

A *Shemoneh Esrei* עשרה עשרה for *B'nei Noach*

One of the the most important aspect of Torah is that it deals with *emes* ("truth"). Therefore our prayers to HaShem must contain words of truth, and for a *Ben Noach* to pray the same prayer as a *Ben Yisroel* would not be truthful. For example:

In the first *b'rachah* (blessing) a *Ben Yisroel* states that HaShem is "our G-d" and "the G-d of our forefathers," which is fine for a Jew as HaShem is the G-d of his forefathers. But for a *Ben Noach* to make such a statement would be false as *Avraham*, *Yitzchok*, and *Yaakov* are not his forefathers. Thus we have altered this first *b'rachah* to state that HaShem is "our G-d" and "the G-d of THE fathers," indicating the *Ben Noach's* acceptance of the Torah truth that only a Jew is the offspring of The Forefathers.

With this in mind we will begin our *Shemoneh Esrei* for *B'nei Noach*.

NOTE: G-d is referred to by different Names both in *Tanakh* and in Prayer. Because it is forbidden both to speak a Name of G-d unnecessarily, or the "destroy" a Name of G-d by tossing away a piece of paper containing His Name, we have take the following provisions in order to prevent either of these from occurring:

- a) (to be continued....)
- b) We have put an astrik (*) next to the Names of HaShem to alert the beginner as to the importance of the word(s) he is about to speak. (to be continued....)

*Shemoneh Esrei*¹ עשרה עשרה *Amidah* עמידה

Take three steps backwards starting with your left foot; then take three steps forwards starting with your right foot. Come to a stop with the feet together as if they are one foot.

כִּי שֵׁם יְקוֹק אֶקְרָא, הָבוּ
גִדְל לְאֵלֵינוּ
When I call out the Name of HaShem
ascribe greatness to our G-d.

אֲד-נִי שְׁפֹתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.
O, Lord, open my lips, that my mouth
may declare Your praise.

(כִּי)[*Key*]When (שֵׁם)[*Shaim*]The Name
(יְקוֹק)[**Ado-noy*]of HaShem
(אֶקְרָא)[*ek-raw*]I call out,
(הָבוּ)[*haw-vu*]ascribe
(גִדְל)[*go-del*]greatness
(לְאֵלֵינוּ)[**Laylo-haynu*]to our G-d.

(אֲד-נִי)[**Ado-noy*]O, Lord
(שְׁפֹתַי)[*s'fawsi*]my lips
(תִּפְתָּח)[*teef-tawkh*]open,
(וּפִי)[*u-fee*]that my mouth
(יִגִּיד)[*ya-geed*]may declare
(תְּהִלָּתְךָ)[*t'hee-law-se-chaw*]Your
praise.

1. The *Shemoneh Esrei* should be prayed with quietly, devoutly, and without interruption. One should pray loud enough to hear himself, but not so loud so that others would hear him.