

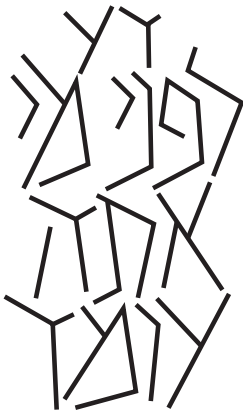
סידור קורן אביב לימות החול • נוסח אשכנז  
The Koren Aviv Weekday Siddur • Nusah Ashkenaz



THE MAGERMAN EDITION

סידור קורן אביב  
לימות החול

THE KOREN AVIV WEEKDAY SIDDUR



DEVELOPED BY

Dr. Daniel Rose

AND

Ms. Debbie Stone



KOREN PUBLISHERS JERUSALEM



# וְשִׁנְנֶתֶם לְבַנְיָךְ

*Dedicated to my wife,*

Debra צביה אהובה

*and our children,*

Elijah Matthew מנחם מנדל

Zachary Noah יצחק אבנר

Sydney Rachel אלקה שיינה

Lexie Belle רחל לאה

*In celebration  
of our joint and individual journeys  
toward a better understanding of Torah  
and our relationship to Hashem.*

David Magerman

The Koren Aviv Weekday Siddur  
First Hebrew/English Ashkenaz Edition, 2017  
Combined American/Canadian Edition

Koren Publishers Jerusalem Ltd.  
POB 4044, Jerusalem 9104001, ISRAEL  
POB 8531, New Milford, CT 06776, USA

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

Koren Tanakh Font © 1962, 2017 Koren Publishers Jerusalem Ltd.  
Koren Siddur Font and text design © 1981, 2017 Koren Publishers Jerusalem Ltd.  
English translation © 2006, 2009, 2014 Jonathan Sacks

The English translation in this edition is based on the English translation 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.

Photograph Credits are listed in the Appendix "Guide to the Images" on p. 750.

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.

The creation of this Siddur was made possible with the generous support of Torah Education in Israel.

Printed in the PRC

Standard Size, Hardcover, ISBN 978 965 301 893 8

AT3A01

## CONTENTS

מבוא	ix	Preface
פתח דבר	xi	Foreword
הקדמה	xv	Introduction
<b>ימי חול</b>	<b>3</b>	<b>WEEKDAYS</b>
השכמת הבוקר	5	On Waking
טלית ותפילין	15	Tallit and Tefillin
הכנה לתפילה	25	Preparation for Prayer
ברכות השחר	33	Morning Blessings
קדיש דרבנן	69	The Rabbis' Kaddish
קדיש יתום	75	Mourner's Kaddish
פסוקי דזמרה	77	Pesukei DeZimra
ברכו	121	Barekhu
קריאת שמע	135	The Shema
עמידה	151	The Amida
אבינו מלכנו	201	Avinu Malkenu
סדר תחנון	207	Taḥanun
סדר קריאת התורה	221	Reading of the Torah
שיר של יום	261	The Daily Psalm
מנחה לחול	281	Minḥa for Weekdays
מעריב לחול	321	Ma'ariv for Weekdays
סדר ספירת העומר	365	Counting of the Omer
קידוש לבנה	399	Blessing of the New Moon
קריאת שמע על המיטה	405	Shema before Sleep at Night
<b>מועדים</b>	<b>415</b>	<b>MO'ADIM</b>
סדר נטילת לולב	417	Blessing on Taking the Lulav
סדר הלל	419	Hallel
מוסף לראש חודש	433	Musaf for Rosh Ḥodesh
שחרית להושענא רבה	451	Shaḥarit for Hoshana Raba

## PREFACE

It is with great excitement that we present to you the Magerman Edition of *The Koren Aviv Weekday Siddur*, an engaging and thoughtful siddur for the inquiring young person. This Siddur is part of the Magerman Series of appropriately designed siddurim for students from first to twelfth grade, and beyond. Each siddur has been created to inspire and develop connections to prayer and to God. These goals are achieved through encouraging personal reflection, spiritual and emotional connection, and cognitive learning.

It is always a privilege to collaborate on a project with those who share our commitment and enthusiasm for bringing out the beauty of *Tefilla*. We are grateful to Debra and David Magerman for their critical support and encouragement, and for enabling the creation of this and all the volumes in the series. On behalf of the students who will use this Siddur, we are forever in your debt.

We are fortunate to benefit from a world-class Educational Editorial Board assisting us in the building of this program. We would like to thank the Board's Chairman, Dr. Scott Goldberg of Yeshiva University; Rabbi Adam Englander of the Hillel Day School of Boca Raton; Rabbi Dr. Jay Goldmintz of the Azrieli Graduate School; Rabbi Boruch Sufrin of the Harkham Hillel Hebrew Academy of Beverly Hills; and Rabbi Benjy Levy of Sydney, Australia. Their broad knowledge and experience provided the framework to structure the program.

We wish to thank Rabbi Tzvi Hersh Weinreb for his foreword and support for this project. Special thanks go to Debbie Stone and NCSY/OU Press for their partnership in this exciting endeavor. The small but highly professional team at Koren was led by Dr. Daniel Rose, Director of Educational Projects, and included Avishai Magence who managed

◀ the project

מוסף לחול המועד	479	Musaf for Ḥol HaMo'ed
הושענות	498	Hoshanot
הושענות להושענא רבה	502	Hoshanot for Hoshana Raba
התרת נדרים לערב ראש השנה	523	Annulment of Vows before Rosh HaShana
סדר כפרות	527	Kaparot
וידוי למנחה בערב יום הכיפורים	529	Viduy for Minḥa of Erev Yom Kippur
חנוכה	539	Ḥanukka
פורים	543	Purim
שחרית ליום הזיכרון	547	Shaḥarit for Yom HaZikaron
מעריב ליום העצמאות	551	Ma'ariv for Yom HaAtzma'ut
שחרית ליום העצמאות	560	Shaḥarit for Yom HaAtzma'ut
יום ירושלים	565	Yom Yerushalayim
<b>סליחות</b>	<b>567</b>	<b>SELIḤOT</b>
סליחות לעשרה בטבת	567	Seliḥot for the Tenth of Tevet
סליחות לתענית אסתר	581	Seliḥot for the Fast of Esther
סליחות לשבעה עשר בתמוז	597	Seliḥot for the Seventeenth of Tammuz
<b>ברכות</b>	<b>625</b>	<b>BLESSINGS</b>
ברכת המזון	627	Birkat HaMazon / Grace after Meals
ברכות המצוות	655	Blessings on Mitzvot
ברכות הנהנין, הראייה והשמיעה	657	Blessings on Pleasures, Sights and Sounds
תפילת הדרך	665	The Traveler's Prayer
<b>קריאת התורה</b>	<b>667</b>	<b>TORAH READINGS</b>
לימי שני וחמישי	668	Weekly Portions for Mondays and Thursdays
לראש חודש, לתעניות ציבור	717	Rosh Ḥodesh, Fast Days, Ḥanukka and Purim
לחנוכה ולפורים		
לחול המועד	733	Ḥol HaMo'ed
קדיש דרבנן באותיות לועזיות	748	Rabbis' Kaddish Transliterated
קדיש יתום באותיות לועזיות	749	Mourner's Kaddish Transliterated
מדריך לתמונות	750	Guide to the Images

## FOREWORD

Prayer can be exciting, inspiring, educational, and comforting. It is an essential component of the religious life.

It is no wonder that this is so. Prayer enables man to draw close to his Creator.

Scripture, Talmud, and sages throughout the centuries, have attested to the power of prayer.

The Psalmist has assured us that, “The LORD is near to all who call Him, to all who call upon Him in truth.” (Psalms 145:18). Devout Jews recite this verse no less than three times a day.

The Talmud refers to prayer as a matter of the utmost importance; literally, “something which stands at the summit of the world” (*Berakhot* 6b).

The grandeur of prayer is exquisitely expressed in the words of those of our sages who were especially gifted with poetic genius. Thus, the “poet laureate of the Jewish People,” Rabbi Yehuda HaLevi, writes:

“There are moments of the day that are designated for prayer. Those moments are the heart and the fruit of a person’s day. Other times of day are but paths to those special moments. One is well-advised to anticipate the approach of these moments. It is during them that he is most in tune with his spirituality, and most removed from his animal nature” (*Kuzari* 3:5).

The Ba’al Shem Tov, with whom the Hasidic approach to prayer originated, put it this way:

“There are times when the love of God burns so powerfully within one’s heart that the words of prayer seem to rush forth, without forethought. At such times, it is not you who speak; instead, it is *through* you that the words are spoken” (*Keter Shem Tov* 38b).

