

כזונה קונטרס

שמונה עשרה

נוסח אשכנז

TEFILLAH
POWER
תפילה כח
דחמיה



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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"á, 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

RABBI YAAKOV PERLOW
1644 - 48TH STREET
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יעקב פרלוב
קהל עדת יעקב נאוואמינסק
ישיבת נאוואמינסק - קול יהודא
ברוקלין, נ.י.

בס"ד

יום א' נח נסאו גשעה
גזכ יודי, דיב היק הלאב, וק נאום אמריג ואר זאג
גארו אקריגם לפי הינהן קאלינאן פאטאן, פערט פא אום אויג יק.
דיינע קהן פרייס, זג אויב זאגן פריינד, פלען איר איה פת האלען,
אזויג קערט דיאוד אלעט אר וישא המלך שערל מעלאים קבא יום, אדי בן
אדגיש אר האלן פא המילאר ארסאמעט פא יפאאל. אדגה אר האלן קפד
אדג אלע גי אר זוכן אר שיחא. איה רעלן שימקאו היקא פרייסים דיאוד
בפנסני, ארם ימאיוו זגג ואינן בלן יפאאל, יקאן ווד זכאן אבול אר אר
אזינל פקשעם, אקדנו ימאד אקא אר קול מעל ארס גויחאיים.
הבנה קדימט פא אבא אונק ימים סאקום
יעקב פרלוב

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" by "HALACHAH ADVISORY" and page 11 where it says "WEEK 2" on the bottom Right Column by 'גבורות'). 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 *tefillos* 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

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praising G-d—truly becoming aware of His greatness and that He alone can give us what we need—are we properly prepared to make our requests in the rest of Shemoneh Esrei.

HALACHAH ADVISORY: Bend your knees at the word בְּרוּךְ, then bow at the word אֱתֵהּ, and stay in that position until saying the Name of Hashem, at which point straighten up.⁶



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),

אֱ-לֹהֵינוּ

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

וְאֱ-לֹהֵי אֲבוֹתֵינוּ,

and the God of our Forefathers [each one had a uniquely special relationship with Hashem],

אֱ-לֹהֵי אֲבְרָהָם,

God of Avraham [who taught us Shacharis—to pray to Hashem when things are good (i.e., when the sun comes up and shines in the morning)],

HALACHAH ADVISORY: Take 3 steps backward, then 3 steps forward. Stand with your feet together and do not interrupt in any way.¹

WEEK
1



HALACHAH ADVISORY: There are two types of kavannah necessary in Shemoneh Esrei:

- View yourself as standing before Hashem, the Master of the Universe² during the entire Shemoneh Esrei and realize that you are making requests directly to Hashem,³ and
- Understand the meaning of **all the words** of Shemoneh Esrei.
 - B'dieved [After the Fact]: Concentrate on the meaning of the words of the **first berachah** of Shemoneh Esrei (ברכת אבות), מוֹדִים, **and of the ends of all the Shemoneh Esrei berachos.**⁴
 - B'dieved [After the Fact]: If that is too difficult, then at least concentrate on the meaning of the words of ברכת אבות.⁵

אֲד-נִי שְׁפֹתַי תִּפְתָּח,

My Master, [please] open my lips

וּפִי יַגִּיד תְּהִלָּתְךָ.

so that my mouth may tell [You]
Your praise.

אֲבוֹת

OUR PATRIARCHS

In the first three blessings of Shemoneh Esrei (מִחֵיָהּ, מִגּוֹן אֲבְרָהָם, הַמְתִּים, הָאֵל-הַקָּדוֹשׁ we praise Hashem (e.g. גּוֹמֵל חֲסָדִים טוֹבִים Who constantly does complete acts of loving kindness for us). Only after



וְזָכַר חַסְדֵי אֲבוֹת,

and He remembers [for our benefit] the kindness done by the Forefathers,

וַיִּמְבִּיא גּוֹאֵל

and He [Hashem, through every event that occurs] brings the Redeemer [(Mashiach) closer]

לְבָנֵי בְנֵיהֶם,

to [us] the [Forefathers'] children's children,

לְמַעַן שְׁמוֹ

for His [Hashem's] Name's sake [His Name will be glorified when Mashiach comes],

בְּאַהֲבָה.

with love [even though we may be spiritually unworthy].

בעש"ת

(During the 10 Days of Repentance, i.e. from Rosh Hashanah to Yom Kippur, add:)

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵן בְּחַיִּים, וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֶל־לֵהִים חַיִּים.

Remember us for life, King Who desires life, and inscribe us in the Book of Life—for Your sake, Living God.

מֶלֶךְ

[Hashem is] King [accepted as ruler by the Jewish people],

עוֹזֵר

[Hashem is our] Helper [assisting us in all that we do],

אֶל־לֵהִי יִצְחָק,

God of Yitzchak [who taught us Minchah—to pray to Hashem when there's neither good (strong light of the morning) nor bad (darkness of the night)],

וְאֶל־לֵהִי יַעֲקֹב,

and the God of Yaakov [who taught us Ma'ariv — to pray to Hashem during a time of distress and exile, a time of "darkness"].

הָאֵל־ל

The God [Who is all powerful and Who shows His Presence through acts of mercy],

הַגָּדוֹל

great [God, Who shows His Presence through acts of kindness],

הַגִּבּוֹר

mighty [God, Who shows His Presence through acts of judgment],

וְהַנּוֹרָא,

and awesome [God],

אֵל־ל⁷ עֲלִיוֹן,

the Supreme God [the Cause behind everything that happens in the world],

גּוֹמֵל חַסְדִּים טוֹבִים

Who grants [favorable] good kindness [with no hidden personal benefit]

וְקוֹנֵה הַכֹּל,

and owns [and continually creates] everything;

אֲד-נִי,

My Master [Who has a personal relationship with me].

