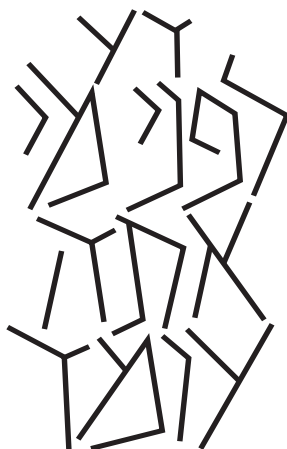


THE LOBEL EDITION

סידור קורן לשבת ולחגים

THE KOREN SIDDUR
FOR SHABBAT AND ḤAGIM



TRANSLATION BY

Rabbi Lord Jonathan Sacks שליט"א



KOREN PUBLISHERS JERUSALEM

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PREFACE

*Keep My Sabbaths,
for they are a sign between Me and you
for all your generations
that you shall know that I am the LORD
who makes you holy. (Ex. 31:13)*

*These are the appointed times of the LORD,
which you shall announce, sacred assemblies;
these are My appointed times. (Lev. 23:2)*

We are proud to present the new *Koren Siddur for Shabbat and Hagim*, in response to a deeply felt need in our synagogues and communities. We have endeavored to distill those prayers and readings necessary for Shabbat and festivals into one convenient and easy to use volume, while still maintaining the breadth and inclusiveness of our other siddurim and maḥzorim that enable our readers to participate in services across various congregations.

In addition to prayers for Shabbat and the *Shalosh Regalim*, including Ḥol HaMo'ed, we have incorporated services for Ḥanukka, Purim, and Yom HaAtzma'ut, as well as all the Torah Readings and Megillot for festivals. There is also a specially revised, invaluable Halakha Guide to prayer for these particular days.

We could not have embarked on such a project without the unflagging support of the Lobel family, whose name graces this edition. Their enthusiasm and dedication to advancing the library of Hebrew/English prayer publication is inspirational. On behalf of the scholars, editors and designers of this volume, we thank you; on behalf of the users and readers of this Siddur, we are forever in your debt.

It is always a privilege to work with Rabbi Lord Jonathan Sacks, and we thank him for his introduction, elegant and elucidating translation, as well as his continuing commitment to our projects.

We only hope that Rabbi Sacks' contribution is matched by the scholarship, design and typography that have been hallmarks of Koren Publishers Jerusalem for more than fifty years. Our wonderful team of professionals at Koren, Rabbi David Fuchs, Editor Rachel Meghnagi,

◀ Designer

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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 314–322.

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. See laws 314–322.

מוֹדָה / women / מוֹדָה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
שֶׁהַחַיּוֹת בֵּי נִשְׁמָתֵי בְּחַמְלָה
וְרַבָּה אֱמוּנָתְךָ.

Wash hands and say the following blessings.

Some have the custom to say ראשית חכמה on page 173 at this point.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבְרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.
גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדְךָ
שָׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא כָּל בֶּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

Shaharit

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 314–322.

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. See laws 314–322.

מוֹדָה 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 172 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.

אֱלֹהֵי
 נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.
 אֶתָּה בְּרָאתָהּ
 אֶתָּה יִצְרַתָּהּ
 אֶתָּה נִפְחַתָּהּ בִּי
 וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי
 וְאֶתָּה עֲתִיד לְטַלְהָּ מִמֶּנִּי
 וְלִהְיוֹתָּ בִּי לְעֵתִיד לָבוֹא.
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה / women מוֹדָה / אֲנִי לְפָנֶיךָ
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
 רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּר נְשָׁמוֹת לְפָגְרִים מֵתִים.

לבישת ציצית

*The following blessing is said before putting on a טלית קטן.
 Neither it nor יהי רצון is said by those who wear a tallit. The
 blessing over the latter exempts the former. See laws 323–329.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת צִיצִית.

After putting on the טלית קטן, say:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
 שֶׁתְּהֵא חֲשׂוּבָה מִצְוַת צִיצִית לְפָנֶיךָ
 כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקֶיהָ וְכוּנּוֹתֶיהָ
 וְתַרְי"ג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן סְלָה.

