

TEFILLAH POWER FOR BOYS

תפילה כח
התפילה

שמונה עשרה

REBBE INSTRUCTIONS - AND - ANSWER KEYS

A PROJECT OF


VANI TEFILLAH
FOUNDATION
'PRAYING WITH FIRE'



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What Your Package Includes:

Dear Esteemed *Mechanech*:
Shalom U'Vracha!

Thank you for participating in this unique and exciting program created by the V'Ani Tefillah Foundation (VAT) to enhance your students' *tefillah* for life. BE"H, to ensure the success of the **Tefillah Power** Initiative and to make it easy for you to implement, we include the following in your package:

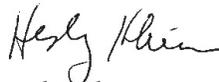
- **Tefillah Power Workbook:** Please distribute to each student and take your own copy of the *Tefillah Power* workbook which includes all the weekly lessons. Each week the student completes one lesson which addresses one small part of שמונה עשרה. In as little as 15 minutes each week, your students can acquire valuable information in class or on their own that will, BE"H, enhance their understanding and the power of their *tefillah*. You are encouraged to highlight the salient points of each week's *tefillah* lesson in class.
- **Prize Page:** Please distribute to each student the colorful Prize page which is included separately in your package. The Prize page shows students the different prizes they can win for each raffle (after weeks 4, 8, 12, 16 and 20).

INCLUDED IN THIS BOOKLET:

- **Weekly Instructions and Answer Keys-** For your convenience, an answer key to the questions for each lesson will be included in the weekly letter.
- **ברומו של עולם Source Sheet:** The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.
- **Bonus Cards (page 67)-** If necessary, please make copies of the Bonus Card and distribute to your students. For more information, please see Lesson 4, page 17, 'Distribute **Bonus Card**' in this booklet.
- **Prize Order Form (page 69)-** Please copy and fill out the Prize Order Form after each raffle drawing (Lessons 4, 8, 12, 16 and 20). For more information, please see Lesson 4, page 17, 'Submit **Order Form for Prizes**' in this booklet.

Together, BE"H, we can empower your students' *tefillah* for the rest of their lives.

Hatzlacha,



Heshy Kleinman
V'Ani Tefillah Foundation

See Lesson 1 Instructions (page 9) on how to get started.

TEFILLAH POWER

שמונה עשרה Topics

The chart below is a handy reference guide so that you can easily see which תפילות are covered in each lesson of *Tefillah Power*. In addition, the theme of each lesson is briefly presented to help guide your students.

THEME	WORDS	TEFILLAH	LESSON #
We depend on Hashem for everything.		שמונה עשרה Intro to	1
We reach out to Hashem in Tefillah through the channel opened by our Forefathers.	אֱלֹקֵי אֲבוֹתֵינוּ. אֱלֹקֵי יִצְחָק. וְאֱלֹקֵי יַעֲקֹב.	בְּרַכַּת אֲבוֹת 1	2
The greatest miracle of all is the survival of the Jewish nation.	הָא-ל הַגָּדוֹל הַגִּבּוֹר וְהַנוֹרָא.	בְּרַכַּת אֲבוֹת 2	3
Everything that happens in the world is part of Hashem's master plan of bringing the Final Redemption.	וּמֵבִיא גּוֹאֵל לְבְנֵי בְּנֵיהֶם.	בְּרַכַּת אֲבוֹת 3	4
Hashem is holy, therefore being that we are His children we too must act in a holy and uplifted way.	אַתָּה קָדוֹשׁ... וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.	אַתָּה קָדוֹשׁ	5
Our ability to think, understand, remember etc. is a constant present from Hashem.	אַתָּה חוֹנֵן לְאָדָם דַּעַת.	אַתָּה חוֹנֵן	6
Torah study is essential for teshuvah.	הַשִּׁיבָנוּ אֲבוֹתֵינוּ לְתוֹרַתְךָ.	הַשִּׁיבָנוּ	7
We ask Hashem to erase our sins, and to be happy with us – as He was before we sinned.	סַלַח לָנוּ אֲבוֹתֵינוּ... מִחַל לָנוּ מִכָּל עֲוֹנוֹנוּ.	סַלַח לָנוּ	8
We turn to Hashem regarding all the daily challenges that come our way – big and small.	וּנְאֻלְנוּ מִהֵרָה.	רָאָה (נָא) בְּעֵינֵינוּ	9
Although we must seek the help of doctors and medicines, ultimately Hashem is the only One truly able to cure us.	רְפָאנוּ ה'.	רְפָאנוּ	10
Hashem is the One ensuring that all our needs are provided for.	בְּרַךְ עֲלֵינוּ ה' אֱלֹקֵינוּ.	בְּרַךְ עֲלֵינוּ	11
We yearn for the Final Redemption most importantly for the freedom from the <i>Yetzer Hara</i> that it will provide.	תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ.	תִּקַּע בְּשׁוֹפָר	12
Only if we are truthful and just can we begin to merit the Final Redemption.	הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאשׁוֹנָה וְיוֹצֵינוּ כְּבִתְחִלָּה.	הַשִּׁיבָה שׁוֹפְטֵינוּ	13
There is no more severe a crime than influencing others to sin, and we ask that all such people be destroyed immediately.	וְהַזְדִּים מִהֵרָה תִּעֲקַר... בְּמַהֲרָה בְּיָמֵינוּ.	וְלַמְלֵשִׁינִים	14
Our scholars, who learn, teach and transmit the תורה, are our Nation's most precious commodity.	וְעַל פְּלִיטַת סוֹפְרֵיהֶם.	עַל הַצְּדִיקִים	15
The final המקדש בית המקדש will be considered a collective effort of the merits of every Jew in exile over the generations.	וּבְנֵה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵי עוֹלָם.	וְלִירוּשָׁלַיִם עִירְךָ	16
Although we have been waiting for centuries, we do not give up believing in and waiting for Moshiach's arrival every day.	כִּי לִישׁוּעָתְךָ קוֹוִינוּ כָּל הַיּוֹם.	אֶת צְמַח	17
Effective prayer depends on maintaining the purity of our mouth which produces our words of tefillah.	כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.	שְׁמַע קוֹלָנוּ	18
We ask Hashem to make the presence of the Shechinah clear to us as it was in the days of the first המקדש בית המקדש.	הַמַּחְזִיר שְׁכִינְתוֹ לְצִיּוֹן.	וְתַחְזִינָה עֵינֵינוּ	19
We recognize all the presents that Hashem has given us, and thank Him for them.	מוֹדִים אֲנַחְנוּ לָךְ.	מוֹדִים	20
The Jewish Nation is only able to receive Hashem's blessings when they are united.	בְּרַכְנוּ אֲבוֹתֵינוּ כָּלְנוּ בְּאַחֵד.	שִׁים שְׁלוֹם	21
Even when we are not acting as we should be, Hashem loves us and relates to us as His special children.	לְמַעַן יַחֲלִצֵנוּ יְדִידֵיךָ.	אֱלֹקֵי נֹצָר	22



Lesson 1: Introduction to שמונה עשרה

Please refer to workbook pages 5-10

FOR THE MECHANECH

- Review **Instruction Sheet** (see page 3 of the *Tefillah Power Workbook*): Please review the instruction sheet with your students, which explains how your students can get started.
- Review **Contest Card** (see page 147 of the *Tefillah Power Workbook*) - Students should use the first Contest Card on page 147 for Lessons 1-4. Each week's lesson gives each student the chance to fill in 5 circles on the Contest Card. By filling in at least **18** circles by the end of week 4, he is eligible to enter the monthly drawing for prizes to be held at your school (one prize per month—per grade per school).

PLEASE NOTE:

- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 8) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 1** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 1: Shemoneh Esrei—Introduction to Shemoneh Esrei

FOCUS: We depend on Hashem for everything.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 8)

b. 33.

Your Corner! (page 8)

In order to remind ourselves that we are constantly dependent on Hashem in all aspects of our life.

ברומו של עולם (page 10)

When davening, we realize that we need Hashem for everything. This idea can help to save us from being sent a difficult situation which makes us to turn to Hashem – because we're *already* turning to Hashem in *tefillah*!



ברומו של עולם: *Source Sheet* LESSON 1

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: *Why must we daven everyday?*

A: Please review *Tefillah Power*, Lesson 1, Page 10 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

Hashem wants us to become close to Him enabling mankind to receive blessings from Him.¹ Further, the Maharal² offers the following insight: When praying with sincerity, a person both relinquishes his very being to Hashem by humbly recognizing his own inadequacy and affirms his trust in Hashem's all-encompassing power. This process brings a person to the highest possible level of closeness to Hashem, thus achieving the core purpose of tefillah. At the spiritual elevation newly attained through tefillah, a person may no longer need to suffer affliction. This is what gives tefillah the ability to eliminate sickness and suffering.³

Rav Dessler⁴ explains that through the spiritual elevation effected by *tefillah*, one becomes worthy of receiving the various tools one needs in order to live a life in accordance with the Torah. He concludes that this is the meaning of the *Tosafos*,⁵ "By means of a great merit or virtue [*tefillah*] *mazal* can be changed."⁶

Rav Yechezkel Levenstein⁷ explains that *tefillah* is not merely the utterance of words; rather, it is a vehicle created to transport a person on an upward progression from one spiritual level to the next.

Why do we daven every day? By davening every day, we have the privilege to become close to Hashem—the ultimate privilege. Therefore, Hashem set up the world that all blessings come to mankind only by praying to Him, thereby ensuring that we always seek to come close to Him.⁸

1. דרך ה', חלק ד', פרק ה', אות א'.

2. נתיבות עולם, נתיב העבודה, פרק ב'.

3. שם.

4. מכתב מאליהו, חלק ד', עמוד 99.

5. שבת, קנו, תוד"ה "אין מזל".

6. See also נפש החיים שער ב', חלק י"ד.

7. אור יחזקאל, דרכי העבודה.

8. ספר החינוך, מצוה תל"ג.



Lesson 2: אבות 1

Please refer to workbook pages 11-16

FOR THE MECHANECH:

- Hang up **Tefillah Power Poster** - Please hang up the colorful 11x17 *Tefillah Power* Poster for students to see to help reinforce the week's *tefillah* lesson and focus.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 14) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 2** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 2: *Shemoneh Esrei*—אבות 1

FOCUS: We reach out to Hashem in *tefillah* through the channel opened by our Forefathers.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 14)

וּלִירוּשָׁלַם עִירךָ... וְכִסָּא דְדוּד... אַתְּ צַמַח. דוּד. c.

Your Corner! (page 14)

Because they were the ones who opened up the 'lines of communication' through their *tefillah*, and we are using these 'lines' today and benefiting from their action with our *tefillah*.

ברומו של עולם (page 16)

For example, to have the most popular boy in the class want to be friends with me.



ברומו של עולם: Source Sheet

LESSON 2

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: Do our תפילות truly have the power to bring about constant blessings, or is this true only for the תפילות of great people such as tzaddikim?

A: Please review *Tefillah Power*, Lesson 2, Page 16 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

Hashem accepts a person's *tefillah* even if he is on a low spiritual level.¹ Further, Dovid HaMelech² wrote: 'Hashem is close to *all* who call upon Him, to *all* who call upon Him with sincerity.'³

The Gemara⁴ teaches that from the day the (Second) *Beis HaMikdash* was destroyed, the Gates of Prayer are locked." The Satmar Rebbe⁵ posed two questions: First, why do we pray if the Gates of Prayer are locked? Furthermore, *Chazal*⁶ tell us that our prayers rise to "the pinnacle of the heavens." What purpose do they serve there if they cannot pass through the gates?

The Satmar Rebbe returns to the Gemara,⁷ to offer a beautiful answer: "Even though the Gates of Prayer are locked, the Gates of *Dimah*, tears, are not locked." A person's *tefillos*, standing at the "pinnacle of the heavens," cannot penetrate the locked Gates of Prayer until he weeps with emotion during prayer. At that moment, the Gates of Tears open. All the *tefillos* standing in wait, including those previously said without tears, can then be swept through to the Throne of *HaKadosh Baruch Hu*.

This inspiring thought has one drawback: It is highly unlikely that the average person would be able to command this intensity of emotion in the absence of any real emotional upheaval. How, then, does this concept equip us on a practical level to open Heaven's gates to our daily prayers?

Rav Yonasan Eibeshutz⁸ offers an astounding insight that resolves the problem. The numerical equivalent of the word *b'chi*, crying (which can be substituted for *dimah*, tears) is 32, the same as the word *lev*, heart. This teaches that the *tefillos* of the one who prays with *kavannah*, intent of the heart, enter Heaven through the ever-open Gates.

1. תנא דבי אליהו (זוטא, פרק ו); ספר העיקרים (מאמר 4 פרק טז); ספר חסידים, אות ק"ל.

2. תהלים, פרק קמ"ה.

3. See (שוחר טוב ד) תהלים מדרש.

4. ברכות לב.

5. דברי יואל, פרשת עקב, דף ס"ז.

6. ברכות ו: עם רש"י.

7. ברכות לב.

8. יערות דבש, חלק ב, דרוש י"א.

(cont. on next page)

Kavannah transforms our daily prayers into heartfelt supplications able to reach the Throne of *HaKadosh Baruch Hu*. It not only propels our present *tefillos*, but reaches back in time to “repackage” the distracted, rushed, and mumbled prayers of our past and send them Heavenward with renewed power.

