

סידור קורן • נוסח ספרד

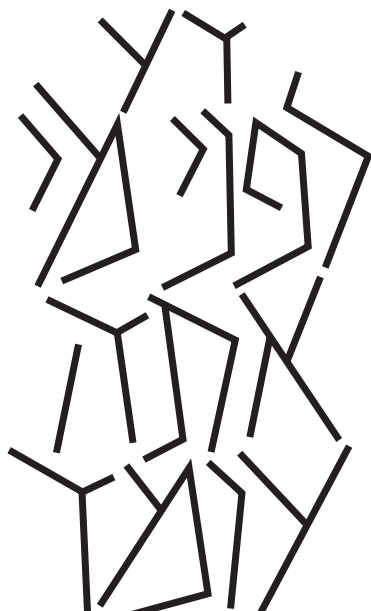
The Koren Siddur • Nusah Sepharad



קורן ירושלים

**U** ORTHODOX  
UNION תורה  
ומצוות

סידור קורן  
THE KOREN SIDDIR



WITH INTRODUCTION, TRANSLATION  
AND COMMENTARY BY

Rabbi Jonathan Sacks שליט"א



KOREN PUBLISHERS JERUSALEM

The Koren Siddur,  
First Hebrew/English Edition, 2011

Koren Publishers Jerusalem Ltd.  
POB 4044, Jerusalem 91040, ISRAEL  
POB 8531, New Milford, CT 06776, USA

[www.korenpub.com](http://www.korenpub.com)

Koren Tanakh Font © 1962, 2010 Koren Publishers Jerusalem Ltd.  
Koren Siddur Font and text design © 1981, 2010, 2011 Koren Publishers Jerusalem Ltd.  
English translation and commentary © 2006, 2010, 2011 Jonathan Sacks

The English translation and commentary in this edition are based on the English translation and commentary first published in Great Britain in 2006 in the Authorised Daily Prayer Book of the United Hebrew Congregations of the Commonwealth: New Translation and Commentary by Chief Rabbi Jonathan Sacks, (Fourth Edition, Compilation © United Synagogue) by Collins, a division of HarperCollins Publishers, London.

Considerable research and expense have gone into the creation of this publication. Unauthorized copying may be considered *geneivat da'at* and breach of copyright law. No part of this publication (content or design, including use of the Koren fonts) may be reproduced, stored in a retrieval system or transmitted in any form or by any means electronic, mechanical, photocopying or otherwise, without the prior written permission of the publisher, except in the case of brief quotations embedded in critical articles or reviews.

Hardcover, ISBN 978

SA15

## CONTENTS

מבוא למהדורה הראשונה	ix	Preface to the First Edition
מבוא למהדורה הדו־לשונית	xi	Preface to the Hebrew/English Edition
הקדמה	xiii	Foreword
מדריך למתפלל	xv	Guide to the Reader
הבנת התפילה	xvii	Understanding Jewish Prayer
<b>ימי חול</b>	<b>3</b>	<b>WEEKDAYS</b>
השכמת הבוקר	5	On Waking
טלית ותפילין	13	Tallit and Tefillin
הכנה לתפילה	21	Preparation for Prayer
ברכות השחר	27	Morning Blessings
קדיש דרבנן	57	The Rabbis' Kaddish
קדיש יתום	61	Mourner's Kaddish
פסוקי דזמרה	63	Pesukei DeZimra
ברכו	89	Barekhu
קריאת שמע	99	The Shema
עמידה	109	The Amida
וידוי	137	Viduy
אבינו מלכנו	139	Avinu Malkenu
סדר תחנון	145	Tahanun
סדר קריאת התורה	159	Reading of the Torah
שיר של יום	185	The Daily Psalm
עשרת הדברות	201	The Ten Commandments
שלושה עשר עיקרים	203	The Thirteen Principles of Jewish Faith
מנחה לחול	207	Minḥa for Weekdays
מעריב לחול	243	Ma'ariv for Weekdays
קידוש לבנה	715	Blessing of the New Moon
סדר ספירת העומר	285	Counting of the Omer
קריאת שמע על המיטה	295	Shema before Sleep at Night