מְחִיָּה מֵתִים אֶתָּה,

You bring the dead back to life.

רַב לְהוֹשִׁיעַ.

He [Hashem] provides a wealth of salvation.

[in Winter]

Beginning with Mussaf of Shemini Atzeres until Mussaf of the 1st day of Pesach, say

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

[Hashem] causes the wind to blow and the rain to fall.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

He provides the living with their needs in kindness;

מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,

He brings the dead back to life with much mercy,

סוֹמֵךְ נוֹפְלִים,

He supports the fallen ones [whether physically, emotionally, or financially],

וְרוֹפֵא חוֹלִים,⁹

and He heals the sick,

וּמוֹשִׁיעַ

and [Hashem is our] Savior [rescuing us from dangers that we find ourselves in],

וּמָגֵן.

and [Hashem is our] Shield [protecting us from danger before it arrives].

HALACHAH ADVISORY: Bend your knees at the word בְּרוּךְ, then bow at the word אַתָּה, and stay in that position until saying the Name of Hashem, at which point straighten up.⁸



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),

מָגֵן אַבְרָהָם

Shield of Avraham [Hashem should protect us just as He shielded Avraham from danger].

גְּבוּרוֹת

HASHEM IS POWERFUL

WEEK
2

אַתָּה גָּבוֹר לְעוֹלָם

You are Powerful forever,

ZOOMING IN - Weeks 1 & 2

אֲסוּרִים the imprisoned	מְכַלְכֵּל He provides	וּמָגֵן and Shield	עוֹזֵר Helper	גּוֹמֵל Who grants	עֲלִיוֹן the Supreme	וְהַנּוֹרָא and awesome	שְׁפֵתַי my lips
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וּנְאֻמוֹן אֶתָּה לְהַחְיֹת מֵתִים.
And You are faithful
[trustworthy] to revive the dead

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),

מְחִייה הַמֵּתִים.
Who brings the dead back to life.

אַתָּה קָדוֹשׁ
HASHEM IS HOLY

WEEK
3

אַתָּה קָדוֹשׁ
You [Hashem] are holy [exalted
above our material world and not under
any limitations]

וְשִׁמְךָ קָדוֹשׁ,
and Your Name is holy,

וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
and the holy beings [angels and
the Jewish people] praise You every
day forever.

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),

וּמַתִּיר אֲסוּרִים,
and He frees the imprisoned

וּמְקִיִּים אֲמוּנָתוֹ
and He maintains His promise

לִישְׁנֵי עָפָר.
[to wake up] those asleep in the
dust [the dead].

מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת,
Who is like You, Master of
mighty deeds,

וּמִי דוֹמֶה לָּךְ,
and who is similar to You,

מְלַךְ מִמִּית וּמְחִייה
King Who causes things to die
and provides life [to all in our world]

וּמַצְמִיחַ יְשׁוּעָה.
and makes salvation [and
recovery] grow slowly [and develop].

בעש"ת
(During the 10 Days of Repentance, i.e.
from Rosh Hashanah to Yom Kippur, say:)

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ
לְחַיִּים בְּרַחֲמִים.

Who is like You, Merciful Father,
Who recalls His creatures mercifully
for life.

דעה בינה והשכל.

[with] intellect, insight, and practical wisdom.

ברוך אתה

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

ה',

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

חונן הדעת.

kind Giver of Intelligence.

השיבנו

REPENTANCE

WEEK
5

After asking Hashem for knowledge and understanding in the previous berachah, in this fifth berachah of Shemoneh Esrei we ask Hashem to enable us to use our brainpower specifically to bring us back to His Torah and to do teshuvah.



השיבנו אבינו לתורתך,

Bring us back, our [loving] Father, to Your Torah,

וקרבנו מלכנו לעבודתך,

and bring us near, our King, to Your service [the mitzvos],

והחזירנו בתשובה שלמה לפניך.

and [assist us to] return [to You] in complete teshuvah [repentance].

האל הקדוש.

The holy God [Who is all-powerful and Who shows His Presence through acts of mercy].

בעש"ת

(During the 10 Days of Repentance, i.e. from Rosh Hashanah to Yom Kippur, instead of saying האל הקדוש say:)

המלך הקדוש

The holy King.

אתה חונן

KNOWLEDGE AND UNDERSTANDING

WEEK
4

In this first of six personal requests (from אתה חונן through ברך עלינו), we ask Hashem for knowledge and understanding—the brainpower to enable us to recognize Hashem and to fulfill His mitzvos.



אתה חונן לאדם דעת,

You (Hashem) kindly [as a gift] give mankind intelligence [the ability to think],

ומלמד לאנוש בינה.

and [You] teach to [even the lowest of] mankind insight [the ability to understand in depth].

חינו מאתך

Kindly provide us from Yourself

ZOOMING IN - Weeks 3 & 4

והשכל and practical wisdom	מאתך from Yourself	לאנוש to mankind	חונן kind Giver	ה' Master of all (Who always was, is, and will be)	הללוך praise You
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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),

חֲנוּן הַמְּרַבֵּה לְסָלוּחַ.

the kind One Who pardons abundantly [so many times, even if we sin often].

רְאֵה בְּעֵינֵינוּ

RELIEVE OUR DAILY ANGUISH AND DIFFICULTIES

After asking Hashem for forgiveness, in this seventh berachah of Shemoneh Esrei we ask Hashem to relieve our daily suffering and difficulties.

