

Dear Parents and Teachers,

*It is with great excitement that we present to you the Koren Youth Siddur, what we believe is a new approach to Tefilla education in the school and home. This Siddur, the second in a series of appropriately designed Siddurim for each developmental stage of the day-school journey, provides the teacher and parent with an educational resource as much as a conventional Siddur. Each page is replete with teaching opportunities to bring the tefillot contained in the Siddur alive cognitively and emotionally for our children, advancing the overall goal of developing a spiritual connection to prayer and to God.*

*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 support and are proud to have their name grace this edition. On behalf of the scholars, editors and designers of this volume, we thank you; on behalf of the users of this Siddur, we are forever in your debt.*

*We are fortunate to benefit from a world-class Educational Editorial Board assisting us in the creation 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 Benji Levy of Moriah College of Australia; and Rabbi Boruch Sufrin of the Harkham Hillel Hebrew Academy of Beverly Hills. Their broad knowledge and experience provided the framework to structure the program.*

*The small but highly professional team at Koren was led by Dr. Daniel Rose, Director of Educational Projects. Dr. Rose also prepared the Educator's Companion that accompanies the Siddur. For the beauty of this Siddur we owe thanks to Koren's Art Director, Tani Bayer, and to the very talented illustrator, Rinat Gilboa.*

*It is our sincere hope and prayer that this Siddur will provide a platform for the educational and spiritual growth of the next generation of committed Jewish children.*

Matthew Miller, Publisher  
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# שַׁחֲרִית לַחֹל

## WEEKDAY SHAḤARIT

הַכְּנָה לְהַפְלָה  Preparation for Prayer

בְּרִכּוֹת הַשַּׁחַר  Morning Blessings

פְּסוּקֵי דְזִמְרָה  Pesukei DeZimra

קְרִיאַת שְׁמַע  The Shema

עֲמִידָה  The Amida

קְרִיאַת הַתּוֹרָה  Reading of the Torah

אַשְׁרֵי  Ashrei

עֲלֵינוּ  Aleinu

שִׁיר שֶׁל יוֹם  The Daily Psalm



When we wake up, we thank Hashem with our first thoughts and words.



Girls say:



Boys say:


# מוֹדָה | מוֹדָה 1

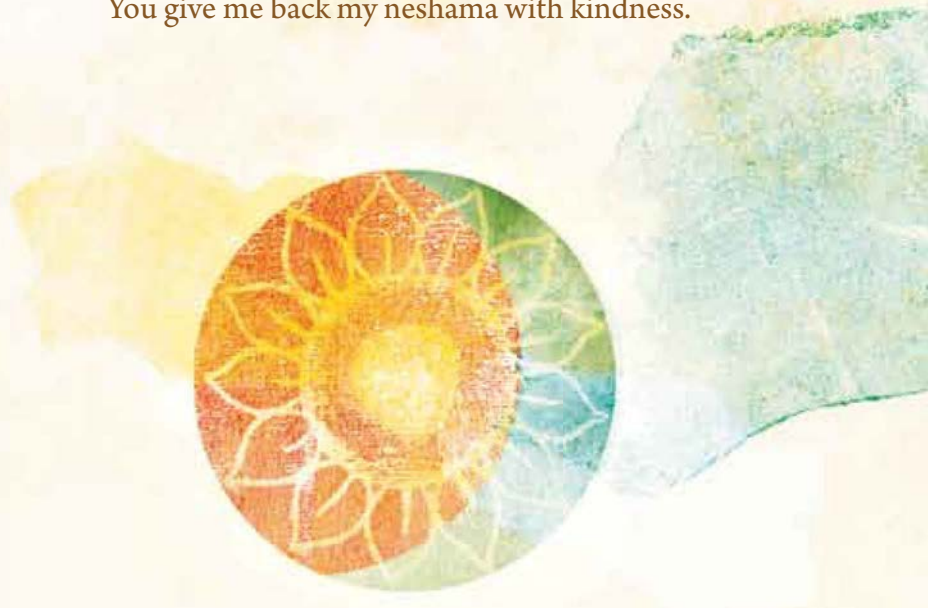
אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם 2  
 שֶׁחָזַרְתָּ בִּי נִשְׁמַתִּי בְּחַמְלָה 3  
 וּרְבָה אֲמוּנָתְךָ. 4


When we wake up, we wash our hands in a special way. With a cup, pour water over your whole right hand, and then over your whole left hand. Do that again two more times, and then say this בְּרָכָה.


בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 5  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם. 6



 I thank You, Hashem, You are our King forever, You give me back my neshama with kindness.



 Why is saying “thank you” important?

 “Rabbi Akiva was forty years old and had never studied Torah before. He was once standing by a well and wondered to himself, ‘Who made this hole in this rock?’ The people there said to him, ‘It was the water which drips on it every day.’ Rabbi Akiva suddenly realized that if something as soft as water can cut through something as hard as the rock, then surely the


words of Torah, which are as hard as iron, can enter his heart, which is just flesh and blood! From then on he decided to dedicate his life to studying Torah.”

While you wash your hands, as you feel the water wash over your hands, think about the power of water.

What kind of things do you think can “enter your heart”? What will you allow to enter your heart today?

This בְּרָכָה is said every morning and also each time you leave the restroom, to thank Hashem for our healthy working bodies.


1 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 2 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה  
 3 וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.  
 4 גְּלוּי וַיְדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ  
 5 שְׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם  
 6 אִי אֶפְשָׁר לְהִתְקִים וּלְעַמֵּד לְפָנֶיךָ.  
 7 בְּרוּךְ אַתָּה יְהוָה  
 8 רוֹפֵא כָּל בֶּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

 “חֲכָמָה is the truth we discover.  
 תּוֹרָה is the truth we inherit.”


In which of your classes at school will you discover truth and in which will you inherit it?

Where do you see Hashem the most in school?



 Hashem made the human body with many wonderful and important parts. If even one of them was slightly different and didn't work properly, then without extra help it would be impossible to live in this world.



 Just a few hours after Aharon married Tzvia, Israel went to war in Gaza; Aharon, a commander in the paratroopers, was called to join his unit. He didn't have to go, he could have used the wedding as an excuse, but he wanted to join his men and fight to defend his country. Ten days later Aharon entered a booby-trapped house which detonated and he was crushed under the building. The first medic to reach him thought he had died. But as his body was evacuated a faint pulse was detected, and he was airlifted to safety in a helicopter. The medic aboard saw he was struggling to breathe and made a brave decision that would save his life. He inserted a tube into his throat so he could breathe, the first time such a procedure had been carried out in-flight. But still with serious head injuries it seemed unlikely that he would survive. Miraculously, within a week Aharon was sitting up, awake and alert, and after several surgeries and much treatment he was able to resume a normal life. Four years later Aharon ran the NYC marathon and raised money for a charity that supports victims of terror. Aharon's surgeon said that it was an honor to help such a hero of Israel!

# אֱלֹהֵי

1

2 נִשְׁמָה שֶׁנִּתְּתָה בִּי טְהוֹרָה הִיא.

2

3 אֶתְּךָ בְּרֵאתָ, אֶתְּךָ יִצְרָתָהּ, אֶתְּךָ נִפְחָתָהּ בִּי

3

4 וְאֶתְּךָ מִשְׁמְרָה בְּקִרְבִּי, וְאֶתְּךָ עֲתִיד לְטֹלָה מִמֶּנִּי



4

5 וְלִהְיוֹתִי בִּי לְעֲתִיד לָבוֹא.

5

6 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי

6

7 מוֹדָה | מוֹדָה  

7

8 אֲנִי לְפָנֶיךָ

8

9 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

9

10 רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.

10

11 בְּרוּךְ אַתָּה יְהוָה

11

12 הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

12

*This בְּרָכָה is said before putting on the טלית קטן. Some people hold the front two ציציות while they say the בְּרָכָה and then kiss them.*

13 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

13

14 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת צִיצִית.

14



Hashem, You created my and breathed it into me. And You look after it while it is in me.



“Whoever destroys a single soul, it is as if he destroyed an entire world. And whoever saves a single soul, it is as if he has saved an entire world.” (Mishna Sanhedrin, 4:5)

Why do you think the Mishna uses the word “soul” to describe a life?  
Why do you think a single soul is equal to an entire world?



“Man creates a hundred coins from one press and each coin is exactly the same. But Hashem, the King of kings, creates all mankind from one man (Adam), and each person is totally unique!” (Mishna Sanhedrin, 4:5)

Look around at all your friends right now.  
What is unique about you?

The following בְּרוּכוֹת are said for the mitzva of learning Torah.

Even though we will do this mitzva throughout the day, we only say them once in the morning. We then immediately do the mitzva by saying some words of Torah following the בְּרוּכוֹת.

1 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

2 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

3 וְצִוָּנוּ לְעֵסֶק בְּדַבְרֵי תוֹרָה.

4 וְהַעֲרַב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ

5 בְּפִינוּ וּבְכִי עִמָּךְ בֵּית יִשְׂרָאֵל


6 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ

7 וְצִאֲצָאֵי עִמָּךְ בֵּית יִשְׂרָאֵל


8 כְּלָנוּ יוֹדְעֵי שְׂמֶךְךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.

9 בְּרוּךְ אַתָּה יְהוָה

10 הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

 Please, Hashem, make it enjoyable for us to learn Your Torah. And help us and our future generations to learn more about You and Your Torah.



 "When the Romans had forbidden Jews from learning Torah in Eretz Yisrael, Rabbi Akiva continued to teach Torah to his students. 'Aren't you scared that the Romans will catch you?' he was once asked. He replied with this story: 'Once a fox was walking along a riverbank when he noticed fish darting from place to place in the river. He asked them, "What are you swimming away from?" They replied, "We are fleeing from the nets that humans use to try and catch us." The wily fox asked, "Why don't you come and live with me on dry land?" The fish replied to him, "Oh, Fox, they say the fox is one of the cleverest animals, but you are not clever at all. If we are afraid when we are in the water, a place that gives us life, then how will it be for us if we live on dry land, a place of death for us?"' Rabbi Akiva said, 'So too with us. If we are scared while we learn Torah, our life-source, then imagine how our lives would be if we stop learning Torah?'"

**How is Torah like oxygen for us?**



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

5 יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:  
 6 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:  
 7 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

8 רְאֵשִׁית חֲכָמָה יֵרְאֵת יְהוָה  
 9 שִׁבְלֵי טוֹב לְכָל-עֹשִׂיהֶם, תִּהְלְתוּ עִמָּדַת לְעַד:  
 10 תּוֹרָה צִוְּהֵ-לָנוּ מִשָּׁה, מוֹרְשָׁה קִהַלְתָּ יַעֲקֹב:



אֲנִי יְהוָה קְרָאתֶיךָ בְּצִדִּיק  
 וְאֶחֱזַק בְּיָדְךָ וְאֶצְרֶךָ וְאֶתְנֶנְךָ  
 לְבְרִית עִם לְאוּרֵי גוֹיִם.

(Yeshayahu 42:6)

The Jewish People are a  
 “Chosen People.”

**Who chose us and for what  
 purpose? How does that  
 affect you?**



The saintly Rebbe of Sanz was famous for his warmth and love. He survived the Shoah but lost his wife and eleven children. On Erev Yom Kippur in 1947 he was still living in a refugee camp in Germany. As the holy day approached the rebbe heard a gentle knock on his door. As he opened the door he saw a young

girl with tears in her eyes. She explained that every year on Erev Yom Kippur her father would bless her with the Priestly Blessing, but this year there was no one to bless her. “My child, I will be your father this year,” he said to her as he placed his hands on her head and recited the ancient blessing with concentration and emotion. The girl left smiling and comforted. A short while later a group of young girls came to his door, asking for the same from him, and he blessed them with tears in his eyes. As the news spread, the rebbe spent the rest of Erev Yom Kippur blessing all 87 orphaned girls of the refugee camp. Each one was touched by his love and warmth forever.



Many people say this תפלה when they first enter the בית כנסת in the morning.

# מֵה־טָבוֹ

1 אֱהֲלִיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

2 וְאֲנִי בְרֹב חֶסְדְּךָ אָבוֹא בֵיתְךָ

3 אֲשֶׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ בִּידְאֹתְךָ:

4 יְהוּה אֶהְבְּתִי מְעֹז בֵּיתְךָ

5 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

6 וְאֲנִי אֲשֶׁתַּחֲוֶה

7 וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֶי יְהוּה עֲשֵׂי.

8 וְאֲנִי תִפְלְתִי־לְךָ יְהוּה

9 יֵת רְצוֹן

10 אֱלֹהִים בְּרַב־חֶסְדְּךָ

11 עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

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2

3

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12

☞ Why do you think a synagogue is called a בית כנסת and not a בית תפלה?

☞ When the great Hasidic rebbe Menahem Mendel of Kotzk was a small boy of just five years old, he asked his father, "Where is God?" His father replied, "God is everywhere, my son." Young Menahem Mendel said to him, "I think God is only where you let Him in!"

How can you let Hashem in today?







The following two תפילות are poems that contain the most important Jewish beliefs for you to think about before you start talking to Hashem.

## אֲדוֹן עוֹלָם

1 אֲשֶׁר מֶלֶךְ בְּטוֹרֵם כָּל-יְצִיר נִבְרָא.  
2 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
3 וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
4 וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.  
5 וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
6 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית וְלוֹ הָעֵז וְהַמְשָׁרָה.  
7 וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי וְצוֹר חֲבָלֵי בְּעֵת צָרָה.  
8 וְהוּא נָסִי וּמְנוֹס לִי מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא.  
9 בִּידּוֹ אֶפְקִיד רוּחֵי בְּעֵת אִישָׁן וְאַעֲרָה.  
10 וְעַם רוּחֵי גּוֹיְתֵי יִהוּה לִי וְלֹא אִירָא.  
11

 "A person who didn't believe in God once came to Rabbi Akiva and asked him to prove that Hashem created the world. Rabbi Akiva replied to him by asking his own question: 'Who created the clothes you are wearing?' The man answered, 'A weaver.' Rabbi Akiva said to him, 'I don't believe you. Prove it!' The man said, 'I can't. But everyone knows a weaver weaved them.' Rabbi Akiva said, 'Exactly! Everyone knows that Hashem

created the world.' When Rabbi Akiva's students asked him how that was proof, he told them, 'Just as a house tells us that it was built by a builder, and clothes that they were weaved by a weaver, so the world tells us that Hashem created it!'"

 Look around at your world.


Where is it obvious to you that Hashem created the world?




# יגדל

1  
 2 אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא וְאִין עֵת אֶל מְצִיאֹתוֹ.  
 3 אֶחָד וְאִין יְחִיד בְּיַחְדּוֹ, נִעְלַם וְגַם אִין סוּף לְאַחַדוֹתוֹ.  
 4 אִין לוֹ דְּמוּת הַגּוֹף וְאִינוּ גוֹף, לֹא נֶעְרַךְ אֵלָיו קִדְשָׁתוֹ.  
 5 קִדְמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ.  
 6 הֵנוּ אֲדוֹן עוֹלָם, וְכָל נוֹצֵר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.  
 7 שְׁפַע נְבוֹאָתוֹ נָתַנוּ אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.  
 8 לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁה עוֹד נָבִיא וּמַבִּיט אֶת תְּמוֹנָתוֹ.  
 9 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל יַד נְבִיאָו נְאֻמֵּן בֵּיתוֹ.  
 10 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָּתוֹ.  
 11 צוּפָה וַיּוֹדַע סִתְרֵינוּ, מַבִּיט לְסוּף דְּבַר בְּקִדְמָתוֹ.  
 12 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.  
 13 יִשְׁלַח לְקָץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ.  
 14 יִמְתִּים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ, בְּרוּךְ עַדִּי עַד שֵׁם תְּהַלְלָתוֹ.



 Rambam was a famous Jewish thinker and doctor, and was the personal physician to the Sultan of Egypt. This caused much jealousy among the local doctors who believed that a Jew should not have this prestigious honor. They would often devise plans to discredit Rambam in the hope that the sultan would replace him with one of them instead. Once, they informed the sultan that Rambam's words contradicted Islam. Rambam believed that an animal can never change its nature. They disproved this in front of the sultan by training a cat to serve him like a waiter. But Rambam had a

plan! He opened a small box that contained a mouse and let the mouse free. The cat instantly dropped the drinks it was carrying and chased the mouse. Rambam said to the sultan, "You see! Every one of God's creatures has its own nature. Only man can change his nature and become better."

 "Moshe received the Torah at Sinai and gave it to Yehoshua. Yehoshua gave it to the elders, and the elders gave it to the prophets, and the prophets gave it to the men of the Great Assembly." (Pirkei Avot 1:1)

**Who gives you the Torah?  
 Who will you give it to?**



The following ברכות help you to think about and thank Hashem for all the things we are and have. They were originally said at home after each stage of waking up and getting ready for the day, as we realize how much we have to be thankful to Hashem for. Now we say them as part of our תפילה.

1 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
2 אֲשֶׁר נָתַן לִשְׁכּוֹי בֵּינָה  
3 לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

4 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
5 שֶׁלֹּא עָשִׂי גּוֹי.


6 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
7 שֶׁלֹּא עָשִׂי עֶבֶד.


8 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם



9 שֶׁלֹּא עָשִׂי אִשָּׁה | שֶׁעָשִׂי בְּרִצּוֹנוֹ.



 When you look in the mirror what do you see?  
Who are you? Who would you like to be?

 The great Hasidic leader Reb Zusia once began crying in front of his followers, pale faced and with red eyes. "What's the matter Rebbe?" his Hasidim inquired. "I had a dream," he explained, "and the question the angels will ask me when I pass on to the World to Come was revealed to me," he said, trembling. His followers were puzzled. "But Rebbe, you are pious and holy and scholarly and humble. What question could they possibly ask of you that you should fear so much?" Zusia turned to heaven and replied with his eyes closed tightly, "I have learned that the angels will not ask me why I wasn't more like Avraham our father or Moses our teacher. But they will ask me why I wasn't more like Zusia!"



1 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
2 פּוֹקֵחַ עֵוְרִים.

3 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
4 מַלְבִּישׁ עֲרָמִים.


5 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
6 מַתִּיר אֲסוּרִים.

7 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
8 זוֹקֵף כְּפוּפִים.

9 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
10 רוֹקֵעַ הָאָרֶץ עַל הַמָּיִם.


11 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
12 שְׁעֲשֵׂה לִי כָּל צְרָכָי.



 “The eyes are the window to your soul.”

What can you use your eyes for?

What do you plan to use your sight for today?

 The people of Chelm were not a bright bunch. Once, when a rabbi and his student from Chelm were staying at an inn, the student asked the innkeeper to wake him up early to catch a train. When he awoke he didn't want to disturb the rabbi, so he dressed himself in the dark. But by mistake he put on the rabbi's long black coat instead of his own clothes. When he arrived at the train station he caught a glimpse of his reflection in a window. When he saw the rabbi's long black coat he shouted aloud “Oh no... The inn keeper woke the Rabbi up instead of me!”

