

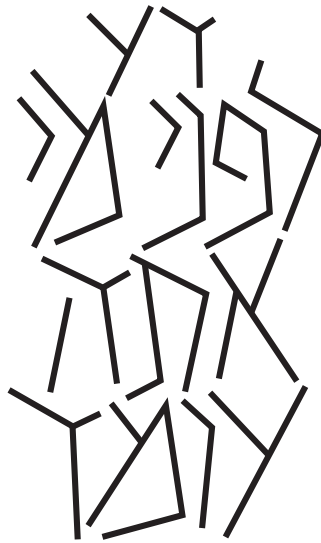
סידור קורן לימות החול • נוסח אשכנז  
The Koren Weekday Siddur • Nusah Ashkenaz





THE LOBEL EDITION

סידור קורן לימות החול  
THE KOREN WEEKDAY SIDDIR



WITH INTRODUCTION, TRANSLATION  
AND COMMENTARY BY

Rabbi Lord Jonathan Sacks שליט"א



KOREN PUBLISHERS JERUSALEM



**The Lobel Edition**  
of  
*The Koren Siddur*  
is dedicated to the hundreds of thousands  
who use this Siddur for their daily prayers.

*May your prayers be speedily answered  
and be a source of blessing  
for each of you, your families,  
and Klal Yisrael.*

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New York, USA

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The Lobel Edition  
Nusah Ashkenaz  
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## PREFACE TO THE FIRST HEBREW EDITION

*“My help comes from the LORD...”*

*“And their fear toward Me is as a commandment of men learned by rote”* (Is. 29:13) laments the prophet, referring to those who turn prayer into routine habit. Even when they pray before the LORD, “With their mouth and with their lips do [they] honor Me, but have removed their heart far from Me.” This is precisely as our sages cautioned, saying: “When you pray, do not do so as a fixed routine, but as a plea for mercy and grace before God” (*Avot* 2:18). Bartenura elaborates, “[Do not say] as a person who has a duty to fulfill says: I shall relieve myself from this burden.” Thus is the nature of ritual duties: when they become routine habit, their original meaning is diminished.

The prayers in this Siddur – the same words, those same sentences we repeat daily and even several times each day – become routine verbiage, “a chirping of a starling” which lacks the deep concentration and the vital sense of “knowing before whom one stands.”

This unfortunate situation – which is natural – became our inspiration to present worshipers with the means to connect to prayer, both to the words of the prayers and to the content and meaning our sages infused into the phrases. We resolved to bring the prayers before the worshiper not in a secular form, as a regular book, but in a more sacred manner, so as to enable the worldly structure to become a source of inspiration, reverence, sanctity and awe.

To achieve this, we created an original design of the printed font and the layout of the words in accordance with the meaning of the prayers, line-by-line, page-by-page. From a visual standpoint, the contents of the prayers are presented in a style that does not spur habit and hurry, but rather encourages the worshiper to engross his mind and heart in prayer.

One possible hazard that undermines the beauty and the purity of the prayers is carelessness of diction when pronouncing the words. Disregard for grammar and punctuation, disrespect, or lack of knowledge of the laws of the *dagesh*, the quiescent *sh’va* and the mobile *sh’va*, and so forth, that our sages – the authors of the *Mesora*, the scholars of the linguistic form of the language, the adjudicators of the laws and students of the Torah

◀ and Kabbala

and Kabbala – were so meticulous about perfecting. In parts of prayers (such as the Shema and the Blessing of the Kohanim), they viewed this meticulous pronunciation as obligatory.

In order to relieve the worshiper of these details – for the sake of his praying – we have presented him (excluding Biblical quotations) with a different notation between the two *sh'vas* (the mobile *sh'va* is more predominant, which is a sign for the worshiper to express the vowel as a brief *segol*, while the quiescent *sh'va* is smaller, as it is not pronounced), and a special form of the *kamatz* (the “small *kamatz*” has a longer foot).

“A window thou shalt make to the ark,” says God to Noah, and our sages took this also to mean that the correct pronunciation of the words is an embellishment to the prayers. It is fitting that our conversations with God be clear, pure and unblemished, open and lit as this window.

The Nusah Ashkenaz edition of this Siddur is based upon that of the “first Ashkenazic scholars,” incorporating the revisions that were accepted in the land of Israel by the pupils of the Vilna Ga’on, and are customary in synagogues in Israel and the Diaspora (with different customs indicated).

I am very grateful to the excellent proofreaders Shmuel Vexler and Abraham Frankel, for their diligent work, and to Esther Be’er, who skillfully prepared the difficult typesetting of this Siddur.

All this would not have been possible without the help and guidance of my friend Meir Medan, who helped us reach this goal. Using his vast knowledge and careful comparison between different versions, we strived together to make this Siddur as perfect as humanly possible.

*And let the beauty of the LORD our God be upon us: and establish the work of our hands upon us; O prosper it, the work of our hands.*

Eliyahu Koren

## PREFACE TO THE HEBREW/ENGLISH EDITION

*“One generation will praise Your works to the next...”*

It is with gratitude and pride that we introduce this first Hebrew/English Edition of the Koren Weekday Siddur. Since its publication in 1981, The Koren Siddur has been recognized for its textual accuracy and innovative graphic design. We have remained committed to these qualities, as we have had the privilege of enriching the Siddur with the eloquent English translation and insightful commentary of one of the most articulate and original Jewish thinkers of our time, Rabbi Lord Jonathan Sacks.

Since the very successful introduction of the full Koren Siddur five years ago, we have had many requests for a compact edition for weekday prayer, that provides these same qualities in a convenient and portable format. By not including prayers for Shabbat, Ḥagim and Ḥol HaMo'ed, but still retaining the textual integrity and aesthetics that Koren is renowned for, we hope this new edition fulfills the need for a dedicated Weekday Siddur.

It is also our hope that through this project we have realized the aim of master typographer Eliyahu Koren, founder of Koren Publishers Jerusalem, “to present to worshipers a means to draw and connect them not only to the words of the prayers, but also to the contents and meaning that were before our sages when engraving the phrases of the prayers, and our rabbis throughout the ages when compiling versions of the prayers.”