Closer to our own time, Rabbi Abraham Isaac Kook recorded these words in his diary:

the project; Esther Be’er who designed and typeset the text; Rachel Meghnagi, our Language Editor; and Tani Bayer, our Art Director.

It is our sincere hope and prayer that this Siddur will provide a platform for the educational and spiritual growth of present and upcoming generations of committed Jews.

Matthew Miller, Publisher  
Jerusalem, 5777 (2017)

generation of adolescents has grown up in a rapidly and drastically changing society, making it even more difficult for adults to “speak their language.”

Fortunately, a new generation of educators has also come to the fore in recent decades. These educators have found the words, images, concepts and ideas to reach the youngsters with whom they work. Our authors typify such educators. This Siddur is a demonstration of the pedagogical skill and impressive creativity of these master teachers.

Dr. Daniel Rose and Ms. Debbie Stone have, by virtue of their rich and diverse experiences in the field of Jewish education, come to know the problem thoroughly. They have learned from their own pedagogical experiments and from the creative approaches of others in their field.

As you can see for yourself, every page of the siddur is aesthetically sound, designed to please the eye, and frequently supplemented by colorful and stimulating images.

The student not only reads the prayers, but is encouraged to think for himself or herself. The exercises call for meditation and introspection, and unfailingly relate to the student’s genuine personal concerns. Students are encouraged to ask questions, especially those questions which students often fear to ask.

I am proud to divulge to the reader that I have myself used this Siddur in my own *davening* and have found it stimulating and edifying, even for one whose adolescent years are but fading memories. I encourage its use in our schools, but advocate that it not be limited to formal educational settings, and not be restricted to any one age group. It can be gainfully integrated into seminars and study groups within a wide range of ages and levels of Jewish education.

I suspect that with this and similar efforts we will begin to witness a revolution in the prayer lives of our youth. I am confident that we will soon begin to see many more young people engaged in prayer, thoughtfully and with sincere devotion. Furthermore, I suspect that this book will have a positive effect upon the prayer lives of the “no longer young.”

I close by resorting to the ultimate sourcebook on the subject of prayer, *Tehillim*, the book of Psalms. There we encounter a verse which contains an astonishingly apt metaphor for our Siddur and its goals:

◀ He satisfies

“Prayer is not adequate unless it is preceded by the realization that the soul is always praying. The soul ceaselessly yearns for its Lover. The never-ending prayer of the soul bursts forth at the moment that the ordinary person takes a prayer book into his hands.” These words have been incorporated into the preface of Rabbi Kook’s masterful commentary on the Siddur, *Olat Re’iya*.

All that has been said about the power of prayer and its beauty has not fallen upon deaf ears. Most of us often turn to God earnestly in prayer, certainly in times of crisis or great joy.

But there is room for improvement. The very passage in the Talmud, which classifies prayer as “something which stands at the summit of the world” bemoans the fact that prayer is often unappreciated, and sometimes even treated with contempt. Certainly, we all have occasionally taken prayer for granted, and our prayers are not always infused with sufficient devotion to enable them to “fly heavenwards.”

Honest observers of the synagogue scene have long noted deficiencies in our conduct of prayer. Attempts have been made by teachers and preachers throughout the generations to address these deficiencies, and these attempts have never been perfectly successful.

The question arises, how can we tap into the reservoir of enthusiasm, hopefulness, and spiritual ardor that we know lies just beneath the surface of every synagogue participant? I have personally struggled with this question, as a parent, as a teacher, as a psychologist, and as a congregational rabbi.

I think I have an answer. It occurred to me long ago, but it crystalized when I first encountered the beautiful Siddur which you now hold in your hands.

The key to tapping into this reservoir lies in the hands of our youth. Is there a better place than in the hearts and minds of our young people to discover “reservoirs of enthusiasm, hopefulness, and spiritual ardor”? The typical adolescent has within him or her all the ingredients necessary for a rich, full, and sincere life of prayer: a sense of wonder, openness to the inner life, willingness to ask challenging questions, boundless optimism and idealistic goals, and so much more.

But reaching adolescents has always been difficult. The current

◀ generation

## INTRODUCTION

*The Koren Aviv Siddur*

The Hebrew term for prayer – תפילה – is somewhat unclear in its etymological meaning (word origin). Experts are divided as to what exactly the root of the word is. But what is clear is that the verb – לְהִתְפַּלֵּל – is reflexive. That is, it is something we do to ourselves. Some believe the root of the term is פ-ל-ל which is to judge. This would imply that central to the act of praying in Judaism is the act of judging oneself. In the words of Rabbi J.B. Soloveitchik “We do not know the exact semantics of the term *tefilla*. Yet one thing is clear: the term is related to thinking, judging, discrimination.”<sup>1</sup>

Where are these themes found in the Jewish concept of prayer? Standing before our Creator, we bare our soul and cry for the things we need. The things we acknowledge we are dependent on Him for. “Prayer tells the individual, as well as the community, what his, or its, genuine needs are, what he should, or should not, petition God about... Prayer enlightens man about his needs. It tells man the story of his hidden hopes and expectations.” On some level, prayer is a vehicle for self-awakening, self-awareness and self-definition. In the language of the Rav, *tefilla* is “self-acquisition, self-discovery, self-objectification and self-redemption.”<sup>2</sup>

Psychologists tell us that adolescence and the teenage years are the prime stage for identity formation and self-definition.<sup>3</sup> During this time young people assert their independence and autonomy from their parents and parent community, and begin the journey of formulating their own opinions and way of looking at and interacting with their world. So this

“He satisfies your old age with good things; your youth is renewed like the eagle’s” (*Tehillim* 103:5).

May it be His will that this Siddur, written for the eagles, will not only enrich the prayer lives of the eagles, but will draw the rest of us closer to Him as well.

Rabbi Tzvi H. Weinreb  
New York, 5777 (2017)

1. “Redemption, Prayer, Talmud Torah.” *Tradition* 17:2 (Spring 1978).

2. *Ibid.*

3. For example E. Erikson, *Identity, Youth, and Crisis*, (1968) and J.E. Marcia, *Development and Validation of Egoidentity Status* (1966).



commentary is about joining in with the song of your people. Finding and expressing your own soul and its emotions, connecting to your community and your people, and contributing your own harmony to their melody.

With these ideas in mind several educational elements have been included in the Siddur, in order to place the user at the center of the *tefilla* experience, and facilitate the identity- and relationship-forming potential of *tefilla*.

#### TYPESETTING

As with all Koren siddurim, much thought and attention has been paid to the typesetting of the liturgical text. Not only in the beautiful aesthetic that has come to be expected from Koren publications, but in the pedagogic factors that have also been taken into account during the typesetting process. The Koren Aviv Siddur has been typeset in an intuitive way where each *tefilla* unit stands on its own, aiding the user in their *tefilla* experience and in their understanding of the *tefilla* text.

#### TRANSLATION AND RUBRICS

The translation found in the Koren Aviv Siddur, based on the translation by Rabbi Jonathan Sacks in the Koren Siddur has been adapted in a developmentally appropriate manner for the users of this Siddur. Explanatory rubrics have also been written in developmentally appropriate language.

#### EDUCATIONAL COMMENTARY

All four of the siddurim in the Koren Magerman Educational Siddur Series have reflection, connection, and learning at their core. We chose to use these three processes as the basis for the categories of our educational commentary, and added a pictorial commentary, to complete the four categories of commentary found in the Koren Aviv Siddur.

Each category uses color coding, and when appropriate, the text of the *tefilla* that the commentary is connected to will be highlighted in the same color. This increases the power and impact of the text of the commentary and helps the pray-er to connect it to the *tefilla*.

Siddur has been designed as a tool for young people to explore their relationship to their God, their people, their history, the values and religion of their people, and ultimately their own identity.

The vision of the Koren Aviv Siddur is built on these ideas – that teens are at the outset of an exciting journey of self-definition and identity building, and that *tefilla* can be a vehicle for the achievement of these same goals. This is reflected in the simple and elegant name we have chosen for the Siddur: אָבִיב – *Aviv*, the Hebrew word for spring. Spring is the season where trees and flowers and vegetation awaken after the winter slumber and begin the journey to growth and maturation. And הוֹדֵשׁ אָבִיב is how the Torah describes the time of the year when the Jewish People were born, with the exodus from Egypt (*Shemot* 13:4). *Aviv* is a fitting name for a siddur created as a companion to accompany Jewish teens on their own transition towards Jewish adulthood and mature relationship with God.