Rav Moshe Feinstein⁹ tells us: “*Even prayers and blessings that were not included in the standard prayer requirements of the Men of the Great Assembly (they established the standard text of tefillah) can be recited by all people since it is possible for prayers and blessings of all people to be accepted, even from those who we might think may not be worthy. Even prayers of simple people and amei ha’aretz and also men who are ba’alei aveiros are worthy to be accepted.*”

The Manchester Rosh Yeshivah once confided to Rabbi Sholom Schwadron that his license to confer blessings was the dictum, “A blessing given by an ordinary person should never be unimportant in your eyes.”¹⁰ He took this license very seriously; his blessings were conferred in the way that he offered a tefillah—slowly, with intense concentration and with all his heart.¹¹

No matter how unimportant a person may consider himself to be, his prayers are never insignificant. In fact, Chazal¹² recommend that one seek out the blessing of an ordinary person.¹³ If personal prayers are worthy to be accepted, imagine how powerful the standardized prayers are as the words of these prayers, established by the *Men of the Great Assembly*, were imbued with great power.¹⁴

9. אגרות משה, יורה דעה, חלק ד, סימן נ"א.

10. מגילה טו.

11. The Manchester Rosh Yeshivah, Rabbi Shimon Finkleman with Rabbi Yosef Weiss, ArtScroll, page 182.

12. ברכות ז.

13. סמיכת חכמים, הו"ד בשיטה מקובצת החדש ברכות ז.

14. ביאור הלכה, סימן ק"א ד"ה "יכול להתפלל".



Lesson 3: 2 אבות

Please refer to workbook pages 17-22

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 20) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 3** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 3: *Shemoneh Esrei*—2 אבות

FOCUS: The greatest miracle of all is the survival of the Jewish people.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 20)

a. 42. (על הצדיקים)

Your Corner! (page 20)

The fact that we continue to survive despite being surrounded by "hungry" nations who wish to completely destroy us.

ברומו של עולם (page 22)

royal/ signature/ invisible



ברומו של עולם: Source Sheet

LESSON 3

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: We learned in Halachic Highway, Lesson 1, that we are obligated to view ourselves as standing before the Master of the Universe during *Shemoneh Esrei*.¹ How can we more easily achieve this *kavannah* when we cannot see or hear Hashem when we're reciting *Shemoneh Esrei*?

A: Please review *Tefillah Power*, Lesson 3, Page 22 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

The magnificence of a sunset is so astounding, the precision of the human cell is so unfathomable, the power of lightning is so awesome that it would seem impossible for one not to feel Hashem's presence within these natural everyday wonders. Yet, a person can drive down the highway at evening rush hour and barely notice the brilliant palette of sky. A person can raise a large family of children and seldom contemplate the countless miracles that led to their existence. One can switch on the light without thinking about the seemingly magic power of electricity.

Each of these gifts – and thousands of others we experience – is so awe-inspiring that if one were to spend a moment thinking about just a few of them as they arise in the course of his day, one's awareness of Hashem would become a pervasive, powerful force.²

To ensure that no day begins without an opportunity to grasp this key to emunah, the *Birchos HaShachar*, the morning blessings, were instituted. They were designed to connect us to Hashem for the duration of the day by acknowledging that every detail of it is a channel for Hashem's kindness and that numerous miracles are involved in simply waking up alive and functional in the world.³

One effective way to allow the morning blessings to truly penetrate one's consciousness is to visualize the experience of a person who lacks these gifts, and then suddenly receives them in a miracle from Above.

- 'Pokeiach ivrim' - We can see. To feel the impact of this blessing, imagine for one moment the soaring joy of a blind man who one day opens his eyes and suddenly, can see beautiful colors, sights and loved ones.
- 'Malbish arumim' - We have clothes to wear. Visualize terrible shame and vulnerability you would feel if this were not so. Imagine that Hashem sees your need and suddenly, you are covered in clean, dignified clothing.
- 'Zokaif kifufim' - He straightens the bent. Imagine a body so stiff and racked with pain that you cannot lift your head. With a mere touch, Hashem instantly relieves the pain and lifts your head so that you can once again walk erect, pain free.
- 'Hanosain la'yaeif koach' - He gives strength to the weary. Imagine that at the end of a difficult day, rather

1. חידושי רב חיים הלוי, הלכות תפילה, פרק ד.

2. מכתב מאליהו, חלק ג', עמוד 161, ד"ה דרך התבוננות.

3. ספר נפש שמשון, סידור התפילה, דף מ"ה.

(cont. on next page)

than looking forward to burrowing under the covers, you faced an endless span of waking hours. There is no night, no rest. You long only to stop, to shut down your body and mind and revitalize yourself. At last, Hashem darkens the world, gives you a comfortable bed and grants you the gift of sleep. When you awaken, you feel as though you've been given a new life ready to take on the new day.

In every instance, the point is to make Hashem's daily miracles new in our eyes – to battle the sense of familiarity that inures people to the true wonder of Creation. The Chasam Sofer⁴ illustrates this idea in a discussion of *mann* – the bread that fell from Heaven during the Jew's forty-year sojourn in the wilderness. He notes that the generation that left Egypt felt the impact of the miracle, for they knew that it was a departure from the “normal” pattern of deriving bread from the earth. For their children, however, bread from Heaven was normal. When that generation entered Israel and saw for the first time wheat springing from the soil, they perceived that as a wondrous miracle. In truth, however, both methods of sustenance are miraculous; the difference in perception comes only from one's idea of what is “normal.”

Before drinking a glass of water, one recites the blessing “שהכל נהיה בדברך – Everything exists by Your word.” If G-d did not will that glass to be full of molecules of H2O at that moment, poof! It simply would not exist.

Since every aspect of Creation exists only as an expression of G-d's will, everything carries within it the potential to strengthen one's *emunah*. Rav Simcha Zissel⁵ offers three mental exercises for tapping into this potential (1) Trace back the cause of each effect, and the cause of that cause, until you come to recognize that Hashem is the Cause of all causes. (2) Reflect that “nature” is nothing but a miracle, obscured by habit. (3) Learn to recognize “the miracles which are with us every day” – the open miracles and extraordinary coincidences which happen to everyone and to the whole world all the time.⁶

So potent a source of *emunah* is nature that it can even speak of Hashem's wonders to Jews of all walks of life. In fact, the more one understands nature, the more it testifies to the Creator and His wisdom.

Rav Pam tells of an instance in which a single drop of water inspired a woman to take on Torah observance. The woman held a Ph.D. in chemistry, and was studying the molecular structure of water. Suddenly, it occurred to her that a structure so intricate could not have come about by chance, and from that realization, her life was changed. Rav Pam⁷ explains:

By contemplating the greatness of nature, a person can be inspired to daven better, learn more Torah, recite better blessings with more kavannah, and experience closeness to Hashem. When one feels the words of Tehillim⁸ “שׁוֹיֵתִי לְפָנֶיךָ יְיָ, I have set Hashem before me always,” seeing G-dliness in animals, trees, grass, earth, and everything around him, it should fill his heart with intense gratitude to Hashem for creating such a world and he should recite the daily blessing of “שׁעֲשֵׂה לִי כָל צְרֻכִי,” Who has provided me my every need’ with a deeper understanding.

Evidence of Hashem's power, wisdom and kindness is all around us, available for our eyes to see and our hearts to absorb. These are the tools Hashem gives us to experience His presence in our lives and to strengthen the *emunah chushis* that draws us ever closer to Him.

4. Cited in HaRav Pam on the Festivals, ArtScroll, by HaRav Sholom Smith, page 90.

5. Strive For Truth, Volume I, Part 2, page 286.

6. לב אליהו, חלק ג', פרשת בהר, עמוד 66, ד"ה ובאמת.

7. Cited in 'HaRav Pam', by Rav Sholom Smith, ArtScroll

8. תהלים ט"ז: ח.



Lesson 4: אבות 3

Please refer to workbook pages 23-28

FOR THE MECHANECH:

- Collect **Completed Contest Cards**: At the end of **week 4**, when the student has filled in at least 18 circles on his Contest Card (which should be this week), he should cut out the **Contest Card on page 147** of the *Tefillah Power* workbook and give it to you. The completed Contest Card is his ticket to enter a raffle to win prizes. Please note that if a student missed a prior week, he may still fill in the Contest Card circle until the end of Week 4 and become eligible for the raffle to win a monthly prize. Please make sure that the Contest Cards submitted by all the participating students in the grade are included in the raffle drawing so that each student will have an opportunity to win prizes.
- Distribute **Bonus Card**: On page 67 of this booklet, you will find a copy of the **Bonus Card**. Please copy the card and cut into two, to accommodate your participating students. Please give a **Bonus Card** to each student who fills in **all 20 circles on his Contest Card**. The Bonus Card is to be used as an additional ticket to enter the raffle to win prizes.
- **Conduct Raffle for Prizes**: A raffle for prizes should be held at your school when you collect the Contest Cards (and Bonus Cards) from the students in your class. There is to be **ONE winner per grade each month for each school**, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, please combine the grades so that there are, at a minimum, 20 students participating. To select the winner, please coordinate the date of the raffle with the other Mechanchim of your grade.
- Submit **Order Form for Prizes** - After you conduct the raffle in your school and the winner is chosen for your grade (see above: **Conduct Raffle for Prizes**), he may choose his prize from the Prize Page that he received in Week 1 (each student received a colorful **Prize Page** when the *Tefillah Power* workbook was handed out). To order the prize for the winner, please fill out the **Order Form for Prizes** (see page 69 of this Booklet) and fax it to 201-837-7444. When the V'Ani Tefillah Foundation (VAT) receives the Order Form, the prize will be ordered and shipped.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 26) and discuss the "**Food for Thought**" question at the שבת table.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question in their workbook. The answer to this week's **Tefillah Challenge** question is included on the next page.
- Review **Answer Key: Lesson 4**: For your convenience, an answer key to the questions in this week's *Tefillah Power* is included on the next page.

(cont. on next page)

ANSWER KEY: Lesson 4: *Shemoneh Esrei*—אבות 3

FOCUS: The greatest miracle of all is the survival of the Jewish people.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 26)

שמואל. c.

Your Corner! (page 26)

Everything that Hashem does to the Jewish Nation is a step in the direction of the redemption process and of the ultimate coming of Mashiach. Therefore, indeed the Final Redemption is a constant “work in progress.”

ברומו של עולם (page 28)

quiet brings blessing



ברומו של עולם: Source Sheet

LESSON 4

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: Does being silent during davening really make my תפילות more powerful? How much can talking weaken the power of *tefillah*?

A: Please review *Tefillah Power*, Lesson 4, Page 28 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

Note: We must teach our students about the tremendous power of *tefillah* recited in a quiet shul and the negative impact of talking during *tefillah* which greatly diminishes *tefillah*'s potency and effectiveness. If we influence them while they are young, they can develop the habits that will enable them to reach much greater heights of *tefillah* throughout their lives and create shuls filled with reverent, effective prayer.

All that Hashem created can be turned toward constructive or destructive purposes: "זה לעומת זה עשה האלקים" ¹ G-d has made the one as well as the other. The more powerful the force, the greater its impact.

Atomic power can fuel the entire world or destroy it. Rain can bring sustenance or floods. Fire can bring warmth or pain and ruin. Man's creative powers can yield marvelous inventions to help mankind, or evil plans capable of destroying civilizations.

Of all these forces, the spiritual power inherent in the human capacity for speech is perhaps the most powerful force of all and therefore, it possesses an unmatched potential for invoking either good or evil.

Rabbeinu Yonah² expresses this concept in the words of the *Yalkut*: "The Community of Israel is beloved through its voice, and hated through its voice. It is loved through its voice, as it is written,³ *Let Me hear your voice, because your voice is sweet.* It is hated through its voice, as it is written⁴ *She raised her voice against Me, therefore I have hated her.* This is the meaning of that which is written,⁵ *Death and life are in the power of the tongue and those that love it shall eat its fruit.*"

The Gemara⁶ discloses just how precious the pure, untainted mouth is in the eyes of Heaven. It states that the world continues to exist only in the merit of the breath that comes from the mouths of schoolchildren. This statement raises an objection from Rav Pappa. He asks Abaye, what about my breath and your breath? Is our Torah study not at least as meaningful as theirs? Abaye replies, a breath that bears the impurity of sin is not comparable to a breath that is free of the taint of sin.

(cont. on next page)

1. קהלת ז':ד

2. Cited in 'With Hearts Full of Faith' (Rabbi Mattisyahu Salomon, ArtScroll) page 150.

3. שיר השירים ב':ד

4. ירמיהו י"ב:ח

5. משלי י"ח:כ"א

6. שבת קיט:

How is it possible that schoolchildren's elementary words of Torah accomplish more than the profound Torah of the great Abaye and Rav Pappa? The answer is that the great Rabbi's mouths are not as pure as those of schoolchildren. *Sefer Ha'ikrim*⁷ echoes this concept, stating that one who is not tainted with sin and serves Hashem at a lesser level is valued more than one who is tainted with sin and serves Hashem at a more advanced level.

The Jerusalem Talmud⁸ relates that Rabbi Shimon bar Yochai wanted Torah to be learned uninterrupted. He said, "Had I been standing at Mount Sinai when the Torah was given to the Jewish nation, I would have asked Hashem that a person be created with two mouths: one mouth to continuously learn Torah, and the other mouth to perform all the necessities of life such as eating and drinking."