It is always a privilege to collaborate on a project with those who share our commitment and enthusiasm for bringing out the beauty of *Tefilla*. We are grateful to Judith and David Lobel for their support and proud to have their name grace this edition. On behalf of the scholars, editors and designers of this volume, we thank you; on behalf of the users of this Siddur, we are forever in your debt.

Those new to The Koren Siddur will note several unique features:

- Two, distinct fonts, designed by Eliyahu Koren and recently digitized, are used throughout the Siddur. Koren Tanakh Font is used for Tanakh texts (except when embedded in prayers,) and Koren Siddur Font is used for prayers, in keeping with Mr. Koren's belief that the presentation of Tanakh text should be distinctive.

◀ Reading

- Reading aids, fully explained in the Guide to the Reader, facilitate correct reading.
- The graphic layout distinguishes poetry from prose, and provides space to allow pages to “breathe.” We have developed a parallel style for the English text that balances the weight of the Hebrew letters to further Mr. Koren’s intention of presenting the texts “in a style that does not spur habit and hurry, but rather encourages the worshiper to engross his mind and heart in prayer.”

This Hebrew/English Edition also includes new features. We have added Rabbi Sacks’ commentary to illuminate and clarify practice and tradition. We have introduced concise instructions and practical *halakha* guides. Finally, we have incorporated prayers for visitors to Israel, for Yom HaZikaron and Yom HaAtzma’ut to reflect the essential and integral connection between the Jewish people in Israel and around the world, and the centrality of Jerusalem to us all.

We wish to thank Rabbi Sacks שליט”א for his exceptional translation and commentary, and his dedicated involvement throughout the preparation of this Siddur; and Rabbi Eli Clark for his extraordinarily helpful section on *Halakha*.

Raphaël Freeman designed the full edition of the Siddur, from which this is derived; an outstanding team at Koren, including Rabbi David Fuchs, Rachel Hanstater Meghnagi and Esther Be’er, brought it to life.

We can only hope that we have extended the vision of Eliyahu Koren to a new generation and a larger audience, furthering *Avodat HaShem* for Jews everywhere.

Matthew Miller, Publisher  
Jerusalem 5775 (2014)

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## Shaḥarit

*The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities. See laws 2–9.*

### 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.*

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

*Wash hands and say the following blessings.*

*Some have the custom to say "Wisdom begins" on page 10 at this point.*

**בְּרוּךְ** 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.

**בְּרוּךְ** Blessed are You, LORD our God, King of the Universe,  
who formed man in wisdom  
and created in him many orifices 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 wondrous deeds.

---

**אֲשֶׁר יִצַּר** *Who formed man in wisdom:* A blessing of thanks for the intricate wonders of the human body. *Were one of them to be ruptured or blocked* – even the smallest variation in the human genome can cause potentially fatal illness. The more we understand of the complexity of life, the more we appreciate “How numerous are Your works, LORD; You made them all in wisdom; the earth is full of Your creations” (Psalm 104:24). This blessing is a rejection of the idea that the spirit alone is holy, and physical life bereft of God.

## שחרית

The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities. See laws 2–9.

### 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.

מוֹדָה / women / מוֹדָה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם  
שֶׁהַחַיּוֹת בֵּי נִשְׁמָתִי בְּחַמְלָה  
רַבָּה אֲמוֹנְתְךָ.

Wash hands and say the following blessings.

Some have the custom to say ראשית הבכמה on page 11 at this point.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוּנָנוּ עַל נְטִילַת יָדַיִם.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחַכְמָה  
וּבְרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים.  
גָּלוּי וַיְדוּעַ לְפָנֶיךָ כֶּסֶף כְּבוֹדְךָ  
שֶׁאִם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם  
אֵי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בֶּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

**מוֹדָה אֲנִי** *I thank You:* These words are to be said immediately on waking from sleep. In them we thank God for life itself, renewed each day. Sleep, said the sages, is “one-sixtieth of death” (*Berakhot* 57b). Waking, therefore, is a miniature rebirth. Despite its brevity, this sentence articulates a transformative act of faith: the recognition that life is a gift from God. Expressing gratitude at the fact of being alive, we prepare ourselves to celebrate and sanctify the new day.

אֱלֹהֵי 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 subsequent prayer is said by those who wear a tallit.  
 The blessing over the latter exempts the former. See laws 10–16.*

בְּרוּךְ 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 tasseled garments.

*After putting on tzitzit, say:*

יְהִי רָצוֹן May it be Your will, LORD my God and God of my ancestors,  
 that the commandment of the tasseled garment 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.

---

them. The blessing ends with a reference to the resurrection of the dead,  
 returning to the theme of the first words said in the morning.

אֱלֹהֵי

נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.

אֶתְּךָ בְּרֵאתְךָ, אֶתְּךָ יִצְרְתְּךָ, אֶתְּךָ נִפְחַתְךָ בִּי

וְאֶתְּךָ מִשְׁמְרָה בְּקִרְבִּי, וְאֶתְּךָ עֲתִיד לְטֹלָה מִמֶּנִּי

וְלִהְיוֹתִי בִּי לְעֵתִיד לָבוֹא.

כָּל זְמַן שֶׁהִנְשַׁמָּה בְּקִרְבִּי, מוֹדָה / women מוֹדָה / אֲנִי לְפָנֶיךָ

יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.

בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

לבישת ציצית

*The following blessing is said before putting on a טלית קטן. Neither it nor טלית קטן is said by those who wear a טלית. The blessing over the latter exempts the former. See laws 10–16.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת צִיצִית.

*After putting on the טלית קטן, say:*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

שֶׁתְּהֵא חֲשׁוּבָה מִצְוֹת צִיצִית לְפָנֶיךָ

כְּאֵלֹו קִימַתִּיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקִיהָ וְכוֹנְנוֹתֶיהָ

וְתִרְיָג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן סְלָה.

אֱלֹהֵי *My God, the soul You placed within me is pure:* An affirmation of Jewish belief in the freedom and responsibility of each human being. The soul as such is pure. We have good instincts and bad, and we must choose between

## BLESSINGS OVER THE TORAH

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

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,  
who has made us holy through His commandments,  
and has commanded us to engage in 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.