Imagine a magnificent synagogue, a majestic building with beautiful stained-glass windows, marble floors, an exquisitely designed *Aron Kodesh*. The *hazan* and the choir sing unique and sublime melodies in perfect pitch and harmony. You find yourself sitting in such a shul in awe, looking around mesmerized by the beauty and grandeur of it, and you watch it all and soak up the experience.

Imagine a second shul, a small and modest structure. Nothing memorable in its décor or furniture, just a simple shteibel, clean and comfortable but not special. The *ba'al tefilla* in this shul sings familiar tunes from his heart, and you feel something touch your heart, as your soul soars and joins in his song. In this shul you can't sit back passively watching and observing, listening to the *tefilla*. You feel a deep imperative to sing and express what is in your own soul, to join and connect to the people and the community found there, to become part of the melody itself.

Some books and commentaries are so beautiful and graceful you find enjoyment and inspiration from reading the words, allowing them to wash over you. The educational components in this Siddur are not like that. They require active participation, thoughtful responding to the ideas contained herein, connecting, self-introspection. This Siddur

of this Siddur. Thanks also to Rabbi Simon Posner, Eliyahu Krakowski, and Rabbi Menachem Genack at OU Press for their care and attention to all details. Thank you to Rachel First for her careful review. Thanks to Dayan Chanoch Ehrentreu, Rabbi Simcha Willig, and Rabbi David Block for contributing scholarly and analytical eyes, and for giving us a nuanced and mindful perspective.

Finally, special thanks go to Rabbi Dr. Jay Goldmintz, a world-renowned expert on *Tefilla* Education, a mentor, role model and friend to us both. Rabbi Goldmintz has had an inestimable impact on this project from its genesis in the Koren offices in early 2013, until his significant role with this Siddur. His influence can be found on every page of each of the siddurim in the Koren Magerman Educational Siddurim series.

Rabbi Sacks describes *tefilla* as a “profoundly transformative experience.” It is our hope that this Siddur will be a catalyst for “self-acquisition and self-discovery,” for personal growth and identity formation, and an aide to develop and nurture a relationship with God, through meaningful engagements with *tefilla*. From there, not only will the prayer-er be transformed for the better, but so, too, the whole world – “prayer changes the world because it changes us.”<sup>4</sup>

Daniel Rose, Jerusalem, Israel  
Debbie Stone, New York City, USA  
5777 (2017)

4. “Understanding Jewish Prayer,” Introduction to the Koren Sacks Siddur.

The four categories are:

- ▶ **REFLECTION** – Reflection and thought questions, sometimes preceded by a relevant and meaningful quote.
- ▶ **CONNECTION** – This section contains stories, narratives and quotes to help the pray-er to connect to the themes of the *tefilla* text.
- ▶ **LEARNING** – A *Biur Tefilla* section where historical, philosophical or halakhic explanation helps the pray-er to understand the full context and ritual norms of the *tefilla*.
- ▶ **... A THOUSAND WORDS** – They say the power of a picture is worth a thousand words, and this is the most unique element of the Koren Aviv Siddur. A photographic commentary on the *tefilla* that creates connections between the *tefilla* and the world around us. Through photographs and images from our local and intimate world, as well as from the wider, more general world, different themes and ideas from the *tefillot* can be explored and connected to.

#### TORAH READING SUMMARIES

The first *aliya* of each of the weekday Torah readings is found with a short summary to help focus the pray-er during *Keriat HaTorah*.

#### GUIDE TO THE IMAGES – PHOTOGRAPH CREDITS AND SUMMARY

As an appendix, all photograph and image credits are found together with a short summary elucidation, in order to help the pray-er to find the full impact of the message of the image in the context of the text of the *tefilla*.

#### *Acknowledgments*

It is with deep gratitude that we would like to thank Matthew Miller and all at Koren Publishers for the opportunity to work on this wonderful project. Esther Be’er and Tani Bayer deserve specific thanks for the beautiful typesetting and aesthetic of the Siddur. Thanks also to Avishai Magence for his support and overseeing of the project and Aryeh Grossman for being a constant educational sounding board throughout the process.

Thank you to Rabbi Dovid Bashevkin of NCSY who has provided constant support, guidance and creativity at every stage of the creation



# סידור אביב לימות החול

## SIDDUR AVIV FOR WEEKDAYS

שחרית	5	SHAḤARIT
מנחה	281	MINḤA
מעריב	321	MA'ARIV
סדר הלל	419	HALLEL
מוסף ראש חודש	433	MUSAF ROSH ḤODESH
מועדים	451	MO'ADIM
ברכות	625	BERAKHOT
קריאת התורה	667	TORAH READINGS

# ימי חול

## WEEKDAYS

השכמת הבוקר	5	ON WAKING
שחרית	33	SHAḤARIT
מנחה	281	MINḤA
מעריב	321	MA'ARIV
ספירת העומר	365	COUNTING OF THE OMER
קריאת שמע על המיטה	405	THE SHEMA BEFORE SLEEP

# שחרית

## 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.

מִוֹדָה / מִוֹדָה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם  
 שֶׁהַחַיּוּת בִּי נִשְׁמַתִּי בְּחַמְלָה  
 רַבָּה אֱמוּנָתְךָ.

Wash hands and say the following blessings.

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

### REFLECTION

"The darkest hour is just before the dawn."

Yesterday is behind us. Today is a new beginning. What do you want to achieve today?

What experiences did you have yesterday that make you a new you today?

### LEARNING

The halakha obligates us to wash our hands as soon as we wake up. Some identified this need with a "ruah ra'a," a negative spirit, that was acquired during sleep, perhaps an ancient equivalent of a spiritual bacteria or perhaps simply an association with the seemingly lifeless state that comes with death. Others view it as a requirement to wash our hands whenever we pray, reminiscent of the Kohanim as they began their service in the Beit HaMikdash. Regardless, we view this as an opportunity for renewal, a way to begin one's day with a sense of higher purpose for our bodies and our souls.

According to some, there is also an obligation to wash our hands before tefilla. If you said the blessing for washing after waking up, then do not repeat it again here. It is best to wash your hands with a cup, and the custom is to pour water from the cup onto the right hand and then the left, and then repeat, a total of three times.

# Shaḥarit

## 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 faith in us.

Wash hands and say the following blessings.

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.

### CONNECTION

Close your eyes and relax. What do you have to be thankful for today? Who do you need to be thankful to for these things?

Think about all the people who have helped and will help you in some way today. From your parents at home from the moment you wake up, to the bus driver, to the janitor at your school. How many people will help you in some way today? What will each one do for you? How would your day be different without them in your life? Now choose one of them to thank today, and choose two to thank tomorrow.

Now take a moment to think about what you have to thank Hashem for.  
 Now say מוֹדָה אֲנִי מוֹדָה.

### ... A THOUSAND WORDS



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה  
 וּבָרָא בוּ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.  
 גְּלוּי וַיְדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ  
 שֶׁאִם יִפְתַּח אֶחָד מֵהֶם  
 אוֹ יִסְתֵּם אֶחָד מֵהֶם  
 אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֵיךָ.  
 בְּרוּךְ אַתָּה יְהוָה  
 רוֹפֵא כָּל בֶּשָׂר וּמַמְלִיא לַעֲשׂוֹת.

... A THOUSAND WORDS



בְּרוּךְ Blessed are You, LORD our God, King of the Universe,  
 who formed man with wisdom  
 and created in him many openings 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 miracles.

REFLECTION

*"We forget that we have  
 a holy body  
 no less than a holy spirit."  
 (Rav Kook, Orot HaTeḥiya 33)*

**Is your body a highly  
 efficient scientific machine  
 or a miracle from God?  
 Can it be both?**

**Does your human body  
 help you to believe in God?**

**If your human body is a  
 gift from God, how would  
 that change the way you  
 treat your body?**

CONNECTION

*"The human body contains 100 trillion cells.  
 Within each cell is a nucleus. Within each  
 nucleus is a double copy of the human ge-  
 nome. Each genome contains 3.1 billion letters  
 of genetic code, enough if transcribed to fill a  
 library of five thousand books. Each cell, in other  
 words, contains a blueprint of the entire body  
 of which it is a part. The cumulative force of these  
 scientific discoveries is nothing short of wondrous.  
 In ways undreamt of by our ancestors, we now  
 know to what extent the microcosm is a map  
 of the macrocosm. From a single cell, it may be  
 possible to reconstruct an entire organism."*

(Rabbi Jonathan Sacks,  
 Covenant & Conversation, Emor 5768)

LEARNING

This *berakha* is said after every  
 visit to the restroom, to thank  
 Hashem for the intricate won-  
 ders of the human body. It is

recommended to go to the restroom im-  
 mediately after washing your hands in the morn-  
 ing, and then say both the *berakha* of *Netilat  
 Yadayim* and *Asher Yatzar*.