שבת	303	SHABBAT
עירובין	305	Eiruvin
הדלקת נרות	307	Candle Lighting
קבלת שבת	311	Kabbalat Shabbat
מעריב לשבת וליום טוב	335	Ma'ariv for Shabbat and Yom Tov
קידוש וזמירות לליל שבת	373	Kiddush and Zemiroth for Shabbat Evening
שחרית לשבת וליום טוב	399	Shaḥarit for Shabbat and Yom Tov
פסוקי דזמרה	399	Pesukei DeZimra
נשמת	445	Nishmat
ברכו	455	Barekhu
קריאת שמע	471	The Shema
עמידה לשבת	481	The Amida for Shabbat
סדר קריאת התורה	499	Reading of the Torah
תפילה לשלום המלכות	521	Prayer for the Welfare of the Government
תפילה לשלום מדינת ישראל	523	Prayer for the State of Israel
ברכת החודש	527	Blessing the New Month
מוסף לשבת	537	Musaf for Shabbat
קידוש וזמירות ליום שבת	581	Kiddush and Zemiroth for Shabbat Morning
מנחה לשבת וליום טוב	595	Minḥa For Shabbat and Yom Tov
ברכי נפשי	629	Barekhi Nafshi
פרקי אבות	641	Ethics of the Fathers
סעודה שלישית של שבת	685	Se'uda Shelishit for Shabbat
מעריב למוצאי שבת	693	Ma'ariv for Motza'ei Shabbat
סדר הבדלה בבית	725	Havdala at Home
חגים ומועדים	729	FESTIVALS
סדר נטילת לולב	731	Blessing on Taking the Lulav
סדר הלל	733	Hallel
מוסף לראש חודש	745	Musaf for Rosh Ḥodesh
ביעור חמץ	759	Removal of Ḥametz
עירוב תבשילין	759	Eiruv Tavshilin
קידוש לליל יום טוב	761	Kiddush for Yom Tov Evening
תפילה כשנכנסין לסוכה	765	On Entering the Sukka

אושפיזין	767	Ushpizin
קידושא רבה ליום טוב	769	Kiddush for Yom Tov Morning
עמידה לשחרית, מנחה ומעריב של יום טוב	771	Amida for Shaḥarit, Minḥa and Ma'ariv of Yom Tov
סדר הקפות לשמחת תורה	789	Hakafot for Simḥat Torah
אקדמות	792	Akdmut
סדר הזכרת נשמות	797	Yizkor
מוסף לשלוש רגלים	807	Musaf for Festivals
ברכת כהנים	831	Birkat Kohanim
תפילת טל	841	Prayer for Dew
תפילת גשם	847	Prayer for Rain
הושענות	852	Hoshanot
התרת נדרים לערב ראש השנה	875	Annulment of Vows before Rosh HaShana
קידוש ליל ראש השנה	879	Kiddush for Rosh HaShana Evening
קידושא רבה לראש השנה	881	Kiddush for Rosh HaShana Day
סדר תשליך	883	Tashlikh
סדר כפרות	885	Kaparot
וידוי למנחה בערב יום הכיפורים	887	Viduy for Minḥa of Erev Yom Kippur
חנוכה	897	Ḥanukka
פורים	903	Purim
שחרית ליום הזיכרון	907	Shaḥarit for Yom HaZikaron
יום העצמאות	911	Yom HaAtzma'ut
יום ירושלים	923	Yom Yerushalayim
סליחות	925	Seliḥot
<b>ברכות</b>	973	<b>GIVING THANKS</b>
ברכת המזון	975	Birkat HaMazon
ברכות המצוות	999	Blessings on Mitzvot
ברכות הנהגה, הראייה והשמיעה	1001	Blessings on Pleasures, Sights and Sounds
סדר חנוכת הבית	1007	Consecration of a House
תפילת הדרך	1011	The Traveler's Prayer

