶
In addition, they involve מצוות that every person can do at any time.¹⁷

WEEK
12

אלו דברים שאין להם

שעור:¹⁸

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

**וְהִקְרָן קִיּוּמָת לֹו לְעוֹלָם
הַבֵּא.**

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

וְאֵלוֹ הֵן:

and these [mitzvos] are:

כְּבוֹד אָב וְאִם,

honoring one's father and
mother,

וְגַמְלוּת חֲסָדִים,

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

וְהִשְׁפָּמַת בֵּית הַמִּדְרָשׁ

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

שְׁחָרִית וְעֶרְבִית,

morning and evening,

וְהִרְאָיוֹן

and the pilgrimage [one
must visit the Beis HaMikdash
on the Jewish festivals - Pesach,
Shavuos and Sukkos - and bring an
appearance-offering sacrifice at that
time]²¹

וְגַמְלוּת חֲסָדִים

doing kindness [to others]

וְתִלְמוּד תּוֹרָה.

and the study of Torah.

אֵלוֹ דְבָרִים

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

שְׂאֵדָם אוֹכֵל פְּרוֹתֵיהֶם

בְּעוֹלָם הַזֶּה

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

ZOOMING IN - Week 12

חֲסָדִים kindness	וְהִרְאָיוֹן and the pilgrimage	וְהַבְּכוּרִים and the first fruit	הַפֶּאֶה the corner of a field	שְׂעוֹר limit
			קִיּוּמָת remains	וְהִקְרָן and the principle

בין אדם לחברו

between man and his
fellow [another person]

ובין איש לאשתו –

And [bringing peace] between
man and his wife —

ותלמוד תורה

and the study of [even one
word of] Torah

בנגד כלם.

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

והכנסת אורחים,

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

ובקור חולים,

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

והכנסת כלה,

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

ולוית המת,

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

ועיון תפילה,

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

והבאת שלום

and bringing peace

ZOOMING IN - Week 12

והכנסת כלה
providing for
a bride

ובקור
and visiting

והכנסת אורחים
providing for guests

והשכמת
coming early

בנגד
is equal

והבאת
and bringing

ברכות השחר

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,

שְׁלֹא עָשִׂיתָ לִּי 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].

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-לֵהֵינוּ

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

מֶלֶךְ הָעוֹלָם,

King of the universe,

אֲשֶׁר נָתַן לְשִׁבּוֹי 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].

Boys only say:

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,

שְׁלֹא עָשִׂינִי אִשָּׁה.

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

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,

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].

ZOOMING IN - Week 13

עורים
to the
blind

פוקח
Who gives
sight

להבדיל
to tell the
difference

לשקול
the heart

א-להינו
our
God

ברוך
blessed [source
of blessing]

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,

פּוֹקֵחַ 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].

Girls only say:

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,

נִשְׁעַשְׁנִי כְרָצוֹנוֹ.

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].²²

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,

מֵתִיר 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],

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,

מִלְבִּישׁ עֲרֻמִּים.

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

ZOOMING IN - Week 14

מִצְעָדִי the footsteps	גִּבּוֹר of man	רוֹקֵעַ Who spreads out	כְּפוּפִים the bent	מֵתִיר Who releases	מִלְבִּישׁ 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,

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),

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,

זוֹקֵף כְּפֻּפִים.

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],

שַׁעֲשֵׂה לִי כָּל צָרָתִי.

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

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,

אֲזִיז יִשְׂרָאֵל בְּגִבּוֹרָה.

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

אֱ-לֹהֵינוּ

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

מֶלֶךְ הָעוֹלָם,

King of the universe,

הַמְכִּינֵן מִצְעָדֵי גִבּוֹר.

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

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),

אֱ-לֹהֵינוּ

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

מֶלֶךְ הָעוֹלָם,

King of the universe,

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,

הַנוֹתֵן לִיעָף כֹּחַ.

Who gives strength to the very tired [wow—I woke up in the morning with strength after going to sleep exhausted].²⁴

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,

עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה

Who crowns Yisrael [the Jewish people] with a special level of dignity [as the Jewish people are Hashem's special "children"²³].

ZOOMING IN - Week 15

כֹּחַ strength	לִיעָף to the very tired	בְּתִפְאָרָה with dignity	עוֹטֵר Who crowns	בְּגִבּוֹרָה strength	צְרָכֵי my every need
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וּתְנוּמָה מֵעַפְּפִי.

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

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.²⁵

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ,

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

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],

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,

הַמַּעֲבִיר שְׁנָה מֵעֵינַי

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

ZOOMING IN - Week 16

שְׁתַּרְגִּילֵנוּ that You familiarize us	מֵעַפְּפִי from my eyelids	שְׁנָה sleep	הַמַּעֲבִיר Who removes
	וְאַל תִּשְׁלַט do not let	בְּזִיּוֹן embarrassment	נִסְיוֹן a test

וְלֹא לְיַדֵּי נִסְיוֹן,

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

וְלֹא לְיַדֵּי בִזְיוֹן,

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

וְאַל יִשְׁלַט בָּנוּ יֵצֶר הָרַע.

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

וְהִרְחִיקֵנוּ מֵאָדָם רָע

and keep us away from an
evil person

וּמִחֵבֵר רָע.