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 323–329.*

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 רְצוֹן 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.

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 תנ"ך, משנה, גמרא, the three foundational texts of Judaism.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְעַסֵּק בְּדִבְרֵי תוֹרָה.
 וְהָעֶרֶב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ (וְצִאֲצָאֵי צִאֲצָאֵינוּ)
 וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׂמְחָה.
 בְּרוּךְ אַתָּה יְהוָה, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

במדבר ו

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
 יֵאָדָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

משנה,
פאה א: א

אֵלוּ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר
 הַפֶּאֶה וְהַבְּפוּרִים וְהָרָאִיוֹן
 וְגַמְלֵלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

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.

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.

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.

Num. 6

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.

Mishna
Pe'ah 1:1

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.

שבת קכו.

אלו דברים שאדם אוכל פרותיהם בעולם הזה
והקרן קיימת לו לעולם הבא
ואלו הן

כבוד אב ואם
וגמילות חסדים
והשקמת בית המדרש שחרית וערבית
והכנסת אורחים
ובקור חולים
והכנסת פלה
ולוית המת
ועיון תפלה
והבאת שלום בין אדם לחברו
ותלמוד תורה פנגד כלם.

Some say:

ראשית חכמה יראת יהוה
שכל טוב לכל-עשיהם
תהלתו עמדת לעד:
תורה צוה לנו משה, מורשה קהלת יעקב:
שמע בני מוסר אביך ואל-תטש תורת אמןך:
תורה תהא אמונתני, ואל שדי בעורתי.
ברוך שם כבוד מלכותו לעולם ועד.

תהלים קיא

דברים לג

משלי א

Shabbat
127a

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

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:

ראשית חכמה Wisdom begins in awe of the LORD;
all who fulfill [His commandments] gain good understanding;
His praise is ever-lasting.
The Torah Moses commanded us
is the heritage of the congregation of Jacob.
Listen, my son, to your father's instruction,
and do not forsake your mother's teaching.
May the Torah be my faith
and Almighty God my help.
Blessed be the name of His glorious kingdom
for ever and all time.

Ps. 111

Deut. 33

Prov. 1

עטיפת טלית

Say the following meditation before putting on the טלית. Meditations before the fulfillment of mitzvot 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 אֱתֵי-הוֹדָה, יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ: עֲטֵה-אוֹר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בְּיַדֶּיךָ:**

Some say:

לְשֵׁם יְחִוּד קְדֻשָּׁא בְּרִיךְ הוּא וְשִׁכְנֵיתָהּ בְּדַחֲלֵי וְרַחֲמֵימוּ, לְיַחֵד שֵׁם י"ה בּוֹרֵה בְּיַחְוּדָא שְׁלֵימִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הָרִינִי מִתְעַטֵּף בְּצִיצִית. בֵּן תִּתְעַטֵּף נִשְׁמָתִי וְרַמַּח אֲבָרֵי וְשִׁסָּה גִדֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וְכִשֶּׁם שֶׁאֲנִי מִתְכַּסֶּה בְּטִלְתֵּי בְּעוֹלָם הַזֶּה, כִּךָּ אֲזַכֶּה לְחִלּוּקָא דְרַבְּנָן וְלִטְלִית נְאֻה לְעוֹלָם הַבָּא בְּגֵן עֵדֶן. וְעַל יְדֵי מִצְוַת צִיצִית תִּנְצַל נַפְשִׁי וְרוּחִי וְנִשְׁמָתִי וְתִפְלֵתִי מִן הַחַיִּצּוֹנִים. וְהִטְלִית תְּפִרַּשׁ כְּנָפֶיךָ עָלֵיהֶם וְתִצְלֵם, כְּנִשְׂרָר יַעִיר קִנּוּ, עַל גּוֹזְלֵי יְרַחֵף: וְתֵהָא חֲשׂוּבָה מִצְוַת צִיצִית לְפָנֵי הַקְּדוֹשׁ בְּרִיךְ הוּא, בְּאֵלּוּ קִימְתִיָּהּ בְּכָל פְּרֻטִיָּהּ וְדִקְדוּקִיָּהּ וּכְוֹנֵתִיָּהּ וְתִרְי"ג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן 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־יִקָּר חֶסֶדְךָ אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיּוּ:
יְרוּיֵן מִדְּשֵׁן בֵּיתְךָ, וְנִחַל עֲדָנֶיךָ תִּשְׁקֶם:
כִּי־עֲמַךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה-אוֹר:
מִשְׁךְ חֶסֶדְךָ לִידְעֶיךָ, וְצַדִּיקְתְּךָ לִישְׂרֵי־לֵב:**