מעגל החיים	1013	THE CYCLE OF LIFE
סדר ברית מילה	1015	Brit Mila
סדר פדיון הבן	1027	Pidyon HaBen
סדר תפילה לילודת	1031	Prayer after Childbirth
סדר זבד הבת	1035	Zeved HaBat
סדר קידושין ונישואין	1039	Marriage Service
שבע ברכות	1041	Sheva Berakhot
תפילה לחולה	1045	Prayer for Recovery from Illness
תפילה לעומד מחליו	1049	Prayer after Recovery from Illness
וידי שכיב מרע	1051	Confession Before Death
לווית המת	1053	Funeral Service
תפילה בבית האבל	1061	Prayer in a House of Mourning
אזכרה	1063	Memorial Prayer
קריאת התורה	1071	TORAH READINGS
לימי שני וחמישי ומנחה בשבת	1072	Weekly Portions for Mondays, Thursdays and Shabbat Minḥa
לראש חודש, לתעניות ציבור, לחנוכה ולפורים	1111	Rosh Ḥodesh, Fast Days, Ḥanukka and Purim
לשלוש רגלים	1123	Festivals
הלכות תפילה	1169	GATES TO PRAYER
הלכות למועדי השנה	1171	Guide to the Jewish Year
הלכות תפילה לימות חול	1211	Daily Prayer
הלכות תפילות שבת	1227	Shabbat Prayer
מדריך הלכתי למבקר בישראל	1233	Guide for Visitors to Israel
חילופי נוסחאות	1237	Textual Variants
טבלת ההפסקות המותרות בתפילה	1239	Table of Permitted Responses
רשימת שנים מעוברות	1242	Jewish Leap Years
קדיש דרבנן באותיות לועזיות	1243	Rabbis' Kaddish transliterated
קדיש יתום באותיות לועזיות	1244	Mourner's Kaddish transliterated



# סידור קורן

## THE KOREN SIDDUR

ימי החול	5	WEEKDAYS
שבת	351	SHABBAT
חגים ומועדים	785	FESTIVALS
ברכות	973	GIVING THANKS
מעגל החיים	1013	THE CYCLE OF LIFE
קריאת התורה	1071	TORAH READINGS
הלכות תפילה	1169	GATES TO PRAYER

# ימי חול

## WEEKDAYS

השכמת הבוקר	5	ON WAKING
שחרית	27	SHAḤARIT
מנחה	207	MINḤA
מעריב	243	MA'ARIV
ספירת העומר	285	COUNTING OF THE OMER
קריאת שמע על המיטה	295	THE SHEMA BEFORE SLEEP

# 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 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.*

מוֹדֵה 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, even for a moment.  
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 myriad are Your works, O God; You have made them all with 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 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 / מוֹדָה women / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם  
שֶׁהַחַיּוֹת בֵּי נַשְׁמָתֵי בְּחַמְלָה  
רַבָּה אֶמְוֹנְתְךָ.

Wash hands and say the following blessings.

Some have the custom to say רַאשִׁית הַכֶּמֶה on page 11 at this point.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחַכְמָה  
וּבְרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים.  
גְּלוּי וִידוּעַ לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ  
שָׂאם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם  
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ אֶפְלוּ שְׂעָה אַחַת.  
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בֶּשָׂר וּמַפְּלִיא 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” (*Yerushalmi, Berakhot 1a*). 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 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 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 לְעֲתִיד 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 יהי רצון יהי רצון is said by those who wear a טלית. 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 רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

שֶׁתְּהֵא חֲשׂוּבָה מִצְוֹת צִיצִית לְפָנֶיךָ

כְּאֵלוֹ קִימְתִיחָהּ בְּכָל פְּרֻטִיָּה וְדִקְדוּקִיָּה וְכוֹנוֹתֶיהָ

וְתִרְי"ג 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.

**וְהֵעֲרַב נָא** 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.

---

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעַסֵּק בְּדַבְרֵי תוֹרָה.

וְהֵעֵרַב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ  
בְּפִינוּ וּבְפִיּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל  
וְנִהְיָה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי צִאֲצָאֵינוּ  
וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
כְּלָנוּ יוֹדְעֵי שְׂמֶךְךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׂמְחָה.  
בְּרוּךְ אַתָּה יְהוָה, הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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



וַיְדַבֵּר The LORD spoke to Moses, saying: *Num. 6*  
 Speak to Aaron and his sons, and tell them,  
 You shall bless the Israelites like this; say to them:  
 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.  
 And so they shall place My name over the Israelites, and I will bless them.

אֵלֶּיךָ These are the things for which there is no fixed measure: *Mishna*  
*Pe'ah 1:1*  
 the corner of the field, first-fruits,  
 appearances before the LORD  
 [on festivals, with offerings],  
 acts of kindness and the study of Torah.

אֵלֶּיךָ These are the things *Shabbat*  
*127a*  
 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 neighbors,  
     and between husband and wife –  
     but the study of Torah is equal to them all.