בְּרוּךְ 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.

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chosenness means responsibility, and is inseparably linked to the study and practice of Torah.

So as to follow the blessings immediately with an act that fulfills the commandment, we read three texts whose recitation forms an act of study. The Talmud (*Kiddushin* 30a) rules that Torah study must be divided into three: study of (1) Torah, (2) Mishna, and (3) Gemara. Hence we read: (1) a biblical text – the priestly blessings, (2) a passage from the Mishna about commandments that have no fixed measure, and (3) a passage from the Gemara about the reward of good deeds in this world and the next.

## ברכות התורה

*In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from תניך and גמרא, the three foundational texts of Judaism.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
 וְצִוָּנוּ לְעִסֵּק בְּדַבְרֵי תוֹרָה.  
 וְהַעֲרַב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרַתְךָ  
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל  
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ (וְצִאֲצֵאֵי צִאֲצֵאֵינוּ)  
 וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
 כְּלָנוּ יוֹדְעֵי שְׂמֶךְךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׂמְחָה.  
 בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים  
 וְנָתַן לָנוּ אֶת תּוֹרַתּוֹ.  
 בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

### BLESSINGS OVER THE TORAH

The history of Judaism is a story of the love of a people for the Book of Books, the Torah. As a preliminary to study, we pronounce two blessings and a prayer. The first, “who has made us holy through His commandments,” is a blessing over the commandment to engage in study of the Torah, a declaration that we do not simply study as an intellectual or cultural exercise but as the fulfillment of a divine commandment. This is followed by a prayer that God make Torah study sweet, and help us to hand it on to our children. The final blessing, “who has chosen us,” is a blessing of acknowledgment that

יְבָרֶכְךָּ May the LORD bless you and protect you.  
 May the LORD make His face shine on you  
 and be gracious to you.  
 May the LORD turn His face toward you  
 and grant you peace.

Num. 6

אֱלֹהֵינוּ These are the things  
 for which there is no fixed measure:  
 the corner of the field, first-fruits,  
 appearances before the LORD  
 [on festivals, with offerings],  
 acts of kindness and the study of Torah.

Mishna  
Pe'ah 1:1

אֱלֹהֵינוּ These are the things  
 whose fruits we eat in this world  
 but whose full reward awaits us  
 in the World to Come:

Shabbat  
127a

honoring parents; acts of kindness;  
 arriving early at the house of study  
 morning and evening;  
 hospitality to strangers; visiting the sick;  
 helping the needy bride; attending to the dead;  
 devotion in prayer;  
 and bringing peace between people –  
 but the study of Torah is equal to them all.

*Some say:*

וְאִשִּׁית חֲכָמָה Wisdom begins in awe of the LORD;  
 all who fulfill [His commandments] gain good understanding;  
 His praise is ever-lasting.

Ps. 111

The Torah Moses commanded us  
 is the heritage of the congregation of Jacob.

Deut. 33

Listen, my son, to your father's instruction,  
 and do not forsake your mother's teaching.

Prov. 1

May the Torah be my faith and Almighty God my help.  
 Blessed be the name of His glorious kingdom for ever and all time.



במדבר ו

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:  
 וַיֵּשֶׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

משנה,  
פאה א: א

אֵלֹו דְבָרִים שְׂאִין לְהֵם שְׁעוֹר  
 הַפֶּאֶה וְהַבְּכוֹרִים וְהַרְאִיוֹן  
 וּגְמִילוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה.

שבת קכו.

אֵלֹו דְבָרִים שְׂאִדָּם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה  
 וְהַקָּרוֹן קִיָּמַת לוֹ לְעוֹלָם הַבָּא  
 וְאֵלֹו הֵן

כְּבוֹד אָב וָאִם, וּגְמִילוֹת חֲסָדִים  
 וְהַשְּׂכֵמַת בֵּית הַמְדָּרֶשׁ שְׁחָרִית וְעֶרְבִית  
 וְהַכְּנָסַת אוֹרְחִים, וּבְקוֹר חוֹלִים  
 וְהַכְּנָסַת בְּלָה, וְלוֹוִית הַמַּת  
 וְעִיּוֹן תְּפִלָּה  
 וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ  
 וְתִלְמוּד תּוֹרָה בְּנֶגֶד כָּלֶם.

Some say:

תהלים קיא

רֵאשִׁית חֲכָמָה יִרְאֵת יְהוָה  
 שְׂכָל טוֹב לְכָל-עֲשִׂיהֶם  
 תִּהְלָתוּ עֲמֹדַת לְעַד:

דברים לג

תּוֹרָה צִוְּהֵ-לָנוּ מֹשֶׁה, מוֹרְשָׁה קְהֵלֶת יִיעֻקֵּב:  
 שְׂמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אֲמֶךָ:  
 תּוֹרָה תִּהְיֶה אֲמוּנָתִי, וְאֵל שְׂדֵי בְּעֻרְתִּי.  
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

משלי א

## TALLIT

Say the following meditation before putting on the tallit. Meditations before the fulfillment of mitzvot are to ensure that we do so with the requisite intention (*kavana*). This particularly applies to mitzvot whose purpose is to induce in us certain states of mind, as is the case with tallit and tefillin, both of which are external symbols of inward commitment to the life of observance of the mitzvot.

**בְּרַכְי נְפִשִׁי** Bless the LORD, my soul. LORD, my God, You are very great, clothed in majesty and splendor, wrapped in a robe of light, spreading out the heavens like a tent. Ps. 104

*Some say:*

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, in reverence and love, to unify the name *Yod-Heh* with *Vav-Heh* in perfect unity in the name of all Israel.

I am about to wrap myself in this tasseled garment (tallit). So may my soul, my 248 limbs and 365 sinews be wrapped in the light of the tassel (*hatzitzit*) which amounts to 613 [commandments]. And just as I cover myself with a tasseled garment in this world, so may I be worthy of rabbinical dress and a fine garment in the World to Come in the Garden of Eden. Through the commandment of tassels may my life's-breath, spirit, soul and prayer be delivered from external impediments, and may the tallit spread its wings over them like an eagle stirring up its nest, hovering over its young. May the commandment of the tasseled garment be considered before the Holy One, blessed be He, as if I had fulfilled it in all its specifics, details and intentions, as well as the 613 commandments dependent on it, Amen, Selah.

