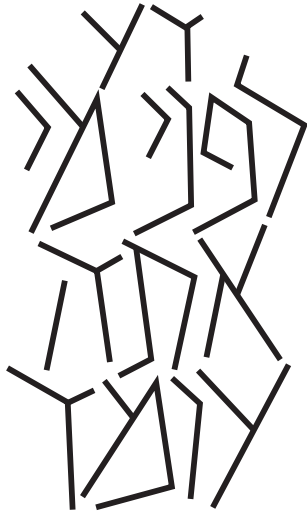


The Koren NCSY Siddur • Nusah Ashkenaz
סידור לימות החול ולשבת • נוסח אשכנז



THE ROTHNER FAMILY EDITION

THE KOREN NCSY SIDDUR
סידור לימות החול ולשבת



DEVELOPED BY

Ms. Debbie Stone and Dr. Daniel Rose



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בני בנים הרי הם כבנים

*In honor of our grandchildren,
each of whom strives for
a unique relationship with the Almighty.*

*May this סידור serve as a companion
as you deepen your connection to Hashem
throughout your lifetimes.*

*With love and pride,
Eric and Gale Rothner*

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וְשִׁנְתֶם לְבַבְכֶם

In honor of

WILLFRED “MOE” and LOIS LEFKOVICH a”h

Two individuals

*who found the beauty of Judaism later in life
and created a beautiful Jewish legacy.*

David and Chaya Tova Hartman

Dedicated to my wife,

Debra צביה אהובה

and our children,

Elijah Matthew מנחם מנדל

Zachary Noah יצחק אבנר

Sydney Rachel אלקה שיינה

Lexie Belle רחל לאה

In celebration

*of our joint and individual journeys
toward a better understanding of Torah
and our relationship to Hashem.*

David Magerman

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שחרית

השכמת הבוקר

On waking, our first thought should be that we are in the presence of God. Since we are forbidden to speak God's name until we have washed our hands, the following prayer is said, which, without mentioning God's name, acknowledges His presence and gives thanks for a new day and for the gift of life.

מִוְדָּה / מִוְדָּה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
 שֶׁהַחַיּוֹת בֵּי נִשְׁמָתֵי בְּחַמְלָה
 רַבָּה אֱמוּנָתְךָ.

Wash hands and say the following blessings.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

REFLECTION

"The darkest hour is just before the dawn."

Yesterday is behind us. Today is a new beginning. What do you want to achieve today?

What experiences did you have yesterday that make you a new you today?

LEARNING

The halakha obligates us to wash our hands as soon as we wake up. Some identified this need with a "ruah ra'a," a negative spirit, that was acquired during sleep, perhaps an ancient equivalent of a spiritual bacteria or perhaps simply an association with the seemingly lifeless state that comes with death. Others view it as a requirement to wash our hands whenever we pray, reminiscent of the Kohanim as they began their service in the Beit HaMikdash. Regardless, we view this as an opportunity for renewal, a way to begin one's day with a sense of higher purpose for our bodies and our souls.

According to some, there is also an obligation to wash our hands before tefilla. If you said the blessing for washing after waking up, then do not repeat it again here. It is best to wash your hands with a cup, and the custom is to pour water from the cup onto the right hand and then the left, and then repeat, a total of three times.

Shaḥarit

ON WAKING

On waking, our first thought should be that we are in the presence of God. Since we are forbidden to speak God's name until we have washed our hands, the following prayer is said, which, without mentioning God's name, acknowledges His presence and gives thanks for a new day and for the gift of life.

I thank You, living and eternal King,
 for giving me back my soul in mercy.
 Great is Your faith in us.

Wash hands and say the following blessings.

Blessed are You, LORD our God, King of the Universe,
 who has made us holy through His commandments,
 and has commanded us about washing hands.

CONNECTION

Close your eyes and relax. What do you have to be thankful for today? Who do you need to be thankful to for these things?

Think about all the people who have helped and will help you in some way today. From your parents at home from the moment you wake up, to the bus driver, to the janitor at your school. How many people will help you in some way today? What will each one do for you? How would your day be different without them in your life? Now choose one of them to thank today, and choose two to thank tomorrow.

Now take a moment to think about what you have to thank Hashem for.
 Now say בְּוִדָּה אֲנִי מוְדָּה.