*Some say:*

חֵכְמָה וְאִשִּׁיתָּ חֻמְּוֹתָּי Wisdom begins in awe of the LORD; *Ps. 111*  
 all who fulfill [His commandments] gain good understanding;

His praise is ever-lasting.

The Torah Moses commanded us *Deut. 33*  
 is the heritage of the congregation of Jacob.

Listen, my son, to your father's instruction, *Prov. 1*  
 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.

במדבר ו

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:  
דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר  
כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל  
אָמֹר לָהֶם:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ:  
יְאֹד יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:  
וְשָׂמוּ אֶת-שְׁמֵי עַל-בְּנֵי יִשְׂרָאֵל, וְאָנִי אֲבָרְכֶם:

משנה פאה  
אא

אֵלֹו דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר  
הַפֶּאֶה וְהַבְּבוּרִים וְהַרְאִיִן  
וְגַמְלֹות חֲסָדִים וְתַלְמוּד תּוֹרָה.

שבת קכו.

אֵלֹו דְּבָרִים שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה  
וְהַקָּרָן קִיָּמַת לוֹ לְעוֹלָם הַבָּא  
וְאֵלֹו הֵן

כְּבוֹד אָב וָאָם, וְגַמְלֹות חֲסָדִים  
וְהַשְׁכַּמַּת בֵּית הַמְדַרְשׁ שְׁחָרִית וְעַרְבִית  
וְהַכְּנַסַּת אוֹרְחִים, וּבִקּוּר חוֹלִים  
וְהַכְּנַסַּת כְּלָה, וְלוּיַת הַמַּת  
וְעִיּוֹן תְּפִלָּה  
וְהַבָּאת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ  
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

Some say:

תהלים קיא  
דברים לג  
משלי א

רֵאשִׁית חֲכָמָה יֵרָאֵת יְהוָה, שְׁכָל טוֹב לְכָל-עֲשִׂיָּהֶם, תְּהִלָּתוֹ עֲמֻדַת לְעֵד:  
תּוֹרָה צִוְּה-לָנוּ מֹשֶׁה, מוֹרְשָׁה קְהֵלַת יַעֲקֹב:  
שָׁמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאֶל-תַּטֵּשׁ תּוֹרַת אִמְךָ:  
תּוֹרָה תִּהְיֶה אֱמוּנָתִי, וְאֵל שְׂדֵי בְּעוֹרָתִי. בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֵד.

## 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.

**בְּרַכֵּי יְהוָה** Bless the LORD, my soul. LORD, my God, You are very Ps. 104  
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 (*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. Deut. 32  
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.

*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:*

**מִדֵּי יְקָר** How precious is Your loving-kindness, O God, and the Ps. 36  
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.

---

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: **בְּרָכִי נַפְשִׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֹלָתָּ מְאֹד, הוֹד וְהַדָּר לְבָשֶׁתָּ:**  
**עֹטָה־אֹדַר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירֵיעָה:**

Some say:

לְשֵׁם יְחִוּד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִינְתָּה בְּדַחֲלִילוֹ וּרְחִימוּ, לְיַחַד שֵׁם י"ה בְּרִיה  
 בַּיְחֻדָּא שְׁלִים בְּשֵׁם כּל יִשְׂרָאֵל.

הַרְיֵנִי מִתְעַטֵּף בְּצִיצִית. כֵּן תִּתְעַטֵּף נִשְׁמַתִּי וּרְמ"ח אַיְבָרֵי וּשְׁס"ה גִּידֵי בְּאֹר הַצִּיצִית  
 הַעוֹלָה תְּרִי"ג. וּכְשֵׁם שְׁאֵנִי מִתְכַּפֶּסֶה בְּטִלְיִת בְּעוֹלָם הַזֶּה, כִּךְ אֹזְבָה לְחֻלּוֹקָא  
 דְּרַבְּנָן וּלְטִלְיִת נֹאָה לְעוֹלָם הַבָּא בְּגֵן עֵדֶן. וְעַל יְדֵי מְצוּת צִיצִית תִּנְצֵל נַפְשִׁי רוּחִי  
 וְנִשְׁמַתִּי וְתִפְלְתִי מִן הַחַיּוֹנִים. וְהַטִּלְיִת תִּפְרֹשׁ כְּנַפְיָהּ עֲלֵיהֶם וְתַצִּילֵם, כְּנִשְׂרָ יַעִיר  
 קַנּוֹ עַל־גְּזוּלָיו יִרְחֹף: וְתֵהֵא חֲשׁוּבָה מְצוּת צִיצִית לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלוֹ  
 קִיַּמְתָּהּ בְּכָל פְּרֻטָּיהָ וְדִקְדוּקָיהָ וְכוֹנְנוּתָיהָ וְתִרְי"ג מְצוּת הַתְּלוּיוֹת בָּהּ, אֲמֵן סְלָה.