*Deut. 32*

*Before wrapping oneself in the tallit, say:*

**בְּרִיךְ** Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us to wrap ourselves in the tasseled garment.

*According to the Shela (R. Isaiah Horowitz), one should say these verses after wrapping oneself in the tallit:*

**מִהֲיָקָר** How precious is Your loving-kindness, O God, and the children of men find refuge under the shadow of Your wings. They are filled with the rich plenty of Your House. You give them drink from Your river of delights. For with You is the fountain of life; in Your light, we see light. Continue Your loving-kindness to those who know You, and Your righteousness to the upright in heart. Ps. 36

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an undergarment *beneath* our outer clothes. Though they fulfill a single commandment, they were deemed so different as to warrant two different blessings.

## עטיפת טלית

Say the following meditation before putting on the טלית. Meditations before the fulfillment of מצוות are to ensure that we do so with the requisite intention (כוונה). This particularly applies to מצוות whose purpose is to induce in us certain states of mind, as is the case with טלית and תפילין, both of which are external symbols of inward commitment to the life of observance of the מצוות.

תהלים קד: **בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ: עֲטֵה־אֹדַר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בְּיָרֵעָה:**

Some say:

לְשֵׁם יְחִוּד קְדֻשָּׁא בְּרִיךְ הוּא וְשְׂכִינְתָּהּ בְּדַחֲלוֹ וְרַחֲמוֹ, לִיְחַד שֵׁם י"ה בּו"ה בִּיחּוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַרְיֵנוּ מִתְעַטֵּף בְּצִיצִית. כֵּן תִּתְעַטֵּף נִשְׁמַתֵּי וְרַמ"ח אַבְרֵי וְשֵׁס"ה גִּידֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וְכֵשֶׁם שָׂאֲנִי מִתְכַּסֶּה בְּטִלִּית בְּעוֹלָם הַזֶּה, כִּךְ אֶזְכֶּה לְחִלּוּקָא דְרַבְּנָן וְלִטְלִית נְאֻה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. וְעַל יְדֵי מִצְוַת צִיצִית תִּנְצֵל נַפְשֵׁי רוּחֵי וְנִשְׁמַתֵּי וְתִפְלְתֵי מִן הַחַיּוֹנוֹת. וְהִטְלִית תִּפְרֹשׁ כְּנַפְיָה עֲלֵיהֶם וְתַצִּילֵם, כְּנִשְׂרֹר יַעֲיֹר קָנוּ, עַל גּוֹזְלֵי יִרְחָף: וְתִתְּנָה חֲשׂוּבָה מִצְוַת צִיצִית לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא. כְּאֵלוֹ קִימַתִּיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקֶיהָ וְכוּנוֹתֶיהָ וְתִרְי"ג מִצְוַת הַתְּלוּיוֹת בָּהּ, אֲמֵן סְלָה.

דברים לב

Before wrapping oneself in the טלית, say:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.**

According to the Shela (R. Isaiah Horowitz), one should say these verses after wrapping oneself in the טלית:

תהלים לו: **מִה־יָקָר חֲסִדְךָ אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנַפְיֶךָ יַחֲסִיוּ: יְרוּיָן מִדְּשָׁן בֵּיתְךָ, וְנִחַל עֲדֻנְיֶךָ תִּשְׁקֵם: כִּי־עֲמַךְ מְקוֹר חַיִּים, בְּאֹדַרְךָ נִרְאָה־אֹדַר: מִשְׁךְ חֲסִדְךָ לְיַדְעֶיךָ, וְצִדְקַתְךָ לְיִשְׂרָי־לֵב:**

### TALLIT AND TEFILLIN

The mitzva of tzitzit, placing tassels on the corner of our garments, is to recall us constantly to our vocation: "Thus you will be reminded to keep all My commandments, and be holy to your God" (Num. 15:40). Over the course of time, the fulfillment of this commandment took two different forms: the tallit, worn as a robe during prayer, *over* our clothes, and the tallit katan, worn as

## TEFILLIN

*Some say the following meditation before putting on the tefillin.*

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, in reverence and love, to unify the name *Yod-Heh* with *Vav-Heh* in perfect unity in the name of all Israel.

By putting on the tefillin I hereby intend to fulfill the commandment of my Creator who commanded us to wear tefillin, as it is written in His Torah: “Bind them as a sign on your hand, and they shall be an emblem on the center of your head.” They contain these four sections of the Torah: one beginning with *Shema* [Deut. 6:4–9]; another with *Vehaya im shamo’a* [ibid. 11:13–21]; the third with *Kadesh Li* [Ex. 13:1–10]; and the fourth with *Vehaya ki yevi’akha* [ibid. 13:11–16]. These proclaim the uniqueness and unity of God, blessed be His name in the world. They also remind us of the miracles and wonders which He did for us when He brought us out of Egypt, and that He has the power and the dominion over the highest and the lowest to deal with them as He pleases. He commanded us to place one of the tefillin on the arm in memory of His “outstretched arm” (of redemption), setting it opposite the heart, to subject the desires and designs of our heart to His service, blessed be His name. The other is to be on the head, opposite the brain, so that my mind, whose seat is in the brain, together with my other senses and faculties, may be subjected to His service, blessed be His name. May the spiritual influence of the commandment of the tefillin be with me so that I may have a long life, a flow of holiness, and sacred thoughts, free from any suggestion of sin or iniquity. May the evil inclination neither incite nor entice us, but leave us to serve the LORD, as it is in our hearts to do. Deut. 6

And may it be Your will, LORD our God and God of our ancestors, that the commandment of tefillin 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.

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this is the head-tefillin opposite the seat of consciousness, the soul. *All your might*: this is the strap of the hand-tefillin, symbolizing action, power, might. Tefillin thus symbolize the love for God in emotion (heart), thought (head) and deed (hand).

## הנחת תפילין

תפילין Some say the following meditation before putting on the תפילין.