**אֱלֹהֵי**

**נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.**

אֶתָּה בְּרֵאתָהּ, אֶתָּה יִצְרָתָהּ, אֶתָּה נִפְחָתָהּ בִּי  
וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאֶתָּה עֹתִיד לְטַלְּהָ מִמֶּנִּי  
וְלְהַחְזִירָהּ בִּי לְעֹתִיד לְבוֹא.

כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה <sup>men</sup> / מוֹדָה <sup>women</sup> / אֲנִי לְפָנֶיךָ  
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.  
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

**לבישת ציצית**

*The following blessing is said before putting on a tallit. Neither it nor the following prayer is said by those who wear a tallit. The blessing over the latter exempts the former.*

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

*After putting on the tallit, say:*

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

**אֱלֹהֵי** My God,  
the soul You placed within me is pure.

You created it, You formed it, You breathed it into me,  
and You guard it while it is within me.

One day You will take it from me,  
and restore it to me in the time to come.

As long as the soul is within me, I will thank You,  
LORD my God and God of my ancestors,  
Master of all works, LORD of all souls.

Blessed are You, LORD, who restores souls to lifeless bodies.

**TZITZIT**

*The following blessing is said before putting on tzitzit. Neither it nor the following prayer is said by those who wear a tallit. The blessing over 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 tzitzit.

*After putting on tzitzit, say:*

יְהִי רְצוֹן! May it be Your will, LORD my God and God of my ancestors, that the  
commandment of the tzitzit 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.

**LEARNING**

It is a mitzva from the Torah to wear tzitzit on any four-cornered garment. Since most garments today are not four cornered, the generally accepted custom is to wear a special *tallit katan* all day long and a *tallit gadol* during Shaḥarit. This *berakha* is for the *tallit katan* (the *berakha* for *tallit gadol* can be found on page 15). If you are going to put on a *tallit gadol* later then do not say this *berakha* when you put on a *tallit katan*. There are various traditions in

how we tie the four strings to form the tzitzit. The majority Ashkenazi practice is Rashi's method, which doubles the four strings over to make eight, and has five knots, which added together with the numerical value of the word צִיצִית (600) totals 613. This is the number of mitzvot in the Torah, and according to Rashi hints at the intended purpose of the tzitzit as specified in the Torah – a sign to remind us of the 613 mitzvot in the Torah (*Bemidbar* 15:39–40).

**REFLECTION**

וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם, עֶפְר מִן־הָאָדָמָה,  
וַיַּפֵּחַ בְּאַפָּיו, נְשִׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה.

*"Then the LORD God formed man, dust of the ground; He breathed breath of life into his nostrils; and man became a living creature." (Bereshit 2:7)*

**What does having a soul mean to you? Your body inherits genetics from your ancestors. Do you think your soul does too?**

**What is in your soul's DNA?**

**CONNECTION**

*One of the disciples of the Hasidic master Rebbe Bunam explained his greatness: "Remember what happened to Elisha? Elisha was a simple shepherd who spoke to his cattle, not to humans. Then one day he met the prophet Elijah and from then on he was another person: his soul had caught fire. Rebbe Bunam? You want to know about Rebbe Bunam? Simple. No matter how hardened, how icy your soul may be, at his touch it will burst into flames."*

(Elie Wiesel, *Souls on Fire*)



## ברכות התורה

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסֵּק בְּדִבְרֵי תוֹרָה.  
 וְהִעָרַב נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ  
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל  
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ (וְצִאֲצָאֵי צִאֲצָאֵינוּ)  
 וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
 בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׂמְחָה.  
 בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ, הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
 בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ, נוֹתֵן הַתּוֹרָה.

## REFLECTION

*"Rabbi Yishmael would say: One who studies Torah in order to teach will be given the opportunity to both study and to teach. One who studies in order to practice will be given the opportunity to study, to teach, to observe, and to practice." (Avot 4:5)*

**Why do you learn Torah?**

**How many generations do you think have been learning the same Torah you are going to learn today? How does that make you feel? Are you going to learn it exactly the same way or differently from them? How?**

## CONNECTION

*The great Rabbi Akiva was 40 years old before he had studied any Torah. He was once standing by a well and noticed a rock with a hole carved in it. He asked his fellow shepherds: Who carved the hole in the rock? They replied to him that it had been formed by the steady dripping of water from the well over many, many years. Rabbi Akiva realized that if the soft water can chisel a hole in the hard rock, then words of Torah that are hard as iron can certainly make an impression on my heart of flesh and blood! He dedicated his life to learning Torah from then on.*

*(Avot DeRabbi Natan 6:2)*

## 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, after saying the blessings. The blessings are followed by brief selections from Scripture, Mishna and Gemara, the three foundational texts of Judaism.*

Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us **to be involved in the study of the words of Torah.**

Please, LORD our God, make the words of Your Torah sweet in our mouths and in the mouths of Your people, the house of Israel, **so that we, our descendants (and their descendants) and the descendants of Your people, the house of Israel,** may all know Your name and study Your Torah for its own sake. Blessed are You, LORD, who teaches Torah to His people Israel.

Blessed are You, LORD our God, King of the Universe, who has chosen us from all the peoples and given us His Torah. Blessed are You, LORD, **Giver of the Torah.**

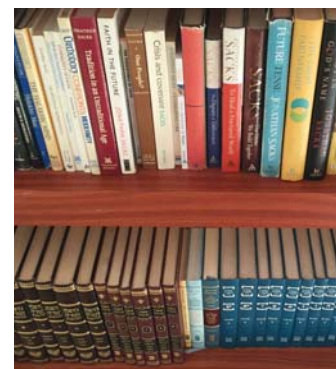
## LEARNING

There is a mitzva in the Torah to learn Torah every day. Like most other mitzvot, we make a *berakha* before performing this mitzva. Since learning Torah is a mitzva that we are charged with fulfilling all day every day, we say the *berakhot* first thing in the morning for all the Torah we will learn that day.

While the word "Torah" often refers to the Five Books of Moses, it is commonly used in its widest sense, to include the rest of Tanakh, as well as the written formulations of the Oral Torah – the Talmud (Mishna and Gemara), and beyond.

In order to avoid an interruption between saying these *berakhot* and fulfilling the mitzva of *talmud Torah*, we immediately learn representative excerpts of these three foundational texts of Judaism – Tanakh, Mishna, with Gemara following shortly thereafter.

## ... A THOUSAND WORDS



במדבר ו

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:  
 יֵאָדָר יְהוָה פָּנָיו אֵלֶיךָ וַיִּחַנְּךָ:  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

משנה,  
פאה א: א

אֵלֹהֵי דְבָרִים שְׂאִיִן לָהֶם שְׁעוֹר  
 הַפֶּאֶה וְהַבְּבוּרִים וְהָרְאִיוֹן, וְגַמְלֵיֹת חֲסָדִים וְתִלְמוּד תּוֹרָה.

שבת קכו.

אֵלֹהֵי דְבָרִים שְׂאִיִן אוֹכְלֵי פְרוֹתֵיהֶם בְּעוֹלָם הַזֶּה  
 וְהַקָּרוֹן קִימָת לֹו לְעוֹלָם הַבָּא, וְאֵלֹהֵי הֵן  
 כְּבוֹד אָב וָאִם, וְגַמְלֵיֹת חֲסָדִים  
 וְהַשְּׂכֵמֶת בֵּית הַמְדַרְשׁ שַׁחֲרִית וְעֶרְבִית  
 וְהַכְנָסֶת אוֹרְחִים, וּבִקּוּר חוֹלִים  
 וְהַכְנָסֶת בְּלָה, וְלוֹיֵת הַמֵּת, וְעִיּוֹן תְּפִלָּה  
 וְהַבָּאת שָׁלוֹם בֵּין אָדָם לְחֵבְרוֹ  
 וְתִלְמוּד תּוֹרָה כְּנֹגֵד בָּלָם.

CONNECTION

As I enter the classroom, I am filled with despair and pessimism. I always ask myself: Can there be a dialogue between an old teacher and young students, between a rebbe in his Indian summer and boys enjoying the spring of their lives? I start the shiur without knowing what the conclusion will be.