However, he came to the conclusion that had man been created with two mouths, the world would be unable to exist. Since the world cannot endure all the meaningless talk, combined with *lashon hara*, which is spoken with one mouth, then with two mouths (whereby one would always be available to speak such talk) the world would certainly be unable to exist.

For better or worse, a person has but one mouth, and that one mouth has to suffice for a multitude of uses. Clearly, the choices we make in this regard are critical to our ability to use our mouths for their G-d-given purpose — as the tools that enable our נשמות to do their work on earth, producing words of learning Torah and *tefillah*.

7. ספר העקרים, מאמר ד, פרק כ"ח, ד"ה ביורה.

8. ירושלמי, ברכות א:ג.



Lesson 5: אתה קדוש

Please refer to workbook pages 31-36

FOR THE MECHANECH

- Review **Contest Card** (see page 147 of the *Tefillah Power Workbook*) - Students should use the second Contest Card on page 147 for Lessons 5-8. Each week's lesson gives each student the chance to fill in 5 circles on the Contest Card. By filling in at least **18** circles by the end of week 8, he is eligible to enter the monthly drawing for prizes to be held at your school (one prize per month—per grade per school).

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge, Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 34) and answer the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 5** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 5: Shemoneh Esrei—אתה קדוש

FOCUS: Hashem is holy, therefore being that we are His children we too must act in a holy and uplifted way.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 34)

a. chair (כסא)

Your Corner! (page 34)

In an uplifting and holy way, as befitting the children of a holy and uplifted king.

ברומו של עולם (page 36)

The fact that the Jewish people are all Hashem's children, in effect means that we all 'belong' to the same Father in heaven. Therefore, we are all brothers and sisters of the same 'Jewish family'. So even if our תפילות are not being 'used' to benefit the person we are praying for, they may be 'used' at a different time or even for someone else.



ברומו של עולם: *Source Sheet* LESSON 5

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: What happens when a *tefillah* is not answered? Does that mean we prayed for nothing?

A: Please review *Tefillah Power*, Lesson 5, Page 36 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

*For which is a great nation that has a G-d Who is close to it, as is Hashem, our G-d, whenever we call to Him?*¹ Tefillah, as this verse indicates, is the very definition of the close bond between Hashem and the Jewish people. Tefillah is the key to all that an individual wants and needs in his life, and all that the Jewish people yearn to achieve as a nation. Nonetheless, it is an undeniable fact played out in Jewish history, as well as in countless personal lives, that sometimes prayer does not bring about the prayed-for salvation.

A person is suffering. The prayers that are sent to Heaven on behalf of this person are tear-drenched, heart-felt please for mercy. However, the suffering continues, leaving the aching question of "Why?" Why does a merciful G-d sometimes allow his beloved children to continue struggling, despite their prayers?

This is a question whose answer will only be known with clarity at the end of days. Nonetheless, there are Divine principles at work in such a situation, and understanding them is an essential foundation stone in bolstering one's relationship with Hashem through *tefillah*. **One or more of the following may be at work in any given situation:**

- Prayers may go unanswered in order to motivate a person to reach greater heights in the *kavannah* of his prayers;
- One may be praying for something which, if granted, will prevent him from fulfilling his *tafkid* in life;
- Those whose mouths are tainted (i.e. with *lashon hara*) produce tainted prayers that cannot reach Heaven;
- Hashem, in His perfect wisdom, knows that the person is praying for something that will ultimately be detrimental;
- The person is judging the situation as it appears at that moment. By waiting for the larger picture to emerge, one will see that the denied request eventually brings a positive result;
- All sincere prayers are answered, either for the person who makes the request or for his future generations in their time of need;
- Everything that goes successfully, safely and smoothly in life is the result of Hashem answering a person's prayers and preventing many set-backs from ever occurring.

It is vital for one to understand these concepts, so as to never fall under the destructive misconception that Hashem is ignoring or deaf to one's heartfelt pleas. Although Divine wisdom is beyond man's capacity to perceive, Divine love can never be placed in doubt.

For an explanation of these approaches, see *Praying With Fire*, ArtScroll\Mesorah, Chapter 7-Finding Answers to Unanswered Prayers.

1. דברים ד: א.



Lesson 6: אתה חונן

Please refer to workbook pages 37-42

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 40) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 6** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 6: *Shemoneh Esrei*—אתה חונן

FOCUS: Our ability to think, understand, remember etc. is a constant present from Hashem.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 40)

d. אתה חונן.

Your Corner! (page 40)

To teach us that our intellect is not something which happens on it's own or is a present which Hashem gave us at birth. Rather, He gives it to us anew every second of our lives.

ברומו של עולם (page 42)

Answer: Yes, because I now realize how important each word of Shemoneh Esrei is and that I'm involved with something so powerful and essential.



ברומו של עולם: Source Sheet

LESSON 6

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: Hashem knows every thought that is in our minds. So why do we have to actually say the words of *tefillah*? Why isn't it enough to just think the words?

A: Please review *Tefillah Power*, Lesson 6, Page 42 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

A composer hears a beautiful melody in his head. He sits down at the piano and works out the precise notes that bring his melody to life. The harmonies and counterpoints, the phrasing and timing all come together to make the song into a force that has the power to uplift the hearts and touch the souls of others.

As beautiful and powerful as his masterpiece is, however, it accomplishes little until it is played out loud. And so it is with *tefillah*. The words on the page, composed with fine-tuned perfection and awesome power¹ by our Sages, possess only a minute fraction of their transforming power until they are actually verbalized.

The *Shulchan Aruch*² states, "One must not pray in his heart alone, rather, he must say the words with his lips so they can be heard." One who merely thinks of the words without pronouncing them has not fulfilled the requirement to pray, even *bedieved*, after the fact.³

Why is enunciation of the words so vital to *tefillah*? If *kavannah* is the essential element, why can't a sincere, silent *tefillah* fulfill the requirement to daven? Why does one need to verbalize his *tefillah* when Hashem is well aware of every thought in a person's mind?

One of the reasons is related to a challenge that is specific to any kind of internal, spiritual activity. Human nature is such that until a thought or feeling is concretized into an action, it remains ephemeral, prone to dissipate into thin air. The Rambam⁴ deals with this challenge in the realm of *teshuvah*, repentance. He states: "When one repents ... from sin, he must confess before Hashem ... that is, confession with words." Like *teshuvah*, *tefillah* is an internal, spiritual experience. Without the concrete action of speaking, neither process can effect a change upon the soul; they remain nothing more than thoughts in one's mind.⁵

Tefillah's true purpose is to bring a person closer to Hashem.⁶ This is a vital quest, central to a person's entire purpose in life. Obviously, a goal so crucial cannot be accomplished completely with the ephemeral entity of thought (*kavannah*) alone. To assure that the thoughts become integrated into one's personal reality — into one's soul — they must be spoken.

In general, *Chazal*⁷ tell us that one can acquire *shleimus*, a state of completeness, by performing an abundance of positive actions. For *tefillah*, uttering the words of the prayers is the requisite action that allows us to acquire *shleimus*.⁸

1. נפש החיים ב:י"ג.

2. that as long as one actually uttered the words he is considered to have prayed properly even if he did not hear himself say them.

3. משנה ברורה, ס' ר"ו ס"ק י"ג, שם, ס' קע"ה, ס"ק ב, שם סימן ס"ב, ס"ק ה, באור הלכה, ס' ק"א, ס' ב.

4. רמב"ם, הלכות תשובה א:א.

5. מכתב מאליהו, חלק ה' דף 260.

6. See *Mishnas Reb Aharon*, Volume 1, page 92 where Rav Aharon Kotler teaches that the purpose of *tefillah* is to come closer to Hashem, and thereby, to understand that everything comes from Him.

7. פרקי אבות ג: ט"ו.

8. Although speech plays a crucial role in *tefillah*, its true essence, its *neshamah*, is *kavannah*. That is why *tefillah* is called a labor of the heart, not a labor of the mouth.



השיבנו: Lesson 7

Please refer to workbook pages 43-48

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 46) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 7** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 7: *Shemoneh Esrei*—השיבנו

FOCUS: Torah study is essential for *teshuvah*

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 46)

ב. (וקבצינו יחד מארבע כנפות הארץ). תקע בשופר.

Your Corner! (page 46)

It is very holy and shows us the correct path in life by revealing how Hashem wants us to act in every aspect of our life.

ברומו של עולם (page 48)

Yes, because I now realize how important each word of *Shemoneh Esrei* is and that I'm involved with something so powerful and essential.



ברומו של עולם: Source Sheet

LESSON 7

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: There are many words in *Shemoneh Esrei*; is it really so bad if I miss one or two of them? Is each individual word so important in order to get my prayers answered?

A: Please review *Tefillah Power*, Lesson 7, Page 48 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

One hundred and twenty of the greatest computer scientists in the world are brought together and given unlimited access to the most advanced technology available. They are joined by enormously creative people able to discern every possible requirement of future generations of computer users. Their mission is to write a program for a super-computer designed to remain state-of-the-art for all time, to be able to solve all future problems.

Imagine — were such a development even possible — the infinite power of this remarkable device! This portrayal is but a glimpse in contemporary terms of the extraordinary process which concluded in the sacred and ever-powerful words of *Shemoneh Esrei*. The text of *Shemoneh Esrei* was composed through Divine inspiration by the one hundred and twenty elders who comprised the *Anshei Knesses HaGedolah* (Men of the Great Assembly) — among them, many prophets — at the beginning of the era of the Second *Beis HaMikdash*. Four hundred years later, after the *Beis HaMikdash* was destroyed, the text was rearranged into our current format under the direction of Rabban Gamliel, as the original sequence had been forgotten.¹ *Shittah Mekubetzes*² states that the Divinely inspired text of *Shemoneh Esrei* was not changed; rather, the original sequence that had been forgotten was later rearranged to its current format.³

*Beur Halachah*⁴ tells us that from their soaring spiritual heights, the *Anshei Knesses HaGedolah* grasped the inner powers hidden within each word of each blessing. They understood the sweeping cosmic effects of each letter and word combination, granting them the ability to formulate each prayer into a mighty force whose impact could shake the very heavens whenever one recited these mighty words of *Shemoneh Esrei*.

*Rabbeinu Bechaya*⁵ states that even with these Divine origins, the *Anshei Knesses HaGedolah* composed the *Shemoneh Esrei* using straightforward, relatively easy-to-understand language. They devised the order of *Shemoneh Esrei* — the first three *berachos* of praise, the middle twelve *berachos* of requests for our daily needs, and the last three *berachos* of thanks — leading the supplicant's heart toward *kavannah*.

Like the pre-set numbers of a combination lock, the established combination of words of *Shemoneh Esrei* open the door to all of the essential, life-sustaining blessings *Shemoneh Esrei* holds for us, provided we say every word.⁶

1. מגילה י"ז:י"ח.

2. ברכות כ"ח, ד"ה 'תנו רבנן'.

3. בית אלקים להמביט שער היסודות פרק ס"א ד"ה "ומה ששנה במגילה".

4. ס' ק"א, ס' ד, ד"ה "יכול להתפלל".

5. דברים י"א: י"ג.

6. בן יהודע על סוכה, דף י"ד.



סלח לנו: Lesson 8

Please refer to workbook pages 49-54

FOR THE MECHANECH:

- Collect **Completed Contest Cards**: At the end of **week 8**, when the student has filled in at least 18 circles on his Contest Card (which should be this week), he should cut out the **Contest Card on page 147** of the *Tefillah Power* workbook and give it to you. The completed Contest Card is his ticket to enter a raffle to win prizes. Please note that if a student missed a prior week, he may still fill in the Contest Card circles until the end of Week 8 and become eligible for the raffle to win a monthly prize. Please make sure that the Contest Cards submitted by all the participating students in the grade are included in the raffle drawing so that each student will have an opportunity to win prizes.
- Distribute **Bonus Card**: On page 67 of this booklet, you will find a copy of the **Bonus Card**. Please copy the card and cut into two, to accommodate your participating students. Please give a **Bonus Card** to each student who fills in **all 20 circles on his Contest Card**. The Bonus Card is to be used as an additional ticket to enter the raffle to win prizes.
- **Conduct Raffle for Prizes**: A raffle for prizes should be held at your school when you collect the Contest Cards (and Bonus Cards) from the students in your class. There is to be **ONE winner per grade each month for each school**, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, please combine the grades so that there are, at a minimum, 20 students participating. To select the winner, please coordinate the date of the raffle with the other Mechanchim of your grade.
- Submit **Order Form for Prizes** - After you conduct the raffle in your school and the winner is chosen for your grade (see above: **Conduct Raffle for Prizes**), he may choose his prize from the Prize Page that he received in Week 1 (each student received a colorful **Prize Page** when the *Tefillah Power* workbook was handed out). To order the prize for the winner, please fill out the **Order Form for Prizes** (see page 69 of this Booklet) and fax it to 201-837-7444. When the V'Ani Tefillah Foundation (VAT) receives the Order Form, the prize will be ordered and shipped.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 52) and discuss the "**Food for Thought**" question at the שבת table.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end on the next page.
- Review **Answer Key: Lesson 8**: For your convenience, an answer key to the questions in this week's *Tefillah Power* is included on the next page.

(cont. next page)

ANSWER KEY: Lesson 8: Shemoneh Esrei—סלח לנו

FOCUS: We ask Hashem to erase our sins, and to be happy with us – as He was before we sinned.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 52)

d. ולירושלים עירך.

Your Corner! (page 52)

Completely erasing the sins which we may have done from our records which enable us to continue to have a close relationship with Hashem.

