

CONTENTS

<i>Rav Aharon Lichtenstein</i>	xv	Prayer in the Teachings of Rav Soloveitchik
<i>Rabbi Lord Jonathan Sacks</i>	xix	Rabbi Joseph Soloveitchik on Jewish Faith and Prayer
<i>Julius Berman</i>	xxxv	The Rav: A Personal Reminiscence
<i>Dr. Arnold Lustiger</i>	xxxix	Editor's Foreword
<i>Rabbi Menachem Genack</i>	xlvi	General Editor's Introduction
<i>Matthew Miller</i>	lvi	Publisher's Preface
הנהגות הרב	LIX	HANHAGOT HARAV
ימי חול	3	WEEKDAYS
השכמת הבוקר	5	On Waking
טלית ותפילין	15	Tallit and Tefillin
הכנה לתפילה	23	Preparation for Prayer
ברכות השחר	29	Morning Blessings
קדיש דרבנן	63	The Rabbis' Kaddish
קדיש יתום	67	Mourner's Kaddish
פסוקי דזמרה	69	Pesukei DeZimra
ברכו	97	Barekhu
קריאת שמע	109	The Shema
עמידה	121	The Amida
וידוי	151	Viduy
אבינו מלכנו	153	Avinu Malkenu
סדר תחנון	157	Taḥanun
סדר קריאת התורה	173	Reading of the Torah
שיר של יום	201	The Daily Psalm
עשרת הדברות	219	The Ten Commandments
שלושה עשר עיקרים	221	The Thirteen Principles of Jewish Faith
מנחה לחול	225	Minḥa for Weekdays
מעריב לחול	269	Ma'ariv for Weekdays
סדר ספירת העומר	319	Counting of the Omer
קריאת שמע על המיטה	329	Shema before Sleep at Night

שבת	337	SHABBAT
עירובין	339	Eirubin
הדלקת נרות	341	Candle Lighting
קבלת שבת	345	Kabbalat Shabbat
מעריב לשבת וליום טוב	369	Ma'ariv for Shabbat and Yom Tov
קידוש וזמירות לליל שבת	409	Kiddush and Zemirot for Shabbat Evening
שחרית לשבת וליום טוב	433	Shaharit for Shabbat and Yom Tov
פסוקי דזמרה	433	Pesukei DeZimra
נשמת	477	Nishmat
ברכו	487	Barekhu
קריאת שמע	501	The Shema
עמידה לשבת	511	The Amida for Shabbat
סדר קריאת התורה	533	Reading of the Torah
תפילה לשלום המלכות	553	Prayer for the Welfare of the Government
תפילה לשלום מדינת ישראל	555	Prayer for the State of Israel
ברכת החודש	559	Blessing the New Month
מוסף לשבת	569	Musaf for Shabbat
קידוש וזמירות ליום שבת	617	Kiddush and Zemirot for Shabbat Morning
מנחה לשבת וליום טוב	631	Minḥa For Shabbat and Yom Tov
ברכי נפשי	667	Barekhi Nafshi
פרקי אבות	679	Ethics of the Fathers
סעודה שלישית של שבת	719	Se'uda Shelishit for Shabbat
מעריב למוצאי שבת	723	Ma'ariv for Motza'ei Shabbat
קידוש לבנה	743	Blessing of the New Moon
סדר הברדה בבית	755	Havdala at Home
חגים ומועדים	759	FESTIVALS
סדר נטילת לולב	761	Blessing on Taking the Lulav
סדר הלל	763	Hallel
מוסף לראש חודש	779	Musaf for Rosh Ḥodesh
ביעור חמץ	793	Removal of Ḥametz
עירוב תבשילין	793	Eiruv Tavshilin
קידוש לליל יום טוב	795	Kiddush for Yom Tov Evening