... A THOUSAND WORDS



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
 וּבָרָא בּוֹ נִקְבִים נִקְבִים, חֲלוּלִים חֲלוּלִים.
 גְּלוּי וַיְדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ
 שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקִים וְלַעֲמֹד לִפְנֶיךָ.
 בְּרוּךְ אַתָּה יְהוָה
 רוֹפֵא כָּל בֶּשָׂר וּמַמְלִיא לַעֲשׂוֹת.

... A THOUSAND WORDS



בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who formed man with wisdom
 and created in him many openings and cavities.
 It is revealed and known before the throne of Your glory
 that were one of them to be ruptured or blocked,
 it would be impossible to survive and stand before You.
 Blessed are You, LORD,
 Healer of all flesh
 who does miracles.

REFLECTION

*"We forget that we have
 a holy body
 no less than a holy spirit."
 (Rav Kook, Orot HaTeḥiya 33)*

**Is your body a highly
 efficient scientific machine
 or a miracle from God?
 Can it be both?**

**Does your human body
 help you to believe in God?**

**If your human body is a
 gift from God, how would
 that change the way you
 treat your body?**

CONNECTION

*"The human body contains 100 trillion cells.
 Within each cell is a nucleus. Within each
 nucleus is a double copy of the human ge-
 nome. Each genome contains 3.1 billion letters
 of genetic code, enough if transcribed to fill a
 library of five thousand books. Each cell, in other
 words, contains a blueprint of the entire body
 of which it is a part. The cumulative force of these
 scientific discoveries is nothing short of wondrous.
 In ways undreamt of by our ancestors, we now
 know to what extent the microcosm is a map
 of the macrocosm. From a single cell, it may be
 possible to reconstruct an entire organism."*

(Rabbi Jonathan Sacks,
Covenant & Conversation, Emor 5768)

LEARNING

This *berakha* is said after every
 visit to the restroom, to thank
 Hashem for the intricate won-
 ders of the human body. It is

recommended to go to the restroom im-
 mediately after washing your hands in the morn-
 ing, and then say both the *berakha* of *Netilat
 Yadayim* and *Asher Yatzar*.

אלהי

נשמה שנתת בי טהורה היא.

אתה בראתה, אתה יצרתה, אתה נפחתה בי
ואתה משמרה בקרבי, ואתה עתיד לטלה ממני
ולחזירה בי לעתיד לבוא.

כל זמן שהנשמה בקרבי, מודה men / מודה women / אני לפניך
יהוה אלהי ואלהי אבותי, רבון כל המעשים, אדון כל הנשמות.
ברוך אתה יהוה, המחזיר נשמות לפגרים מתים.

לבישת ציצית

The following blessing is said before putting on a קטן. Neither it nor רצון is said by those who wear a טלית. The blessing over the latter exempts the former.

ברוך אתה יהוה אלהינו מלך העולם
אשר קדשנו במצותיו וצונו על מצות ציצית.

After putting on the קטן, say:

יהי רצון מלפניך, יהוה אלהי ואלהי אבותי, שתהא חשובה מצות ציצית
לפניך, כאלו קימתיה בכל פרטיה ודקדוקיה וכונותיה, ותריג מצות התלויות
בה, אמן סלה.

LEARNING

It is a mitzva from the Torah to wear tzitzit on any four-cornered garment. Since most garments today are not four cornered, the generally accepted custom is to wear a special *tallit katan* all day long and a *tallit gadol* during Shahrut. This *berakha* is for the *tallit katan* (the *berakha* for *tallit gadol* can be found on page 15). If you are going to put on a *tallit gadol* later then do not say this *berakha* when you put on a *tallit katan*. There are various traditions in

how we tie the four strings to form the tzitzit. The majority Ashkenazi practice is Rashi's method, which doubles the four strings over to make eight, and has five knots, which added together with the numerical value of the word ציצית (600) totals 613. This is the number of mitzvot in the Torah, and according to Rashi hints at the intended purpose of the tzitzit as specified in the Torah – a sign to remind us of the 613 mitzvot in the Torah (*Bemidbar* 15:39–40).

My God,

the soul You placed within me is pure.

You created it, You formed it, You breathed it into me,
and You guard it while it is within me.

One day You will take it from me,
and restore it to me in the time to come.

As long as the soul is within me, I will thank You,

LORD my God and God of my ancestors,

Master of all works, LORD of all souls.