WEEK 7



רְאֵה בְּעֵינֵינוּ,

[Hashem] see our affliction [hardships and natural dangers],

וְרִיבָה רִיבֵנוּ,

and fight our battles [caused by other humans],

וּגְאֲלֵנוּ מִמְּהָרָה

and redeem us [from the trials and struggles of everyday life] quickly,

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),

הַרוֹצֵה בְּתְשׁוּבָה.

Who desires teshuvah [repentance].

סְלַח לָנוּ

FORGIVENESS

WEEK 6



After asking for Hashem's help in doing teshuvah for our sins, in this sixth berachah of Shemoneh Esrei we ask Hashem for forgiveness, the next step in the teshuvah process.

סְלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ,

Forgive us [do not punish us], our [loving] Father, for we have [unintentionally] sinned,

מִחַל לָנוּ מֶלְכֵנוּ כִּי פָשַׁעְנוּ,

pardon us [erase the sin], our [powerful] King, as we have [intentionally] sinned,

כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

because You pardon [erase intentional sin] and forgive [do not punish unintentional sin].

ZOOMING IN - Weeks 5 & 6

פָּשַׁעְנוּ we have [intentionally] sinned	מָחַל pardon	סָלַח Forgive	הַרוֹצֵה Who desires	וְהִחְזִירֵנוּ and return
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וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכֹל מִכּוֹתֵינוּ,
and bring a complete healing
[and cure] to all types of illness,

כִּי אֱ-לֹהֵי מֶלֶךְ
for You are God [Who is all-powerful
and Who shows His Presence through acts
of mercy], King,

רוֹפֵא נְאֻמָּן וְרַחֲמָן אֱתָהּ.
You are the faithful and
merciful Healer.

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),

רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
Who heals the sick of His
people, Israel [the Jewish people].

בְּרַךְ עֲלֵינוּ MATERIAL SUCCESS

*After asking Hashem for healing
from sickness, in this ninth berachah
of Shemoneh Esrei we ask Hashem
for material and financial success.*

בְּרַךְ עֲלֵינוּ ה' אֱ-לֹהֵינוּ
Bless for us, Hashem (Master of all,
Who always was, is, and will be), our
(all-powerful) God [Who constantly
supervises all that goes on in the world],

WEEK
9



לְמַעַן שְׂמָךְ,

for Your Name's sake [please don't
wait until we deserve it],

כִּי גּוֹאֵל חֲזָק אַתָּה.
for You are a powerful Redeemer.

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),

גּוֹאֵל יִשְׂרָאֵל.
[constant] Redeemer of Israel [the
Jewish people].

רְפָאנוּ

HEALING FROM SICKNESS

*After asking Hashem to provide
redemption from daily suffering and
stress in everyday life, in this eighth
berachah of Shemoneh Esrei we ask
Hashem for healing from sickness.*

WEEK
8



רְפָאנוּ ה' וְנִרְפָּא,
Heal us, Hashem—then we will
truly be healed [doctors can heal us
only because Hashem wills it];

הוֹשִׁיעֵנו וְנִשְׁעָה,
save us [from causes of sickness] and
we will be saved,

כִּי תִהְיֶה לָּנוּ אַתָּה,
for You [not the doctor or medications]
are the One we will praise [when
we are cured or saved],

כְּשָׁנִים הַטּוֹבוֹת.
like the best years.

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),

מְבָרַךְ הַשָּׁנִים.
Who blesses the years [with so
much goodness].

תִּקַּע בְּשׁוֹפָר
GATHER THE EXILES

WEEK
10

[Note: The next six ברכות of Shemoneh
Esrei (from תקע בשופר גדול through
דוד את צמח דוד) are for communal [the
Jewish people's] needs, specifically
for the Final Redemption.]



In this tenth berachah of Shemoneh
Esrei, we ask Hashem to gather the
exiles to begin the Final Redemption.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרֻתֵנוּ,
Sound the great shofar [a signal
that the Final Redemption is upon us] for
our freedom [from exile];

וְשָׂא נֶס לְקִבְצֵי גְלוֹתֵינוּ,
raise the banner [another signal
from Hashem] to gather our exiles,

אֶת הַשָּׁנָה הַזֹּאת
this year

וְאֶת כָּל מִיְּנֵי תְבוּאָתָהּ לְטוֹבָה,
and [bless] all the different kinds of
produce for the best [for our benefit],

בְּקִיץ
Summer: From Chol Hamoed Pesach
through Minchah, December 4 (or 5th in
the year before a civil leap year), say:

וְתַן בְּרָכָה
and give blessings

בְּחֹרֶף
Winter: From Maariv, December 4th
(or 5th in the year before a civil leap year)
until Pesach, say:

וְתַן טַל וּמָטָר לְבְרָכָה
and give dew and rain for a
blessing [in the right place and time]

עַל פְּנֵי הָאֲדָמָה,
on the face of the earth [for
things that grow],

וְשַׂבְּעֵנוּ מִטּוֹבְךָ,
and satisfy us [we should feel
pleased] from Your goodness;

וּבְרַךְ שָׁנָתֵנוּ
and bless our year

ZOOMING IN - Weeks 7, 8 & 9

שָׁנָתֵנוּ our year	וְשַׂבְּעֵנוּ and satisfy us	וְהֵעֵלָה and bring	הוֹשִׁיעֵנוּ save us	רִיבֵנוּ our battles	וְרִיבָה and fight
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וְיִוְעֲצִינוּ כְּבַתְּחִלָּה,

and our counselors [prophets who offered advice] as they were at first,

וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,

and remove from us grief [non-physical pain] and sighing [from worry],

וּמְלֶכֶךְ עָלֵינוּ אַתָּה ה' לְבַדְּךָ

and rule over us—You, Hashem Alone,

בְּחֶסֶד וּבְרַחֲמִים,

with kindness [even if we are not deserving] and mercy,

וְצַדִּיקְנוּ בְּמִשְׁפָּט.

and treat us with righteousness in judgment [judge us with charity].