ברומו של עולם (page 54)

Personal תפילות, said with *kavannah*, have it as well, as we see that Yaakov, Moshe, etc. prayed at a time of need, not necessarily at one of the set תפילות.



ברומו של עולם: Source Sheet

LESSON 8

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: How powerful is *tefillah*? Can you give me some examples of how powerful it has been for the Jewish people in the past?

A: Please review *Tefillah Power*, Lesson 8, Page 54 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

The Gemara¹ tells of a demonic spirit that frequented the beis midrash where Abaye taught. It was so brazen that it did not wait for the cover of night or seek out solitary, individuals to attack. Even two people entering the beis midrash together in broad daylight were injured by this spirit. When Abaye heard that Rav Acha ben Yaakov, was coming to visit, he ordered, "Let no one provide him lodging (thereby compelling him to lodge in the beis midrash). Perhaps a miracle will happen" [the merit of the righteous Rav Acha would permanently banish the demon]. Rav Acha spent the night in the beis midrash, where the demon appeared to him as a seven headed demon. Each time Rav Acha bowed his head in prayer, one of the heads fell off.

The Maharsha² asks how Abaye could place Rav Acha in danger by forcing him to remain overnight in the *beis midrash*. Why was he so sure that Rav Acha would merit this miracle? Furthermore, even if the miracle did occur, would it not diminish the merit of Rav Acha in this world?

He explains that any benefit derived from *tefillah*, no matter how incredible it appears, can be considered natural, since prayer has been an innate part of existence since the time of Creation. Furthermore, such benefit, since it is not considered a miracle, does not diminish a person's merits.

Chazal teach that *tefillah* was woven into the very fabric of Creation and designed by Hashem to be a fundamental element of life. The Torah³ states, *And all the plants of the field were not yet on the earth and all of the herbs had not yet sprouted, for Hashem had not brought rain upon the earth and there was no man to work the soil.*

Rashi explains that the plants could not grow because rain had not yet fallen; for without man, there could be no rain. Only when *Adam Harishon* was placed on the scene was there a being who had the capacity to understand that the soil needed water in order to sprout, and to call upon Hashem to provide the rain. His prayers were answered, and the world became lush and green.

The entire Creation, the sun and the earth, was complete; all was in readiness. Yet the world remained barren and dry, awaiting Adam's prayers for the rain that would allow the natural world to spring to life and begin to function. Such is the paradoxical nature of prayer; nothing is more basic, and nothing is more powerful.

(cont. next page)

1: קדושין כט:
2: מהרש"א, שם
3: בראשית ב:ה

Tefillah, along with repentance, will be the catalyst that sets in motion the Final Redemption as well. The *Sheurim B'Tefillah*⁴ notes that even if everything is prepared and ready for the Redemption, if the Gates of *Tefillah* are not opened, nothing will be accomplished. This is the meaning of the verse,⁵ *With weeping will they come, and with supplications will I lead them.*⁶ As the *Darchai No'am*⁷ comments, "One must be very careful with his *tefillos*, certainly in the time when the arrival of Mashiach is at hand ... for it is on them—those very *tefilos*—that the coming of Mashiach depends." Rav Yaakov Emden⁸ writes that if the Jewish people would pray even one *tefillah* properly in all aspects, they would be instantly redeemed.

Prayer is the natural cause of every effect in this world; just as rain causes flowers to grow, so does prayer cause Hashem to grant us His blessings. It is the key to all worldly good fortune. Incredibly, Hashem has entrusted us with the key to His storehouse; He waits only for us to use it.

Tefillah is one mitzvah of the many the Torah has given us to bring us close to our Creator. The *Sefer HaIkrim*,⁹ however, urges us not to make the mistake of viewing it in the same light. In its unique capacity to arouse Hashem's mercy, save us from affliction and bring us forgiveness and blessing, prayer is a mitzvah like no other.

4 שערם בתפילה, ע' י' 4

5 ירמיהו ל"א:ח

6 Chazal [see Rashi there] interpret that the 'weeping' refers to prayer and repentance. According to Metzudas Dovid, the Redemption will return through prayer and repentance.

7 דרכי נועם דף ע"ט ע"א

8 סידור היעב"ץ, פתיחה, עמוד נ"א 8

9 מאמר ד', פרק כ' 9



Lesson 9: ראה בענינו

Please refer to workbook pages 57-62

FOR THE MECHANECH

- Review **Contest Card** (see page 147 of the *Tefillah Power Workbook*) - Students should use the third Contest Card on page 147 for Lessons 9-12. Each week's lesson gives each student the chance to fill in 5 circles on the Contest Card. By filling in at least **18** circles by the end of week 12, he is eligible to enter the monthly drawing for prizes to be held at your school (one prize per month—per grade per school).

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 60) and answer the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 9** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 9: Shemoneh Esrei—ראה בענינו

FOCUS: We turn to Hashem regarding all the daily challenges that come our way – big and small.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 60)

b. legs (רגלים)

Your Corner! (page 60)

No, He wants to hear about all of our daily needs.

ברומו של עולם (page 62)

Any level of *kavannah* has the ability to change us and perhaps cause decrees to become annulled. Of course, the more *kavannah* a person has, the greater is his ability to change, thereby enabling him to receive more and greater blessings.



ברומו של עולם: Source Sheet

LESSON 9

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: Because everything that happens in life is from Hashem, which is always for the good, why would I want my *tefillah* to change it?

A: Please review *Tefillah Power*, Lesson 9, Page 62 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

A young boy lies in bed, very sick with no strength. He has so much to look forward to in life — his bar-mitzvah is only a month away — yet, every day he seems to grow a little weaker.

What should the bedridden young boy do? If this suffering is Hashem's decree, it is "for the good." Should he use the power of prayer to try to reverse an affliction that is for his own benefit? Even if the answer is "yes," how would his prayer suffice to change all the factors that have gone into Hashem's decision to bring about the illness?

The Sefer HaIkrim¹ addresses this question, asking how tefillah, can accomplish its function of changing bad mazal and changing harsh decrees if all that occurs in life is designed by Hashem. The Maharal² poses a similar issue: Why aren't a worthy person's requests granted even without prayer, and conversely, why is an unworthy person able to use pleading and prayer to gain undeserved benefits?

Rav Chaim Volozhin³ examines the dilemma further, posing the question presented in the story of the bedridden young boy. If a person's illness provides atonement for his sins, why would he pray that Hashem heal him? Wouldn't this be similar to asking a doctor to halt a painful treatment, even though it is the sole cure for his disease? Perhaps the individual should simply accept the trouble, trusting that Hashem knows what is best.

A common theme emerges from these questions: We are incapable of changing Hashem's righteous judgment — nor would we wish to — as only He knows what is best. Therefore, *tefillah's* primary purpose could not be to serve as the messenger for our personal wish list. What then is the purpose of prayer?

Rav Yosef Albo⁴ explains that prayer neither changes a harsh decree nor alters the negative *mazal* itself. Rather, it is the *person* who is changed through *tefillah*. As he reaches a higher spiritual level, he develops a higher ability for receiving Hashem's blessings — blessings that he now indeed deserves.

Rav Albo explains that Hashem issues decrees, whether good or bad, according to a person's current spiritual level. Just as a person on a lower intellectual level may not be able to receive and absorb the beauty of a higher level of wisdom, so a person on a lower spiritual level may not have the capacity to receive a higher level of blessing.

The Ramchal⁵ defines *tefillah* as an instrument devised by Hashem to arouse His creations to draw near to

(cont. next page)

1 מאמר ד', פרק י"ח

2 נתיבות עולם, נתיב, פרק ב'

3 נפש החיים, שער ב', פרק י"א

4 ספר העקרים, מאמר ד', פרק י"ח

5 דרך ה' ד:ה

Him, so that they can receive His abundant blessings. This abundance is “pulled” toward a person according to the measure of closeness he achieves.⁶

The *Chovos Halevavos*⁷ writes that the purpose of *tefillah* is not to change the Almighty’s mind but rather to bring us to the realization that our fate is completely dependent on His will, that we can only survive through His mercy. The very act of prayer, however, elevates, exalts and transforms us, so that we are no longer the same people we were before. Consequently, a Heavenly decree against a person, Heaven forbid, can effectively be rescinded through prayer. Since the person has been transformed through his prayer, he is no longer the same person against whom the decree was originally issued. The *Chinuch*⁸ also makes a similar point.

Yet, if the true purpose of prayer is to serve as a vehicle of spiritual elevation, why do we use it as a means to beseech Hashem for worldly needs such as health, sustenance, and success? One way to understand this concept is to think of the relationship between a mother and young child. The child turns to his mother for all his needs. Were he to turn to the next-door neighbor instead, his mother would surely feel estranged from him. His reliance upon her builds his closeness with her, and his closeness builds his sense of reliance. Prayer reflects this cycle: we make requests, Hashem responds; we thank Him and thereby come closer to Him.⁹

Inspired by this perspective, we can find spiritual elevation in each request we make of Hashem. We need only adjust our vision to see ourselves standing before Him — beloved children seeking the blessings of our Father. In conclusion, *tefillah* doesn’t change Hashem’s mind; it changes us, and that changes everything.

6 For one who cannot even be aroused to strive toward spiritual growth, however, the blessings and goodness remain hidden.

7 חשבון הנפש י”ח

8 מצוה תקי”ג

9 נפש שמשון, עמוד שד”מ 9



Lesson 10: רפאנו

Please refer to workbook pages 63-68

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 66) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 10** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 10: *Shemoneh Esrei*—רפאנו

FOCUS: Although we must seek the help of doctors and medicines, ultimately Hashem is the only One truly able to cure us.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 66)

a. ברוך עלינו.

Your Corner! (page 66)

We bother going to the best doctors and take medication because we must make our best effort in all areas of life. We only must realize that they are not the ones who can truly heal us. Rather, Hashem heals us and they're Hashem's messengers.

ברומו של עולם (page 68)

Of course, saying all the words from a siddur is best. However, when starting to daven only from a siddur, any amount of *tefillah* said from a siddur will improve the davening.



ברומו של עולם: Source Sheet

LESSON 10

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: I have been davening since I was 7 years old. I kind of feel that only a beginner needs a siddur when davening. Is it really so important to daven from a siddur?

A: Please review *Tefillah Power*, Lesson 10, Page 68 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

Having driven his bike along the dirt bike path of his town hundreds of times, the boy became bored with the road signs. Stop. Yield. Left Only. No Passing. He knew what to expect at each corner. He decided to stop paying attention to the signs and just drive according to the dictates of his heart. Naturally, he soon caused an accident. "I guess you really do have to pay attention each and every time," he surmised.

Tefillah is no less demanding a skill. To maintain one's focus, absorb the meaning of the words and form a live connection to them, one has to pay attention each and every time. The road signs in this journey are the words of the *siddur*, and surprisingly, the more expert the "driver," the more careful he is to read the signs.

The Vilna Gaon¹ recommended reciting every word of the prayers from a *siddur*. He finds an interesting allusion to the importance of praying from a *siddur* in *Megillas Esther*, which states²: "Uv'voah lifnei hamelech amar im hasefer yashuv machashavto." Literally: *When she [Esther] appeared before the king [Achashveirosh], he commanded by means of letters that [Haman's] wicked scheme should be overturned.* Homiletically, the Gaon translates these words as follows: "When one appears before the King [Hashem] in prayer, he should recite the words from a *sefer (siddur)*, [for in that way] he will cast aside any inappropriate thoughts."

Similarly, *Magen Avraham*³ tells us that the Arizal davened exclusively from a *siddur*. This practice was also exemplified and advised by the Maharal, the Chofetz Chaim and more recently, by Rav Moshe Feinstein. In fact, the Chofetz Chaim⁴ stated that using a *siddur* was one of the foremost priorities for proper *tefillah*. Finally, *Mishneh Berurah*⁵ cites the *Pri Mi'gadim* that it is proper for an individual to pray from a *siddur* and the *chazzan* should certainly pray looking inside a *siddur*.

(cont. next page)

1 אבן שלמה, פרק ט, הערה ב

2 מגילת אסתר ט:כ"ה

3 אורח חיים, ס' צ"ה, ס"ק י. However, *Pesukei D'Zimrah* and קריאת שמע from a *siddur* and davened *Shemoneh Esrei* with his eyes closed. The ספר הישר, שער י"ג, comments that one should close his eyes when praying because that will help him concentrate.

Magen Avraham concludes, however, that it is up to one's individual preference whether or not to daven from a *siddur*. Also see ערוך השלחן ס' צ"ג, ס' ה

4 שם עולם, "השמטות" בסוף ספר

5 ס' נ"ג, ס"ק פ"ז

*The Manchester Rosh Yeshivah, Rabbi Yehudah Zev Segal, who was known for the power of his tefillah, was a compassionate messenger for thousands of Jews who, throughout his lifetime, asked him to beseech Hashem on their behalf. He not only prayed from a siddur, but was often seen pointing with his finger to each word he uttered, in order to guarantee his exclusive focus on the meaning. Even the berachos he recited were always read from either a siddur or a printed card.*⁶

By praying from a *siddur*, one discovers new shades of meaning in the words of the *tefillos*. In addition, seeing the words provides another sensory channel through which the words can penetrate the heart. Simply put, praying from a *siddur* enhances *kavannah*.