לְשֵׁם יְחִוּד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְנֵתָהּ בְּדַחֲלֵי וְרַחֲמֵי, לְיַחַד שֵׁם י"ה בּו"ה  
בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַנְּנִי מְכוּן בְּהַנְחַת תְּפִלִּין לְקַיֵּם מִצְוַת בּוֹרְאִי, שְׂצֻנּוֹ לְהַנִּיחַ תְּפִלִּין,  
דברים כפְּתוּב בְּתוֹרָתוֹ: וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינַיִךְ:  
וְהָן אַרְבַּע פְּרָשִׁיּוֹת אֱלֹהִים, שָׁמַע, וְהָיָה אִם שָׁמַע, קִדְשׁ לִי, וְהָיָה כִּי  
יִבְאֶךָ, שִׁישׁ בְּהֵם יַחְוּדוֹ וְאַחַדוֹתָיו יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם, וְשִׁנּוּכֹר  
נְפִים וְנִפְלְאוֹת שְׁעֵשָׂה עֲמָנוּ בְּהוֹצִיאֵנוּ אוֹתָנוּ מִמִּצְרַיִם, וְאַשְׁרֵי לוֹ  
הַפֶּחַ וְהַמְּשֻׁלָּה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בְּהֵם כְּרָצוֹנוֹ. וְצִנּוֹ  
לְהַנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעַ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֵד  
בְּזָה תַּאֲוֹת וּמַחְשָׁבוֹת לְבַנּוֹ לְעַבּוּדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֵאשׁ  
נֶגֶד הַמּוֹחַ, שֶׁהַנְּשִׁמָּה שְׁבִמְחִי עִם שְׂאֵר חוּשֵׁי וְכַחֲתָנִי כְּלָם יְהִי  
מְשַׁעֲבֵדִים לְעַבּוּדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצְוַת תְּפִלִּין יִתְמַשְׁךְ  
עָלַי לְהִיּוֹת לִי חַיִּים אַרוּכִים וְשֹׁפַע קִדְשׁ וּמַחְשָׁבוֹת קְדוּשׁוֹת בְּלִי  
הֲרָהוּר חֲטָא וְעוֹן כָּלֵל, וְשֶׁלֹּא יִפְתָּנוּ וְלֹא יִתְגַּרֶה בְּנוֹ יֵצֵר הָרָע,  
וְיִנְחָנוּ לְעַבֵּד אֶת יְהוָה כְּאִשְׁרֵנוּ עִם לְבַבְנוּ.

וְיִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה חֲשׂוּבָה מִצְוַת  
הַנְּחַת תְּפִלִּין לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלּוֹ קִימַתִּיהָ בְּכָל פְּרֻטִיָּה וְדִקְדוּקִיָּה  
וּבְכוּנֻתֶיהָ וְתִרְיָג מִצְוַת הַתְּלוּיּוֹת בָּהּ, אֲמֵן סְלָה.

*Tefillin*: The word tefillin (called *totafot* in the Torah) means “emblem, sign, insignia,” the visible symbol of an abstract idea. Tefillin are our reminder of the commandment of the Shema: “Love the LORD your God your with all your heart, with all your soul and with all your might” (Deut. 6:5). *All your heart*: this is the tefillin on the upper arm opposite the heart. *All your soul*:

*Stand and place the hand-tefillin on the biceps of the left arm (or right arm if you are left-handed), angled toward the heart, and before tightening the strap, say:*

ברוך Blessed are You, LORD our God,  
King of the Universe,  
who has made us holy through His commandments,  
and has commanded us to put on tefillin.

*Wrap the strap of the hand-tefillin seven times around the arm.  
Place the head-tefillin above the hairline, centered between the eyes, and say quietly:*

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

*Adjust the head-tefillin and say:*

ברוך Blessed be the name of His glorious kingdom for ever and all time.

*Some say:*

From Your wisdom, God most high, grant me [wisdom], and from Your understanding, give me understanding. May Your loving-kindness be greatly upon me, and in Your might may my enemies and those who rise against me be subdued. Pour Your goodly oil on the seven branches of the menorah so that Your good flows down upon Your creatures. You open Your hand, and satisfy every living thing with favor. Ps. 145

*Wind the strap of the hand-tefillin three times around the middle finger, saying:*

וארשתני I will betroth you to Me for ever;  
I will betroth you to Me in righteousness and justice,  
loving-kindness and compassion;  
I will betroth you to Me in faithfulness;  
and you shall know the LORD.

*Hos. 2*

---

like a wedding ring, we remind ourselves of God's love for Israel, and Israel's love for God.

Stand and place the תפילין של יד on the biceps of the left arm (or right arm if you are left-handed), angled toward the heart, and before tightening the strap, say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַיְצַונו לְהַנִּיחַ תְּפִלִּין.

Wrap the strap of the תפילין של יד seven times around the arm.  
Place the תפילין של ראש above the hairline, centered between the eyes, and say quietly:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַיְצַונו עַל מִצְוֹת תְּפִלִּין.

Adjust the תפילין של ראש and say:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד

Some say:

וּמְחַכְמַתְךָ אֵל עֲלִיזוֹן תֵּאֲצִיל עָלַי, וּמְבִינַתְךָ תְּבַיְנֵנִי, וּבַחֲסֶדְךָ תִּגְדִּיל  
עָלַי, וּבְגְבוּרַתְךָ תִּצְמִית אוֹיְבַי וְקָמִי. וְשָׁמֹן הַטּוֹב תִּרְיֵק עָלַי שְׁבַעַה  
קָנִי הַמְּנוּרָה, לְהַשְׁפִּיעַ טוֹבְךָ לְבְרִיּוֹתַיךָ. פּוֹתַח אֶת־יְדֶיךָ וּמְשַׁבֵּיעַ  
לְכַל־חַי רְצוֹן:

תהלים  
קמה

Wind the strap of the תפילין של יד three times around the middle finger, saying:

הושע ב

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם  
וְאֶרְשָׁתִּיךָ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:  
וְאֶרְשָׁתִּיךָ לִי בְּאַמוּנָה, וַיְדַעַת אֶת־יהוָה:

וְאֶרְשָׁתִּיךָ I will betroth you to Me: These exquisite lines from the book of Hosea speak of God's covenant with Israel as a marriage – a mutual pledge of faith, born of love. Wrapping the strap of the hand-tefillin around the middle finger

*After putting on the tefillin, say the following:*

**וַיְדַבֵּר** The LORD spoke to Moses, saying, “Consecrate to Me every Ex. 13  
firstborn male. The first offspring of every womb among the Israelites, whether man or beast, belongs to Me.” Then Moses said to the people, “Remember this day on which you left Egypt, the slave-house, when the LORD brought you out of it with a mighty hand. No leaven shall be eaten. You are leaving on this day, in the month of Aviv. When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, the land He swore to your ancestors to give you, a land flowing with milk and honey, you are to observe this service in this same month. For seven days you shall eat unleavened bread, and make the seventh day a festival to the LORD. Unleavened bread shall be eaten throughout the seven days. No leavened bread may be seen in your possession, and no leaven shall be seen anywhere within your borders. On that day you shall tell your son, ‘This is because of what the LORD did for me when I left Egypt.’ [These words] shall also be a sign on your hand, and a reminder above your forehead, so that the LORD’s Torah may always be in your mouth, because with a mighty hand the LORD brought you out of Egypt. You shall therefore keep this statute at its appointed time from year to year.”

**וַיְדַבֵּר** After the LORD has brought you into the land of the Canaanites, as He swore to you and your ancestors, and He has given it to you, you shall set apart for the LORD the first offspring of every womb. All the firstborn males of your cattle belong to the LORD. Every firstling donkey you shall redeem with a lamb. If you do not redeem it, you must break its neck. Every firstborn among your sons you must redeem. If, in time to come, your son asks you, “What does this mean?” you shall say to him, “With a mighty hand the LORD brought us out of Egypt, out of the slave-house. When Pharaoh stubbornly refused to let us leave, the LORD killed all the firstborn in the land of Egypt, both man and beast. That is why I sacrifice to the LORD the first male offspring of every womb, and redeem all the firstborn of my sons.” [These words] shall be a sign on your hand and as an emblem above your forehead, that with a mighty hand the LORD brought us out of Egypt.



After putting on the תפילין, say the following:

שמות יג

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קִדְש־לִי כָל־בְּכוֹר, פֶּטֶר כָּל־רֶחֶם  
 בְּבְנֵי יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל־הָעַם, זְכוּר  
 אֶת־הַיּוֹם הַזֶּה, אֲשֶׁר יִצְאֲתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים, כִּי בַחֲזֹק יָד  
 הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה, וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אֲתֶם יֹצְאִים, בַּחֲדָשׁ  
 הָאָבִיב: וְהָיָה כִּי־יָבִיֵאֵךְ יְהוָה אֶל־אֶרֶץ הַפְּנִינִי וְהַחֲתִי וְהָאֲמֹרִי  
 וְהַחִוִּי וְהַיְבוֹסִי, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר, אֶרֶץ זִבְתַּח לְבָב  
 וּדְבַשׁ, וְעַבְדָּתְךָ אֶת־הָעַבְדָּה הַזֹּאת בַּחֲדָשׁ הַזֶּה: שְׁבַעַת יָמִים תֹּאכַל  
 מִצֹּת, וּבַיּוֹם הַשְּׁבִיעִי חֵג לַיהוָה: מִצֹּת יֹאכַל אֶת שְׁבַעַת הַיָּמִים,  
 וְלֹא־יֵרָאֶה לְךָ חֶמֶץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר, בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ לְבִנְךָ  
 בַּיּוֹם הַהוּא לֵאמֹר, בְּעֶבֶר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: וְהָיָה  
 לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ,  
 כִּי בְיַד חֲזָקָה הוֹצֵאֲךָ יְהוָה מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת  
 לְמוֹעֲדָהּ, מִיָּמִים יָמִימָה:

וְהָיָה כִּי־יָבִיֵאֵךְ יְהוָה אֶל־אֶרֶץ הַפְּנִינִי פֶּטֶר כָּל־רֶחֶם וְלַאֲבֹתֶיךָ,  
 וְנִתְּנָה לְךָ: וְהָעֶבְרֵתָ כָּל־פֶּטֶר־רֶחֶם לַיהוָה, וְכָל־פֶּטֶר שֹׁגֵר בַּהֲמָה  
 אֲשֶׁר יִהְיֶה לְךָ הַזֹּכְרִים, לַיהוָה: וְכָל־פֶּטֶר חֵמֶר תִּפְדֶּה בִּשְׂהָ, וְאִם־  
 לֹא תִפְדֶּה וְעִרְפָּתוֹ, וְכָל בְּכוֹר אָדָם בְּבִנְךָ תִפְדֶּה: וְהָיָה כִּי־יִשְׂאֵלְךָ  
 בְּנֶךָ מָחָר, לֵאמֹר מַה־זֹּאת, וְאָמַרְתָּ אֵלָיו, בַּחֲזֹק יָד הוֹצִיאָנוּ יְהוָה  
 מִמִּצְרַיִם מִבֵּית עַבְדִּים: וַיְהִי כִּי־הִקְשָׁה פְרַעֲה לְשַׁלְּחָנוּ, וַיַּהַרְגַּ יְהוָה  
 כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד־בְּכוֹר בַּהֲמָה, עַל־כֵּן אָנֹכִי  
 זֹבַח לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזֹּכְרִים, וְכָל־בְּכוֹר בְּנֵי אִפְדָּה: וְהָיָה  
 לְאוֹת עַל־יָדְכָה וּלְזִכְרוֹן בֵּין עֵינֶיךָ, כִּי בַחֲזֹק יָד הוֹצִיאָנוּ יְהוָה  
 מִמִּצְרַיִם:

## PREPARATION FOR PRAYER

*On entering the synagogue:*

## HOW GOODLY

*Num. 24*

are your tents, Jacob, your dwelling places, Israel.

As for me,

*Ps. 5*

in Your great loving-kindness,

I will come into Your House.

I will bow down to Your holy Temple

in awe of You.