תפילה בשבנסין לסוכה	799	On Entering the Sukka
אושפיזין	801	Ushpizin
קידושא רבה ליום טוב	803	Kiddush for Yom Tov Morning
עמידה לשחרית, מנחה ומעריב של יום טוב	805	Amida for Shaḥarit, Minhā and Ma'ariv of Yom Tov
סדר הקפות לשמחת תורה	823	Hakafot for Simḥat Torah
אקדמות	826	Akdamut
סדר הזכרת נשמות	831	Yizkor
מוסף לשלוש רגלים	841	Musaf for Festivals
ברכת כהנים	869	Birkat Kohanim
תפילת טל	879	Prayer for Dew
תפילת גשם	883	Prayer for Rain
הושענות	888	Hoshanot
התרת נדרים לערב ראש השנה	915	Annulment of Vows before Rosh HaShana
קידוש לליל ראש השנה	919	Kiddush for Rosh HaShana Evening
קידושא רבה לראש השנה	921	Kiddush for Rosh HaShana Day
סדר תשליך	923	Tashlikh
סדר כפרות	925	Kaparot
וידוי למנחה בערב יום הכיפורים	927	Viduy for Minhā of Erev Yom Kippur
חנוכה	937	Ḥanukka
פורים	943	Purim
שחרית ליום הזיכרון	947	Shaḥarit for Yom HaZikaron
יום העצמאות ויום ירושלים	951	Yom HaAtzma'ut & Yom Yerushalayim
סליחות	955	Seliḥot
ברכות	1003	GIVING THANKS
ברכת המזון	1005	Birkat HaMazon
ברכות המצוות	1027	Blessings on Mitzvot
ברכות הנהגין, הראייה והשמיעה	1029	Blessings on Pleasures, Sights and Sounds
סדר חנוכת הבית	1035	Consecration of a House
תפילת הדרך	1037	The Traveler's Prayer

מעגל החיים	1039	THE CYCLE OF LIFE
סדר ברית מילה	1041	Brit Mila
סדר פדיון הבן	1053	Pidyon HaBen
סדר תפילה לילודת	1057	Prayer after Childbirth
סדר זבד הבת	1061	Zevad HaBat
סדר קידושין ונישואין	1065	Marriage Service
שבע ברכות	1065	Sheva Berakhot
תפילה לחולה	1071	Prayer for Recovery from Illness
תפילה לעומד מחליו	1075	Prayer after Recovery from Illness
וידוי שכיב מרע	1077	Confession before Death
לווית המת	1079	Funeral Service
תפילה בבית האבל	1087	Prayer in a House of Mourning
אזכרה	1089	Memorial Prayer
קריאת התורה	1097	TORAH READINGS
לימי שני וחמישי ומנחה בשבת	1098	Weekly Portions for Mondays, Thursdays and Shabbat Minhā
לראש חודש, לתעניות ציבור, לחנוכה ולפורים	1137	Rosh Hodesh, Fast Days, Hanukka and Purim
לשלוש רגלים	1149	Festivals
רשימות	1195	RESHIMOT
הלכות תפילה	1227	GATES TO PRAYER
הלכות למועדי השנה	1229	Guide to the Jewish Year
הלכות תפילה לימות חול	1269	Daily Prayer
הלכות תפילות שבת	1285	Shabbat Prayer
מדריך הלכתי למבקר בישראל	1291	Guide for the Visitor to Israel
חילופי נוסחאות	1295	Textual Variants
טבלת ההפסקות המותרות בתפילה	1297	Table of Permitted Responses
רשימת שנים מעוברות	1300	Jewish Leap Years
ביבליוגרפיה	1301	References
קדיש דרבנן באותיות לועזיות	1303	Rabbis' Kaddish transliterated
קדיש יתום באותיות לועזיות	1304	Mourner's Kaddish transliterated

During the השוענא רבה and on עשרת ימי תשובה, and on קודש ארון קודש and say this psalm responsively, verse by verse.
 many congregations open the תהלים קל

שִׁיר הַמַּעֲלוֹת, מִמַּעַמְמִיקֵי קִרְיַת־יְהוּדָה: אֲדַנִּי שְׁמַעְהָ בְּקוֹלִי, תִּהְיֶינָה
 אֲזוּנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי: אִם־עוֹנוֹת תִּשְׁמַר־יָהּ, אֲדַנִּי מִי יַעֲמֹד: כִּי־
 עַמְּךָ הִסְלִיחָה, לְמַעַן תִּזְדַּר: קוֹיֵתִי יְהוָה קִוְיָתָה נַפְשִׁי, וְלֹדְבָרוֹ הוֹחֵלֵתִי:
 נַפְשִׁי לֹא־דָנִי, מִשְׁמָרִים לְבַקֵּר, שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל יְהוָה,
 כִּי־עַם־יְהוָה הַחֹסֵד, וְהִרְבֵּה עֲמוֹ פְדוֹת: וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל, מִכָּל־
 עֲוֹנוֹתָיו:

חצי קדיש

שׁוֹן: יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֶגְלָא וּבְזִמְן קָרִיב

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

יְהִיא שְׁמֵהּ רַבָּא מְבֹרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא. קהל ושׁוֹן:

שׁוֹן: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)

לְעֵלְמָא מִן כָּל בְּרַכְתָּא

/ בעשרת ימי תשובה: לְעֵלְמָא לְעֵלְמָא מְכָל בְּרַכְתָּא /

וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֶלְמָא

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

BLESSINGS OF THE SHEMA

The following blessing and response are said only in the presence of a minyan. They represent a formal summons to the congregation to engage in an act of collective prayer. The custom of bowing at this point is based on 1 Chronicles 29:20, "David said to the whole assembly, 'Now bless the LORD your God.' All the assembly blessed the LORD God of their fathers and bowed their heads low to the LORD and the King."

The Leader says the following, bowing at "Bless," standing straight at "the LORD."

The congregation, followed by the Leader, responds, bowing at "Bless," standing straight at "the LORD."

Leader: **BLESS**
the LORD, the blessed One.

Congregation: Bless the LORD, the blessed One,
for ever and all time.

Leader: Bless the LORD, the blessed One,
for ever and all time.

THE SHEMA AND ITS BLESSINGS

Maimonides rules that the blessings surrounding the Shema are different from other blessings. In general, one who deviates from the established text of blessings is mistaken but need not repeat the blessings correctly (*MT, Hilkhot Berakhot* 1:5). One who changes the Shema's blessings, however, is required to repeat them in their proper form (*MT, Hilkhot Keriat Shema* 1:7). The blessings before and after the Shema are unique; they form one integral entity with the Shema itself and mirror its themes. For example, the phrase "כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת" For it is He alone who does mighty deeds" in the first blessing echoes the theme of God's singularity in the first paragraph of Shema, while the phrase "וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם" All accept on themselves... the yoke of the kingdom of Heaven" earlier in that blessing reflects the acceptance of divine sovereignty, so central to the recitation of the beginning of the Shema. The theme of the second blessing before the Shema, which speaks of the significance of Torah and mitzvot, parallels the second paragraph of the Shema which likewise stresses fulfilling the Torah

קריאת שמע וברכותיה

The following blessing and response are said only in the presence of a *minyan*. They represent a formal summons to the קהל to engage in an act of collective prayer. The custom of bowing at this point is based on דברי הימים א' כט:כ, "David said to the whole assembly, 'Now bless the LORD your God.' All the assembly blessed the LORD God of their fathers and bowed their heads low to the LORD and the King." The קהל, שליח ציבור says the following, bowing at בְּרָכִי, standing straight at ה'. The קהל, שליח ציבור responds, bowing at בְּרוּךְ, standing straight at ה'.

ש"ן:
בְּרָכִי
ד

אֶת יְהוָה הַמְּבֹרָךְ.

קהל: בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

ש"ן: בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

בְּרָכִי אֶת יְהוָה *Bless the LORD*. This phrase can be said only in the presence of a *minyan* (quorum of ten men) because it constitutes a *davar shebikedusha*, a responsive prayer which fulfills the imperative to publicly sanctify God. Interestingly, though, no explicit mention of *kedusha*, holiness, appears here.

A prayer qualifies as a *davar shebikedusha* when the explicit, ineffable name of God is invoked. Thus, when we are invited here to "Bless the LORD, the blessed One," we are called upon specifically to bless God's name "which is blessed," that is, His explicit name. And although we do not explicitly utter that name, we do invoke it here.

We similarly invoke that name when we say Kaddish because the response "יְהֵא שְׁמֵהּ רַבָּא מְבֹרָךְ, May His great name be blessed," is akin to the statement "בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ...", which is the required response upon hearing the Ineffable Name in the Temple (see Mishna, *Yoma* 3:7). As a result, the recitation of Kaddish also requires the presence of a *minyan*.

The custom is to sit from this point until the Amida, since the predominant emotion of this section of the prayers is love rather than awe.

Conversation is forbidden until after the Amida. See table on pages 1297–1299.

בְּרוּךְ Blessed are You, LORD our God,
King of the Universe,
who forms light and creates darkness,
makes peace and creates all.

Is. 45

הַמְאִיר In compassion He gives light to the earth
and its inhabitants,
and in His goodness continually renews the work of creation,
day after day.

