

# סידור קורן לבית האבל

The Koren Siddur for the House of Mourning



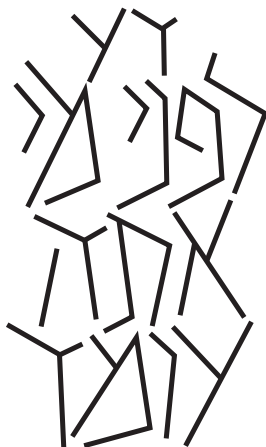
קורן ירושלים



THE ZUCKERMAN EDITION

# סידור קורן לבית האבל

THE KOREN SIDDUR  
FOR THE HOUSE OF MOURNING



WITH TRANSLATION BY

Rabbi Lord Jonathan Sacks שליט"א



KOREN PUBLISHERS JERUSALEM



*This siddur is lovingly dedicated in memory of*

**אפרים בן משה והניא ז"ל**

**Frederick Zuckerman, MD, ז"ל**

*who was passionately committed to daily tefilla and  
who wholeheartedly embraced the entire cycle of life,  
running to semahot, visiting the sick,  
and attending shiva homes.*

*His tremendous warmth and empathy helped ease the  
troubles of his patients, and made him a tower of strength  
for his family, friends and community.*

*It is our hope that this volume will bring some measure  
of comfort to those using it at difficult times in their lives,  
much as our memories of our beloved father  
and grandfather and great-grandfather  
inspire us every day.*



**Joseph and Sherrie Zuckerman**

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## PUBLISHER'S PREFACE

*Death is an illusion, the impurity it induces is its deception; what people refer to as death is in fact the reinvigoration of life and its true vitalization.* (Orot HaKodesh II, 40)

A deep-seated Jewish belief is that death is not true annihilation. As we mourn the passing of loved ones we acknowledge their continued spiritual existence, seeking to honor and elevate their souls through our traditions and mourning practices. These include prayer, giving to charity, the study of Mishna, reciting the *Kaddish*, and many other actions prescribed in Halakha and tradition.

This Siddur has been designed to accompany those attending a *shiva* house – mourners as well as those seeking to console them – as a guide to the prayers, laws, and practices during this difficult time.

The Siddur includes the prayers recited in a *shiva* house along with specific instructions pertaining to different circumstances. In addition, we have incorporated inspirational passages written by Rabbi Leonard Matanky, שליט"א, exclusively for this Siddur. We have also included a dedicated Halakha section, excerpted from Rabbi David Brofsky's book, *Hilkhoh Avelut: Understanding the Laws of Mourning* (Maggid, 2018) and edited by Rabbi Matanky. The Halakha section is fully referenced throughout the Siddur wherever applicable. A carefully curated selection of *mishnayot*, the translations of which are based primarily on the *Koren Talmud Bavli*, is provided for the traditional study of Mishna between Minḥa and Ma'ariv. These are presented alphabetically to enable the customary recitation according to an acrostic.

This siddur is dedicated to the memory of Dr. Frederick Zuckerman, MD, ז"ל, by his children, the Zuckerman and Rasooly families and their children. For channeling their grief into this act of support, we thank them, not only for ourselves, but for the generations of users to whom we hope this will bring comfort.

We also thank the committed team at Koren for bringing this project to fruition, in particular Esther Be'er, Rabbi David Fuchs, Yedidya Naveh, Rachel Meghnagi, Eliyahu Misgav, and Avishai Magence.

May our prayers find favor in Heaven and may we know no more sorrow.

כִּי ה' יְהִי־לְךָ לְאֹרֶךְ עוֹלָם וְשָׁלְמוֹ יְמֵי אֲבֹלְךָ.

*For the LORD shall be your everlasting light,  
and your days of mourning shall be ended.*

(Isaiah 60:20)

Matthew Miller, Publisher  
Jerusalem, 5779 (2019)

## INTRODUCTION

If you are reading these lines, you are likely in a house of mourning trying to comfort a friend or a relative. Or perhaps, God forbid, you are a mourner yourself, trying to find comfort, *nehama*, following the passing of someone you loved.

The tasks mentioned above are not simple for either mourners or comforters. For while intellectually we understand that no one escapes death, rare is the individual who can live every day as did the Talmudic sage Rabbi Eliezer,\* with a keen awareness of that fate. Therefore, when a loved one dies, it is only human to be overcome with primordial grief, enveloped by a deep and excruciating pain that overwhelms us as we face the future without a father, a mother, a sibling, a spouse, or worse yet, a child.

No one is spared the sorrow.

Yet, as faithful Jews we are obligated to comfort the grieved, and, if we are the mourners, to seek comfort, *nehama*, for ourselves. But the questions still abound. How can we rise above the despair and move forward? How can we reengage with others while experiencing such sorrow, and somehow find meaning despite the never-ending questions?

For Rabbi Joseph B. Soloveitchik the answers were found within the observance of the laws, *halakhot*, of mourning.

Because *halakha* is much more than law. *Halakha* means “the way to walk,” and is an all-encompassing guide to our behavior as Jews in every

\* “Rabbi Eliezer says: Repent one day before your death. Rabbi Eliezer’s students asked him: But does a person know the day on which he will die? He said to them: All the more so this is a good piece of advice; and one should repent today lest he die tomorrow, and by following this advice one will spend his entire life in a state of repentance” (*Shabbat* 153a).

aspect of our lives. Accordingly, the halakhot of mourning are much more than mere prescriptions of religious behavior. Rather, these halakhot are acutely sensitive to the intense and oftentimes paralyzing pain experienced by the mourner. They create a slow but gradual process through which the mourner can learn to live with that pain through the support and comfort of others.

It all begins immediately upon the death of a loved one with the very first stage of mourning practice, referred to as *aninut*. During this stage, the mourners are exempt from all positive commandments, such as blessings and prayer, and are tasked only with attending to the needs of the departed. Through the period of *aninut*, halakha responds to our initial withdrawal, grief, and pain, “which render the mourner speechless and confounded... The Halakha does not attempt to check this feeling of bereavement – it lets man sink in the abyss of despair at first encounter with death. It relieves him of all halakhic duties since, because of the painful experience, he is not free to act” (“A Theory of Emotions” in *Out of the Whirlwind*, p. 194).

But then, as the funeral concludes and the mourners leave the graveside, they are surrounded by others in attendance and comforted in the *shura*, line. Thus begins their move from a state of *aninut* to the first seven days of *avelut*, during which consolation can begin. “*Avelut* in the Halakha,” wrote Rabbi Soloveitchik, “is woven with *neḥama*, consolation. They are inseparable. The latter is not a frame of mind which displaces grief; there is rather an interpenetration of grief and solace, of forlornness and hope, of mourning and faith” (ibid.). During this week, *shiva*, with the support of family and friends the mourner slowly begins to peer through the veil of sorrow, searching for a way to find meaning, even joy, amidst the pain.

The *shiva* period begins a most difficult, yet pivotal task: to learn how to mourn with faith and discover how to grieve with *neḥama*. This task is addressed through condolence visits from extended family and friends and is strengthened through the prayers in the house of mourning.

Metaphysically, prayer, *tefilla*, in a mourner’s home is primarily designed to “elevate the soul.” Halakhically, however, it also compels the mourner to reengage with a community. Halakha requires a mourner to follow a thrice-daily prayer routine; to step forward, if he is able, to lead

the service; and to begin to rediscover his or her faithful voice, even if that voice is comprised of the very words our rabbis composed for the siddur hundreds of years ago.

Among those *tefillot*, it will ultimately be the Kaddish, the central mourner's prayer and a powerful expression of faith and praise for God, that will escort the mourner beyond the house of mourning and into the daily service of a synagogue. This prayer will, in due course, guide the mourner on the thirty-day journey during the *nehama* of *sheloshim* – or, when a parent dies, for the year-long mourning observances mandated by the respect of a child for a parent. To say Kaddish is to engage with others, because Kaddish is a *davar shebikedusha*, literally an act infused with sanctity, and halakhically, it can only be recited with a *minyán* – a faithful group who join together to comfort the mourner through community.

All this points to the central role that prayer plays within the halakhot of mourning and the systematic comforting of the mourner.

For it is in prayer that the halakha displays an overriding sensitivity to the humanity of the mourner. Proof of this lies in the small but significant ways that prayer in a house of mourning is different from that during the *sheloshim* or the year. During *shiva*, some prayers are modified because they reflect a sense of *din* – divine judgment – already felt so profoundly. Others are added to express both the grief and the faith of that time, while yet others are omitted because they contain expressions of joy that would be improper to recite before a mourner.

For all these reasons a siddur designed specifically for the house of mourning is an invaluable tool and even an added source of comfort. Such a volume can help the mourner, who is so suddenly thrust into an unfamiliar role, to faithfully follow the halakhot of mourning without the concern of making a mistake or violating age-old customs. But more importantly, it enables the mourner to speak with God, to find inspiration, and, hopefully, to find comfort and consolation.

We are a most fortunate people to have our halakha to guide us and guide our community to comfort us. May our prayers ennoble us, may God reach down and console us, and may the prayers and practices of this Siddur help us learn to move forward from overwhelming grief to a life of memory and of meaning.

A GUIDE TO PAYING A *SHIVA* CALL

To understand how to pay a *shiva* call, let's start at the end, with the blessing traditionally recited by Ashkenazim as they depart a house of mourning – “*HaMakom yenaḥem etkhem betokh she'ar avelei Tziyon vi-Yerushalayim* – May the Omnipresent comfort you among the mourners of Zion and Jerusalem.”

Why do we refer to God as *HaMakom*? And why do we close this prayer with the words “among the mourners of Zion and Jerusalem”?

The answers to these questions begin with the realization that we lack the perfect ability to comfort a mourner. Their loss is too close, too great, and too unsettling. But God does have the ability, so we invoke His name and pray for His assistance (*MiPi HaIsh* 236, in the name of Rabbi Yosef Shalom Elyashiv).

But, why refer to God as *HaMakom*? Because we want the mourner, whose world has been torn asunder, to understand that while God may seem distant, He is Omnipresent: with us, close to us, and able to comfort and support the mourner (*MiPeninei HaRav* 207–8, in the name of Rabbi Joseph B. Soloveitchik).

And, why do we close with the words “among the mourners of Zion and Jerusalem”? Because as intense as the mourner's sense of loneliness and pain may be, we are, in one sense, all mourners. Therefore, we can be empathetic and available to support the mourners, as Maimonides notes that this mitzva is a form of the commandment to love your neighbor as yourself (*Laws of Mourning* 14:1).

Therefore, the guiding principles of a *shiva* call are:

- We must understand that we cannot offer absolute comfort, only a measure of it. So don't try too hard.
- We need to realize that this visit is a religious moment, governed by halakha, and not a social call.
- We should be empathetic and try to understand the mourner's pain and anguish, responding in ways that bring the mourner closer to community.

According to halakha, we are not supposed to greet a mourner. But even more, we, the comforters, are supposed to sit in silence, until the mourner chooses to speak. As a result, a *shiva* visit may be in total silence. This may

◀ be awkward



be awkward in another setting, but in the house of mourning it can be very comforting, since the mere presence of another at a time of existential loneliness is a source of *nehama*.

When the mourner initiates a conversation, don't be concerned if it is awkward, and don't try to divert the mourner's attention from their sorrow. Instead, share some memories of the deceased, or ask to hear some stories. Not only will these memories be comforting to the mourner, but they also can teach everyone present essential lessons of life. Remember, it was King Solomon who taught: "It is better to go to a house of mourning than to a house of feasting; for that is the end of every man, and a living one should take it to heart" (Ecclesiastes 7:2).

While Sephardic customs of mourning call for food to be served so that additional blessings may be recited in the house of mourning, Ashkenazic customs do not. Those who come to the house of mourning should not expect to be served a meal, or even a snack. Instead, meals should be reserved for the mourners and immediate relatives, and *shiva* visits at mealtime are not ideal. In fact, many communities have now begun to post times for *shiva* visits – those times should be respected.

If a mourner is not sitting on the floor or a low chair, halakha teaches that we should not tell the mourner to be seated. The reason for this is that such a comment could be misunderstood as if the mourner is being instructed to remain in grief.

On the topic of things that should not be said, we need to remember that some comments said with the best of intentions can be hurtful. The following are some examples of things that one should avoid saying to a mourner:

- ▶ Comparing a mourner's situation to your own. Never say "I know how you feel," because you don't. Everyone experiences grief differently. But even more, the focus of the *shiva* visit should be on the mourner and the deceased, and not yourself.
- ▶ Questions related to the deceased's illness or death can often be very painful for the mourner to recount. Ask about the deceased's lessons of life and share your memories as well. Often, you know things about that person's life that even his or her family didn't know.
- ▶ Meaningless questions such as "how are you?" can be hurtful – because there isn't a good answer to that question. And insensitive comments

◀ such as

such as “at least he is no longer suffering,” tell the mourner that you don’t understand their pain.

- ▶ Frivolous stories, jokes, or just the news of the day are inappropriate in the house of mourning. Remember, your goal in paying a *shiva* call is not to divert the mourner’s attention, but to help the mourner reengage with others and to make the pain easier to endure.
- ▶ When a child dies, never say “thank God for your other children,” or “you will have more.” Because no one can ever be replaced, and nothing is more painful than the loss of a child, whether that child is an only child or one of many.

In Talmudic times, the mourners would nod their heads to indicate that it was time for people to leave (*Mo’ed Katan* 27b). While that is no longer the custom, we need to be sensitive to the mourners, and not overstay our visit (*Arukh HaShulhan, Yoreh De’ah* 376:3). This sensitivity with regard to time is especially true later in the day when mourners are tired and may need to rest, or the time to end the visits is near.

Sometimes, paying a *shiva* call in person is not possible. Offering condolences by phone can be an alternative, but this lacks the respect for the deceased that is inherent in an in-person visit (*Iggerot Moshe, OḤ IV:40*). When calling to express condolences, comforters should remember to keep the length of the call to a minimum. This added measure of sensitivity is necessary because the mourner will often be sitting in front of others who have come to offer comfort and who now must wait for the call to be completed. In situations where even a call is not possible, a letter or even an email can be used to express condolences (*Teshuvot VeHanhagot* 2:587).

Finally, before you leave the *shiva* home, try to get the mourner’s attention and say the blessing of *HaMakom*. This blessing is the best way to end a *shiva* visit and reminds both the mourner and the comforter of the role that God, tradition, and halakha play in our lives. Then, without saying or doing anything further, quietly leave the *shiva* home.

Rabbi Leonard A. Matanky, Ph.D.  
Adar Sheni 5779 (March 2019)

# סידור קורן לבית האבל

## THE KOREN SIDDUR FOR THE HOUSE OF MOURNING

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# ימי חול

## WEEKDAYS

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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.*

## 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.*

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 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.

## 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.

### 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  
שֶׁחֲחִזַּרְתָּ בִּי נְשִׁמְתִּי בְּחַמְלָה  
רַבָּה אֲמוּנָתְךָ.

Wash hands and say the following blessings.  
Some have the custom to say ראשית חכמה on page 11 at this point.

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

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחַכְמָה  
וּבְרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים.  
גְּלוּי וְיָדוּעַ לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ  
שָׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם  
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְיָ הוֹדוּ, רוּפֵא כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

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 a tallit katan.  
 One who wears a tallit does not need to recite this blessing  
 since the blessing for the latter exempts the former.*

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.



אֱלֹהֵי  
 נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.  
 אֶתְּךָ בְּרֵאתָה  
 אֶתְּךָ יִצְרָתָה  
 אֶתְּךָ נִפְחַתָּה בִּי  
 וְאֶתְּךָ מִשְׁמְרָה בְּקִרְבִּי  
 וְאֶתְּךָ עֵתִיד לְטֹלָה מִמֶּנִּי  
 וְלִהְיוֹתִי בִּי לְעֵתִיד לְבוֹא.  
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה/women מוֹדָה / אֲנִי לְפָנֶיךָ  
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי  
 רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת.  
 בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

לבישת ציצית

טלית קטן *The following blessing is said before putting on a*  
 One who wears a טלית *does not need to recite this blessing*  
*since the blessing for a latter exempts the former.*

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

טלית קטן *After putting on the*, say:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי  
 שְׂתֵּהָא חֲשׂוּבָה מִצְוֹת צִיצִית לְפָנֶיךָ  
 כְּאֵלֹי קִימְתִּיהָ בְּכֹל פְּרֻטְיָהּ וְדִקְדוּקִיהָ וְכוֹנְנוּתִיהָ  
 וְתִרְוַג מִצְוֹת הַתְּלוּיֹת בָּהּ  
 אֲמֵן סְלָה.

## BLESSINGS OVER THE TORAH

*In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a brief act of study, preceded by the appropriate blessings. These blessings are followed by 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.

**יְבָרֶכְךָ** 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*

## ברכות התורה

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
 וְצִוָּנוּ לְעַסֵּק בְּדִבְרֵי תוֹרָה.  
 וְהֵעֵרַב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ  
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל  
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ (וְצִאֲצֵאֵי צִאֲצֵאֵינוּ)  
 וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
 כְּלָנוּ יוֹדְעֵי שְׁמֶךָ  
 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.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ:  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

אלו 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*

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.

*Shabbat  
 127a*

*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*

משנה,  
פאה א. א.

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר  
הַפָּאָה וְהַבְּפוּרִים וְהַרְאִין  
וּגְמִילוֹת חֲסָדִים  
וְתַלְמוּד תּוֹרָה.

שבת קכו.

אֵלֹהֵי דְבָרִים שְׂאָדָם אוֹכַל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה  
וְהַקֶּרֶן קַיָּמַת לוֹ לְעוֹלָם הַבָּא  
וְאֵלֹהֵי הַיָּן

כְּבוֹד אָב וְאִם  
וּגְמִילוֹת חֲסָדִים  
וְהַשְּׂכֵמַת בֵּית הַמְדָרֶשׁ שְׁחָרִית וְעֶרְבִית  
וְהַכְּנֶסֶת אוֹרְחִים  
וּבְקוֹר חוֹלִים  
וְהַכְּנֶסֶת פְּלֵה  
וְלוֹיֹת הַמַּת  
וְעֵיוֹן תְּפִלָּה  
וְהַבָּאֵת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ  
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

Some say:

תהלים קיא: תורה צוה לנו משה, שכל טוב לכל-עשיהם, תהלתו עמדת לעד:  
דברים לג: שמע בני מוסר אביך ואל-תטש תורת אמך:  
משלי א: תורה תהא אמונת, ואל שדי בעזרת. ברוך שם כבוד מלכותו לעולם ועד.

## 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 a life of observance of the mitzvot.*

**בְּרַכֵּי יְהוָה** Bless the LORD, my soul. LORD, my God, You are very great, *Ps. 104*  
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. 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:*

**מִהַיְקָר** How precious is Your loving-kindness, O God, *Ps. 36*  
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.

## 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 a life of observance of the מצוות.

תהלים קד: **בְּרַכְּוּ נַפְשֵׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ: עֹטֶה־אֹדָר בִּשְׁלֹמָה, נוֹטֶה שָׁמַיִם בְּיַרְיָעָה:**

Some say:

לְשֵׁם יְחִיד קְדוֹשׁא בְּרִיךְ הוּא וּשְׂכִינְתָּה בְּדַחִילוֹ וּרְחִימוּ, לִיְחַד שֵׁם י"ה בּו"ה בִּיחֻדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַרְיֵנוּ מִתְעַטֵּף בְּצִיצִית. כֵּן תִּתְעַטֵּף נִשְׁמָתִי וּרְמ"ח אַבְרֵי וּשְׁס"ה גִּידֵי בְּאוֹר הַצִּיצִית הַעוֹלָה תְּרִי"ג. וּכְשֶׁם שָׁאֲנִי מִתְכַּסֶּה בְּטִלִּית בְּעוֹלָם הַזֶּה, כֵּךְ אֶזְכֶּה לְחִלּוּקָא דְרַבְנָן וּלְטִלִּית נָאֶה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. וְעַל יָדֵי מִצְוֹת צִיצִית תִּנְצֵל נַפְשִׁי רוּחִי וְנִשְׁמָתִי וְתַפְלְתִּי מִן הַחַיִּצוֹנִים. וְהַטְלִית תִּפְרֹשׁ כְּנַפְיָה עֲלֵיהֶם וְתַצִּילֵם, כְּנִשְׂרָ יַעִיר קִנּוּ, עַל גּוֹזְלֵי יְרוּחִי: וְתִּהְיֶה חֲשׂוֹבָה מִצְוֹת צִיצִית לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלוֹ קִימְתִּיהָ בְּכָל פְּרֻטְיָהּ וְדַקְדוּקֶיהָ וְכוֹנוֹתֶיהָ וְתִרְי"ג מִצְוֹת 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־יִקָּר חֶסֶדְךָ אֱלֹהִים, וּבִנֵי אָדָם בְּצֵל כְּנַפְיְךָ יַחֲסִיּוּן:  
יְרוּיֵן מִדְּשׁוֹן בֵּיתְךָ, וְנַחַל עֲדַנֶּיךָ תִּשְׁקֶם:  
כִּי־עֲמַךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה־אֹדָר:  
מִשְׁךְ חֶסֶדְךָ לִידְעֶיךָ, וְצַדִּיקְתְּךָ לִישְׂרֵי־לֵב:**

תהלים לו

## 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.

*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*



## הנחת תפילין

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

לְשֵׁם יְחִוּד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְיֵנְתָהּ בְּדַחִילוֹ וְרַחֲמֵימוֹ, לְיַחַד שְׁם י"ה בּוֹי"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הֲנִי מְכוּן בְּהִנְחַת תְּפִלִּין לְקַיֵּם מִצְוַת בּוֹרְאֵי, שְׂצוּנָו לְהִנִּיחַ תְּפִלִּין, כְּפָתוּב בְּתוֹרָתוֹ: וְקִשְׂרָתָם לְאוֹת עַל־יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְהֵן אַרְבַּע פְּרָשׁוֹת אֱלֹהִים, שְׁמַע, וְהָיָה אִם שָׁמַע, קִדְשׁ לִי, וְהָיָה כִּי יִבְאֶךָ, שְׁיֵשׁ בָּהֶם יְחִוּוֹ וְאַחֲדוּתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם, וְשִׁנּוּכֹר נְסִים וְנִפְלְאוֹת שְׁעֲשֵׂה עִמָּנוּ בְּהוֹצִיאֹ אוֹתָנוּ מִמִּצְרַיִם, וְאַשֶּׁר לֹא הִבַּח וְהִמְמַשְׁלָה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ. וְצוּנָו לְהִנִּיחַ עַל הַיָּד לְזִכְרוֹן רוּעַ הַנְּטוּיָה, וְשֵׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֵד בּוֹה תְּאוּוֹת וּמַחְשָׁבוֹת לְבִנּוֹ לְעִבּוּדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֵאשׁ נֶגֶד הַמֶּחֶ, שֶׁהַנְּשִׁמָּה שְׁבִמְחֵי עִם שְׂאָר חוּשֵׁי וּכְחוּמֵי בְלֵם יִהְיֶה מְשַׁעֲבָדִים לְעִבּוּדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמְשַׁפֵּעַ מִצְוַת תְּפִלִּין יִתְמַשֵּׁךְ עָלֶי לֵהִיּוֹת לִי חַיִּים אַרוּכִים וְשִׁפְעַ קִדְשׁ וּמַחְשָׁבוֹת קְדוֹשׁוֹת בְּלִי הִרְהוּר חֲטָא וְעוֹן כָּלָל, וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְגַּרֶה בְּנוֹ יִצֵּר הָרַע. וּמִנְחָנוּ לְעִבֵּד אֶת יְהוָה כְּאֲשֶׁר עִם לְבַבְנוּ.

וְהִי רִצּוֹן מְלַפְנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתֵּהֵא חֲשׂוּבָה מִצְוַת הַנְּחַת תְּפִלִּין לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. כְּאֵלּוֹ קִימְתִּיהָ בְּכָל פְּרֻטִיָּה וְדִקְדוּקָיָה וּכְוִנּוּתִיָּה וְתַרְיָג מִצְוַת הַתְּלוּיּוֹת בָּהּ, אָמֵן סְלָה.

*Stand and place the תפילין של יד (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 קִדְשָׁנוּ בְּמִצְוֹתָיו וְצוּנָו לְהִנִּיחַ תְּפִלִּין.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצוּנָו עַל מִצְוַת תְּפִלִּין.

*Adjust the תפילין של ראש and say:*

בְּרוּךְ שְׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד

*Some say:*

וּמַחְמַמְתְּךָ אֵל עֲלִינוֹן תְּאַצִּיל עָלַי, וּמִבִּינְתְּךָ תְּבִינֵנִי, וּבַחֲסֶדְךָ תִּגְדִּיל עָלַי, וּבְגִבּוֹרְתְּךָ תִּצְמִית אוֹיְבֵי וְקָמִי. וְשָׁמֵן הַטּוֹב תִּרְיַק עַל שְׁבַעַה קִנֵּי הַמְּנוּרָה, לְהַשְׁפִּיעַ טוֹבְךָ לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת־יָדְךָ וּמְשִׁבֵּעַ לְכָל־חֵי רִצּוֹן:

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

**וְאִרְשׁוּתֶיךָ** I will betroth you to Me for ever;

*Hos. 2*

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.

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

**וַיְדַבֵּר** The LORD spoke to Moses, saying, “Consecrate to Me every 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.”

*Ex. 13*

**וַיְהִי** 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.

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

הושע ב

וַאֲרִשְׁתִּיךָ לִי לְעוֹלָם  
וַאֲרִשְׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:  
וַאֲרִשְׁתִּיךָ לִי בְּאַמוּנָה, וַיִּדְעַתְּ אֶת־יְהוָה:

After putting on the תפילין, say the following:

שמות יג

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קִדַּשׁ־לִי כָל־בְּכוֹר, פֶּטֶר כָּל־רֶחֶם בְּבִנֵי  
יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם, זְכוֹר אֶת־  
הַיּוֹם הַזֶּה, אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים, כִּי בְחָזֵק יָד הוֹצִיא  
יְהוָה אֶתְכֶם מִזֶּה, וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אֵתֶם יֵצְאִים, בְּחֹדֶשׁ הָאָבִיב:  
וְהָיָה כִּי־יִבְיֵאֵךְ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי,  
אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לָתֵת לְךָ, אֶרֶץ זֶבֶת חֶלֶב וּדְבָשׁ, וְעַבַדְתָּ אֶת־  
הָעַבְדָּה הַזֹּאת בְּחֹדֶשׁ הַזֶּה: שִׁבְעַת יָמִים תֹּאכַל מִצַּת, וּבַיּוֹם הַשְּׁבִיעִי  
חָג לַיהוָה: מִצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים, וְלֹא־יֵרָאֶה לְךָ חֶמֶץ וְלֹא־  
יֵרָאֶה לְךָ שָׂאֵר, בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֶבֶר  
זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן  
בֵּין עַיִנֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ, כִּי בְיַד חֲזָקָה הוֹצֵאתְךָ יְהוָה  
מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֵדָה, מִיָּמִים יְמִימָה:

וְהָיָה כִּי־יִבְיֵאֵךְ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כְּאֲשֶׁר נִשְׁבַּע לְךָ וּלְאַבְרָהָם,  
וּנְתַנָּה לְךָ: וְהָעַבְרָתָ כָּל־פֶּטֶר־רֶחֶם לַיהוָה, וְכָל־פֶּטֶר שֹׁגֵר בְּהֵמָה  
אֲשֶׁר יִהְיֶה לְךָ הַזֹּכְרִים, לַיהוָה: וְכָל־פֶּטֶר חֲמוֹר תִּפְדֶּה בִּשְׂהָ, וְאִם־לֹא  
תִּפְדֶּה וְעַרְפַּתּוֹ, וְכֹל בְּכוֹר אָדָם בְּבָנֶיךָ תִּפְדֶּה: וְהָיָה כִּי־יִשְׁאַלְךָ בְּנֶךָ  
מָחָר, לֵאמֹר מַה־זֹּאת, וְאָמַרְתָּ אֵלָיו, בְּחָזֵק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם  
מִבֵּית עַבְדִּים: וַיְהִי כִּי־הִקְשָׁה פְּרַעֲה לְשַׁלַּחֵנוּ, וַיַּהֲרֹג יְהוָה כָּל־בְּכוֹר  
בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד־בְּכוֹר בְּהֵמָה, עַל־כֵּן אֲנִי זֹכֵחַ לַיהוָה  
כָּל־פֶּטֶר רֶחֶם הַזֹּכְרִים, וְכָל־בְּכוֹר בְּנֵי אִפְדָּה: וְהָיָה לְאוֹת עַל־יָדְכָה  
וּלְטוֹטְפוֹת בֵּין עַיִנֶיךָ, כִּי בְחָזֵק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם:

## PREPARATION FOR PRAYER

*On entering the synagogue  
we recite the following biblical verses.*

# 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.

May there be great peace from heaven,  
and (good) life for us and all Israel –  
and say: Amen.

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

May He who makes peace in His high places,  
in His compassion make peace for us and all Israel –  
and say: Amen.

### A PSALM BEFORE VERSES OF PRAISE

מְזִמּוֹר שִׁיר A psalm of David. A song for the dedication of the House. *Ps. 30*

I will exalt You, LORD, for You have lifted me up,  
and not let my enemies rejoice over me.

LORD, my God, I cried to You for help and You healed me.

LORD, You lifted my soul from the grave;

You spared me from going down to the pit.

Sing to the LORD, you His devoted ones,  
and give thanks to His holy name.

For His anger is for a moment, but His favor for a lifetime.

At night there may be weeping, but in the morning there is joy.

When I felt secure, I said, “I shall never be shaken.”

LORD, when You favored me,

You made me stand firm as a mountain,

but when You hid Your face, I was terrified.

To You, LORD, I called; I pleaded with my LORD:

“What gain would there be if I died and went down to the grave?

Can dust thank You? Can it declare Your truth?

Hear, LORD, and be gracious to me; LORD, be my help.”

► You have turned my sorrow into dancing.

You have removed my sackcloth and clothed me with joy,  
so that my soul may sing to You and not be silent.

LORD my God, for ever will I thank You.

יְהֵא שְׁלֹמָא רַבָּא מִן שְׁמַיָּא  
 וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

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

עֲשֵׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְׁלוֹם / בְּמִרוֹמָיו  
 הוּא יַעֲשֶׂה בְּרַחֲמָיו שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

### מזמור לפני פסוקי דזמרה

תהלים

מְזֻמֹּר שִׁיר־חֲנֻפֶת הַבַּיִת לְדָוִד:  
 אֲרוּמְמֶךָ יְהוָה כִּי דִלִּיתָנִי, וְלֹא־שִׁמַּחְתָּ אִיבֵי לִי:  
 יְהוָה אֱלֹהֵי, שׁוּעַתִּי אֵלַיִךְ וְתִרְפְּאֵנִי:  
 יְהוָה, הַעֲלִיתָ מִן־שָׂאוֹל נַפְשִׁי, חִייתָנִי מִיַּרְדֵּי־בֹר:  
 זָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכַּר קִדְשׁוֹ:  
 כִּי רָגַע בְּאָפוֹ, חַיִּים בְּרִצּוֹנוֹ, בְּעָרַב יָלִין כְּכִי וְלִבְקָר רָנָה:  
 וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי, בַּל־אֲמוּט לְעוֹלָם:  
 יְהוָה, בְּרִצּוֹנְךָ הֵעַמְדַתָּה לְהַרְרֵי עֵז  
 הַסִּתַּרְתָּ פָנֶיךָ הַיִּיתִי נִבְהַל:  
 אֵלַיִךְ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן:  
 מִה־בָּצַע בְּדַמִּי, בְּרִדְתִּי אֶל שַׁחַת, הַיּוֹדֵךְ עֶפֶר, הַיִּגִּיד אֲמַתְּךָ:  
 שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה הִי־הָעֵזֶר לִי:  
 הַפְּכַת מִסַּפְדֵי לְמַחֹל לִי, פִּתַּחַת שָׁקִי, וְתִאֲזַרְנִי שְׂמֹחָה:  
 לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי, לְעוֹלָם אֲוֹדֶךָ:

MOURNER'S KADDISH

*The following prayer, said by mourners, requires the presence of a minyan.  
A transliteration can be found on page 654.*

*Mourner:* **יְתַגַּדְלֵנוּ** Magnified and sanctified  
 may His great name be,  
 in the world He created by His will.  
 May He establish His kingdom  
 in your lifetime and in your days,  
 and in the lifetime of all the house of Israel,  
 swiftly and soon –  
 and say: Amen.

*All:* May His great name be blessed  
 for ever and all time.

*Mourner:* Blessed and praised,  
 glorified and exalted,  
 raised and honored,  
 uplifted and lauded  
 be the name of the Holy One,  
 blessed be He,  
 beyond any blessing,  
 song, praise and consolation  
 uttered in the world –  
 and say: Amen.

May there be great peace from heaven,  
 and life for us and all Israel –  
 and say: Amen.

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

May He who makes peace in His high places,  
 make peace for us and all Israel –  
 and say: Amen.

## קדיש יתום

The following prayer, said by mourners, requires the presence of a *מנין*.

A transliteration can be found on page 654.

אבל: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ

וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֶגְלָא וּבְזִמְן קָרִיב

וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

אבל: קהל: יְהֵא שְׁמֵהּ רַבָּא מְבֻרַךְ לְעָלְמֵי עָלְמֵיָא.

אבל: יתברך וישתבח ויתפאך

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)

לְעֵלְא מִן כָּל בְּרַכְתָּא

/ בעשרת ימי תשובה: לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא /

וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְאַמְרִין בְּעֶלְמָא

וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

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

עֵשֶׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְׁלוֹם / בְּמְרוֹמָיו

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאַמְרוּ אָמֵן. (קהל: אָמֵן)



## PESUKEI DEZIMRA

*The introductory blessing to the Pesukei DeZimra (Verses of Praise) is said standing, while holding the two front tzitziot of the tallit. They are kissed and released at the end of the blessing at “songs of praise” (on next page). From the beginning of this prayer to the end of the Amida, conversation is forbidden. See table on pages 650–652 for which congregational responses are permitted.*

*Some say:*

I hereby prepare my mouth to thank, praise and laud my Creator, for the sake of the unification of the Holy One, blessed be He, and His Divine Presence, through that which is hidden and concealed, in the name of all Israel.

## BLESSED IS HE WHO SPOKE

and the world came into being, blessed is He.

Blessed is He who creates the universe.

Blessed is He who speaks and acts.

Blessed is He who decrees and fulfills.

Blessed is He who shows compassion to the earth.

Blessed is He who shows compassion to all creatures.

Blessed is He who gives a good reward  
to those who fear Him.

Blessed is He who lives for ever and exists to eternity.

Blessed is He who redeems and saves.

Blessed is His name.

---

The following collection of verses and psalms known as *pesukei dezimra* [lit. “verses of praise”] originally were recited only by the most pious (*Shabbat* 118b). However, by the era of Maimonides (twelfth century) it was common practice to open our prayers with this section, which offers us an opportunity not only to sing praises of the Almighty, but also to reflect upon the greatness of the Creator and His creation as we prepare to enter into the sacred conversation known as prayer. For the mourner, these verses also present, as does the Kaddish, an opportunity to understand one’s place within the vastness of God’s universe, strengthen belief, and find comfort in the glory and protection of the Creator.

## פסוקי דזמרה

The introductory blessing to the פסוקי דזמרה is said standing, while holding the two front בְּתִשְׁבָּחוֹת of the תְּלִית. They are kissed and released at the end of the blessing at צִיצִיּוֹת (on next page). From the beginning of this prayer to the end of the עֲמִידָה, conversation is forbidden. See table on pages 650–652 for which congregational responses are permitted.

Some say:

הָרִינִי מִזְמֵן אֶת פִּי לְהוֹדוֹת וּלְהִלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי, לְשֵׁם יְחִוּד קְדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָה עַל יְדֵי הֵהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל.

בְּרוּךְ  
שֵׁאֵמֵר

וְהִיָּה הָעוֹלָם, בְּרוּךְ הוּא.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לַיִּרְאָיו

בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶעְמָד

בְּרוּךְ פּוֹדֶה וּמַצִּיל

בְּרוּךְ שְׁמוֹ

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PESUKEI DEZIMRA / VERSES OF PRAISE

When Moses introduced his final plea to God, asking to be forgiven and to be allowed to enter the land of Israel, with words of praise (Deut. 3:24), he created the paradigm for our prayers to begin in a similar manner.

Blessed are You, LORD our God, King of the Universe,  
God, compassionate Father,  
extolled by the mouth of His people,  
praised and glorified by the tongue of His devoted ones  
and those who serve Him.

With the songs of Your servant David  
we will praise You, O LORD our God.

With praises and psalms  
we will magnify and praise You, glorify You,  
speak Your name and proclaim Your kingship,  
our King, our God, ▶ the only One, Giver of life to the worlds,  
the King whose great name is praised and glorified to all eternity.  
Blessed are You, LORD,  
the King extolled with songs of praise.

הודו ליהוה Thank the LORD, call on His name, make His acts known *1 Chr. 16*  
among the peoples. Sing to Him, make music to Him, tell of all  
His wonders. Glory in His holy name; let the hearts of those who  
seek the LORD rejoice. Search out the LORD and His strength; seek  
His presence at all times. Remember the wonders He has done,  
His miracles, and the judgments He pronounced. Descendants of  
Yisrael His servant, sons of Jacob His chosen ones: He is the LORD  
our God. His judgments are throughout the earth. Remember His  
covenant for ever, the word He commanded for a thousand genera-  
tions. He made it with Abraham, vowed it to Isaac, and confirmed it  
to Jacob as a statute and to Israel as an everlasting covenant, saying,  
“To you I will give the land of Canaan as your allotted heritage.” You  
were then small in number, few, strangers there, wandering from  
nation to nation, from one kingdom to another, but He let no  
man oppress them, and for their sake He rebuked kings: “Do not  
touch My anointed ones, and do My prophets no harm.” Sing to  
the LORD, all the earth; proclaim His salvation daily. Declare His  
glory among the nations, His marvels among all the peoples. For

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 הָאֵל הָאֵב הָרַחֲמָן הַמְהַלֵּל בְּפִי עַמּוֹ  
 מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו  
 וּבְשִׁירֵי דוֹד עַבְדְּךָ  
 נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ.  
 בְּשִׁבְחוֹת וּבְזִמְרוֹת  
 נְגַדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ  
 וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ  
 מְלַכְנוּ אֱלֹהֵינוּ, יְיָ יְחִיד חַי הָעוֹלָמִים  
 מֶלֶךְ, מְשַׁבַּח וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל  
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת.

הודו ליהוה קראו בשמו, הודיעו בעמים עלילתנו: שירו לו, זמרו-לו, שיחו בכל-נפלאותיו: התהללו בשם קדשו, ישמח לב מבקשי יהוה: דרשו יהוה ועזו, בקשו פניו תמיד: זכרו נפלאותיו אשר עשה, מפתיו ומשפטי-פיהו: זרע ישראל עבדו, בני יעקב בחיריו: הוא יהוה אלהינו בכל-הארץ משפטיו: זכרו לעולם בריתו, דבר צוה לאלף דור: אשר כרת את-אברהם, ושבועתו ליצחק: ויעמידה ליעקב לחק, לישראל ברית עולם: לאמר, לך אתן ארץ-פנעו, חבל נחלתכם: בהיותכם מתי מספר, כמעט וגרים בה: ויתהלכו מגוי אל-גוי, ומממלכה אל-עם אחר: לא-הניח לאיש לעשקם, ויזכח עליהם מלכים: אל-תגעו במשיחי, ובנביאי אל-תדעו: שירו ליהוה כל-הארץ, בשרו מיום-אל-יום ישועתו: ספרו בגוים

# הלכות תפילה

## LAWS OF PRAYER

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## A PRACTICAL SUMMARY OF THE LAWS OF MOURNING

[This halakhic summary is based on Rabbi David Brofsky's *Hilkhot Avelut: Understanding the Laws of Mourning* (Maggid, 2018).]

The laws of mourning (*avelut*) serve to guide the mourner from the initial stages of intense grief through the gradual reentry into the routine of daily life. Many of these laws are complex and mourners are well advised to seek the support of their rabbi to guide them through these difficult days.

### FOR WHOM DOES ONE MOURN?

- 1 One is obligated to mourn for a parent (father or mother), sibling (brother or sister, half-brother or half-sister), child (son or daughter), or spouse (*YD*\* 374:4).
- 2 Some contemporary authorities, including R. Yosef Dov Soloveitchik and R. Ovadia Yosef, rule that an adopted child may, and should, observe the laws of mourning, including the rending of garments (*keria*) and the recitation of Kaddish throughout the mourning period. However, the laws of *aninut* (the period between death and burial) do not apply in these cases, and the mourner should continue to fulfill all positive commandments, including reciting blessings and daily prayers (Koenigsberg, *Shiurei HaRav al Inyanei Avelut veTisha B'Av* p.38).
- 3 Although rabbinic authorities advised against observing mourning practices for one who arranged to be cremated, one who converted to another religion,

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\* *Yoreh De'ah* is the second part of the *Tur* and *Shulḥan Arukh*. The laws of mourning are in *Yoreh De'ah* 340–403. Unless otherwise specified, the acronym *YD* refers to the *Shulḥan Arukh*.

and one who married a gentile – family members should discuss the details and context with a halakhic authority (*Ko Bo al Avelut* 1:3:21 and note 39).

- 4 Nowadays, due to our understanding of mental illness, it is customary to mourn and recite Kaddish for those who took their own lives (*Arukh HaShulhan, YD* 345:5).
- 5 The laws of *avelut* are not observed after a miscarriage or a stillbirth, or for a child who passed away within thirty days of the birth. One should consult a halakhic authority for guidance in such tragic situations (*YD* 374:8).
- 6 Children are exempt by halakha from observing the laws of mourning. However, a child's clothes are rent, and a child may recite Kaddish. At times it may be appropriate for them to sit and participate in *shiva* with the other mourners, and at times it may be better for them to be away from the intensity of the *shiva* (*YD* 396:3).

## ANINUT

Following the death of a close relative, a halakhic mourner becomes an *onen* and observes the laws of *aninut*, until the burial. The term *onen* connotes a deep, inner sadness.

- 1 A person who has lost a relative should not act frivolously; rather, should conduct oneself as one who is preoccupied and overwhelmed (*Hokhmat Adam* 153:1).
- 2 The *onen* may not eat meat or drink wine, as this is inappropriate during this time of intense sorrow and may distract the mourner from dedicating oneself to the funeral preparations (*YD* 341:1).
- 3 An *onen* is exempt and prohibited from fulfilling all positive commandments, including reciting blessings and daily prayers (*ibid.*). The *onen* should, however, wash *netilat yadayim* in the morning, as well as before eating bread, without reciting the blessing (*Pithei Teshuva, YD* 341:4). An *onen* may also wear his *tzitzit* (*Minhat Shlomo* 1:91:25:3).
- 4 The *onen* is not counted in a *minyana* or a *zimmun* and should not answer "Amen" (*Pithei Teshuva, YD* 341:14).
- 5 An *onen* may recite psalms for the protection of the deceased [*shemirat hamet*] (*Tzitz Eliezer* 5:46).
- 6 The *onen* does not don *tefillin* on the day of the death, on the day of the burial,