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

וְדַבְּקֵנוּ 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]

וְאֵלֹהֵי אֲבוֹתֵינוּ,

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

שֶׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ

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,

וְאַל תְּבִיאֵנוּ

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

לֹא לְיַדֵּי חֵטָא,

not into wrongdoing [by
mistake],

וְלֹא לְיַדֵּי עֲבָרָה

and not into misbehaving
[by repeating the wrongdoing]

וְעוֹן,

and sinning [intentionally],

WEEK
17

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),

הַגּוֹמֵל חֶסֶדִים טוֹבִים

Who provides good [complete] kindness

לְעַמּוֹ יִשְׂרָאֵל.

upon His people Israel [the Jewish nation].

וְכּוֹף אֶת יְצִרְנוּ

and force our Evil Inclination [Yetzer Hara]

לְהִשְׁתַּעֲבֹד לָךְ.

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

וְתַנְנוּ הַיּוֹם וּבְכֹל יוֹם

And give us today and every day

לְחַן וּלְחֶסֶד וּלְרַחֲמִים

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

בְּעֵינֶיךָ,

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

וּבְעֵינֵי כָל רוֹאֵינוּ,

and in the eyes of all who see us,

וְתַגְמְלֵנוּ חֶסֶדִים טוֹבִים.

and give [large] complete kindness upon us.

ZOOMING IN - Week 17

וְתַגְמְלֵנוּ
and give
us

לְהִשְׁתַּעֲבֹד
to be
obedient

וְכּוֹף
and
force

וְדַבְּקֵנוּ
and
attach us

וּמִחֵבֵר
and from
a friend

וְהִרְחִיקֵנוּ
and keep
us away

יְהִי רְצוֹן

וּמַעֲזוֹת פָּנִים,

and from brazenness

[rudeness],

מֵאָדָם רָע,

from evil people,

מֵיֵצֵר רָע,

from an feeling that is evil

[bad],

וּמַחְבֵּר רָע,

and from a friend who is bad,

וּמִשְׁכֵּן רָע,

and from an evil [bad]

neighbor

וּמִפְגַּע רָע,

and from an [unexpected or

sudden] evil accident,

מֵעֵין הָרָע,

from an 'eye that is evil [bad]'

The Gemara²⁶ 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.²⁷

WEEK
18

יְהִי רְצוֹן מִלְּפָנֶיךָ,

May it be the will [Your desire]

before You,

ה' א-ל-ל-הִי וְא-ל-ל-הִי אֲבוֹתַי,

Hashem, my G-d, and the

G-d of my forefathers,

שְׁתַּצִּילֵנִי

that You save me

הַיּוֹם וּבְכָל יוֹם

today, and every day,

מֵעַי פָּנִים

from brazen-faced [rude people]

ZOOMING IN - Week 18

וּמִשְׁכֵּן רָע and from an evil neighbor	וּמַחְבֵּר רָע and from a friend who is bad	מֵעַי פָּנִים from brazen-faced [rude people]	שְׁתַּצִּילֵנִי that You save me
		מִמְלִשִׁינוֹת from informers [snitches]	וּמִפְגַּע רָע and from an evil accident

ומשָׁטוֹן הַמְּשַׁחֵת,

and from a spiritual obstacle,

מִדִּין קָשָׁה

from a harsh judgment [even coming from other people]

ומבַּעַל דִּין קָשָׁה,

and from a harsh opponent,

בֵּין שֶׁהוּא בֶן בְּרִית,

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

וּבֵין שֶׁאֵינוֹ בֶן בְּרִית

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

וּמִדִּינָהּ שֶׁל גֵּיהֵנוֹם.

and from the judgment of Gehinnom.

מִלְשׁוֹן הָרַע,

from speech that is evil [bad]

מִמְלִשְׁיָנוֹת

from informers [snitches]

מִיעֲדוֹת שֶׁקֶר.

from testimony [witness] that is false

מִשְׂנֵאת הַבְּרִיּוֹת,

from the hatred of people

מִעֲלִילָה,

[slander] from libel

מִמִּיתָה מְשֻׁנָּה,

from death that is unnatural

מִחֲלָיִם רָעִים,

from illnesses that are harmful

מִמְקָרִים רָעִים,

from occurrences [events] that are harmful,

WEEK
19

ZOOMING IN - Week 19

מִחֲלָיִם from illnesses	מְשֻׁנָּה unnatural	מִעֲלִילָה [slander] from libel	הַבְּרִיּוֹת of people	מִשְׂנֵאת from the hatred
	בֶּן בְּרִית of the covenant [Jewish] a member	קָשָׁה harsh	הַמְּשַׁחֵת obstacle	מִמְקָרִים from occurrences

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 *גידלי*, 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. However, see *ibid* 6:1
10. *Gra*, *Siman* 4:1.
11. *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*.
12. That is the reason in the blessing we say the words, "אשר קדשנו במצותיו" [Hashem] made us holy with His commandments.
13. *Bach*, *Orach Chaim*, *Siman* 47. See *Ya'avatz* that this blessing is being said for the study of the Written Torah.
14. *Written Torah: Bamidbar* 6:22-27.
15. *Mishneh Berurah* 47:20.
16. *Tosfos*, *Berachos* 11b, s.v. *She'kvar*.
17. Cited in *HaSiddur HaMefurash*, p. 43.
18. Oral Torah: *Mishnah Pe'ah* 1:1; *Shabbos* 127a.
19. *Vayikra* 23:22.
20. *Shemos* 23:9.
21. *Ibid.*, vv 14-17.
22. *Rav Schwab on Prayer*, ArtScroll, page 34.
23. *Siddur Maharal*.
24. 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.
25. *Siach Yitzchak*.
26. *Berachos* 16b.
27. *Tur*.