When a person looks at the words in a *siddur*, he is literally keeping Hashem's Name before his eyes. That alone can create a noticeable impact on the power of his prayer. The Steipler Gaon says that praying from a *siddur* helps a person recite Hashem's Name with *kavannah* befitting this momentous utterance, and also enhances concentration in the vital first *berachah* in *Shemoneh Esrei*. Rav Aryeh Tzvi Frumer, the Rosh Yeshiva of Yeshivas Chachmei Lublin, the premier yeshiva of Poland, from 1934 to 1939, says that he has seen many *tzaddikim* praying from a *siddur* when reciting Hashem's *name*.⁷

The level of concentration that can be reached by focusing on the *siddur* as one prays is illustrated in this story:

One year R' Kalman Krohn traveled to the Manchester Rosh Yeshivah for Rosh Hashanah and Yom Kippur. Shortly after Rosh Hashanah, R' Kalman came across a list of commitments the Rosh Yeshivah had taken upon himself for that year. It included a resolution to increase kavannah during the berachah, "Atah Chonein," the blessing for wisdom in Shemoneh Esrei. One evening, R' Kalman wrote his name alongside the blessing "Atah Chonein" in the Rosh Yeshivah's personal siddur, hoping that the Rosh Yeshivah would include him in his prayer.

*Before returning to America several nights later, R' Kalman regretted having written his name in the Rosh Yeshivah's siddur without first asking permission. He asked the Rosh Yeshivah's forgiveness; however, the Rosh Yeshivah told R' Kalman that there was nothing to forgive. "I did not even notice your name written in my siddur," said the Rosh Yeshivah. "You see, when I daven, I don't even look out of the line."*⁸

So often, using a *siddur* reveals itself to be the tool of the intellectual giant, not the crutch of the intellectually weak. The more one understands and masters *tefillah*, the more one demands the constant reinforcement of the *siddur*.

*As related in B'Rumo Hel Olam, Lesson 10, during the ominous years leading up to World War II, one of the key figures in Europe at that time, Rav Chaim Ozer Grodzenski, wrote down his resolutions for the New Year. The following words, written on Erev Yom Kippur 5694 (1934), were found among his writings: "To concentrate deeply when praying or reciting blessings; especially, to recite from a text."*⁹

Did Rav Chaim Ozer need the *siddur* to jar his memory? Rav Shach observed, "One who never met Rav Chaim Ozer can have no idea how phenomenal his memory was." Rav Shach drew a lesson from this episode: "Despite his tremendous memory, Rav Chaim Ozer never davened or benched without looking in a *siddur*."¹⁰

Praying from a *siddur* is not of minimal importance, as we see from the fact that this was what the great Rav Chaim Ozer chose to focus on in the face of the gravest of circumstances. The world needed the full force of prayer then, as it does now; this requires not only pronouncing the holy words and understanding their meaning, but keeping them before one's eyes.

6 Along The Maggid's Journey (ArtScroll, Rabbi Paysach J. Krohn) page 125.

7 שו"ת ארץ צבי, אורח חיים, ס' מ"ה

8 Along The Maggid's Journey (ArtScroll, Rabbi Paysach J. Krohn) page 127.

9 Reb Chaim Ozer: The Life and Ideals of Rabbi Chaim Ozer Grodzenski of Vilna, ArtScroll History Series, page 247

10 Harav Schach — Conversations, page 221, Feldheim Publishers



Lesson 11: ברך עלינו

Please refer to workbook pages 69-74

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 72) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 11** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 11: *Shemoneh Esrei*—ברך עלינו

FOCUS: Hashem is the One ensuring that all our needs are provided for.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 72)

השיבנו.

Your Corner! (page 72)

No, because if we think that we are the ones responsible for our own success, then Hashem may indeed leave things in our hands instead of handling things Himself, in which case things will not go as well.

ברומו של עולם (page 74)

Small and steady improvements are all that is expected from us, and *they* are specifically the things which can ultimately bring real change.



ברומו של עולם: Source Sheet

LESSON 11

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: I would really like to grow in having kavannah in my davening. What is a really good plan to follow in order to reach my goal?

A: Please review *Tefillah Power*, Lesson 11, Page 74 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

Chazal teach that “*maaseh avos siman le’banim*”¹ — the actions of our Avos are a model for the children. Yaakov Avinu, a paradigm of truth, was shown “a ladder stationed on the ground with its head (the top rung) reaching the heavens” as a symbol of his life’s task, to demonstrate that one cannot successfully ascend the spiritual ladder in one stride. In our service of Hashem as well, a person must complete the tasks required by each level of growth; it is not possible to reach the top rung in one huge leap.

Rav Chaim Volozhin² explains this concept with a parable:

A master who asks his servant to fetch an item from the attic will not be angry when the servant does not leap from the bottom rung of the ladder straight to the top. He understands that his servant can ascend the ladder only one step at a time.

Our Master is not disheartened by our slow progress in climbing the ladder to tefillah with kavannah--better *tefillah*; neither should we lose patience with ourselves. Every small step that we successfully take toward our goal is not just a pause upon a new, higher level; it is a springboard that energizes our continuing climb.

There are those who may recommend taking upon oneself a dramatic change in approach. For instance, even initially having *kavannah* when uttering each and every word, praying very slowly or perhaps standing during the entire *tefillah*. These recommendations, although admirable, may not be practical for everyone.

What can a person do, then, to signify to himself and to Hashem that he has embarked upon a new, more serious approach to tefillah? A surprising and reassuring answer is found in a profound insight into human nature offered by Rav Dessler.³ He says that the small steps taken by a person — although they may not appear valuable or important—reveal his innermost spiritual reality. The larger steps, however, may merely reflect a superficial enthusiasm disguising a person’s actual spiritual level. Thus, an effective method to demonstrate how greatly one values a particular matter is to make an effort with the “small things.”

According to Rav Segal,⁴ progress is made moment by moment, day by day. When one focuses upon the challenge that stands before him at the moment, and makes the right choice in facing that challenge, he is building the edifice of his own spiritual greatness.

1 עי' רמב"ן, לך לך, י"ב:ו

2 רוח חיים, אבות, פרק ג, משנה א

3 מכתב מאליהו, חלק ג', דף ק"ז

4 יראה ודעת, חלק א, דף צ"א



Lesson 12: תקע בשופר

Please refer to workbook pages 75-80

FOR THE MECHANECH:

- Collect **Completed Contest Cards**: At the end of **week 12**, when the student has filled in at least 18 circles on his Contest Card (which should be this week), he should cut out the **Contest Card on page 147** of the *Tefillah Power* workbook and give it to you. The completed Contest Card is his ticket to enter a raffle to win prizes. Please note that if a student missed a prior week, he may still fill in the Contest Card circles until the end of Week 12 and become eligible for the raffle to win a monthly prize. Please make sure that the Contest Cards submitted by all the participating students in the grade are included in the raffle drawing so that each student will have an opportunity to win prizes.
- Distribute **Bonus Card**: On page 67 of this booklet, you will find a copy of the **Bonus Card**. Please copy the card and cut into two, to accommodate your participating students. Please give a **Bonus Card** to each student who fills in **all 20 circles on his Contest Card**. The Bonus Card is to be used as an additional ticket to enter the raffle to win prizes.
- **Conduct Raffle for Prizes**: A raffle for prizes should be held at your school when you collect the Contest Cards (and Bonus Cards) from the students in your class. There is to be **ONE winner per grade each month for each school**, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, please combine the grades so that there are, at a minimum, 20 students participating. To select the winner, please coordinate the date of the raffle with the other Mechanchim of your grade.
- Submit **Order Form for Prizes** - After you conduct the raffle in your school and the winner is chosen for your grade (see above: **Conduct Raffle for Prizes**), he may choose his prize from the Prize Page that he received in Week 1 (each student received a colorful **Prize Page** when the *Tefillah Power* workbook was handed out). To order the prize for the winner, please fill out the **Order Form for Prizes** (see page 69 of this Booklet) and fax it to 201-837-7444. When the V'Ani Tefillah Foundation (VAT) receives the Order Form, the prize will be ordered and shipped.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 78) and discuss the "**Food for Thought**" question at the שבת table.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included on the next page.
- Review **Answer Key: Lesson 12**: For your convenience, an answer key to the questions in this week's *Tefillah Power* is included on the next page.

(cont. on next page)

ANSWER KEY: Lesson 12: *Shemoneh Esrei*—תקע בשופר

FOCUS: We yearn for the Final Redemption most importantly for the freedom from the Yetzer Hara that it will provide.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 78)

השיבה שופטינו. c.

Your Corner! (page 78)

Because it is the *yetzer hara* who puts obstacles in the way of our quest to follow the Torah and its מצוות.

ברומו של עולם (page 80)

Certainly. The better the minyan is (i.e. no talking, moderate pace, etc.) the better our תפילות are represented when they go up to heaven.



Lesson 13: השיבה שופטינו

Please refer to workbook pages 83-88

FOR THE MECHANECH

- Review **Contest Card** (see page 147 of the *Tefillah Power Workbook*) - Students should use the fourth Contest Card on page 147 for Lessons 13-16. Each week's lesson gives each student the chance to fill in 5 circles on the Contest Card. By filling in at least **18** circles by the end of week 16, he is eligible to enter the monthly drawing for prizes to be held at your school (one prize per month—per grade per school).

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 86) and answer the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 13** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 13: Shemoneh Esrei—השיבה שופטינו

FOCUS: Only if we are truthful and just can we begin to merit the Final Redemption.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 86)

d. תקע בשופר.

Your Corner! (page 86)

The Sanhedrin will teach us how to be upright and honest and then once we behave in a way that will be respected by the world, the Final Redemption can come.

ברומו של עולם (page 88)

Making sure that we look neat and presentable, to not talk to anyone during the tefillah other than Hashem and to come on time.



ברומו של עולם: Source Sheet

LESSON 13

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: I have learned that during *Shemoneh Esrei* I am standing before Hashem, the ‘King of kings.’ However, I’ve never met a king, and can’t really relate to the feeling of ‘awe’ that I should have. How can I get this real feeling of awe when reciting *Shemoneh Esrei*?

A: Please review *Tefillah Power*, Lesson 13, Page 88 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

*On his last Shabbos on earth, the Mashgiach, Rav Yechezkel Levenstein, strengthened himself with all his might to stand and pray. He gestured for someone to bring his kapatah (long coat), even though it was difficult for him to don it at that point. Nevertheless, he would not pray without being properly dressed.*¹

People respond to the cues provided by their clothing and surroundings. A bar-mitzvah boy feels regal as he dons his bar-mitzvah suit. A child feels relaxed and sleepy when he changes into his pajamas. A police officer feels emboldened and focused when he puts on his uniform. It is for this reason that a person who seeks to feel the reality of coming before Hashem “face-to-face” in *Shemoneh Esrei* must be properly prepared for his meeting.

The personal nature of this unique relationship is reflected in the laws of *Shemoneh Esrei*. The *Shulchan Aruch*² rules that if a man’s clothing covers only his hips and downward, he is permitted to read *Shema*. However, he is forbidden to recite *Shemoneh Esrei* until he is fully dressed, as one would not appear before a king without proper clothing³.

The *Mishnah Berurah*⁴ explains that *Shemoneh Esrei* has a more stringent ruling than all other prayers and blessings because when a person recites *Shemoneh Esrei* he must view himself as *actually* standing before the King and speaking to Him, which requires him to stand with trepidation.⁵ Accordingly, one must prepare his body⁶ and clothing⁷ before reciting *Shemoneh Esrei*.

With the words ‘*Prepare to meet your God, O Israel*’⁸ as their guide, Chazal taught us how to instill in ourselves this reality. The Gemara relates⁹:

Rava bar Rav Huna would put on fine footwear and pray. He cited in explanation of his practice: “Prepare to meet your God, O Israel” ... Rav Ashi said: “I observed that Rav Kahana, when there was peace, would dress, cover and wrap himself [in layers of fine clothing], and then pray. He said in explanation: ‘Prepare to meet your God, O Israel.’”

(cont. on next page)

1 Reb Chatzkel, Rabbi Yitzchak Kasnett, ArtScroll, page 40.

2 ס' ע"ד, סעי' ו

3 See אור"ח, ס' צ"א, סעי' ה'; מ"ב, ס' צ"א, ס"ק י"ב. See also י"ז ס' חלק א, חלק א, ס' י"ז. regarding the proper dress requirement for men when praying. See also י"ג ס' נ"ה, ס"ק י"ג.

4 ס' ע"ד, ס"ק כ"ד

5 ס' צ"א, ס"ק א

6 שולחן ערוך, סימן 92, סעי' א' ו' ד'

7 ס' צ"א. Also see ד"ה למאן דאמר ושפת אמת שם, ד"ה אמר אביי

8 עמוס ד: י"ב

9 בראשית ל"ה: א-ב on בעל הטורים. שבת י.

Rav Shmuel bar Nachmani said in the name of Rav Yonasan:¹⁰ “One who needs to relieve himself should not pray until he does so, because it is stated: ‘Prepare to meet your God, O Israel.’”

A further indication of the uniqueness of *Shemoneh Esrei* comes from the Ramchal’s comment:¹¹ “That is the core of [tefillah] *Shemoneh Esrei* and one is forbidden to interrupt it at all even for answering Amen, *Kedushah*, *Amen yehei shmei rabbah* because one is very close to Hashem, which is greater than all other things that are holy.”

Shemoneh Esrei is the opportunity Hashem gives us to make our sincere “in-person” plea before Him. If one arrives prepared and focused, his heart filled with hope that Hashem will grant his requests, he has captured the full potential of this moment of unmatched closeness to the King of kings.