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.

Ps. 104 **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.**

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 (hatitzit) 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:

בְּרוּךְ 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:

Ps. 36 **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.**

הנחת תפילין

The tefillin are not worn on Shabbat and Yom Tov (and in some congregations, they are not worn on Hol HaMo'ed as well).

Some say the following meditation before putting on the tefillin.

לְשֵׁם יְחִוּד קְדוֹשׁא בְּרִיךְ הוּא וּשְׂבִינְתָהּ בְּדַחֲלוֹ וְרַחֲמוֹ, לְיַחַד שֵׁם י"ה בּו"ה
בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הִנְנִי מְכוּן בְּהִנְחַת תְּפִלִּין לְקִים מִצְוֹת בּוֹרְאִי, שִׁצְוֵנוּ לְהִנִּיחַ תְּפִלִּין,
כְּכַתּוּב בְּתוֹרָתוֹ: וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ;^{דברים 10}
וְהָן אַרְבַּע פְּרָשִׁיּוֹת אֱלֹהִים, שְׁמַע, וְהָיָה אִם שָׁמַע, קְדָשׁ לִי, וְהָיָה כִּי
יְבַאֲךָ, שֵׁיִשׁ בָּהֶם יַחֲדוּ וְאֶחָדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם, וְשִׁנּוּכָר
נְסִים וּנְפִלְאוֹת שֶׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֵנוּ אֹתָנוּ מִמִּצְרַיִם, וְאֲשֶׁר לוֹ
הִכָּח וְהִמְשִׁלָּה בְּעֲלִיּוֹנִים וּבַתְּחַתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ. וְצִוְנוּ
לְהִנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעַ הַנְּטוּיָה, וְשֶׁהִיא נֹגֵד הַלֵּב, לְשַׁעֲבֵד בָּזָה
תְּאוֹת וּמַחְשְׁבוֹת לְבַנּוּ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֵאשׁ נֹגֵד הַמֶּחֶה,
שֶׁהַנְּשִׁמָּה שְׂבִמְחִי עִם שְׂאָר חוּשֵׁי וְכַחוֹתֵי כָּלֶם יִהְיוּ מְשַׁעֲבָדִים
לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצְוֹת תְּפִלִּין יִתְמַשְׁךְ עָלַי לְהִיּוֹת
לִי חַיִּים אֲרוּכִים וְשִׁפְעַ קְדָשׁ וּמַחְשְׁבוֹת קְדוֹשׁוֹת בְּלִי הֶרְהוּר חֲטָא
וְעוֹן כָּלֵל, וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְגַּרְהוּ בָּנוּ יִצְרַח הָרַע, וְיִנְחַנוּ לַעֲבֹד אֶת
יְהוָה כְּאֲשֶׁר עִם לְבַבְנוּ.

וְיִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא חֲשׂוּבָה מִצְוֹת
הַנְּחַת תְּפִלִּין לְפָנֶי הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלּוֹ קִימְתִיָּהּ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקָיָהּ
וּכְוֹנֵתֶיהָ וְתַרְיָג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן סְלָה.

Stand and place the tefillin 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 קְדָשָׁנוּ בְּמִצְוֹתָיו
וְצִוְנוּ לְהִנִּיחַ תְּפִלִּין.

TEFILLIN

The tefillin are not worn on Shabbat and Yom Tov (and in some congregations, they are not worn on Hol HaMo'ed as well).

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.

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.

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:

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.

	<i>Pesukei DeZimra</i> (from Barukh SheAmar to Yishtabah)	Within a paragraph of the Shema or the preceding blessings ¹	Between the paragraphs of the Shema or the preceding blessings	Between concluding the blessing גָּאֵל יִשְׂרָאֵל and beginning the Amida ²
אֲשֶׁר יָצַר	Say the blessing between paragraphs [בהל, נא דיה צריך]	Wash one's hands, but say the blessing after the Amida	Wash one's hands, but say the blessing after the Amida	Wash one's hands, but say the blessing after the Amida [משגיב סו, כג]
Blessing on thunder or lightning	Permissible	Forbidden	Permissible, if the opportunity may not recur	Forbidden [משגיב סו, יט]

GENERAL RULES

MA'ARIV

The rules regarding responses are identical to those of Shaḥarit. After the blessing **שְׁרָאֵל לְעַד שׁוֹמֵר עִמּוֹ** until Half Kaddish, is considered to be between paragraphs, even in the middle of **אָמֵן וְאָמֵן יְהוּה לְעוֹלָם אָמֵן וְאָמֵן** [ביאור הלכה סו ד"ה ואלו] **בְּרוּךְ יְהוּה לְעוֹלָם אָמֵן וְאָמֵן**.

HALLEL

The laws regarding responses during Hallel are identical to those of the Shema [ש"ע או"ח תפח, א]. If a Lulav is brought in the middle of Hallel, one should say the blessing between paragraphs of Hallel [משגיב תרמד, ו].

REMOVING A CRYING CHILD

One should remove a crying child from the synagogue even while saying the Amida, in order to avoid disturbing others who are praying [אשי ישראל פלי"ב, יג]. [בשם החזון אי"ש].

KADDISH DURING PESUKEI DEZIMRA

A mourner is permitted to say Kaddish during *Pesukei DeZimra*, if he will be unable to say it afterwards [אשי ישראל פט"ו הערה קט].

	<i>Pesukei DeZimra</i> (from Barukh SheAmar to Yishtabah)	Within a paragraph of the Shema or the preceding blessings ¹	Between the paragraphs of the Shema or the preceding blessings	Between concluding the blessing גָּאֵל יִשְׂרָאֵל and beginning the Amida ²
<i>Barekhu</i> ⁶	Permissible	Permissible	Permissible	Forbidden
Shema	Say the first verse with the congregation [משגיב סו, יא]	Forbidden, except to close one's eyes and sing the melody of the Shema	Forbidden, except to close one's eyes and sing the melody of the Shema ⁷ [ש"ע או"ח סו, ב]	Forbidden
<i>Kedusha</i>	Permissible ⁸ [משגיב נא, ח]	Say only the verses beginning בְּרוּךְ וְקָדוֹשׁ	Say only the verses beginning בְּרוּךְ וְקָדוֹשׁ	Forbidden [משגיב סו, יז]
הָאֵל אַחַר אָמֵן and שׁוֹמֵר עִמּוֹ הַפְּלִיא	Permissible	Permissible	Permissible	Forbidden [רמ"א או"ח סו, ג]
<i>Modim DeRabanan</i>	Permissible	Say only the words מוֹדִים אֲנַחְנוּ לָךְ	Say only the words מוֹדִים אֲנַחְנוּ לָךְ	Forbidden [משגיב סו, כ]
Being called up to the Torah ⁹	Permissible	Permissible – but not in the middle of the first verse of the Shema or בְּרוּךְ שָׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד	Permissible	Forbidden [משגיב סו, כו]

6. Whether before the blessings of the Shema or before the Reading of the Torah. The blessings said by the *עולה* are like any other blessing [משגיב סו, יח].
 7. If the congregation is saying *Aleinu*, one should stand and bow with them [ערוה"ש או"ח סו, ו].
 8. Say only the biblical verses [אשי ישראל פט"ו, לא; see law 368].
 9. The Gabbai'im should not call up to the Torah one who is in the middle of prayer; however, if only one Kohen is present, he may be called up. Likewise, if only one person knows how to read the Torah, he may interrupt his prayers in order to be the *ba'al koreh* [משגיב סו, כו].

MOURNER'S KADDISH

Mourner: Yitgadal ve-yitkadash shemeh raba. (*Cong: Amen*)
 Be-alema di vera khir'uteh, ve-yamlikh malkhuteh,
 be-ḥayyeikhon, uv-yomeikhon,
 uv-ḥayyei de-khol beit Yisrael,
 ba-agala uvi-zman kariv,
 ve-imru Amen. (*Cong: Amen*)

All: Yehesh shemeh raba mevarakh le'alam ul-alemei alemaya.

Mourner: Yitbarakh ve-yishtabah ve-yitpa'ar ve-yitromam ve-yitnaseh
 ve-yit-hadar ve-yit'aleh ve-yit-hallal
 shemeh dekudsha, berikh hu. (*Cong: Berikh hu*)
 Le-ela min kol birkhata
 /*Between Rosh HaShana & Yom Kippur:* Le-ela le-ela mi-kol birkhata/
 ve-shirata, tushbeḥata ve-neḥemata,
 da-amiran be-alema, ve-imru,
 Amen. (*Cong: Amen*)

Yehesh shelama raba min shemaya
 ve-ḥayyim aleinu ve-al kol Yisrael,
 ve-imru Amen. (*Cong: Amen*)

*Bow, take three steps back, as if taking leave of the Divine Presence,
 then bow, first left, then right, then center, while saying:*

Oseh shalom/*Between Rosh HaShana & Yom Kippur:* ha-shalom/
 bim-romav,
 hu ya'aseh shalom aleinu, ve-al kol Yisrael,
 ve-imru Amen. (*Cong: Amen*)

RABBIS' KADDISH

Mourner: Yitgadal ve-yitkadash shemeh raba. (*Cong: Amen*)
 Be-alema di vera khir'uteh, ve-yamlikh malkhuteh,
 be-ḥayyeikhon, uv-yomeikhon,
 uv-ḥayyei de-khol beit Yisrael,
 ba-agala uvi-zman kariv,
 ve-imru Amen. (*Cong: Amen*)

All: Yehesh shemeh raba mevarakh le'alam ul-alemei alemaya.

Mourner: Yitbarakh ve-yishtabah ve-yitpa'ar ve-yitromam ve-yitnaseh
 ve-yit-hadar ve-yit'aleh ve-yit-hallal
 shemeh dekudsha, berikh hu. (*Cong: Berikh hu*)
 Le-ela min kol birkhata
 /*Between Rosh HaShana & Yom Kippur:* Le-ela le-ela mi-kol birkhata/
 ve-shirata, tushbeḥata ve-neḥemata, da-amiran be-alema,
 ve-imru, Amen. (*Cong: Amen*)

Al Yisrael, ve-al rabanan,
 ve-al talmideihon, ve-al kol talmidei talmideihon,
 ve-al kol man de-asekin be-oraita
 di be-atra (*In Israel:* kadisha) ha-dein ve-di be-khol atar va-atar,
 yehesh lehon ul-khon shelama raba,
 ḥina ve-ḥisda, ve-raḥamei,
 ve-ḥayyei arikhei, um-zonei re-viḥei,
 u-furkana min kodam avuhon di vish-maya,
 ve-imru Amen. (*Cong: Amen*)

Yehesh shelama raba min shemaya
 ve-ḥayyim (tovim) aleinu ve-al kol Yisrael,
 ve-imru Amen. (*Cong: Amen*)

*Bow, take three steps back, as if taking leave of the Divine Presence,
 then bow, first left, then right, then center, while saying:*

Oseh shalom/*Between Rosh HaShana & Yom Kippur:* ha-shalom/
 bim-romav,
 hu ya'aseh ve-raḥamav shalom aleinu, ve-al kol Yisrael,
 ve-imru Amen. (*Cong: Amen*)