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),

מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

the King who loves righteousness [in] judgment.

וְקַבְּצֵנוּ יַחַד

and gather us together [with unity]

מֵאַרְבַּע כְּנֻפּוֹת הָאָרֶץ.

from the four corners of the earth.

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),

מִקְבִּץ

who gathers [together]

נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

the dispersed [including the abandoned] of His people Israel [the Jewish people].

הַשִּׁיבָה שׁוֹפְטֵינוּ

RESTORE THE JUSTICE SYSTEM

WEEK
11

After asking Hashem to gather the exiles and begin the Final Redemption, in this eleventh berachah of Shemoneh Esrei we ask Hashem to restore the justice system [as in earlier times], a necessary part of the Redemption.



הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרֵאשׁוֹנָה,

Restore our judges [the Sanhedrin¹⁰] as in the earliest times,

ZOOMING IN - Week 10 & 11

נִדְחֵי the dispersed	וְקַבְּצֵנוּ and gather us	וְשָׂא and raise	וְאַנְחָה and sighing	יָגוֹן grief	וְהִסֵּר and remove	וְיִוְעֲצִינוּ and our counselors	הַשִּׁיבָה restore
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וְהַזְדִּים

and the evildoers [who make trouble for, or try to influence, Jews, on purpose]

מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר

quickly uproot [prevent future growth] and break them down [so they are not effective] and cut up [into small pieces]

וּתְכַנִּיעַ בְּמַהֲרָה בְּיָמֵינוּ.

and humble them [so that they shall be harmless], quickly in our days.

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),

שׁוֹבֵר אֵיבִים

Who breaks [the power of] enemies

וּמְכַנִּיעַ זְדִים.

and humbles evildoers [makes them harmless].

בעש"ת

(During the 10 Days of Repentance, i.e. from Rosh Hashanah to Yom Kippur, instead of saying מְלֶךְ אוֹהֵב צְדָקָה וּמְשַׁפֵּט say:)

הַמֶּלֶךְ הַמְשַׁפֵּט.

the King of judgment.

וְלַמְלֹשְׁיָנִים

REMOVE THE EVIL INFLUENCES THAT THREATEN JEWISH LIFE

WEEK 12

After asking Hashem to restore the justice system, in this twelfth berachah of Shemoneh Esrei we ask Hashem to remove the evil influences that threaten Jewish life.



וְלַמְלֹשְׁיָנִים

And as for slanderers [those that speak bad to government about Jews],

אֵל תְּהִי תִקְוָה,

let there be no hope;

וְכָל הֶרֶשֶׁעָה

and may all the heretics [those who do not believe in Hashem]

כָּרְגַע תֵּאבֵד,

in an instant be lost [destroyed],

וְכָל אֵיבֵיךָ מְהֵרָה יִכָּרְתוּ,

and may all the enemies [of the Jewish nation] be quickly cut off [removed],

ZOOMING IN - Week 12

אֵיבִים enemies	וְתַכְנִיעַ and humble them	וּתְמַגֵּר cut up	תַעֲקֹר uproot	וְהַזְדִּים and the evildoers	תִּקְוָה hope	וְלַמְלֹשְׁיָנִים And as for slanderers
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וְשִׁים חִלְקֵנוּ עִמָּהֶם לְעוֹלָם,
and put our portion with those
[righteous people] forever,

וְלֹא נִבְוֵשׁ כִּי בָךְ בִּטְחָנוּ.
and we will not feel ashamed
because we trust in You.

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),

מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים.
the Support of and Guarantee
[the trust] of the righteous.

וְלִירוּשָׁלַיִם
RESTORE YERUSHALAYIM
TO ITS EARLIER GLORY

After asking Hashem to restore the prestige and influence of the righteous, in this fourteenth berachah of Shemoneh Esrei we ask Hashem to restore Yerushalayim to its earlier heightened glory.

וְלִירוּשָׁלַיִם עִירָךְ
And to Yerushalayim, Your [when
Hashem's Presence is fully recognized
there] city,

בְּרַחֲמִים תָּשׁוּב,
may You return with compassion
[even if we do not deserve it],

WEEK
14



עַל הַצְּדִיקִים
PROTECT AND ASSIST
THE RIGHTEOUS

WEEK
13

After asking Hashem to remove the evil influences that threaten Jewish life, in this thirteenth berachah of Shemoneh Esrei we ask Hashem to protect and assist the righteous.



עַל הַצְּדִיקִים וְעַל הַחֲסִידִים,
On the righteous [who follow the
Torah exactly] and pious [who do
more than required¹¹],

וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,
and on the elders (Gedolei
Yisrael) of your people the
house of Israel [the Jewish people],

וְעַל פְּלִיטַת סוֹפְרֵיהֶם,
and on the rest of the teachers
[of Torah],

וְעַל גְּרֵי הַצֶּדֶק וְעַלֵינוּ,
and on the righteous converts
[including ba'alei teshuvah], and on us
[regular Jews¹²],

יְהוָמוּ רַחֲמֶיךָ ה' אֱ-לֹהֵינוּ,
let Your mercy be awakened,
Hashem,¹³ our God,¹⁴

וְתֵן שָׂכָר טוֹב
and give a good reward

לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתָּ,
to those who truly [in both good
and bad times] trust in Your Name,

בוֹנֵה יְרוּשָׁלַיִם.

the Builder of Yerushalayim
[the process of rebuilding Yerushalayim is
currently taking place even in our exile].