As I start the shiur, the door opens and another old man walks in and sits down. My students call me the Rav. He is older than the Rav. He is the grandfather of the Rav. His name is Rav Chaim of Brisk. Without his method of study, no shiur could be delivered nowadays. Then the door opens quietly again and another old man

comes in. He is older than Rav Chaim because he lived in the seventeenth century. His name is Rav Shabbetai HaKohen, the famous Shakh.... Then more visitors show up, some from the eleventh, twelfth, or thirteenth centuries. Some even lived in antiquity. Among them are Rabbi Akiva, Rashi, Rabbeinu Tam, Ra'avad, and Rashba. More and more keep on coming in.

What do I do? I introduce them to my pupils, and the dialogue commences. Maimonides states a halakha, and Ra'avad disagrees sharply. At times Ra'avad utilizes harsh language against Maimonides. A boy jumps up to defend Maimonides

יְבָרְכֶךָ May the LORD bless you and protect you.  
 May the LORD make His face shine on you and be generous to you.  
 May the LORD turn His face toward you and give you peace.

Num. 6

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

Mishna  
Pe'ah 1:1

אֵלֹהֵי These are the things whose fruits we eat in this world  
 but whose full reward waits for 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

against Ra'avad. In his defense the student expresses himself rashly, too outspoken in his critique of Ra'avad. Young boys are wont to speak in such a fashion. So I correct him and suggest more restrained tones. Another boy jumps up with a new idea. Rashba smiles gently. I try to analyze what the young boy meant. Another boy intervenes. Rabbeinu Tam is called upon to express his opinion, and suddenly a symposium of generations comes into existence. Young students debate earlier generations with an air of daring familiarity, and a crescendo of discussion ensues.

We enjoy each other's company, speak one language, and pursue one goal. All are committed to a common vision, and all operate with the same halachic categories. A mesora collegiality is achieved. It is a

friendship, a comradeship of young and old, spanning antiquity, the Middle Ages, and modern times.

This joining of the generations, this merger of identities will ultimately bring about the redemption of the Jewish People. It will fulfill the words of the last of the Hebrew prophets, Malakhi...

After a two- or three-hour shiur, the rebbe emerges from the chamber young and rejuvenated. He has defeated age. The students look exhausted. In the mesora experience, years play no role. Hands, however parchment-dry and wrinkled, embrace warm and supple hands in a commonality, bridging the gap which separates the generations.

(Rabbi J.B. Soloveitchik, Reflections of the Rav, Vol. 2)

## עטיפת טלית

Some say the following paragraphs to prepare themselves before putting on the טלית.

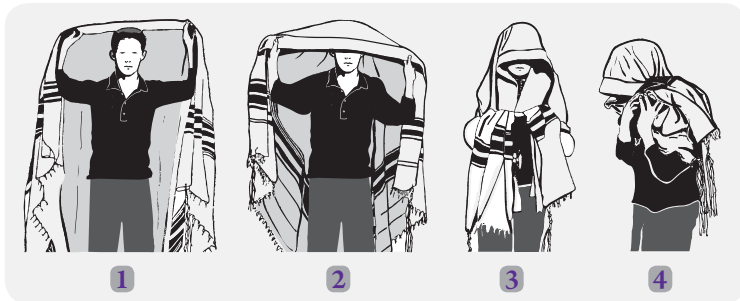
תהלים קד: **בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד, הוֹד וְהַדָּר לְבָשֶׁת: עֲטֶה-אוֹר בִּשְׁלֹמָה, נוֹטָה שָׁמַיִם בִּירֵעָה:**

Some say:

לְשֵׁם יְחִיד קֹדֶשׁ אַבְרָהָם הוּא וְשְׂכִינְתָהּ בְּדַחֲלוֹ וּרְחִימוּ, לְיַחַד שֵׁם י"ה בּוֹיָה בִּיחּוּדָא שְׁלָיִם בְּשֵׁם כָּל יִשְׂרָאֵל.

הָרִינִי מִתְעַטֵּף בְּצִיצִית. בֵּן תִּתְעַטֵּף נִשְׁמָתִי וּרְמ"ח אַבְרֵי וְשָׁס"ה גִּידֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וּכְשֵׁם שְׂאֵנִי מִתְכַּפֶּסֶה בְּטִלְיִת בְּעוֹלָם הַזֶּה, כִּךְ אֲזַכֶּה לְחִלּוּקָא דְרַבְּנָן וְלִטְלִית נֹאָה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. וְעַל יְדֵי מְצוֹת צִיצִית תִּנְצֵל נַפְשֵׁי רוּחִי וְנִשְׁמָתִי וְתִפְלְתִי מִן הַחַיּוֹנִים. וְהַטְלִית תִּפְרֹשׁ כְּנַפְיָהּ עֲלֵיהֶם וְתַצִּילֵם, כְּנִשְׂרָר יַעִיר קִנּוּ, עַל גּוֹזְלֵי יִרְחֵף: וְתִהְיֶה חֲשׂוּבָה מְצוֹת צִיצִית לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּאִלוֹ קִיּוּמֵיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקֶיהָ וּכְבוֹנוֹתֶיהָ וְתִרְי"ג מְצוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן סְלָה.

### LEARNING



1 The tallit is held spread above one's head and the berakha is recited.

2 The tallit is placed upon one's head.

3 The tallit is rolled up upon one's shoulders.

4 The part of the tallit which has been rolled up is draped over one shoulder and held there for a short period.

## TALLIT

Some say the following paragraphs to prepare themselves before putting on the tallit.

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

Some say:

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, with fear 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 tallit. So may my soul, my 248 limbs and 365 sinews be wrapped in the light of *hatzitzit* which amounts to 613 [commandments]. And just as I cover myself with a tallit 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 *tzitzit* may my life's-breath, spirit, soul and prayer be saved from external obstacles, and may the tallit spread its wings over them like an eagle stirring up its nest, hovering over its young. May the commandment of *tzitzit* 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. 102

### LEARNING

The mitzva in the Torah to wear tzitzit on any four-cornered garment is mentioned in the third paragraph of the Shema.

The generally accepted custom is to wear a special *tallit katan* all day long; some people, such as married men, wear a *tallit gadol* during Shaḥarit.

In some communities (many Sephardic, and some Ashkenazic communities that follow the German custom) the custom is to wear a *tallit* from the age of Bar Mitzva (or even earlier). This *berakha* is for the *tallit gadol* (the *berakha* for *tallit katan* can be found on page 9). Those people who wear a *tallit gadol* do not say the *berakha* when putting on a *tallit katan*.

### ... A THOUSAND WORDS



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:

מִה־יָקָר חֶסֶדְךָ אֱלֹהִים  
וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יַחְסִיִּין:  
יְרוּזִין מִדְּשֹׁן בֵּיתְךָ  
וְנַחֵל עֲדֻנֶיךָ תְּשֻׁקָם:  
כִּי־עִמָּךְ מְקוֹר חַיִּים  
בְּאוֹרְךָ נִרְאָה־אוֹר:  
מִשֶׁךְ חֶסֶדְךָ לִידְעֶיךָ  
וְצִדְקַתְךָ לִישְׂרֵי־לֵב:

תהלים לו

CONNECTION

A certain poor fellow, Rabbi Yona, was invited to a meal at a wealthy man's house. When all the diners were finished with their portions, the rich man, who sat at the head of the table, tinkled a bell. Almost at once, waiters came in to remove the dishes and bring in the next course. Rabbi Yona was amazed. He had never seen anything like that before.

After the second course was completed, the host again tinkled the bell, and again

the waiters removed the plates and brought in yet more food. Rabbi Yona was immensely impressed. When the meal was finally over, he went out to get such a bell for his home as well.

He ran home excitedly to his wife. "We're going to have unlimited food and waiters. Wait until you see what I brought home!" He immediately placed the bell on the table and told his family to take their regular seats. He then tinkled the bell with

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 tzitzit.

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

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

Ps. 36

conviction. He waited for the waiter to walk in – but nothing happened! "I don't understand it! When the rich man tinkled his bell, all that food was served!" The next day he returned the bell. "The bell you sold me is useless. I got no response when I rang it."

"The obvious reason nothing happened," said the Dubno Maggid, "is because there is neither a waiter nor food prepared in the next room. The bell summons something that is there to be summoned. Much preparation is necessary before the bell can accomplish anything."

