

# תפילת השל"ה




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**STRENGTHENING**  
their  
*Kesher*  
to Torah

JUNE 9-10 - י"ט - י"ז

# תפילת השל"ה

The *Sheloh HaKodosh* writes, 'It is particularly important to *daven* for good and upright children... One should also ask Hashem to provide them with all their needs and to send them their life's *shidduch*. I believe that the most appropriate time to recite this tefilloh is on Erev Rosh Chodesh Sivan, for that is the month when Hashem gave us His Torah and when we began to be called His children.'

We all want *ehrliche kinderlach*, children who are *shomrei Torah umitzvos*, who *daven* and learn with heartfelt sincerity, who are *baalei middos tovos* and *gomlei chassodim*. As parents (and grandparents) we do our best *hishtadlus*. We learn with them, we send them to the best schools, we provide them with extra help when necessary, but ultimately, it's all in Hashem's Hands. When all is said and done, we have to *daven* with all our hearts for our children and their *hatzlochoh*.

People would think it would only be natural that a *godol* like the *Brisker Rov* זצ"ל should have children who were *gedolim* in their own right. This was not the case. The *Rov* would say, "I soak my pillow at night with tears of *tefillos* for the *chinuch* of my children". In fact, the *Rov* once told son *Reb Refoel*, "Ah, they don't know how many tears I shed when I *shokeled* each of the baby carriages. How I was *mispallel* and how many *kapitlach Tehillim* I said for them...

The precious *Tefillas HaSheloh* can and should be said at any time, however, as mentioned, Erev Rosh Chodesh Sivan is a particularly auspicious date to do so. May *Hakodosh Boruch Hu* answer all our *tefillos* and may we be blessed with *doros yeshorim umevorochim*.



אתה הוא ה' אלקינו עד שלא בראת העולם, ואתה הוא אלקינו משבראת העולם, ומעולם ועד עולם אתה א-ל. ובראת עולמך בגין לאשתמודעא אלקותך<sup>1</sup> באמצעות תורתך הקדושה, כמו שאמרו רבותינו זכרונם לברכה, "בראשית", בשביל תורה ובשביל ישראל, כי הם עמך ונחלתך אשר בחרת בהם מכל האמות, ונתת להם תורתך הקדושה, וקרבתם לשמך הגדול. ועל קיום העולם ועל קיום התורה בא לנו ממך ה' אלקינו שני צוויים. כתבת בתורתך "פרו ורבו", וכתבת בתורתך "ולמדתם אתם את בניכם". והכונה בשתייהן אחת, כי לא לתהו בראת כי אם לשבת, ולכבודך בראת יצרת אף עשית, כדי שנהיה אנחנו וצאצאינו וצאצאי כל עמך בית ישראל יודעי שמך<sup>2</sup> ולומדי תורתך.

ובכן אבוא אליך ה' מלך מלכי המלכים, ואפיל תחנתי, ועיני לך תלויות עד שתחנני ותשמע תפילתי להזמין לי בנים ובנות. וגם הם יפרו וירבו הם ובניהם ובני בניהם עד סוף כל הדורות, לתכלית שהם ואני כלנו יעסקו בתורתך הקדושה, ללמד וללמד לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה, והאר עינינו בתורתך ודבק לבנו במצותיך לאהבה וליראה את שמך. אבינו אב הרחמן, תן לכלנו חיים ארפים וברוכים, מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים, זכרנו לחיים נצחיים, כמו שהתפלל אברהם אבינו "לו יחיה לפניך", ופרשו רבותינו זכרונם לברכה, "ביראתך"<sup>3</sup>.

כי על כן באתי לבקש ולחנן מלפניך שיהא זרעי וזרע זרעי עד עולם זרע כשר. ואל ימצא בי ובזרעי ובזרע זרעי עד עולם שום פסול ושםץ, אך שלום ואמת וטוב וישר בעיני אלקים ובעיני אדם, ויהיו בעלי תורה, מארי מקרא, מארי משנה, מארי תלמוד, מארי רזא, מארי מצוה, מארי גומלי חסדים, מארי מדות תרומיות, ויעבדוך באהבה וביראה פנימית, לא יראה חיצונית, ותן לכל גויה וגויה מהם די מחסורה בכבוד, ותן להם בריאות וכבוד וכת, ותן להם קומה ויפי וזון וחסד, ויהיה אהבה ואחווה ושלום ביניהם, ותזמין להם זוגים הגונים מזרע תלמידי חכמים, מזרע צדיקים, וגם זוגים יהיו כמותם ככל אשר התפללתי עליהם, כי זכרון אחד עולה לכאן ולכאן.