אֵת צֶמַח דָּוִד
BRING MASHIACH
AND END THIS EXILE

WEEK
15

*After asking Hashem that
Yerushalayim be restored to its
former glory, in this fifteenth
berachah of Shemoneh Esrei we ask
Hashem to bring Mashiach and end
this long exile.*



אֵת צֶמַח דָּוִד עֶבְדְּךָ

The offspring of Your servant
David [Mashiach]

מִהֲרָה תִצְמַחְתָּ,

may You quickly cause to
develop [come],

וְקַרְנֵנו תְּרוּם בִּישׁוּעָתְךָ,

and his horn [power and glory]¹⁷
may You raise through Your
salvation [liberation],

כִּי לִישׁוּעָתְךָ קוִינֵנו כָּל הַיּוֹם.

for we [enthusiastically] hope for
Your salvation [Mashiach] all day.

וְתִשְׁכַּן בְּתוֹכָהּ

and may You settle in it [in the
Beis HaMikdash]

כְּאִשֶּׁר דִּבַּרְתָּ,

as You have spoken,¹⁵

וּבִנֵּה אוֹתָהּ

and may You rebuild it
[Yerushalayim]

בְּקָרוֹב בְּיָמֵינוּ

soon in our days,

בְּנֵן עוֹלָם,

a building that is eternal [to last
forever],

וְכִסֵּא דָוִד

and the throne of David
[Mashiach]¹⁶

וּמִהֲרָה לְתוֹכָהּ תִּבְנֶינָה.

may You quickly within
[Yerushalayim] establish.

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),

ZOOMING IN - Weeks 13 & 14

תִּבְנֶינָה establish	וּבִנֵּה and may You rebuild	וְתִשְׁכַּן and may You settle	מִשְׁעוֹן Support	וְלֹא נִבּוֹשׁ and we will not feel ashamed	יְהִי מוֹרַחֲמֶיךָ let Your mercy be awakened	פְּלִיטָה the rest
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כי א-ל

because the God [Who is all-powerful and Who shows His Presence through acts of mercy]

שומע תפלות ותחנונים אָתָּה.

Who always listens to prayers [the standard prayers] and pleadings [private and personal prayers], are You.

ומלפניך מלכנו

and before You, our King,

ריקם אל תשיבנו,

do not turn us away empty-handed,

כי אָתָּה שומע

because You hear

תפלת עמך ישראל ברחמים.

the prayer of Your people [the Jewish nation] with compassion [even if we are not worthy].

ברוך אָתָּה

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

, ה'

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

שומע תפלה.

Who hears prayer.

ברוך אָתָּה

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

, ה'

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

מַצְמִיחַ קַרְן יְשׁוּעָה.

Who causes to grow [come] the horn [power—pride and glory]¹⁸ of salvation [liberation].

שְׁמַע קוֹלֵנוּ

HEAR OUR PRAYERS

WEEK
16

After asking Hashem for Mashiach, in this sixteenth berachah of Shemoneh Esrei we ask Hashem to hear our prayers.



שְׁמַע קוֹלֵנוּ ה' א-להינו,

Hear our voice [which is like the sound of a child crying], Hashem,¹⁹ our God,²⁰

חוס ורחם עלינו,

have pity [since You created us] and mercy [even if we do not deserve it] on us,

וקבל ברחמים וברצון את תפלתנו,

and accept, with mercy and favor, our prayer,

ZOOMING IN - Weeks 15 & 16

ריקם empty-handed	ותחנונים and pleadings	מצמיח Who causes to grow	קוינו we hope	לישועתך for Your salvation	תרום may You raise	תצמיח to develop
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בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן,
with love [please] accept
with favor [as if they were actual
offerings],²⁵

וַתְּהִי לְרִצּוֹן תָּמִיד
and may it be favorable [to You],
always,

עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
the service of Your people
Israel [the Jewish nation].

HALACHAH ADVISORY: *On Rosh Chodesh and Chol HaMoed add יַעֲלֶה וְיָבֵא here. (See grey box below.)*



וַתִּחְזִינָה עֵינֵינוּ
May our eyes [be worthy to] see

בְּשׁוּבָךְ לְרִצּוֹן בְּרַחֲמִים.
the return [of Your Divine Presence
(Shechinah)] to Zion [Beis
HaMikdash].

רִצָּה

RESTORE THE SERVICE IN
THE BEIS HAMIKDASH

After asking Hashem to hear our prayers, in this seventeenth berachah of Shemoneh Esrei we ask Hashem to restore the service in the Beis HaMikdash.



רִצָּה ה' אֱ-לֹהֵינוּ
Be favorable, Hashem,²¹ our God,²²

בְּעִמָּךְ יִשְׂרָאֵל וּבִתְפִלָּתָם,
with Your people [the Jewish
nation] and their prayer,

וְהָשִׁב אֶת הָעֲבֹדָה לְדָבִיר בֵּיתְךָ.
And return the [sacrificial]
service [of the Beis HaMikdash] to
the Holy of Holies.²³

וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם
and the fire-offerings [daily animal
offerings²⁴ in the Beis HaMikdash] of Israel
[the Jewish people] and their prayers

יעלה ויבא

אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה, וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן רְיוּשָׁלַיִם עִיר קְדְשֶׁךָ, וְזִכְרוֹן כָּל עִמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפַלְטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

בראש חדש:
ראש החדש

בחוה"מ פסח:
חג המצות

בחווה"מ סוכות:
חג הסוכות

הַזֶּה. וְזָכְרָנוּ ה' אֱ-לֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים, חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי א-ל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה.