Blessed are You, LORD, who restores souls to lifeless bodies.

TZITZIT

The following blessing is said before putting on tzitzit. Neither it nor the following prayer is said by those who wear a tallit. The blessing over the latter exempts the former.

Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the command of tzitzit.

After putting on tzitzit, say:

May it be Your will, LORD my God and God of my ancestors, that the commandment of the tzitzit be considered before You as if I had fulfilled it in all its specifics, details and intentions, as well as the 613 commandments dependent on it, Amen, Selah.

REFLECTION

וייצר יהוה אלהים את האדם, עפר מן האדמה,
ויפח באפיו, נשמת חיים; ויהי האדם, לנפש חיה.

"Then the LORD God formed man, dust of the ground; He breathed breath of life into his nostrils; and man became a living creature." (*Bereshit* 2:7)

What does having a soul mean to you? Your body inherits genetics from your ancestors. Do you think your soul does too?

What is in your soul's DNA?

CONNECTION

One of the disciples of the Hasidic master Rebbe Bunam explained his greatness: "Remember what happened to Elisha? Elisha was a simple shepherd who spoke to his cattle, not to humans. Then one day he met the prophet Elijah and from then on he was another person: his soul had caught fire. Rebbe Bunam? You want to know about Rebbe Bunam? Simple. No matter how hardened, how icy your soul may be, at his touch it will burst into flames."

(Elie Wiesel, *Souls on Fire*)

ברכות התורה

In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a brief act of study, after saying the blessings. The blessings are followed by brief selections from תנ"ך, משנה, גמרא and גמרא, the three foundational texts of Judaism.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסֵּק בְּדִבְרֵי תוֹרָה.
 וְהִעָרַב נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ (וְצִאֲצָאֵי צִאֲצָאֵינוּ)
 וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׂמְחָה.
 בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ, הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
 בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ, נוֹתֵן הַתּוֹרָה.

REFLECTION

"Rabbi Yishmael would say: One who studies Torah in order to teach will be given the opportunity to both study and to teach. One who studies in order to practice will be given the opportunity to study, to teach, to observe, and to practice." (Avot 4:6)

Why do you learn Torah?

How many generations do you think have been learning the same Torah you are going to learn today? How does that make you feel? Are you going to learn it exactly the same way or differently from them? How?

CONNECTION

The great Rabbi Akiva was 40 years old before he had studied any Torah. He was once standing by a well and noticed a rock with a hole carved in it. He asked his fellow shepherds: Who carved the hole in the rock? They replied to him that it had been formed by the steady dripping of water from the well over many, many years. Rabbi Akiva realized that if the soft water can chisel a hole in the hard rock, then words of Torah that are hard as iron can certainly make an impression on my heart of flesh and blood! He dedicated his life to learning Torah from then on.

(Adapted from Avot DeRabbi Natan 6:2)

BLESSINGS OVER THE TORAH

In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a brief act of study, after saying the blessings. The blessings are followed by brief selections from Scripture, Mishna and Gemara, the three foundational texts of Judaism.

Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us **to be involved in the study of the words of Torah.** Please, LORD our God, make the words of Your Torah sweet in our mouths and in the mouths of Your people, the house of Israel, **so that we, our descendants (and their descendants) and the descendants of Your people, the house of Israel,** may all know Your name and study Your Torah for its own sake. Blessed are You, LORD, who teaches Torah to His people Israel.

Blessed are You, LORD our God, King of the Universe, who has chosen us from all the peoples and given us His Torah. Blessed are You, LORD, **Giver of the Torah.**

LEARNING

There is a mitzva in the Torah to learn Torah every day. Like most other mitzvot, we make a *berakha* before performing this mitzva. Since learning Torah is a mitzva that we are charged with fulfilling all day every day, we say the *berakhot* first thing in the morning for all the Torah we will learn that day.

While the word "Torah" often refers to the Five Books of Moses, it is commonly used in its widest sense, to include the rest of Tanakh, as well as the written formulations of the Oral Torah – the Talmud (Mishna and Gemara), and beyond.

In order to avoid an interruption between saying these *berakhot* and fulfilling the mitzva of *talmud Torah*, we immediately learn representative excerpts of these three foundational texts of Judaism – Tanakh, Mishna, with Gemara following shortly thereafter.

... A THOUSAND WORDS