This sense of direct proximity to the King also explains why one takes three steps backward at the conclusion of *Shemoneh Esrei*. It is the proper way to take leave of royalty, and it therefore indicates that one has been standing before Hashem during the *tefillah*.¹²

The *Mishneh Berurah*¹³ explains that *Shemoneh Esrei* has a more stringent ruling than all other prayers and blessings because when a person recites *Shemoneh Esrei*, he must view himself as *actually* standing before the King and speaking to Him, which requires him to stand with trepidation.¹⁴

10. ברכות כ"ג.

11 דרך ה', חלק ד, פרק ה', עמוד ג; שפתי חיים - מידות ועבודת ה', חלק ב, דף קפ"ז

12 שם, ס"ק ב בשם בית יוסף ס' קכ"ג. See מ"ב, ס' קב"ג, ס"ק א. See *Shemoneh Esrei*. See שו"ת תשובות והנהגות, חלק א, ס' פ' for the proper way to take three steps backward at the conclusion of *Shemoneh Esrei*.

13 ס' ע"ד, ס"ק כ"ד

14 ס' צ"א, ס"ק א



ולמלשינים: Lesson 14

Please refer to workbook pages 89-94

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 92) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 14** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ולמלשינים—Lesson 14: ANSWER KEY: *Shemoneh Esrei*

FOCUS: We ask Hashem to rid us of the wickedness of influencing others to sin so that it cannot have the chance to lead others down a dangerous path.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 92)

b. תקע בשופר.

Your Corner! (page 92)

Try and influence others to sin

ברומו של עולם (page 94)

No, Hashem is interested in and waiting for all our requests. To Him, nothing is "too little."



ברומו של עולם: Source Sheet

LESSON 14

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: *I'm aware that in the three set תפילות of the day, i.e. מעריב and שחרית, מנחה, I am "talking to Hashem." May I "talk to Hashem" by saying a personal tefillah when I am not reciting the set תפילות? In my own language?*

A: Please review *Tefillah Power*, Lesson 14, Page 94 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

"There are no atheists in foxholes," common wisdom states. Faced with flying bullets or critical illness or financial ruin, even a person of the most tenuous faith is likely to recognize that only G-d can help him. However, in the smaller challenges, he tends to mistakenly believe he is "on his own."

Rabbeinu Yonah¹ explains:

... With regard to small things, he will not remember Hashem, because the job is small in his eyes and he is certain in his mind that he will be able to handle it [and that he certainly will succeed] or that failure won't cause a significant loss.

*Shelah HaKadosh*² advises: "... Each individual is required to pray to Hashem for every need ... And after he prays he should deal with his transactions and place his trust [in Hashem] ..." After the endeavor, he should acknowledge that the outcome is from Hashem.

Rabbi Yeruchem Levovitz, *Mashgiach* of the Mirrer Yeshivah in Europe, said:³ "Chazal did not do even the smallest movement without prayer. When they entered the study hall to learn Torah, they prayed; when they departed, they prayed." Did these Torah giants lack confidence in their ability to learn? On the contrary, they were brimming with confidence — not in their own abilities, but in Hashem's love for them and His ability to grant them success.

The personal prayers that emanate from one's heart throughout the day are like guided missiles — or more precisely, they are perfectly aimed arrows that are uniquely suited to help fight our battles. The special power of these prayers is revealed in the words a dying Yaakov speaks to his son Yosef:⁴ *As for me, I have given you Shechem — one portion more than your brothers, which I took from the hand of the Amorite b'charbi u'vekashti — with my sword and with my bow.*

A well-known Gemara⁵ explains that "b'charbi — with my sword" — refers to *tefillah*, and "u'vekashti — with my bow" refers to supplication. Although Yaakov really did vanquish the Amorites with military weapons, the *Meshech Chochmah*⁶ explains that his words to Yosef, "b'charbi u'vekashti," refer to his prayers, for it was through his prayers that his weapons achieved success.

(cont. next page)

1 רבינו יונה על משלי ג:ו, הובא בשפתי חיים, מידות ועבודת ה', חלק א, דף תק"ב 1

2 של"ה הקדוש, מסכת תמיד, פרק נר מצוה, אות צ"ו הובא במתנת חיים, מאמרים ב, דף ט 2

3 ספר דעת חכמה ומוסר, חלק ב', פתיחה דף כ"ג 3

4 בראשית מ"ח:כב 4

5 בבא בתרא קכ"ג. 5

6 נציב, בראשית מ"ח: כ"ב See also משך חכמה, מ"ח: כ"ב 6

Yaakov's words indicate two different types of prayer, one of which is identified as a sword and the other is called a bow. The sword is an instrument with inherent power. It is heavy and sharp, and will cut whatever it strikes, even if it is dropped aimlessly or is wielded with minimal strength. However, an arrow that is dropped will have minimal impact.

The sword, according to the *Meshech Chochmah*, is a metaphor for formal *tefillah*. These prayers possess the inherent power of the words set out by the *Anshei Knesses HaGedolah*. By speaking those words, even with minimal *kavannah*, a person satisfies — although not in the optimally effective manner — the requirement of prayer.⁷

But personal prayer is compared to a bow and arrow, which, unlike the sword, have minimal power of their own. The arrow must be grasped firmly in hand and placed in the bow, which must be drawn close to the heart and released with precise aim. Likewise, personal prayer has little impact without *kavannah*, which propels it from the heart and aims it at its goal. This is included in the meaning of the Gemara,⁸ which teaches that prayer is not heard unless he puts his “soul into his hands.”

We, like our forefather Yaakov, must carry our military weapons into battle. No one suggests that we should abandon all logic and face our enemies unarmed. However, like Yaakov, we must understand that “our sword and our bow” — *tefillah*, with Hashem's aroused mercy and kindness — is the only real Source of our weapons' efficacy.

א"ח, סימן ק"א 7

תענית ח. 8



על הצדיקים: Lesson 15

Please refer to workbook pages 95-100

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 98) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 15** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 15: *Shemoneh Esrei*—על הצדיקים

FOCUS: Our scholars, who learn, teach and transmit the תורה, are amongst our people's most precious commodity.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 98)

c. ולמלשינים and שים שלום.

Your Corner! (page 98)

Because they are the ones chiefly responsible for helping the Jewish people stay on the path of Torah and מצוות.

ברומו של עולם (page 100)

Yes. Although every shul is special, a shul is made more special when those who daven there treat it with respect (proper conduct etc.).



ברומו של עולם: Source Sheet

LESSON 15

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: *Why does a shul have such a lofty spiritual status that we may not joke or run around there?*

A: Please review *Tefillah Power*, Lesson 15, Page 100 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

Rav Moshe Shternbuch,¹ explains that the very walls of the shul are sanctified through Torah study and prayer that saturate the rooms within. Just as the Torah teaches that the walls of a house can become afflicted with *tzaraas* (a leprous-like disease) and tainted with the impurity of the inhabitants, so too can the walls of a shul become imbued with holiness. One can therefore understand why *tefillas* said in a shul have a special efficacy. In fact, the *Roke'ach*² teaches that one who talks during prayer is guilty of “*masig g'vul*,” *stealing the sanctity of the shul*.

Because the shul's holiness derives from the words of Torah and prayers spoken within it, each person who walks through its doors has the power to elevate that holiness by virtue of the sacredness he brings through his Torah learning and prayers.

*As Chief Rabbi of Moravia, Rabbi Samson Raphael Hirsch sent a detailed list of regulations to every synagogue in the province. They were aimed at increasing the reverence appropriate to such holy places. Among the rules were: every synagogue must be kept constantly in a state of cleanliness and order so that its appearance proclaims: “You are about to enter a holy place imbued with fear of Hashem's honor”; ... that every step one takes and every movement one makes in a synagogue must reflect fear and awe of Hashem's honor; and that it is forbidden to do anything that will disrupt the concentration in prayer of oneself or others.*³

The *Mishnah Berurah*⁴ states that [in the morning], before a person enters a shul,⁵ while he is still outside the door, he should say, “*In the House of G-d, we will go with trepidation.*”⁶ When he enters the shul, he should take a moment to absorb the intense, awesome holiness surrounding him. He should then say: “*Vaani berov chasdecha avo beisecha, eshtachaveh el heichal kadshecha b'yirahsecha* — and I, in the abundance of Your kindness, will come into Your house, I will bow down to Your Holy Temple in fear of You.”⁷

Rav Mattisyahu Salomon⁸ teaches that this verse urges us to stop and consider what a privilege it is to have the opportunity to pray in a shul. How fortunate we are to be able to enter within the holy walls of the shul and draw closer

(cont. on next page)

1 שו"ת תשובות והנהגות, חלק א, או"ח ס' קנ"ז

2 ספר הרוקח, הלכות תשובה, ס' כ"ו

3 *Rabbi Samson Raphael Hirsch* by Rabbi Eliyahu Meir Klugman (ArtScroll/Mesorah Publ.), p. 303.

4 משנה ברורה, ס' מ"ו, פתיחה

5 See also for the meaning of “before a person enters a shul”.

6 כף החיים, ס' כ"ה, ס"ק כ"ה שם.

7 תהלים: ח

8 *With Hearts Full of Faith* by Rabbi Mattisyahu Salomon and Rabbi Yaakov Yosef Reinman (ArtScroll/Mesorah Publ.), p. 90.

to G-d. A true appreciation can be grasped by thinking of all the sick, the weak, the homebound elderly who would gladly give everything to sit in front of the Holy Ark of the Torah with a *siddur* in their hands and join their prayers to all of those ascending together from this sanctified place.

Each person, at his own level, can make the shul in which he prays “especially suited to prayer” by entering it with reverence and praying with a sincere awareness that he is standing in Hashem’s presence. In a continuing upward spiral, he enhances the sanctity of the shul with his sincere prayers, and the sanctity of the shul enhances the power of his prayers to find favor with G-d.⁹

⁹ See על צל"ח that the main reason to establish a מקום קבוע is to gain the benefit of the sanctity that the designated place acquires. The person who does this is humbly acknowledging that his prayers alone are inadequate; they need the added spiritual power of a holy place to assist them in penetrating the Heavens.



ולירושלים: Lesson 16

Please refer to workbook pages 101-106

FOR THE MECHANECH:

- Collect **Completed Contest Cards**: At the end of **week 16**, when the student has filled in at least 18 circles on his Contest Card (which should be this week), he should cut out the **Contest Card on page 147** of the *Tefillah Power* workbook and give it to you. The completed Contest Card is his ticket to enter a raffle to win prizes. Please note that if a student missed a prior week, he may still fill in the Contest Card circles until the end of Week 16 and become eligible for the raffle to win a monthly prize. Please make sure that the Contest Cards submitted by all the participating students in the grade are included in the raffle drawing so that each student will have an opportunity to win prizes.
- Distribute **Bonus Card**: On page 67 of this booklet, you will find a copy of the **Bonus Card**. Please copy the card and cut into two, to accommodate your participating students. Please give a **Bonus Card** to each student who fills in **all 20 circles on his Contest Card**. The Bonus Card is to be used as an additional ticket to enter the raffle to win prizes.
- **Conduct Raffle for Prizes**: A raffle for prizes should be held at your school when you collect the Contest Cards (and Bonus Cards) from the students in your class. There is to be **ONE winner per grade each month for each school**, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, please combine the grades so that there are, at a minimum, 20 students participating. To select the winner, please coordinate the date of the raffle with the other Mechanchim of your grade.
- Submit **Order Form for Prizes** - After you conduct the raffle in your school and the winner is chosen for your grade (see above: **Conduct Raffle for Prizes**), he may choose his prize from the Prize Page that he received in Week 1 (each student received a colorful **Prize Page** when the *Tefillah Power* workbook was handed out). To order the prize for the winner, please fill out the **Order Form for Prizes** (see page 69 of this Booklet) and fax it to 201-837-7444. When the V'Ani Tefillah Foundation (VAT) receives the Order Form, the prize will be ordered and shipped.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 104) and discuss the "**Food for Thought**" question at the שבת table.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Review **Answer Key: Lesson 16**: For your convenience, an answer key to the questions in this week's *Tefillah Power* is included on the next page.

(cont. on next page)

ANSWER KEY: Lesson 16: *Shemoneh Esrei*—ולירושלים

FOCUS: The final בית המקדש will be considered a collective effort of the merits of every Jew in exile over the generations.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 104)

d. מודים

Your Corner! (page 104)

Because our efforts combine with all those of the previous generations and therefore BE”H, we can indeed be the ones to finish off the job and merit the rebuilding of ירושלים with the בית המקדש .

ברומו של עולם (page 106)

One way is to pick one of the ברכות of *Shemoneh Esrei* which is written in a plural language, and think about someone you know who is in need of that for which you are *davening* in that *berachah*.



ברומו של עולם: Source Sheet

LESSON 16

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: I noticed that the requests mentioned in the various ברכות of *Shemoneh Esrei* are written using plural language (i.e. ברך עלינו, רפאינו ה', ראה בענינו, סלח לנו, השיבנו אבינו, אתה חונן... חננו מאתך). Why are these ברכות written that way? Why can't I just daven for myself?

A: Please review *Tefillah Power*, Lesson 16, Page 106 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

What is the secret of this standard plural form of prayer? If one person's illness or suffering is decreed in Heaven, then how can another person's prayer alleviate his suffering? While it is true that one can pray for anything, including someone else's healing, prayer is effective because it brings the one praying to a higher spiritual state — a state which no longer necessitates suffering.¹ It therefore would seem incongruous that Shimon's prayer, which elevates Shimon, can bring healing to Reuven.