ZOOMING IN - Week 17

המחזיר Who restores	ואש and the fire- offerings	והשב and return	רציה Be favorable
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מוֹדִים אֲנַחְנוּ לָךְ,

We give thanks to You,

שָׂאֲתָהּ הוּא ה' אֱ-לֹהֵינוּ

for it is You Who are Hashem,²⁸
our God²⁹

וְאֵ-לֹהֵי אֲבוֹתֵינוּ

and the God of our Forefathers,

לְעוֹלָם וָעֶד.

forever and ever.

צוּר חַיֵּינוּ, מְגוֹן יִשְׁעֵנוּ

[You are the] Rock of our lives
[You keep us alive], Shield of our
salvation [our protector],

אַתָּה הוּא לְדוֹר וָדוֹר.³⁰

You are the One [Who keeps
us alive] from generation to
generation.

נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ

We thank You and tell [others]
Your praise,

עַל חַיֵּינוּ הַמְּסוּנִים בְּיָדְךָ,

for our lives that are given over
into Your hand [Hashem keeps us
alive],

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),

הַמְחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

Who restores His Divine
Presence to Tzion [Beis HaMikdash].

מוֹדִים

THANKSGIVING

WEEK
18

מודים follows the previous blessing in which we requested Hashem to restore service in the בית המקדש because before we acknowledge all the goodness we receive from Hashem by thanking Him in מודים, it is appropriate to first accept the obligation to serve Him.



The final blessings of Shemoneh Esrei are the הודאה, thanksgiving portion, in which we offer thanks to Hashem for all the goodness we receive from Him.

HALACHAH ADVISORY: *מודים is one of the points in Shemoneh Esrei during which we bow.²⁶ However, at מודים there is no bending the knees. Rather, upon saying the word מודים, bow and stay in that position until you reach the Name of Hashem. Then straighten up and continue with saying the Name of Hashem.²⁷*



ZOOMING IN - Week 18

לֹא תִמּוּן is never used up	לֹא כְלוּ never ends	נִפְלְאוֹתֶיךָ Your wonders	הַפְּקוּדוֹת that are entrusted	הַמְּסוּנִים that are given over	וְנִסְפֵּר and tell	צוּר חַיֵּינוּ Rock of our lives
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הטוב כי לא כלו רחמיך,

[Hashem, You are] the Good One,
because Your compassion
never ends;

והמרחם כי לא תמו חסדיך,

[Hashem, You are] the
Compassionate One, because
Your kindness is never used up.

מעולם קנינו לך.

We have always [throughout the
history of the Jewish people] put our
hope in [only] You.

HALACHAH ADVISORY: *On Chanukah and
purim add "על הניסים" here. (See grey
box below.)*



ועל נשמותינו הפקודות לך,

and for our souls that are
entrusted into Your care [when
we sleep] ,

ועל נסיך שבכל יום עמנו,

and for Your miracles
[extraordinary events that cause everyone
to say "wow"] that are with us
every day,

ועל נפלאותיך

and for Your wonders [everyday,
common, familiar events that we are used
to seeing],

וטובותיך שבכל עת, ערב ובקר וצהרים.

And for Your favors in every
time [of the day]—evening,
morning, and afternoon.

על הניסים

(ו) על הנסים, ועל הפרקו, ועל הגבורות, ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

לפרים

בימי מרתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה מלכות ויון הרשעה על עמך ישראל, להשכיחם תורתך ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים, עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם. מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וליך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה. ואחר כן, באו בניך לזכיר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.

לחנוכה

בימי מרתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה מלכות ויון הרשעה על עמך ישראל, להשכיחם תורתך ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים, עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם. מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וליך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה. ואחר כן, באו בניך לזכיר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.

HALACHAH ADVISORY: *Bend your knees at the word ברוך, then bow at the word אֱתֶה, and stay in that position until saying the Name of Hashem, at which point straighten up.*³²



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),

הַטוֹב שְׁמֶךָ

“The Good One” is Your Name

וְלָךְ נֶאֱדָה לְהוֹדוֹת.

and it is appropriate to thank [You].

שִׁים שְׁלוֹם

REQUEST FOR PEACE

WEEK
20

The concluding blessing of Shemoneh Esrei is a request for peace, as that is the ultimate blessing—without peace all other blessings are meaningless.



שִׁים שְׁלוֹם,

Establish peace,

טוֹבָה וּבְרָכָה,

goodness, and blessing,

חַן וְחֶסֶד וְרַחֲמִים

graciousness and kindness and mercy

וְעַל כָּלֵם

WEEK
19

For all these [miracles, wonders, and favors],

יְתַבָּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ

may Your Name, our King, be blessed and held in high regard

תָּמִיד לְעוֹלָם וָעֶד.

constantly [every day and] forever.

בעשׂי"ת

(During the 10 Days of Repentance, i.e. from Rosh Hashanah to Yom Kippur, add:)

וּקְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

and inscribe [write] for a good life, all the children of Your covenant [the Jewish nation].