"In some ways many of us are like this man," continued the Dubno Maggid. "For

example, the Torah tells us to look at our tzitzit so that we will be reminded to perform all of God's mitzvot. There are many people, though, who can look at a pair of tzitzit and not be reminded of anything. All they see are strings. Only if one studies and understands how the tzitzit represent the 613 mitzvot, and has studied what the 613 mitzvot are, can one appreciate what his viewing of the tzitzit should accomplish. Merely to look at them without any preparation is like tinkling a bell without having arranged for anyone to respond."

(Rabbi Paysach Krohn, Around the Maggid's Table)

## הנחת תפילין

Some say the following paragraphs to prepare themselves before putting on the תפילין.

לְשֵׁם יְחִוּד קְדָשָׁא בְּרִיךְ הוּא וְשְׂבִינְתָּהּ בְּדַחֲלֵהּ וְרַחֲמֵהּ, לְיַחַד שְׁם י"ה בּוֹיָהּ בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַנְּנִי מִכּוֹן בְּהַנְּחַת תְּפִלִּין לְקַיֵּם מִצְוֹת בּוֹרְאִי, שְׂצוּנוֹ לְהַנִּיחַ תְּפִלִּין בְּכַתּוּב בְּתוֹרָתוֹ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְהֵן אַרְבַּע פְּרָשִׁיּוֹת אֵלּוּ, שְׁמַע, וְהָיָה אִם שָׁמַעַ, קְדָשׁ לִי, וְהָיָה כִּי יִבְאֶךָ, שְׂיִישׁ בָּהֶם יְחִוּדוֹ וְאַחַדוֹתָו יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם, וְשִׁנּוּבֹר נְסִים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאָו אֶתְנוּ מִמִּצְרַיִם, וְאַשֶׁר לוֹ הַכֹּחַ וְהַמְּשָׁלָה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם בְּרָצוֹנוֹ. וְצוּנוֹ לְהַנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעַ הַנְּטוּיָהּ, וְשֶׁהִיא נֹגֵד הַלֵּב, לְשַׁעֲבֵד בָּזָה תְּאוֹת וּמַחְשָׁבוֹת לְבָנוּ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֵאשׁ נֹגֵד הַמֶּחֶ, שֶׁהַנְּשָׁמָה שְׂבִמְחֵי עִם שְׂאָר חוּשֵׁי וּכְחוּזֵי כָּלָם יְהִיוּ מְשַׁעֲבָדִים לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצְוֹת תְּפִלִּין יִתְמַשְׁךְ עָלַי לְהִיּוֹת לִי חַיִּים אֲרוּכִים וְשֹׁפַע קְדָשׁ וּמַחְשָׁבוֹת קְדוּשׁוֹת בְּלִי הַרְהוּר חֲטָא וְעוֹן כָּלֵל, וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְגַּרְהוּ בְּנוּ יֵצֵר הָרַע, וְיִנְחֲנוּ לַעֲבֹד אֶת יְהוָה כְּאִשֶׁר עִם לְבַבְנוּ.

וְיְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא חֲשׂוּבָה מִצְוֹת הַנְּחַת תְּפִלִּין לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקָיָהּ וּכְוֹנֵתָהּ וְתִרְיָג מִצְוֹת הַתְּלוּיֹת בָּהּ, אָמֵן סְלָה.

### REFLECTION

"God so loved Israel that He surrounded them with mitzvot. Tefillin on the arm and head, tzitzit on their clothes, and a mezuzah on their door." (Menahot 43b)

Are there any other mitzvot you can think of that "surround us"?  
What does it feel like to you to be surrounded by mitzvot?

## TEFILLIN

Some say the following paragraphs to prepare themselves before putting on the tefillin.

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, with fear 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 a sign 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 declare 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 force the desires and thoughts 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 abilities, may be forced 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 wrongdoing. May the evil inclination neither tempt nor provoke 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.

The tefillin shel yad is placed on the arm that represents action, and the tefillin shel rosh is placed on the head that represents thought.

What are the differences between thought and action?  
What thought are you going to have today that will lead you to action?

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 מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד**

Some say:

וּמִחֲכָמְתֶךָ אֵל עֲלִיּוֹן תִּאֲצִיל עָלַי, וּמִבִּינְתֶךָ תְּבַיְנֵנִי, וּבְחַסְדֶּךָ תִּגְדִּיל עָלַי, וּבְגִבּוֹרְתֶךָ תַּצְמִית אוֹיְבַי וְקָמִי. וְשָׁמֶן הַטּוֹב תִּרְיַק עַל שִׁבְעָה קָנִי הַמְנוּרָה, לְהַשְׁפִּיעַ טוֹבְךָ לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת־יָדְךָ וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:

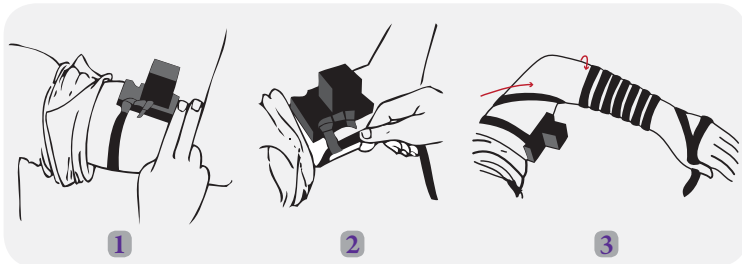
תהלים  
קמה

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

**וְאֶרְשָׁתֶיךָ לִי לְעוֹלָם, וְאֶרְשָׁתֶיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד  
וּבְרַחֲמִים: וְאֶרְשָׁתֶיךָ לִי בְאַמוּנָה, וְיָדַעַת אֶת־יְהוָה:**

הושע ב

LEARNING



The tefillin shel yad is put on first, by placing the box on the biceps near the elbow joint, angled toward the heart, and saying

the blessing לְהַנִּיחַ תְּפִלִּין. Then one tightens the strap around the muscle and wraps the strap around the forearm seven

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:

**בְּרוּךְ** 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:

**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 commandment of tefillin.

Adjust the head-tefillin and say:

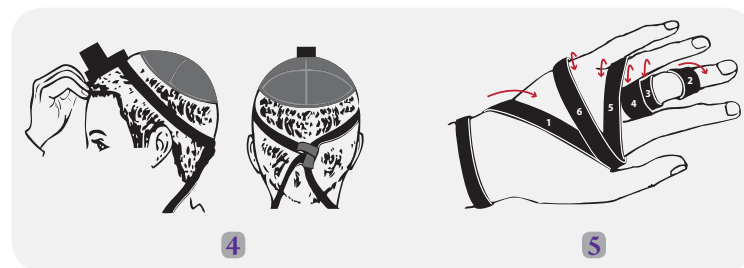
**בְּרוּךְ** Blessed be the name of His glorious kingdom for ever and all time.

Some say:

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

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

**וְאֶרְשָׁתֶיךָ** 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 loyalty; and you shall know the LORD. Hos. 2



times. Without speaking, one places the tefillin shel rosh on the head above the hairline, centered over the nose, and says the blessing לְהַנִּיחַ תְּפִלִּין. One then adjusts the straps, so that the knot rests at the base of the skull and the two straps hang

down the front of one's chest, and says: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד. Finally, one wraps the strap of the tefillin shel yad around the fingers, while saying וְאֶרְשָׁתֶיךָ. (This diagram is based on the most common Ashkenazi practice.)

After putting on the תפילין, say the following:

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: קֹדֶשׁ-לִי כָל-בְּכוֹר, פֶּטֶר כָּל-רֶחֶם שְׂמוֹת יג  
 בְּבְנֵי יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם,  
 זְכוֹר אֶת-הַיּוֹם הַזֶּה, אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים, כִּי  
 בְּחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה, וְלֹא יֹאכַל חֶמֶץ: הַיּוֹם אֲתֶם  
 יֹצְאִים, בַּחֹדֶשׁ הָאָבִיב: וְהָיָה כִּי-יָבִיאֲךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי  
 וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי, אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֶיךָ לָתֵת לָךְ,  
 אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ, וְעַבַדְתָּ אֶת-הָעַבְדָּה הַזֹּאת בַּחֹדֶשׁ הַזֶּה:  
 שִׁבְעַת יָמִים תֹּאכַל מִצַּת, וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה: מִצוֹת יֹאכַל  
 אֵת שִׁבְעַת הַיָּמִים, וְלֹא-יֵרְאֶה לָךְ חֶמֶץ וְלֹא-יֵרְאֶה לָךְ שָׂאֵר,  
 בְּכָל-גְּבוּלְךָ: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעַבְדוֹ זֶה עָשָׂה  
 יְהוָה לִי בְּיֵצְאתִי מִמִּצְרַיִם: וְהָיָה לָךְ לְאֹת עַל-יָדְךָ וּלְזִכְרוֹן בֵּין  
 עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ, כִּי בְיַד חֲזָקָה הוֹצִיאֲךָ יְהוָה  
 מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת-הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ, מִיָּמִים יָמִימָה:

וְהָיָה כִּי-יָבִיאֲךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי בְּאֲשֶׁר נִשְׁבַּע לָךְ וּלְאֲבוֹתֶיךָ,  
 וְנָתַנָּה לָךְ: וְהָעַבַדְתָּ כָל-פֶּטֶר-רֶחֶם לַיהוָה, וְכָל-פֶּטֶר שֹׁגֵר בְּהֵמָה  
 אֲשֶׁר יִהְיֶה לָךְ הַזֹּכְרִים, לַיהוָה: וְכָל-פֶּטֶר חֲמוֹר תִּפְדֶּה בְּשֵׂה, וְאִם-  
 לֹא תִפְדֶּה וְעַרְפָּתוֹ, וְכָל בְּכוֹר אָדָם בְּבִנְיָן תִּפְדֶּה: וְהָיָה כִּי-יִשְׁאֲלֶךָ  
 בְּנֶךָ מָחָר, לֵאמֹר מַה-זֹּאת, וְאָמַרְתָּ אֵלָיו, בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה  
 מִמִּצְרַיִם מִבֵּית עַבְדִּים: וַיְהִי כִּי-הִקְשָׁה פְרַעֲה לְשַׁלַּחֲנוּ, וַיַּהַרְג  
 יְהוָה כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד-בְּכוֹר בְּהֵמָה, עַל-  
 כֵּן אֲנִי זֹכֵר לַיהוָה כָּל-פֶּטֶר רֶחֶם הַזֹּכְרִים, וְכָל-בְּכוֹר בְּנֵי אֹפְדָה:  
 וְהָיָה לְאֹת עַל-יָדְכָה וּלְזִכְרוֹן בֵּין עֵינֶיךָ, כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ  
 יְהוָה מִמִּצְרַיִם:

After putting on the tefillin, say the following:

וַיְדַבֵּר The LORD spoke to Moses, saying, “Make holy 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 law at its appointed time from year to year.”

וְהָיָה 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 don-  
 key 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 a sign above your forehead, that  
 with a mighty hand the LORD brought us out of Egypt.

## הכנה לתפילה

On entering the *Beit Knesset*:

במדבר כד

מֵה־טֹבוֹ אֱהֲלִיךָ יַעֲקֹב

מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

תהלים ה

וְאֲנִי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ

אֲשֶׁת־חֹהֵה אֱלֹהֵי־כָל־קֹדֶשְׁךָ, בִּירְאָתְךָ:

תהלים כו

יְהוָה אֲהַבְתִּי מֵעוֹן בֵּיתְךָ

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשֶׁת־חֹהֵה

וְאֶכְרַעָה, אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.

תהלים סט

וְאֲנִי תַפְלְתִי־לְךָ יְהוָה

עַת רְצוֹן, אֱלֹהִים בָּרַב־חֶסֶדְךָ

עֲנֵנִי בְּאַמַּת יִשְׂרָאֵל:

### LEARNING

This *tefilla* is known as “*Ma Tovu*” after the first and most famous of the verses from it. This verse (*Bemidbar* 24:5) is the climax of the story of the non-Jewish prophet Balaam, who, at the behest of Balak the king of Moab, attempted to curse the Children of Israel. Instead, however, these beautiful words of praise and blessing were uttered: “How goodly are your tents

Jacob, your dwelling places, Israel.” This *tefilla* is not really one single prayer but rather a collection of verses from Tanakh. They are all appropriately themed to inspire us and prepare us for entering the synagogue and begin our *tefilla*. They generally speak about Jewish buildings, including the *Beit HaMikdash*, and about worshipping Hashem.

## PREPARATION FOR PRAYER

On entering the *synagogue*:

**HOW GOODLY** are your tents, Jacob Num. 24

your dwelling places, Israel.

As for me, in Your great loving-kindness,

I will come into Your House. Ps. 5

I will bow down to Your holy Temple in awe of You.

LORD, I love the habitation of Your House, the place where Your glory is present. Ps. 26

As for me, I will bow in worship;

I will bend the knee before the LORD my Maker.

As for me, may my prayer come to You, LORD,

at a time of favor. Ps. 69

God, in Your great loving-kindness,

answer me with Your faithful salvation.

### REFLECTION

### ... A THOUSAND WORDS

What makes a building a Jewish building?

If you were building a “Jewish building” what would it look like?

Can you design a building with values? How?





## אָדוֹן עוֹלָם

אֲשֶׁר מֶלֶךְ בְּטָרָם כָּל-יְצִיר נִבְרָא.  
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כְּבָלוֹת הַכֹּל לְבָדוֹ יִמְלֹךְ נִוְרָא.  
 וְהוּא הִיָּה וְהוּא הוּוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֵז וְהַמְשָׁרָה.  
 וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי וְצוֹר חֲבָלֵי בְּעֵת צָרָה.  
 וְהוּא נְסִי וּמְנוֹס לִי מִנֶּת בּוֹסֵי בְיוֹם אֶקְרָא.  
 בִּידוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲרָה.  
 וְעַם רוּחִי גּוֹיְתִי יִהוּה לִי וְלֹא אִירָא.

### LEARNING

*Adon Olam* is a poem written in the Middle Ages summarizing various statements of Jewish faith. These include:

- God is the creator of the universe.
- God is sovereign of the universe.
- God is eternal.
- God is one indivisible unity.
- God is infinite and limitless.
- God is a personal God active in one's individual life.

### REFLECTION

Where can you see evidence that God created the world?

Where can you see evidence that God rules the world?

Where can you see evidence that God plays a role in your life?

## LORD OF THE UNIVERSE,

who reigned before the birth of any thing –  
 When by His will all things were made  
 then was His name declared King.  
 And when all things shall cease to be  
 He alone will reign in awe.  
 He was, He is, and He shall be  
 glorious for evermore.  
 He is One, there is none else,  
 alone, unique, beyond compare;  
 Without beginning, without end,  
 His might, His rule are everywhere.  
 He is my God; my Redeemer lives.  
 He is the Rock on whom I rely –  
 My banner and my safe retreat,  
 my cup, my portion when I cry.  
 Into His hand my soul I place,  
 when I awake and when I sleep.  
 The LORD is with me, I shall not fear;  
 body and soul from harm will He keep.

### CONNECTION

"And you?" Rebbe Levi-Yitzhak of Berditchev was asked. "What did you discover at the Great Maggid's school?" – "I discovered that God exists, that He is of this world, of all worlds." – "But, Rebbe, everybody knows that!" – "No," answered the illustrious Rebbe of Berditchev. "They say it everywhere, but in Mezeritch they know it."

(Elie Wiesel, *Souls on Fire*)

Do you think God exists or do you know He exists? How can you go from just saying it to knowing it?

### ... A THOUSAND WORDS



# יגדל

אֱלֹהִים חַי וְיִשְׁתַּבַּח  
 נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.  
 אֶחָד וְאֵין יַחִיד בְּיַחֲדוֹ  
 נְעֻלָּם וְגַם אֵין סוּף לְאַחֲדוֹתוֹ.  
 אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף  
 לֹא נֶעְרַךְ אֵלָיו קְדָשְׁתּוֹ.  
 קְדָמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא  
 רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.  
 הֵנוּ אֲדוֹן עוֹלָם  
 וְכָל נוֹצֵר יוֹדָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.  
 שְׁפַע נְבוֹאָתוֹ נִתְּנוּ  
 אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

## LEARNING

*Yigdal*, believed to be written by Rabbi Yehuda ben Daniel in the fourteenth century, is a poem based on Rambam's Thirteen Principles of Faith. Rambam (Maimonides) is perhaps the most famous Jewish philosopher/halakhist of medieval times. Born in Spain in 1135, he fled Muslim persecution in Spain and settled in Egypt where he became physician to the sultan, making him the most prominent doctor in the

land. He died in 1204 and was buried in Tiberias, where his grave can still be visited today.

While some of Rambam's formulations have generated controversy, his enumeration of the 13 core principles of the Jewish faith has nevertheless been widely accepted. These are:

1. Belief in the existence of God
2. Belief in God's unity and indivisibility into elements

## GREAT

is the living God and praised.

He exists, and His existence is beyond time.

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

Unfathomable, His oneness is infinite.

He has neither bodily form nor substance;

His holiness is beyond compare.