The *Chasam Sofer*² explains that the concept of praying for others is based on the fact that all Jews are part of one body and soul called the Jewish nation.³ Therefore, the affliction of a fellow Jew should make one feel as though one of his own limbs is affected⁴ and that he is praying on his own behalf.⁵

This empathy is easier to perceive between close relatives. For instance, when the mother prays for her child, she is in effect praying for herself as well. There is no gap between the child's well-being and that of his parents.

Although less obvious, all Jews are connected in a similar manner. The affliction of any Jew, therefore, should evoke prayers that are as personal and urgent as they would be if one were praying on his *own* behalf. On a daily basis, the plural language of *Shemoneh Esrei* demands that *ahavas Yisrael* permeate one's prayers. Consider its real-life applications:

Moshe can't get a chavrusa (study partner), but his heart breaks for Meir, who can't find a classmate to help him study for his Gemara test.

Shmuel seeks a friend for his younger brother, but he worries about his neighbor Baruch whose younger brother is in a similar situation.

These people have overcome the innate tendency to focus solely on their own concerns. They have made their fellows' plight their own and connected themselves to the body of the Jewish people. When they pray for their friend's salvation along with their own, the merit of their *ahavah*-laden prayers likewise affects their own salvation.

1 חובות הלבבות (חשבון הנפש י"ח); ספר העקרים, מאמר ד, פרק י"ח; ונתיבות עולם, נתיב העבודה, פרק ב 1

2 דרשות חתם סופר, חלק ב, דף ש"ה, ד"ה ואם כי; שו"ת חתם סופר, א"ח, ס' קס"ו. וע"ע ירושלמי נדרים ח"ד; יערות דבש, חלק א, דרש א; ואגרות משה, יו"ד, חלק ד, ס' נ"א

3 Maharal similarly explains that the Jewish people are not merely the collection of disparate individuals; it is an integral unit — much like a human body, that, although made up of many different organs and limbs, comprises an integrated and unified being. ע"ע מהרש"א, תענית כ"ט, ד"ה נגזרה גזרה; ענף יוסף, שבת ל"א.

4 שפתי חיים-מידות ועבודת ה', חלק א, דף שצ"ח; ושיחות מוסר, לרגל המצב, מאמר ב, דף קשנ"ח, ד"ה "ולעיל"

5 See דף ק"נ for another explanation.



Lesson 17: את צמח דוד

Please refer to workbook pages 109-114

FOR THE MECHANECH

- Review **Contest Card** (see page 147 of the *Tefillah Power Workbook*) - Students should use the fifth Contest Card on page 147 for Lessons 17-20. Each week's lesson gives each student the chance to fill in 5 circles on the Contest Card. By filling in at least **18** circles by the end of week 20, he is eligible to enter the monthly drawing for prizes to be held at your school (one prize per month—per grade per school).

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 112) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 17** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 17: Shemoneh Esrei—את צמח דוד

FOCUS: Although we have been waiting for centuries, we do not give up believing in and waiting for Moshiach's arrival every day.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 112)

ב. ולמשיינים

Your Corner! (page 112)

Because it shows how much we trust in Hashem and believe in His promise that He will indeed redeem us from our גלות.

ברומו של עולם (page 114)

We would say the words more slowly and clearly etc., as well as sit in a respectful manner while *davening*.



ברומו של עולם: *Source Sheet* LESSON 17

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: *I would like to grow in emunah – faith in Hashem, and the recognition that He is the One in charge of every aspect of our lives. Can tefillah really help me grow in this recognition?*

A: Please review *Tefillah Power*, Lesson 17, Page 114 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:

*Chazal*¹ present us with a paradox. They tell us that *tefillah* is “among those things that stand at the pinnacle of the world,” and then they observe that “people nonetheless treat it lightly.” We cannot help but wonder, if *tefillah* is indeed so exalted, why is there a tendency to treat everyday prayer lightly?

This paradox is all the more remarkable because almost every individual can testify that prayer produces astounding results. Certainly this is true for the Jewish people as a whole. Our very existence was contingent upon prayer; as the Gemara² explains, our Patriarchs were barren because “Hashem desires the prayers of the righteous.” Our destiny, too, depends upon *tefillah*, for it is prayer — along with repentance — that will help bring the Final Redemption. Even if everything is prepared and ready for the Redemption, unless the Gates of *Tefillah* are opened, nothing will be accomplished.³ Why, then, when there is no pressing problem or hovering fear in our lives, do we pray as though it were an act of little consequence?

The answer lies in the fact that on a daily basis we do not perceive that there is an urgent need to call upon Hashem for our success. Our ever-increasing understanding of the secrets of nature likewise contributes to a disconnection from the essential and pervasive role played by prayer. When we are able to cure so many illnesses, develop such advanced technology, and access so much information, we can more easily than ever lull ourselves into believing that we have it “all under control” without the need to seek G-d’s help.

At the first sign of a headache, the average person does not consider beseeching the Heavens for a speedy recovery. He takes an aspirin. If the headache does not abate, the next step is to visit a doctor. If he should discover that he is seriously ill and there is no cure, he finally turns to Hashem in prayer. But why, Rav Dessler asks, does he not turn to Hashem when he first feels the headache?⁴

The reason he does not immediately resort to prayer along with his aspirin is that, while the situation still seems within human ability to manage, he does not see Hashem’s hand in it. He lacks awareness that even an “aspirin-level” headache will not be cured by aspirin unless Hashem decrees it so.

(cont. on next page)

1. ברכות ו: עם רש"י.

2. יבמות ס"ד.

3. שעורים בתפילה, דף י'

4. הובא בשפתי חיים, מידות ועבודת ה', חלק א, דף תק"ח

Rav Mattisyahu Salomon⁵ writes: “We all know that it is not the medicine that heals us; it is Hashem *Yisbarach*. It is not the medications that have an effect. It is the *tefillos* that accompany the medicines that produce the effect.”

The recognition of Hashem’s involvement even in the daily “small stuff” of life is, according to Rav Chaim Friedlander,⁶ a higher level of *emunah*: “Turning to Hashem for success in the simplest things is the main [path of] ascent in the work of *bitachon*, because for complicated matters even people with weak *emunah* pray to Hashem.”

Can *tefillah* really help me grow in *emunah*? Yes! In fact, the text of the daily *Shemoneh Esrei* reads in part like an exercise in *emunah*. Almost every one of the middle *berachos* of *Shemoneh Esrei* begins with a request followed by a statement of our *emunah* in Hashem’s absolute control over every aspect of life.⁷

For example, the prayer for healing opens with a request: “Heal us ...” It ends with “for You are G-d, the King, the faithful Healer ...,” a statement of faith in G-d.

By approaching Hashem for everything, one comes to acknowledge that on his own, he has nothing. This awareness, according to Rabbeinu Yonah,⁸ is the cornerstone of effective prayer:

“If he desires sustenance, he must stand and pray and re-solve in his soul that without *tefillah* he will not have his sustenance. This will result in his placing his trust in Hashem ... [and] because of that [Hashem] will help him.”

5 ‘Halachos Of Refuah On Shabbos,’ Forward from Rabbi Mattisyahu Salomon, Page xxv.

6 שפתי חיים, מידות ועבודת ה', חלק א, דף תק"ז

7 Chazon Ish (cited in Sefer Ma'aseh Ish, page 155) explains that when approaching Hashem in (the fourth to the ninth blessing of) *Shemoneh Esrei* for worldly needs, in reality, the entire requests themselves are expressions of *emunah*.

8 שערי תשובה, שער א, העיקר ט"ו, הובא בלב אליהו, חלק ג, פרשת ואתחנן, דף ר"ד, ד"ה "ואל נקל"



Lesson 18: שמע קולנו

Please refer to workbook pages 115-120

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 118) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 18** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 18: *Shemoneh Esrei*—שמע קולנו

FOCUS: Hashem is willing to accept any heartfelt and sincere *tefillah*.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 118)

c. אתה גיבור.

Your Corner! (page 118)

Of course, the greater a person's merit, the greater is the chance of his prayers being accepted. However, Hashem "accepts" the sincere prayers of all people.

ברומו של עולם (page 120)

Certainly. *Tefillah* is unique in its ability to arouse Hashem's mercy, save us from suffering, and bring us forgiveness and blessing. *Tefillah* is indeed a *mitzvah* like no other.



ברומו של עולם: Source Sheet

LESSON 18

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: I understand that when praying we ask Hashem to fulfill our needs and we seek to have a relationship with Him. Are we also performing a mitzvah when we daven?

A: Please review *Tefillah Power*, Lesson 18, Page 120 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

Given *tefillah's* immense importance, one would expect it to be conveyed to the Jewish people in an unequivocal decree of the Torah, "You shall pray three times a day." Yet, such a clear commandment does not exist. In fact, although *tefillah* is unquestionably a *mitzvah*, the Rambam and the Ramban differ as to whether it is a *mitzvah* from the Torah or one of Rabbinic origin. According to the Rambam¹ it is a *mitzvah* from the Torah, derived from the verse,² and to serve Hashem with all your heart (referring to *tefillah*). The Gemara³ states, "What kind of service is in the heart? It is *tefillah*." Rambam also writes:

"The responsibility of this *mitzvah* (*tefillah*) is such that a person should beseech and pray each day, and express praise of Hashem, and afterward ... ask for his needs in supplication and prayer, and then give praise and thanks to Hashem for the favor, kindness, and good which Hashem showers upon us."

The Ramban⁴ disagrees and says that the connection between our daily *tefillah* and the verse, and to serve Hashem with all your heart, is of Rabbinic origin, and, therefore, the *mitzvah* of *tefillah* is itself Rabbinic. Most authorities⁵ agree with the Ramban's opinion that *tefillah* is a Rabbinic *mitzvah*.⁶

The Mabit⁷ writes that when a person prays he is rewarded just as he is rewarded with a share in *Olam Haba* with any other *mitzvah*. Yet, *tefillah* can also bear an additional reward in this world as it is possible that his prayers and requests will be granted.

The *Smak*⁸ classifies prayer as a *mitzvah* of the heart: "What is the service of the heart? Prayer with concentration ... that one should think about the meaning of every word." This concept is embedded in the word *tefillah* itself, which comes from the word "*pi'lail*," which means thought,⁹ because *tefillah* requires *kavannah*.¹⁰

Because most authorities opine that *tefillah* is a Rabbinical *mitzvah*, can there be such tremendous power in a *mitzvah* of Rabbinic origin? The answer lies in the established precept that *tefillah's* tremendous power stems from its ability to transport the person who is praying to a higher spiritual plane. It is *tefillah's* elevating effect, not its status as a *mitzvah*, that invests it with so much power. This transformation occurs when we turn to Hashem in prayer, acknowledging that everything comes from Him, and that we need His mercy to succeed in any aspect of life.

1 רמב"ם, הלכות תפילה, א:א-ב

2 דברים י"א: י"ג

3 תענית ב

4 השגות הרמב"ן ספר המצוות, מצות עשה, ס' ה' The Ramban agrees however, that *tefillah* in troubled times is a *mitzvah* from the Torah.

5 מגן אברהם, ס' ק"ו, ס"ק ב'; מ"ב שם, ס"ק ד

6 ספר עמק ברכה וחי' רבינו חיים הלוי על הרמב"ם, הלכות תפילה, פרק ד, הלכה א

7 ספר בית אלקים, ט"ו

8 סמ"ק פרק י"א

9 רש"י, בראשית מ"ח: י"א

10 ספרי מהר"ל, באר הגולה, באר הרביעי, דף נ"ב



Lesson 19: ותחינה עינינו

Please refer to workbook pages 121-126

FOR THE MECHANECH:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 124) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 19** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 19: *Shemoneh Esrei*—ותחינה עינינו

FOCUS: We ask Hashem to make the presence of the *Shechinah* clear to us as it was in the days of the first המקדש.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 124)

b. (לאדם...אנוש). אתה חונן.

Your Corner! (page 124)

Just like with a one-way mirror, others can see us but we can't see them, so too, Hashem is constantly watching and taking care of us.

ברומו של עולם (page 126)

By simply not speaking, paying attention to the chazzan and answering 'amen' to his חזרת הש"ץ, ברכות - חזרת הש"ץ, we are unleashing the full power of something which we will all greatly benefit from.



ברומו של עולם: *Source Sheet* LESSON 19

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו in *Tefillah Power*.

Q: Please explain why I should listen to “חזרת הש”ץ when the Chazzan repeats the whole Shemoneh Esrei again. After all—I just said Shemoneh Esrei!

A: Please review *Tefillah Power*, Lesson 19, Page 126 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in עולם של ברומו.

Additional Information:

The *Talmud Yerushalmi*¹ equates the *shaliach tzibbur* who repeats the *tefillah* to the Kohen who brought the offerings in the Holy Temple. The *Shevet Mussar*² explains that since *tefillah* takes the place of the offerings brought in the Holy Temple, one is in effect beseeching the *shaliach tzibbur* to act on his behalf, just as one would say to the Kohen: “Please bring my offering for me!”