וְכָל הַחַיִּים

And all the living [even those who are unfortunate in life]

יִדְוֶיךָ סְלָה,

shall praise You forever,

וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,

and praise Your Name sincerely [even in the difficult times of our lives],

הָא-לֵי שׁוֹעֵתֵנוּ וְעֹזְרֵנוּ סְלָה.

the God³¹ Who saves us [in times of trouble] and Who is our Helper forever [even if we suffer in this world we will be helped in the World to Come].

וְטוֹב בְּעֵינֶיךָ
and may it be good in Your eyes

לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
to bless Your people Israel [the
Jewish nation],

בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
in every time in all hours with
Your peace.

בעשי"ת
(During the 10 Days of Repentance, i.e.
from Rosh Hashanah to Yom Kippur, add:)

בְּסֵפֶר חַיִּים וְשָׁלוֹם, וּפְרִיָּסָה
טוֹבָה,

In the book of life, blessing,
and peace, and good [much and
easy] livelihood

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
may we be remembered and
inscribed [written] before You,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
we and all Your people, the
House of Israel [the Jewish nation],

לְחַיִּים טוֹבִים וְשָׁלוֹם.
for good life and for peace.

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
upon us and upon all Your
people Israel [the Jewish nation].

בְּרַכְּנוּ אָבוּנוּ,
Bless us, our [loving] Father [as
one would His child],

כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ,
all [together] as one with the
"light of Your face"³³ [a symbol of
friendliness and love],

כִּי בְּאוֹר פְּנֶיךָ
because with the "light of Your
face"

נָתַתָּ לָנוּ, ה' אֱ-לֹהֵינוּ,
You gave us, Hashem,³⁴ our God³⁵

תּוֹרַת חַיִּים
[at Mount Sinai] a living Torah [to
teach us how to live]

וְאֶהְבֵּת חֶסֶד,
and loving [to do] kindness [which
promotes peace]

וְצִדְקָה, וּבְרָכָה,
and righteousness, and
blessing,

וְרַחֲמִים, וְחַיִּים, וְשָׁלוֹם,
and mercy, and life, and peace,

ZOOMING IN - Weeks 19 & 20

בְּאוֹר פְּנֶיךָ with the "light of Your face"	חַן graciousness	וְעֹזֵרְנוּ and our Helper	יִדְוֹךְ shall praise You	וְיִתְרוֹמַם and held in high regard
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ה' צוּרִי וְגֹאֲלִי.

Hashem³⁶ my Rock and my Redeemer.

א-לֵהִי, נְצוֹר

USING THE GIFT OF SPEECH
TO SPEAK WITH HASHEM

We began Shemoneh Esrei by asking Hashem to enable us to use the gift of speech to speak with Him—**ה' שְׁפֹתַי**—“ה' שְׁפֹתַי וְפִי יִגִּיד תְּהִלָּתְךָ”
“Hashem open my lips, that my mouth may declare Your praise.” We now conclude Shemoneh Esrei with a similar request.



א-לֵהִי, נְצוֹר לְשׁוֹנֵי מִרְעֵי,

My God, [help me] guard my tongue from [speaking] evil [*lashon hara*]³⁷

וּשְׁפֹתַי מִדְּבַר מִרְמָה,

And my lips from speaking dishonestly.

וְלִמְקַלְלֵי נַפְשִׁי תְדוּם,

And to those who curse me, let my soul be silent [calm; please help that I do not react in a bad way],

וְנַפְשִׁי כְּעָפָר

and [may] my soul be like dust [humble]

HALACHAH ADVISORY: Many say the usual conclusion of the beracha את עמו ישראל בשלום (see below). Some say the following ending to the beracha.



בְּרוּךְ אַתָּה ה' עוֹשֵׂה הַשְּׁלוֹם

Blessed are You, Hashem, Who makes the peace.

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),

הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Who blesses His people Israel [the Jewish nation] with peace.

יְהִיו לְרִצּוֹן

May they find favor

WEEK
21

אֲמַרֵּי פִי

the words of my mouth

וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,

and the thoughts of my heart [find favor] before You,

ZOOMING IN - Week 21

תִּרְדַּף נַפְשִׁי may my soul run after	תְדוּם be silent	וְלִמְקַלְלֵי and to those who curse me	נְצוֹר guard	וְהִגִּיוֹן לִבִּי and the thoughts of my heart	יְהִיו לְרִצּוֹן may they find favor
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עֲשֵׂה לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ.

act for Your holiness's sake, act
for Your Torah's sake [for the sake of
Kiddush Hashem].

לְמַעַן יִחַלְצוּן יִדְיָדֶיךָ,

So that Your beloved ones [the
Jewish people] be given rest [relief
from their troubles];

הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

may Your "right hand" save
them, and answer me [in this
prayer].

HALACHAH ADVISORY: *Some say a verse
with the initial of their name*



יְהִיו לְרַצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,

May the words of my mouth
and the thoughts of my heart
find favor before You,

ה'

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

צוּרִי וְגֹאֲלִי.

my Rock [You keep me alive] and
my Redeemer.

לְכֹל תְּהִיָּה.

toward everything [help me so that
I do not become arrogant if I am praised].

פָּתַח לִבִּי בְּתוֹרָתְךָ,

Open my heart to [receive and
desire] Your Torah,

וּבְמִצְוֹתֶיךָ תִּרְדָּף נַפְשִׁי.

May my soul run after mitzvos
[with great energy].

וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,

and all those who think to do
bad against me,

מִהֲרָה הִפְר עֲצָתָם

quickly cancel their plans

וְקָלְקַל מַחְשַׁבָתָם.

and disrupt their thoughts [so
that they can't even plan bad against me].