LORD, I love the habitation of Your House,

*Ps. 26*

the place where Your glory dwells.

As for me,

I will bow in worship;

I will bend the knee

before the LORD my Maker.

As for me,

*Ps. 69*

may my prayer come to You, LORD,

at a time of favor.

God, in Your great loving-kindness,

answer me with Your faithful salvation.

## הכנה לתפילה

On entering the כנסת בית:

במדבר כד

# מֵה־טָבוֹ

תהלים ה

אֶהְלִיךְ יַעֲקֹב, מִשְׁפַּנְתֶּיךָ יִשְׂרָאֵל:  
וְאֲנִי בְּרַב חֶסֶדְךָ אָבֹא בֵיתְךָ  
אֲשֶׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ  
בִּירְאָתְךָ:

תהלים כו

יְהוָה אֱהַבְתִּי מֵעוֹן בֵּיתְךָ  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשֶׁתַּחֲוֶה

וְאֶכְרַעַה

אֶבְרַכָּה לְפָנֶי יְהוָה עֹשִׂי.

תהלים סט

וְאֲנִי תַפְלִיתִי־לְךָ יְהוָה

עַת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ

עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

*The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.*

**LORD OF THE UNIVERSE,**  
who reigned before the birth of any thing –

When by His will all things were made  
then was His name proclaimed King.

And when all things shall cease to be  
He alone will reign in awe.

He was, He is, and He shall be  
glorious for evermore.

He is One, there is none else,  
alone, unique, beyond compare;

Without beginning, without end,  
His might, His rule are everywhere.

He is my God; my Redeemer lives.  
He is the Rock on whom I rely –

My banner and my safe retreat,  
my cup, my portion when I cry.

Into His hand my soul I place,  
when I awake and when I sleep.

The LORD is with me, I shall not fear;  
body and soul from harm will He keep.

*The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.*

## אֲדוֹן עוֹלָם

אֲשׁוּר מֶלֶךְ בְּטוֹרִם כָּל־יִצִיר נִבְרָא.  
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כְּבָלוֹת הַכֹּל לְבָדוֹ יִמְלֹךְ נוֹרָא.  
 וְהוּא הִיָּה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית וְלוֹ הָעֵז וְהַמְשָׁרָה.  
 וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי וְצוֹר חֲבָלֵי בַעֲת צָרָה.  
 וְהוּא נֶסִי וּמְנוּס לִי מִנֶּת פּוֹסֵי בְיוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחֵי בַעֲת אִישׁוֹן וְאַעֲיָרָה.  
 וְעַם רוּחֵי גְּוִיָּתֵי יְהוּדָה לִי וְלֹא אֵיֶרָא.

## GREAT

is the living God and praised.

He exists, and His existence is beyond time.

He is One, and there is no unity like His.

Unfathomable, His oneness is infinite.

He has neither bodily form nor substance;

His holiness is beyond compare.

He preceded all that was created.

He was first: there was no beginning to His beginning.

Behold He is Master of the Universe; and every creature  
shows His greatness and majesty.

The rich flow of His prophecy He gave  
to His treasured people in whom He gloried.

Never in Israel has there arisen another like Moses,  
a prophet who beheld God's image.

God gave His people a Torah of truth  
by the hand of His prophet, most faithful of His House.

God will not alter or change His law  
for any other, for eternity.

He sees and knows our secret thoughts;  
as soon as something is begun, He foresees its end.

He rewards people with loving-kindness according to their deeds;  
He punishes the wicked according to his wickedness.

At the end of days He will send our Messiah  
to redeem those who await His final salvation.

God will revive the dead in His great loving-kindness.  
Blessed for evermore is His glorious name!

## יגְדֹל

אֱלֹהִים חֵי וְיִשְׁתַּבַּח, נִמְצָא וְאִין עֵת אֶל מְצִיאֹתוֹ.  
 אַחַד וְאִין יְחִיד בְּיַחְדּוֹ, נַעֲלָם וְגַם אִין סוּף לְאַחֲדוּתוֹ.  
 אִין לֹא דְמוּת הַגּוֹף וְאִינוּ גּוֹף, לֹא נַעֲרַךְ אֵלָיו קִדְשָׁתוֹ.  
 קִדְמוֹן לְכֹל דְּבַר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ.  
 הֵנוּ אָדוֹן עוֹלָם, וְכֹל נוֹצֵר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.  
 שִׁפְעַ נְבוֹאָתוֹ נִתְּנוּ אֶל־אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.  
 לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁחָה עוֹד נְבִיא וּמַבִּיט אֶת תְּמוֹנָתוֹ.  
 תּוֹרַת אָמֶת נָתַן לְעַמּוֹ אֵל עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.  
 לֹא יַחֲלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.  
 צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ, מַבִּיט לְסוּף דְּבַר בְּקִדְמָתוֹ.  
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ, נוֹתֵן לְרִשְׁעֵי רָע בְּרִשְׁעָתוֹ.  
 יִשְׁלַח לְקִץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מִחֲבֵי קִץ יְשׁוּעָתוֹ.  
 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדּוֹ, בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

## MORNING BLESSINGS

*The following blessings are said aloud by the Leader, but each individual should say them quietly as well. It is our custom to say them standing.*

בְּרוּךְ Blessed are You, LORD our God,  
King of the Universe,  
who gives the heart understanding  
to distinguish day from night.

Blessed are You, LORD our God,  
King of the Universe,  
who has not made me a heathen.

Blessed are You, LORD our God,  
King of the Universe,  
who has not made me a slave.

Blessed are You, LORD our God,  
King of the Universe,  
*men:* who has not made me a woman.  
*women:* who has made me according to His will.

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שְׁלֵא עֲשֵׂנִי *Who has not made me a heathen, a slave, a woman:* These three blessings are mentioned in the Talmud (*Menaḥot* 43b). Before we bless God for the universalities of human life, we bless Him for the particularities of our identity. We belong to the people of the covenant; we are free; and we have differentiated responsibilities as women and men. These blessings have nothing to do with hierarchies of dignity, for we believe that every human being is equally formed in the image of God. Rather, they are expressions of acknowledgment of the special duties of Jewish life. Heathens, slaves and women are exempt from certain commands which apply to Jewish men. By these blessings, we express our faith that the commandments are not a burden but a cherished vocation.