Before wrapping oneself in the טלית, say:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם**  
**אֲשֶׁר קִדְּשָׁנוּ בְּמְצוּתָיו וְצוּנּוּ לְהִתְעַטֵּף בְּצִיצִית.**

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

תהלים לו: **מִה־יִקָּר חֲסִדְךָ אֱלֹהִים, וּבָנִי אָדָם בְּצֵל כְּנַפְיֶךָ יַחֲסִיּוֹן: יְרוּיֵן**  
**מִדְּשֵׁן בֵּיתְךָ, וְנִחַל עֲדֻנְיֶךָ תִּשְׁקֵם: כִּי־עֲמַךְ מְקוֹר חַיִּים, בְּאֹרֶךְ**  
**נְרָאָה־אֹדַר: מִשֶּׁךְ חֲסִדְךָ לִידְעִיךָ, וְצִדְקַתְךָ לְיִשְׂרָאֵל:**

### 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.

---

*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*

לְשֵׁם יְחִוּד קְדוֹשׁא בְּרִיךְ הוּא וְשִׁכְיִנְתָּהּ בְּדַחֲלוֹ וּרְחִימוּ, לְיַחַד שֵׁם י"ה בּו"ה  
בְּיַחְוּדָא שְׁלִים בִּישֵׁם כָּל יִשְׂרָאֵל.

הִנְנִי מְכוּן בְּהִנְחַת תְּפִלִּין לְקִים מְצוֹת בּוֹרְאִי, שְׂצוֹנִי לְהִנַּח תְּפִלִּין,  
כְּפָתוּב בְּתוֹרָתוֹ: וּקְשִׁרְתֶּם לְאוֹת עַל־יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְהֵם אַרְבַּע פְּרָשׁוֹת אֱלֹהִים, שְׁמַע, וְהָיָה אִם שָׁמַעְתָּ, קִדְשׁ לִי, וְהָיָה כִּי  
יִבְאֶךָ, שִׁישׁ בָּהֶם יַחֲוּדוּ וְאֶחָדוּתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם, וְשִׁנְזָכֹר  
נְסִים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֵנוּ אֹתָנוּ מִמִּצְרַיִם, וְאֲשֶׁר לוֹ  
הִבַּח וְהִמְשִׁלָּה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ. וְצוֹנִי  
לְהִנַּח עַל הַיָּד לְזִכְרוֹן זְרוּעַ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֵד בְּזֶה  
תְּאוֹת וּמַחְשָׁבוֹת לִבְנוֹ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֵאשׁ נֶגֶד הַמֶּחֶה,  
שֶׁהִנְשַׁמָּה שְׁבַמְחֵי עִם שְׂאָר חוּשֵׁי וּכְחוֹתֵי כָּלֵם יִהְיוּ מְשַׁעֲבָדִים  
לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמְשַׁפֵּעַ מְצוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי  
חַיִּים אֲרוּכִים וְשֹׁפֵעַ קִדְשׁ וּמַחְשָׁבוֹת קְדוֹשׁוֹת בְּלִי הִרְהוּר חֲטָא וְעוֹן  
כָּלֵל, וְשׁוֹלָא יִפְתָּנוּ וְלֹא יִתְגַּרֶה בְּנוֹ יֵצֵר הָרַע, וְיִנְחֵנוּ לַעֲבֹד אֶת יְהוָה  
כְּאֲשֶׁר עִם לְבַבְנוּ.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה חֲשׂוּבָה מְצוֹת הַנְּחַת  
תְּפִלִּין לְפָנֶי הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּאֱלוֹ קִימְתֵיהָ בְּכָל פְּרֻטֵיהָ וּדְקוּקֵיהָ וּכְוֹנֵתֵיהָ  
וְתִרְיָג מְצוֹת הַתְּלוּיוֹת 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:* this is the head-tefillin opposite the seat of consciousness, the soul. *All your*

*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 Your favor. Ps. 145

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

וארשתיך 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  
וְצִוָּנוּ 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  
וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין.