He preceded all that was created.

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

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

The rich flow of His prophecy He gave

to His treasured people in whom He gloried.

3. Belief in God's incorporeality
4. Belief in God's eternity
5. Belief that God alone should be the object of worship
6. Belief in revelation through God's prophets
7. Belief in the preeminence of Moses among the prophets
8. Belief that the Torah that we have today is the one dictated to Moses by God
9. Belief that the Torah given by Moses will not be replaced and that nothing may be added to or removed from it
10. Belief in God's awareness of all human actions and thoughts
11. Belief in the reward of good and punishment of evil
12. Belief in the coming of the Messiah
13. Belief in the resurrection of the dead

## REFLECTION

**What do you have to believe in to be a good Jew?**

**What is the source of your faith?**

**Now that we no longer have prophecy, where do you go to listen to God?**

**What do you think the world will look like during the messianic age? How would you like it to look?**

לא קם בישראל כְּמֹשֶׁה  
עוד נביא ומביט את תמונתו.

תורת אמת נתן לעמו אל  
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו  
לעולמים לזולתו.

צופה ויודע סתרינו  
מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו  
נותן לרשע רע פרשתו.

ישלח לקץ ימין משיחנו  
לפדות מחבי קץ ישועתו.

מתים יחיה אל ברב חסדו  
ברוך עדי עד שם תהלתו.

CONNECTION

When Moses reached heaven he found the Holy One, blessed be He, fixing tiny crowns to the letters of the Sefer Torah. Moses asked God, "LORD of the Universe, what compels You to do this?" God replied, "There will one day be a man, at the end of many generations, Akiva ben Yosef will be his name, who will deduce heaps and heaps of laws from every tiny point

[of every crown of every letter]." "LORD of the Universe," Moses said, "let me see this man." God replied, "Turn around." Moses went and sat eight rows back [and listened to the discussion in the beit midrash of Rabbi Akiva]. But he was not able to follow and became faint because of it. Until they came to discuss a certain subject and the students asked [Rabbi

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

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

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

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

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

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

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

Akiva], "How do you know this?" and he replied, "This is the law given to Moses at Sinai"; and his strength returned.

(Menahot 29b)

We believe in the truth of Moses' prophecy. But Moses himself believed in the truth of Rabbi Akiva and his interpretation of the Torah. Judaism is all about the transmission of tradition.

... A THOUSAND WORDS



## ברכות השחר

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁלֹּא עָשָׂנִי גוֹי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁלֹּא עָשָׂנִי עֶבֶד.

### REFLECTION

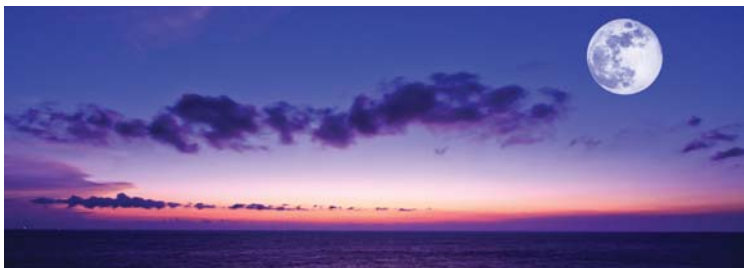
"It is a common experience that a problem difficult at night is resolved in the morning after the committee of sleep has worked on it."  
(John Steinbeck)

Have you ever lost a night's sleep? How did it make you feel?

Why do people say "It will feel better in the morning"?

Notice the blessings that are written in the negative. What situations are you grateful not to be in?

### ... A THOUSAND WORDS



## MORNING BLESSINGS

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

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

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

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

### CONNECTION

Have you ever wondered why God designed it that humans need sleep? Why did He create us to require a sleep mode?

We've all had one of those days: you oversleep because your alarm clock fails to wake you. As you stumble out of bed, you stub your toe. You hobble to the bathroom to find it occupied by your sister, who seems to have no concept of time. You finally make it downstairs to discover there is no milk left for your cereal, it is raining, and now you've missed the bus. In school it just gets worse: in the rush this morning you forgot your homework, your teacher yells at you and it's only 9 a.m.! On a day when everything seems to go wrong and everything just seems miserable, how are you going to feel better?

Often, just the simple magic of a good night's sleep will help. Sleep mode, shutting everything off, somehow makes us feel better when we wake up the next morning. The creation of night and sleep and the ability to separate between each day is a gift; every day can offer us a fresh start.

### LEARNING

טוב להודות ליהוה, ולומר לַשִּׁמְךָ  
עֲלוֹן לְהַגִּיד בְּבֹקֶר חֲסִדֶךָ,  
וְאָמוּנָתְךָ בַּלַּיְלוֹת

"It is good to give thanks to the LORD, and to sing to Your name, Most High, to relate Your kindness in the morning, and Your faithfulness in the evening."  
(Tehillim 92:2)

Rashi explains that the day represents good times, light, clarity – we can clearly see God's kindness and it is easy to be thankful. Night represents hard times, darkness, when we cannot see God. It is during these times that we need to trust and have faith that all will be good eventually.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁלֹּא עָשָׂנִי אִשָּׁה. *men*  
 שֶׁעָשָׂנִי בְרִצּוֹנוֹ. *women*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 מְלַבֵּשׁ עֲרֻמִּים.

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

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

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

... A THOUSAND WORDS



REFLECTION

What is the most beautiful thing you have ever seen?  
 In what areas of your life would you like to ask God for more clarity?  
 Clothes show people who we are: what do your clothes say about you?

LEARNING

וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם  
 "And God opened her eyes and she saw a well of water."  
 (Bereshit 21:19)

Seforno explains that Hagar was not blind; rather God widened Hagar's perspective and gave her the ability to "see" that which she could not previously see. God allowed her to recognize where she was and what she needed to see.

CONNECTION

A group of American schoolchildren was asked to list what they thought were the present "Seven Wonders of the World." Though there were some disagreements, the following received the most votes: Egypt's Great Pyramids, the Taj Mahal, the Grand Canyon, the Panama Canal, the Empire State Building, St. Peter's Basilica, and the Great Wall of China.

While gathering the votes, the teacher noted that one student had not finished her paper yet. So she asked the girl if she was having trouble with her list. The little girl replied, "Yes, a little. I couldn't quite make up my mind because there are so many." The teacher said, "Well, tell us what you have, and maybe

we can help." The girl hesitated, then read, "I think the 'Seven Wonders of the World' are:

- To see
- To hear
- To touch
- To taste
- To feel
- To laugh
- To love."

The room was so quiet you could hear a pin drop. The things we overlook as simple and ordinary and that we take for granted are truly wondrous. A gentle reminder – that the most precious things in life cannot be built by hand or bought by man.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
מִתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
זוֹקֵף כְּפוּפִים.

### CONNECTION

A little boy once found a cocoon of a butterfly. One day a small opening appeared. He sat and watched for hours as the butterfly struggled to squeeze itself out through the tiny hole. Then it stopped, as if it could go no further. The little boy decided to help the poor butterfly. He took a tiny pair of scissors and snipped off the remaining bit of the cocoon. The butterfly emerged easily but it had a swollen body and shriveled wings. The boy waited, expecting that any minute the wings would expand to support the butterfly. Nothing happened. The

butterfly spent the rest of its life dragging its swollen body around; it was never able to fly. In his haste and kindness to help the butterfly, the little boy failed to understand that the struggle that the butterfly had to go through to push through the small hole in the cocoon was nature's way of forcing the extra fluid from its body and strengthening its wings.

Only by struggling through the hole would the butterfly be ready for flight.

Sometimes struggles are exactly what we need in our lives. If we did not struggle, we would not have the strength to fly.

### REFLECTION

**Have you ever felt unable to move physically or emotionally?**

**How do you want God to support you?**

**Do you have any areas in your life that make you feel trapped?**

### LEARNING

Rav Kook (*Siddur Olat Re'ya*, vol. 1): Bowing and straightening up are a metaphor for two stages of personal development. People begin with all sorts of negative forces they need to weed out, suppress, and destroy. This is difficult work that demands a lot of subjugation – of one's ego, and of negative inner forces in general.

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

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

### ... A THOUSAND WORDS



This is the bowing stage of development, where we bend ourselves in an attempt to destroy the problematic elements within us.

However, teaches Rav Kook, subjugation and self-negation are only preparatory stages of development. "The

goal is to shine with the light of God, with an abundance of strength and joy. Then, all of the powers of the soul straighten up and endure with much courage and an elevated and lofty life force." First we bow, but then we straighten up.