עֲשֵׂה לְמַעַן שְׁמֶךָ,

Act for Your Name's sake [for the
sake of *Kiddush Hashem*],

עֲשֵׂה לְמַעַן יְמִינְךָ,

act for Your "right hand's" sake
[for the sake of *Kiddush Hashem*],

WEEK
22

ZOOMING IN - Weeks 21 & 22

וְעִרְבָה
and may it be
pleasing

קִדְמוֹנוֹת
previous

יִחַלְצוּן יִדְיָדֶיךָ
Your beloved ones
be given rest

מַחְשַׁבָתָם
their
thoughts

וְקָלְקַל
and disrupt

בְּמַהֲרָה בְּיָמֵינוּ,
speedily in our days,

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.
and give us our share in Your
Torah.

וְשָׂם נַעֲבֹדְךָ בִּירְאָה,
And may we serve You there
with awe [respect and admiration].

כִּימֵי עוֹלָם
[when the Beis HaMikdash stood], as in
olden days

וּכְשָׁנִים קְדָמוֹנֵיֶיךָ.
And in previous years.

וְעֲרֹבָה לָהּ
and may it be pleasing to
Hashem

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם,
the offerings of Yehudah
[the portion of the Tribe of Yehudah in
Yerushalayim]

כִּימֵי עוֹלָם
as in olden days

וּכְשָׁנִים קְדָמוֹנֵיֶיךָ.
and [as they were] in previous
years [when the Beis HaMikdash stood].

HALACHAH ADVISORY: *Take three steps back, bow left and say "עֲשֵׂה," bow right and say "וְעֲשֵׂה," bow forward and say "וְעַל כָּל יִשְׂרָאֵל."*



עֲשֵׂה שְׁלוֹם (בעשי"ת - הַשְׁלוֹם)
בְּמִרְמֵיּוֹ,

He Who makes (the) peace in His
heights [in the spiritual world of the
angels],

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
may He make peace on us [on
Earth],

וְעַל כָּל יִשְׂרָאֵל.
and on all of Israel [the Jewish
people].

וְאָמְרוּ אָמֵן.
and they [the angels who guide our
prayer] say Amen.

יְהִי רְצוֹן

יְהִי רְצוֹן מִלְּפָנֶיךָ
May it be Your will before You,

ה' אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ,
Hashem,³⁸ our God³⁹ and the
God of our Forefathers,

שִׁיבְנָה בֵּית הַמִּקְדָּשׁ
That the Beis HaMikdash will
be rebuilt



1. שר"ע ארו"ח סי' קדא.
2. שר"ע ארו"ח סי' צח וסי' קא ס"א ובמ"ב שם סי' קא-ב.
3. סנהדרין בב י"א.
4. שר"ע ארו"ח סי' צח וסי' קא ס"א ובמ"ב שם סי' קא-ב.
5. מ"ב שם סי' ק ג. For additional alternatives, see *Praying With Fire*, p. 108, fn 7.
6. ארו"ח קיגו מ"ב סי' קיב.
7. Who is all-powerful Who shows His Presence through acts of mercy.
8. ארו"ח קיגו מ"ב סי' קיב.
9. Following are examples of the abundant kindness extended to the living.
10. Twenty-three to seventy-one men appointed as judges in every city in Eretz Yisrael in olden times.
11. לפנים משורת הדין.
12. Not mentioned above.
13. Master of all, Who always was, is, and will be.
14. Our all-powerful God [Who constantly supervises all that goes on in the world].
15. "And I will dwell in Jerusalem" (*Zechariah* 8:3).
16. A direct inheritor of David HaMelech.
17. Just as the strength and beauty of an animal—its "glory"—is highlighted by its horns, which are very strong.
18. Just as the strength and beauty of an animal—its "glory"—is highlighted by its horns, which are very strong.
19. Master of all, Who always was, is, and will be.
20. Our all-powerful God [Who constantly supervises all that goes on in the world].
21. Master of all, Who always was, is, and will be.
22. Our all-powerful God [Who constantly supervises all that goes on in the world].
23. In the Beis HaMikdash.
24. *Korbanos*.
25. *Tur* (*Orach Chaim* 120). However, according to Vilna Gaon cited in *Mishneh Berurah* 120:1, the meaning of this segment of *Shemoneh Esrei* is: "...and return the service...and the fire-offerings of Israel [the Jewish people]." "Their prayer accept with love..."
26. שר"ע סי' קיג ס"א.
27. מ"ב שם, והא דכתבנו שזוקפין לפני אמירת השם, היינו בדעת הקיפור שלחין ערוך (סי' יח ס"א) והסידור יעב"ץ.
28. Master of all, Who always was, is, and will be.
29. Our all-powerful God [Who constantly supervises all that goes on in the world].
30. Alternatively, "... you are the One [Who keeps us alive]. [New sentence] "From generation to generation we thank You and tell [others] Your praise" (*Rav Schwab on Prayer*, ArtScroll, p. 514.)
31. Who is all powerful and Who shows His Presence through acts of mercy.
32. ארו"ח קיגו מ"ב סי' קיב.
33. Although Hashem does not have a physical form, the Torah uses language as it would occur in humans so that people can better understand (*Rashi, Shemos* 15:8).
34. Master of all, Who always was, is, and will be.
35. Our all-powerful God [Who constantly supervises all that goes on in the world].
36. Master of all, Who always was, is, and will be.
37. Classified as a terrible sin (see *Rambam, Teshuvah* 3:6).
38. Our all-powerful God [Who constantly supervises all that goes on in the world].
39. Master of all, Who always was, is, and will be.