## ברכות השחר

The following blessings are said aloud by the שליח ציבור, but each individual should say them quietly as well. It is our custom to say them standing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר נָתַן לִשְׂכּוֹי בִּינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁלֹא עֲשֵׂנִי גוֹי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁלֹא עֲשֵׂנִי עֶבֶד.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁלֹא עֲשֵׂנִי אִשָּׁה. / שֶׁעֲשֵׂנִי בְּרִצּוֹנוֹ. *women* / *men*

**בְּרוּךְ אַתָּה** *Blessed are You:* These blessings, itemized in the Talmud (*Berakhot* 60b), were originally said at home to accompany the various stages of waking and rising. “Who gives sight to the blind” was said on opening one’s eyes, “Who clothes the naked” on putting on clothes, and so on. Several medieval authorities, however, held that they should be said in the synagogue.

Their purpose is to make us conscious of what we might otherwise take for granted. Praise is an act of focused attention, foregrounding what is usually in the background of awareness. “The world is full of the light of God, but to see it we must learn to open our eyes” (Rabbi Nahman of Bratslav).

**אֲשֶׁר נָתַן לִשְׂכּוֹי** *Who gives the heart:* This is the translation according to Rabbeinu Asher (Rosh); Rashi and Abudarham read it, “who gives the cockerel.” According to Rosh’s reading, the first blessing mirrors the first request of the Amida, for human understanding, as well as the first act of creation in which God created light, separating it from darkness.

Blessed are You, LORD our God,  
King of the Universe,  
who gives sight to the blind.

Blessed are You, LORD our God,  
King of the Universe,  
who clothes the naked.

Blessed are You, LORD our God,  
King of the Universe,  
who sets captives free.

Blessed are You, LORD our God,  
King of the Universe,  
who raises those bowed down.

Blessed are You, LORD our God,  
King of the Universe,  
who spreads the earth above the waters.

Blessed are You, LORD our God,  
King of the Universe,  
who has provided me with all I need.

Blessed are You, LORD our God,  
King of the Universe,  
who makes firm the steps of man.

Blessed are You, LORD our God,  
King of the Universe,  
who girds Israel with strength.

Blessed are You, LORD our God,  
King of the Universe,  
who crowns Israel with glory.

Blessed are You, LORD our God,  
King of the Universe,  
who gives strength to the weary.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
פּוֹקֵחַ עֲוֹרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
מַלְבִּישׁ עֲרָמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שׁוֹעֲשֵׂה לִי כָל צָרָתִי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמְכִינֵן מִצְעָדֵי גִבּוֹר.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
עוֹטֵר יִשְׂרָאֵל בַּתְּפָאֲרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַנוֹתֵן לִיעָף בַּתּוֹ.

בָּרוּךְ Blessed are You, LORD our God, King of the Universe,  
 who removes sleep from my eyes  
 and slumber from my eyelids.  
 And may it be Your will, LORD our God  
 and God of our ancestors,  
 to accustom us to Your Torah,  
 and make us attached to Your commandments.  
 Lead us not into error, transgression,  
 iniquity, temptation or disgrace.  
 Do not let the evil instinct dominate us.  
 Keep us far from a bad man and a bad companion.  
 Help us attach ourselves to the good instinct and to good deeds  
 and bend our instincts to be subservient to You.  
 Grant us, this day and every day,  
 grace, loving-kindness and compassion in Your eyes  
 and in the eyes of all who see us,  
 and bestow loving-kindness upon us.  
 Blessed are You, LORD,  
 who bestows loving-kindness on His people Israel.

יְהִי רָצוֹן May it be Your will, LORD my God and God of my ancestors, to  
 save me today and every day, from the arrogant and from arrogance itself,  
 from a bad man, a bad friend, a bad neighbor, a bad mishap, a destructive  
 adversary, a harsh trial and a harsh opponent, whether or not he is a son of  
 the covenant.

*Berakhot*  
16b

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us of the verse from Psalms (92:3): “To proclaim Your loving-kindness in the morning and Your faithfulness at night.”

יְהִי רָצוֹן *May it be Your will:* A meditation composed by Rabbi Judah the Prince (late second–early third century), redactor of the Mishna and leader of the Jewish community in Israel. We are social beings, influenced by our environment (Maimonides); therefore, we pray to be protected from harmful people, events and temptations. The prayer reflects the “social fabric of faith” (Rabbi Lord Jakobovits).

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 הַמַּעֲבִיר שָׁנָה מֵעֵינַי וְתַנוּמָה מֵעַפְּפֵי.  
 וְיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שְׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ  
 וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ  
 וְאַל תִּבְיַאֲנוּ לָא לַיְדֵי חֶטְא  
 וְלֹא לַיְדֵי עֲבָרָה וְעוֹן  
 וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְּזִיוֹן  
 וְאַל תִּשְׁלַט בָּנוּ יֵצֵר הָרָע  
 וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמַחְבֵּר רָע  
 וְדַבְּקֵנוּ בְּיֵצֵר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים  
 וּכְף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לְךָ  
 וְתַגְּנֵנוּ הַיּוֹם וּבְכָל יוֹם לַחַן וּלְחֶסֶד וּלְרַחֲמִים  
 בְּעֵינֶיךָ, וּבְעֵינַי כָּל רוֹאֵינוּ  
 וְתַגְּמַלְנוּ חֶסֶדִים טוֹבִים.  
 בְּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֶסֶדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

ברכות טו: יהי רצון מלפניך יהוה אלהי ואלהי אבותי, שתצילני היום ובכל יום מעיני פנים ומעוזות פנים, מאדם רע, ומחבר רע, ומשכן רע, ומפגע רע, ומשטן המשחית, מדין קשה, ומבעל דין קשה בין שהוא בן ברית ובין שאינו בן ברית.

המעביר *Who removes sleep from my eyes:* Having thanked God for the blessings with which we are surrounded, we conclude by asking for His help in dedicating our lives to His service, undeterred by obstacles that may stand in our way. The prayer ends with thanksgiving for God's kindness, reminding