<sup>1</sup> The purpose of creation is that all of humanity should become aware of the *Ribbono Shel Olom's* existence, thereby creating a relationship with Him. This is the focus of our *tefillos* on *Rosh Hashonoh* and something we say daily in the second paragraph of *Oleinu*. Klal Yisroel have a unique role to play as a *mamleches kohanim ve'goy kodosh*, to lead by example and be *mekadesh shem shomayim* through our sincere performance of *Torah* and *mitzvos*.

<sup>2</sup> Just like the *Birchas Hatorah* every morning, "*yode'ei shemechoh*", knowing Hashem's name precedes "*velomdei Sorosechoh*", learning Torah because, as the *Me'or Enayim* writes, it is essential that our learning relates back to awareness of Hashem, without which the main part is missing. It is crucial that as we teach our children Torah it is not done as an academic exercise but a holy one that leads to a greater connection with the *Ribono Shel Olom*.

<sup>3</sup> The opening line of the *Remoh* to all of *Shulchon Oruch* is the *Posuk*: *Shivisi Hashem leNegdi Somid* - I live in the constant presence of Hashem. As *Shlomo HaMelech* tell us: *Reishis chochmoh yiras Hashem*: the foundation of all of *Yiddishkeit* is awareness of *Hakodosh boruch Hu*. This is about more than "fear". It is a heightened state of consciousness, of appreciation of Hashem's greatness. *Avrohom Ovinu* was asking for this basic, critical ingredient, in the knowledge that without it, Torah would have no ground to stand on.



אָתָּה ה' יוֹדֵעַ כָּל תַּעֲלוּמוֹת, וּלְפָנֶיךָ נִגְלוּ מַצְפוּנֵי לְבִי, כִּי כֹנְנִי בְּכָל אֵלֶּה לְמַעַן שְׂמֶךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ וְלְמַעַן תּוֹרַתְךָ הַקְּדוֹשָׁה, עַל כֵּן עֲנֵנִי ה' עֲנֵנִי, בְּעֵבֹר הָאֲבוֹת הַקְּדוֹשִׁים אַבְרָהָם יִצְחָק  
וְיַעֲקֹב. וּבְגִלְלֵם תּוֹשִׁיעַ בָּנִים לְהִיּוֹת הָעֲנַנְפִּים דּוֹמִים לְשֵׁרֶשֶׁם<sup>4</sup>, וּבְעֵבֹר דָּוִד עֲבָדְךָ רָגַל רַב־יְעִי  
בְּמַרְכָּבָה, הַמְּשׁוֹרֵר בְּרוּחַ קְדָשְׁךָ.

שִׁיר הַמַּעֲלוֹת אֲשֶׁרֵי כָל יָרָא ה' הַהֵלֶךְ בְּדַרְכָּיו<sup>5</sup>: יִגִּיעַ כַּפְיֶךָ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ: אֲשֶׁתְּךָ  
כְּגִפְסוֹן פְּרִיָּה בְּיַרְכְּתֵי בֵיתְךָ בְּנִיךָ כְּשִׁתְּלֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ: הִנֵּה כִּי כֹן יִבְרַךְ גְּבֵר יָרָא ה': יִבְרַכְךָ  
ה' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ: וְרָאָה בָּנִים לְבְנֵיךָ שְׁלוֹם עַל יִשְׂרָאֵל:

אֲנִי ה' שׁוֹמֵעַ תְּפִלָּה יְקִים בְּנֵי הַפְּסוּקָה, וְאֲנִי זֹאת בְּרִיתִי אִתְּם אֲמַר ה', רוּחִי אֲשֶׁר עָלֶיךָ וְדַבְּרִי  
אֲשֶׁר שָׁמַתִּי בְּפִיךָ, לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע<sup>6</sup> אֲמַר ה' מֵעַתָּה וְעַד עוֹלָם:  
יְהִיו לְרִצּוֹן אֲמַרִי פִי וְהִגִּיּוֹן לְבִי לְפָנֶיךָ ה' צוּרֵי וְגוֹאֲלֵי:

It was You Hashem, our G-d before creation and it is You Hashem, our G-d, since Creation. From This World to the World to Come, You are G-d. You created the world in order to make Your G-dliness known throughout Your holy Torah as Chazal taught, " 'In the beginning... (Bereishis 1:1)' [This world was created] for the sake of the Torah and for sake of Yisroel." For Yisroel is Your nation and Your heritage. It is the nation You chose from all others, to whom You gave Your holy Torah and which you brought close to Your great Name.

To ensure the continuation of Your Torah as we received from You, Hashem, our G-d, two mitzvos: You wrote in Your Torah, 'Be fruitful and multiply' (Bereishis 1:28) and You also wrote 'You shall teach them to Your children' (Devorim 11:19). These two mitzvos have a single purpose: You did not create the world so that it should be desolate, but rather that it should be inhabited by people; it is for Your honour that You made, created and fashioned the world, so that we, our children and the children of all Your people, the House of Yisroel, should know Your Name and learn Your Torah.

<sup>4</sup> The *moshol* of man being like a tree is well known and mentioned in the Torah (*Devorim 20:19*). Like trees, we also have firmly planted roots, our parents and ancestors, all the way back to the avos and imohos and with the passage of time, stretch out like branches. The *Gemoroh (Taanis 5b)* gives a similar idea as an example of brochos that one *Amora* would give to another, namely that the fruits that issue from you should be like you. It is our greatest wish that our children should follow in the Torah true path that we received from our ancestors and in turn loyally pass on the truth to their descendants.

<sup>5</sup> *Yiddishkeit* is a *derech*, a path, a journey to a greater, higher place both in this World and the Next. The most important thing in this journey is not the destination but the distance covered, how far we have come. One who is "*hoilech bidrochov*", walking along the path of Torah and therefore making progress, is "*ashrei*", indeed the most fortunate, because ultimately the journey is the goal.

<sup>6</sup> The three generations here refer to the *chut hameshulosh*, the threefold cord mentioned in *Koheles (4:12)* that is not easily broken. The *Gemoroh (Bovo Metzia 85a)* uses this *posuk* as a sign that if a family produces three generations of *Tamidei Chachomim*, the *brocho* of Torah will remain for posterity within that family. It is our investment, our desire to fortify those foundations that will indeed build a wonderful future not only for our own families but for all of Klal Yisroel.



And so, I come before You, Hashem, King who reigns over kings and I cast my supplication before You. My eyes dependently look toward You until You will be gracious to me and hear my plea and grant me sons and daughters. And may they too be fruitful and multiply – they, their children and their grandchildren until the end of all generations – so that they should be engrossed in Your holy Torah, learning, safeguarding, performing and fulfilling all Your Torah's teachings with love. Enlighten our eyes in Your Torah and attach our hearts to Your mitzvos, to love and fear Your Name.

Our Father, merciful Father, grant us all long and blessed life. Who is like You Merciful Father, who recalls His creatures mercifully for life. Remember us for eternal life, just as Avrohom our father davened, 'O that (Yishmoel) should live before You' (Bereishis 17:18) – with fear of Heaven.

It is for this reason that I come and ask and plead before You that my children and grandchildren be upright offspring; that no blemish or imperfection should be found in my children or grandchildren, that they enjoy only peace, truth and goodness and that they be upstanding in the eyes of Hashem and man. May they become people of Torah, masters of Tanach, Mishnah and Gemoroh, masters of the secrets of Torah, people of mitzvos and acts of kindness, people of sterling character and may they serve You with love and true internalised fear of Heaven, not merely superficial fear. Please give each individual among my descendants all their needs in an honourable fashion. Grant them health, honour and strength, and give them stature, beauty, charm and kindness. May there be love, brotherhood and peace among them. Provide for them proper spouses from families of *Talmidei Chachomim*, and righteous G-d-fearing *Yieden*. And may their spouses also be blessed with everything I have asked You to grant them, since one prayer can affect the lives of many.

You Hashem know all deep secrets and before You all the recesses of my heart lay bare. You know that all which I ask for is for the sake of Your great and holy Name and for the sake of Your holy Torah. Therefore, answer me Hashem, please answer me, for the sake of our holy forefathers Avrohom, Yitzchok and Yaakov, because the forefathers assist their descendants so that they grow to be branches that reflect their roots. Do so for the sake of Dovid Hamelech, the fourth leg of the Holy Chariot who sings, inspired by Your Holy Spirit.



Shir Hamaalos: A song of ascents. Praiseworthy is each person who fears Hashem, who walks in His paths. When you eat the labour of your hands, you are praiseworthy and it is well with you. Your wife shall be like a fruitful vine in the inner chambers of your home, your children shall be like olive shoots surrounding your table. Behold! For so is blessed the man fears Hashem. May Hashem bless you from Tziyon, and may you gaze at the goodness of Yerusholayim all the days of your life. And may you see children born to your children. Peace upon Yisroel.

Please Hashem Who hears our prayers, may the words of the *Novi* be fulfilled through us: 'And as for Me, this is My covenant with them,' said Hashem, 'My spirit that is upon you and My words that I have placed in your mouth shall not be withdrawn from you mouth, not from the mouth of your offspring, nor from the mouth of your offspring's offspring,' said Hashem, 'for this moment and forever.' (Yeshaya 59:21).

May the expressions of my mouth and the thoughts of my heart find favour before You, Hashem, my Rock and my Redeemer.





Chazon is here to ensure that all of our children learn the necessary *yesodos* in *emunoh*, as well as experience unique and immersive events that help build their foundations for the future, so that they are fortified to withstand the challenges of the generation and remain faithful to Hashem and His Torah.

**1000 people a week turn to Chazon for *chizuk*.  
Thank you for being *mechazeik* us.**

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