How numerous are Your works, O LORD.
You made them all in wisdom.

Ps. 104

The earth is full of Your creations.
He is the King exalted alone since the beginning of time –
praised, glorified and elevated since the world began.
Eternal God,

in Your great compassion, have compassion on us,
LORD of our strength, Rock of our refuge,
Shield of our salvation, You are our stronghold.

“evil,” is replaced with *hakol*, “all.” Evil as a universal entity does not exist; suffering and misery are due to the accidental and contingent character of our existence, which is confined to a narrow segment of being. In the perspective of totality, evil vanishes.

As an example of this view among our sages, Rabbi Meir was a man who knew suffering in his private life. He lost two children, his wife, and his father-in-law, who died a martyr’s death. Yet it is he who remarks (*Bereshit Raba* 9:5) that at twilight of the mysterious Friday, when creation was concluded, God cast a glance and found even death to be good. (*Out of the Whirlwind*)

כָּלֶם בְּחָכְמָה עָשִׂיתָ *You made them all in wisdom.* This wisdom is best expressed in the regularity and unalterability of the natural process. The mathematical equation is the logos of God embedded in nature. In cosmic monotony, we find God’s intelligence.

The custom is to sit from this point until the עמידה, since the predominant emotion of this section of the prayers is love rather than awe.

Conversation is forbidden until after the עמידה. See table on pages 1297–1299.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ
 עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

ישעיהו מה

הַמְאִיר לְאֶרֶץ וְלְדָרִים עָלֶיךָ בְּרַחֲמִים
 וּבְטוֹבוֹ מִחֲדָשׁ בְּכֹל יוֹם תִּמְיֵד מַעֲשֵׂה בְּרֵאשִׁית.
 מִהֲרַבּוּ מַעֲשֵׂיךָ יְהוָה, כָּלֵם בְּחַכְמָה עֲשִׂיתָ
 מְלֵאָה הָאָרֶץ קִנְיָנְךָ:
 הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוֹ מְאֹד
 הַמְשַׁבֵּחַ וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם.
 אֱלֹהֵי עוֹלָם

תהלים קד

בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ
 אֲדוֹן עֲזֹנוּ, צוֹר מִשְׁגַּבְנוּ
 מִגֵּן יִשְׁעֵנוּ, מִשְׁגַּב בַּעֲדָנוּ.

and keeping the mitzvot, and the theme of remembering the exodus from Egypt in the third paragraph of Shema is reflected in the blessing which follows the Shema, speaking of the redemption of Israel.

Unless one recites the blessings of the Shema, one has not completely fulfilled the mitzva of reciting the Shema itself. Rav Ḥayyim Soloveitchik was therefore of the view that it is preferable to recite the Shema with its blessings at the proper time when there is no *minyan*, than to omit the blessings and then later recite the Shema and its blessings together with a *minyan*.

לְיוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל
 Who forms light and creates darkness, makes peace and creates all. The verse in Isaiah (45:7) upon which this blessing's text is based reads: "[I am the one] who forms light and creates darkness, who makes peace and creates ra, evil." In our blessing, the word ra,

The blessed God,
 great in knowledge,
 prepared and made the rays of the sun.
 He who is good formed glory for His name,
 surrounding His power with radiant stars.
 The leaders of His hosts,
 the holy ones,
 exalt the Almighty,
 constantly proclaiming God's glory and holiness.
 Be blessed, LORD our God,
 for the magnificence of Your handiwork
 and for the radiant lights You have made.
 May they glorify You, Selah!

תְּתַבָּרַךְ May You be blessed,
 our Rock, King and Redeemer,
 Creator of holy beings.
 May Your name be praised for ever,
 our King, Creator of the ministering angels,
 all of whom stand in the universe's heights,
 proclaiming together,
 in awe, aloud,
 the words of the living God, the eternal King.
 They are all beloved, all pure, all mighty,
 and all perform in awe and reverence the will of their Maker.

► All open their mouths in holiness and purity,
 with song and psalm,
 and bless, praise, glorify,
 revere, sanctify and declare the sovereignty of – ◀

Throne of Glory. God does not discriminate between fact and ideal, between the existential and axiological situations. Creation is an all-encompassing act. One must not see the physical universe as separated from the realm of the just, the good, and the beautiful. (*Worship of the Heart*)