*Because the shaliach tzibbur is entrusted with so vital a role, the prewar congregation of Frankfurt, Germany would designate only a worthy individual to perform this function. This was also the case in the Viennese Kehillah and in the yeshivos in prewar Europe, such as Mir and Kelm.*³

When one interferes with the recitation of *chazaras hashatz*, one interferes with the ability of the congregation to have its prayers answered. *She'arim B'Tefillah*⁴ explains that *chazaras hashatz* has a greater preeminence than the silent *Shemoneh Esrei* because it fulfills the directive of the Gemara:⁵ “If one sees that his prayers are not answered, he should repeat the *tefillah*.” According to the Vilna Gaon, this refers to *chazaras hashatz*.

The *Avodas Yisrael*⁶ likens *chazaras hashatz* to the giving of the עשרת הדברות. Just as the Jewish nation stood silently as Moshe repeated to them the words uttered by Hashem, those assembled for prayer should stand silently as the *shaliach tzibbur* repeats on their behalf the words of the *Shemoneh Esrei*.

1 ירושלמי, ברכות ד:ד

2 See אדרת אליהו על ירושלמיים, שם

3 הובא בספר קובץ שיחות מאמר מדרכי, חלק א, דף צ"ח

4 ספר שערים בתפילה, דף י"ד

5 ברכות ל"ב:

6 ספר עבודת ישראל, פרקי אבות, פרק ה'



Lesson 20: מודים

Please refer to workbook pages 127-132

FOR THE MECHANECH:

- Collect **Completed Contest Cards**: At the end of **week 20**, when the student has filled in at least 18 circles on his Contest Card (which should be this week), he should cut out the **Contest Card on page 147** of the *Tefillah Power* workbook and give it to you. The completed Contest Card is his ticket to enter a raffle to win prizes. Please note that if a student missed a prior week, he may still fill in the Contest Card circles until the end of Week 20 and become eligible for the raffle to win a monthly prize. Please make sure that the Contest Cards submitted by all the participating students in the grade are included in the raffle drawing so that each student will have an opportunity to win prizes.
- Distribute **Bonus Card**: On page 67 of this booklet, you will find a copy of the **Bonus Card**. Please copy the card and cut into two, to accommodate your participating students. Please give a **Bonus Card** to each student who fills in **all 20 circles on his Contest Card**. The Bonus Card is to be used as an additional ticket to enter the raffle to win prizes.
- **Conduct Raffle for Prizes**: A raffle for prizes should be held at your school when you collect the Contest Cards (and Bonus Cards) from the students in your class. There is to be **ONE winner per grade each month for each school**, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, please combine the grades so that there are, at a minimum, 20 students participating. To select the winner, please coordinate the date of the raffle with the other Mechanchim of your grade.
- Submit **Order Form for Prizes** - After you conduct the raffle in your school and the winner is chosen for your grade (see above: **Conduct Raffle for Prizes**), he may choose his prize from the Prize Page that he received in Week 1 (each student received a colorful **Prize Page** when the *Tefillah Power* workbook was handed out). To order the prize for the winner, please fill out the **Order Form for Prizes** (see page 69 of this Booklet) and fax it to 201-837-7444. When the V'Ani Tefillah Foundation (VAT) receives the Order Form, the prize will be ordered and shipped.

PLEASE NOTE:

- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 130) and discuss the "**Food for Thought**" question at the שבת table.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Review **Answer Key: Lesson 20**: For your convenience, an answer key to the questions in this week's *Tefillah Power* is included on the next page.

(cont. on next page)

ANSWER KEY: Lesson 20: *Shemoneh Esrei*—מודים

FOCUS: We recognize all the presents that Hashem has given us, and thank Him for them.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 130)

a. 57

Your Corner! (page 130)

When he feels that the person has shown him much more kindness than he deserves.

ברומו של עולם (page 132)

Yes, for realizing that they testify to the fact that Hashem's Presence rests on us should make us act in only the most respectable fashion while wearing them.



ברומו של עולם: Source Sheet

LESSON 20

The purpose of this Source Sheet is to provide the Rebbe with additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם in *Tefillah Power*.

Q: Most bar-mitzvah boys can probably agree, the first time they put on tefillin was a very special moment in their lives. But the truth is that every time one wears tefillin is special. What makes this mitzvah so unique?

A: Please review *Tefillah Power*, Lesson 20, Page 132 - ברומו של עולם for the answer that the students receive. Below is additional information and מראה מקומות concerning the weekly concept discussed in ברומו של עולם.

Additional Information:¹

The *possuk*² says one should put *tefillin* on his arm and in between his eyes. One of the reasons we wear *tefillin* is because *tefillin* are a sign of the connection between us and Hashem.³ We wear the *tefillin* on the arm near the heart and on the head near the brain because our connection is with both our heart and our head. By putting on on *tefillin* we are reminded that we have to watch the מצוות always and forever.⁴ Since we are commanded no less than eight times to put on *tefillin*, whoever does not put on *tefillin* transgresses eight *lavin*.⁵ One who wears *tefillin* is rewarded with long life.⁶

The *Chinuch*⁷ explains the *mitzvah* of *tefillin* as follows: A person is a *ba'al tava* whose *guf* is inclined to follow his body's inclinations. However, the *neshama* itself wants to please Hashem by refraining from sin. The *tefillin* are guards which help prevent a person from doing bad by reminding him not to go after his *yetzer hara*.

The word *tefillin* comes from the word "*pela*" which means that Hashem separated us from the other nations of the world.⁸ In the merit of putting on *tefillin*, one's sins are forgiven.⁹ Some say if one puts on *tefillin* it is considered as if he learned Torah a whole day.¹⁰ Many say that wearing *tefillin* is equal to all the other מצוות.¹¹

Wearing *tefillin* connects us to Hashem. Therefore, we recite a *berachah* on it to thank Hashem for this opportunity.¹² Wearing *tefillin* acts as a guardian against those who look to destroy us.¹³ One should be careful with this *mitzvah*, since it has great meaning.¹⁴

1. Adapted from *Halachically Speaking*, Compiled by Rabbi Moishe Dovid Lebovits, Volume 3 Issue 4.

2. ספר שמות י"ג:טו. עיין י"ג:ט"ז.

3. רש"י שם "הוויא".

4. כלי יקר י"ג:ט"ז. עיין רמב"ן י"ג:ט"ז, לבוש כ"ה:א.

5. מסכת מנחות מ"ד.

6. רמב"ם הלכות תפילין ד:כ"ו, טור ל"ז. כף החיים א.

7. מצוה תכ"א.

8. פרי מגדים א"א כ"ה:ח. עיין רבבות אפרים וט"ו: דף י"ז.

9. בית יוסף ל"ז, באר הטיב ל"ז:א, מ"ב ל"ז:א, נדחי ישראל ז: דף ע"ה. עיין שו"ע ל"ז:א.

10. ילקוט שמעוני תהילים א:ב. דף תת"פ.

11. לבוש ל"ז:א, כף החיים ב.

12. ערוך השלחן כ"ה:י"ג.

13. צל"ח ברכות ו.

14. ערוך השלחן ל"ז:א.



Lesson 21: שים שלום

Please refer to workbook pages 135-140

FOR THE MECHANECH:

- **Note:** This is the next to last week of the *Tefillah Power* program. Because there are only 2 weeks remaining, a Contest Card will not be distributed to the students. Therefore, unfortunately, there will be no prize raffle for students participating in these last 2 weeks of the *Tefillah Power* program.
- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 138) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 21** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 21: *Shemoneh Esrei*—שים שלום

FOCUS: The Jewish people are only able to receive the benefit of Hashem's blessings when they are united in peace.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 138)

a. שים שלום

Your Corner! (page 138)

A lack of unity.

ברומו של עולם (page 140)

Even if we don't yet feel it, tefillin effects anyone who wears them.



Lesson 22: אלקי נצור

Please refer to workbook pages 141-146

On behalf of the V'Ani Tefillah Foundation (VAT), thank you for participating in this unique and exciting program to enhance your students' tefillah for life.

FOR THE MECHANECH:

- **Note:** There will no prize raffle for the last 2 weeks (Lesson 21 and 22) of the *Tefillah Power* program.
- Please review with your students the answers to last week's *Tefillah Power* questions from **Tefillah Challenge**, **Your Corner!** and **ברומו של עולם**.
- **Tefillah Challenge question in Workbook** - To add to your students' awareness of the *tefillah* they recite, please encourage them to answer the question on their workbook. The answer to this week's **Tefillah Challenge** question is included at the end of this page (see below).
- Encourage Students to Read "**Bringing Tefillah to Life**" Story (Page 144) and discuss the "**Food for Thought**" question at the שבת table.
- **Answer Key: Lesson 22** - For your convenience, an answer key to the questions in this week's lesson is included at the end of this page (see below).

ANSWER KEY: Lesson 22: Shemoneh Esrei—אלקי נצור

FOCUS: Even when we are not acting as we should be, Hashem loves us and relates to us as His special children.

ANSWER KEY:

All the answers can be easily gleaned from the information in the *Tefillah Power* newsletter.

Tefillah Challenge (page 144)

b. 3

Your Corner! (page 144)

Yes, because our connection to Hashem is so strong that He never stops loving us.

TEFILLAH POWER BONUS CARD

If you fill in all **20 circles** on the Contest Card, you can submit this BONUS CARD for an extra chance to win prizes! Just fill in the information below, and give this BONUS CARD to Rebbe with your completed Contest Card.

NAME

REBBE'S NAME

SCHOOL

GRADE



TEFILLAH POWER BONUS CARD

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NAME

REBBE'S NAME

SCHOOL

GRADE





Order Form for Prizes

BOYS

NOTE: Your school is entitled to one prize per grade per month, as long as there are at least **20 students** participating in the Tefillah Power program from that grade. If the grade has **less than 20 students** participating, then please combine the grades so that there are, at a minimum, 20 students participating. After your grade holds the raffle, the Rebbe of the winner should submit this form. If the winner is not in your class, please keep this form for the next raffle.

SCHOOL NAME: _____ CITY/STATE: _____

CONTACT NAME: _____ EMAIL ADDRESS: _____

SCHOOL PHONE: (_____) _____ EXT: _____ FAX: (_____) _____

NAME OF STUDENT WHO WON (first and last name) _____

GRADE: _____ REBBE'S NAME _____

Prizes should be chosen from the **Prize Page** that each student received with *Tefillah Power, Issue #1*.

ONE PRIZE PER WINNER: Refer to the prize page. Please list 3 prize choices in order of preference, this way, if prize is out of stock, we have the option to substitute another prize. Choice 1 below should be student's top choice.

▶ PLEASE NOTE: The **Prize Name** must be filled out. **The number is not enough.**

1) PRIZE NAME: _____ Number of Prize:* _____

2) PRIZE NAME: _____ Number of Prize:* _____

3) PRIZE NAME: _____ Number of Prize:* _____

*PRIZE NUMBER (see prize page - number is in a circle next to the picture of prize)

WHICH RAFFLE DID STUDENT WIN: (I.E. WEEK 4, WEEK 8 ETC.) _____

SCHOOL SHIPPING ADDRESS:

Please write the shipping address exactly as it should appear on the shipping label.

NAME OR CONTACT: _____

SCHOOL: _____

STREET ADDRESS: _____

CITY /STATE / ZIP: _____

TO ORDER: FAX THIS FORM BACK TO: 201-837-7444 or e-mail info@prayingwithfire.org

REBBE'S NAME: _____
GRADE: _____
SCHOOL: _____
EMAIL: _____
CELL PHONE: _____



'TEFILLAH POWER' *Mechanchim* Survey

Please fax the completed Survey to (201) 837-7444 or scan it to keytfilla@gmail.com

1. Did you find the **Tefillah Power** program to be at an appropriate level for your class? Yes _____ No _____
Comments _____
2. Do you feel your students enjoyed learning **Tefillah Power**? Yes _____ No _____ Comments _____
3. What percent of your students read the **Tefillah Power** newsletters? _____%.
4. What percent of your students participated in the contest prize part of the **Tefillah Power** program _____%.
5. How did you use **Tefillah Power** in your class?
You read it aloud in class _____ Students read it on their own _____ You assisted students in answering the questions _____.
6. How much class time did you spend on **Tefillah Power**? _____. Comments _____
7. Was the **Tefillah Power** program easy to administer? Yes _____ No _____
Comments _____
8. Did you find that the weekly Posters helped the students regarding tefillah? Yes _____ No _____
9. (For **Grades 5-7**) Did your students participate in the *Shtika B'Tefillah* initiative? Yes _____ No _____. If 'yes', do you feel they gained from the *Shtika B'Tefillah* initiative? Yes _____ No _____
10. Do you plan on participating in the **Tefillah Power** program next year? Yes _____ No _____
Comments _____
11. Would you recommend this program to other schools? Yes _____ No _____
13. If you have had a positive experience with **Tefillah Power**, we would appreciate your testimonial. Please indicate below if you do not want your name included on any promotional materials for which your testimonial may be used.
Testimonial _____
Check here if you do not want your name used _____

Improvements For Next Year

13. Should the *Shtika B'Tefillah* program be continued next year? Yes _____ No _____
Comments _____
14. Would it matter much if we discontinued the weekly Posters? Yes _____ No _____
15. Would you prefer that **Tefillah Power** begin *after Sukkos* Yes _____ No _____. *After Chanukah*? Yes _____ No _____
16. Do you have **any** other suggestions how to make the **Tefillah Power** program better next year?
Comments _____

Thank You for taking the time to complete this survey.

Please fax the completed Survey to (201) 837-7444 or scan it to keytfilla@gmail.com

TEFILLAH
POWER
שמונה עשרה