Adjust the תפילין של ראש and say:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Some say:

וּמְחַכְמֶתְךָ אֵל עֲלִיזוֹן תֶּאֱצִיל עָלַי, וּמְבִינֶתְךָ תְּבַיְנֵנִי, וּבַחֲסֶדְךָ תִּגְדִּיל  
עָלַי, וּבַגְּבוּרָתְךָ תִּצְמִית אוֹיְבֵי וְקָמִי. וְשִׁמְן הַטּוֹב תִּרְיַק עַל שִׁבְעָה  
קָנִי הַמְּנוּרָה, לְהַשְׁפִּיעַ טוֹבְךָ לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת־יְדֶיךָ וּמְשַׁבֵּיעַ  
לְכָל־חַי רְצוֹן:

תהלים קמה

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

הושע ב

וְאֶרְשָׁתֶּיךָ לִי לְעוֹלָם  
וְאֶרְשָׁתֶּיךָ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:  
וְאֶרְשָׁתֶּיךָ לִי בְּאַמוּנָה, וַיִּדְעַתְּ אֶת־יהוָה:

וְאֶרְשָׁתֶּיךָ 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:

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 יֵצְאֶתֶם מִמִּצְרַיִם מִבְּיַת עַבְדִּים, כִּי בַחֲזֹק יָד  
 הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה, וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אֲתֶם יֹצְאִים, בַּחֲדָשׁ  
 הָאֲבִיב: וְהָיָה כִּי־יִבְאֶךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי  
 וְהַחִוִּי וְהַיְבוּסִי, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר, אֶרֶץ זֶבֶת חֶלֶב  
 וְדָבָשׁ, וְעַבְדָּתָ אֶת־הָעַבְדָּה הַזֹּאת בַּחֲדָשׁ הַזֶּה: שְׁבַעַת יָמִים תֹּאכַל  
 מִצֶּת, וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה: מִצֹּת יֵאָכֵל אֶת שְׁבַעַת הַיָּמִים,  
 וְלֹא־יֵרָאֶה לָךְ חֶמֶץ וְלֹא־יֵרָאֶה לָךְ שָׂאֵר, בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ לְבִנְךָ  
 בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: וְהָיָה  
 לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עַיֲנֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ,  
 כִּי בִיד חֲזָקָה הוֹצִיאֲךָ יְהוָה מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת  
 לְמוֹעֵדָה, מִיָּמִים יָמִימָה:

וְהָיָה כִּי־יִבְאֶךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לָךְ וְלְאַבְרָהָם,  
 וְנִתְּנָה לָךְ: וְהָעַבְדָּתָ כָּל־פֶּטֶר־רֶחֶם לַיהוָה, וְכָל־פֶּטֶר שֹׁגֵר בְּהֵמָה  
 אֲשֶׁר יִהְיֶה לָךְ הַזֹּכְרִים, לַיהוָה: וְכָל־פֶּטֶר חֲמוֹר תִּפְדֶּה בִּשְׂשָׂה, וְאִם־  
 לֹא תִפְדֶּה וְעַרְפַּתוּ, וְכֹל בְּכוֹר אָדָם בְּבִנְךָ תִפְדֶּה: וְהָיָה כִּי־שִׂאֲלֶךָ  
 בְּנֶךָ מָחָר, לֵאמֹר מַה־זֹּאת, וְאָמַרְתָּ אֵלָיו, בַּחֲזֹק יָד הוֹצִיאָנוּ יְהוָה  
 מִמִּצְרַיִם מִבְּיַת עַבְדִּים: וַיְהִי כִּי־הִקְשָׁה פְּרַעְיָה לְשַׁלְּחָנוּ, וַיְהִיג יְהוָה  
 כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכוֹר אָדָם וְעַד־בְּכוֹר בְּהֵמָה, עַל־כֵּן אֲנִי  
 זֹכֵר לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזֹּכְרִים, וְכָל־בְּכוֹר בְּנֵי אֶפְרָיִם: וְהָיָה  
 לְאוֹת עַל־יָדְכָה וּלְזִכְרוֹן בֵּין עַיֲנֶיךָ, כִּי בַחֲזֹק יָד הוֹצִיאָנוּ יְהוָה  
 מִמִּצְרַיִם: