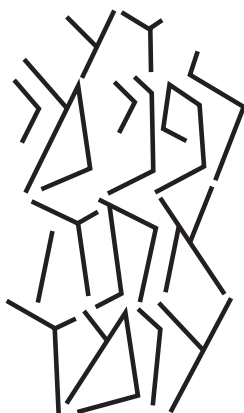


THE MAGERMAN EDITION

סידור קורן
אני תפילה לימות החול

THE KOREN
ANI TEFILLA WEEKDAY SIDDUR



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KOREN PUBLISHERS JERUSALEM

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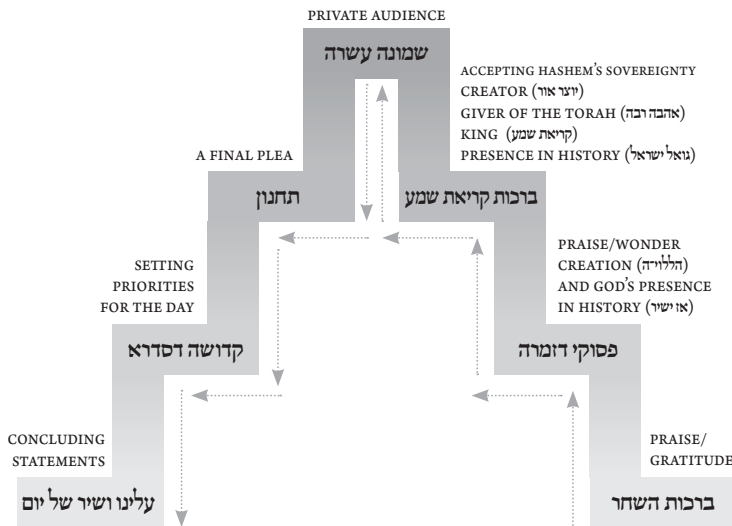
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THE STRUCTURE OF SHAḤARIT*

Recall that the word Siddur means "arrangement" or "order." To the untrained eye, it may seem like just a random collection of verses and sentences but, in truth, there is an order that is designed to take one on a step-by-step journey toward a rendezvous with God. How all of the pieces fit together is a question to which you can provide your own answer. On this page and the next are the brief outlines of just two possibilities.



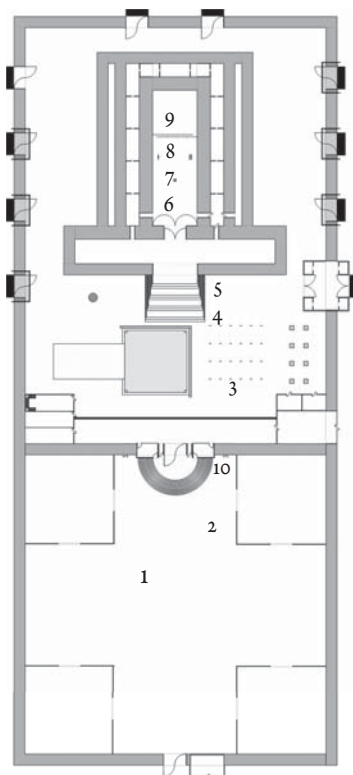
* Based on a diagram conceived by Rabbi Moshe Drelich.

Service of the heart

Rav Shimon Schwab (d. 1995) the leader of the German Jewish community in Washington Heights for close to 40 years, suggests that our "service of the heart" (עבודת הלב) corresponds to the Service (עבודה) in the *Beit HaMikdash*. All of *Shaḥarit* can therefore be seen as a symbolic path toward a private meeting with God.

What follows is but a brief summary of his more detailed and poetic description.

1. The *Ezrat Nashim* – the place where everyone congregated before the doors opened. Corresponds to things said before *Shaḥarit* begins: אדון עולם, נטילת ידים, אשר יצר, אלקי נשמה.
2. The 15 steps leading up to the *Ezrat Yisrael*. Corresponds to the ברכות השחר 15.
3. The *Ezrat Kohanim*, location of the *Mizbe'ah* (Altar). Corresponds to the *Korbanot* section.
4. Steps leading from the *Ezrat Kohanim* to the *Ulam*. The 12 steps plus the platform correspond to the 13 *midot* of Rabbi Yishmael.
5. The *Ulam* or antechamber. Corresponds to *Pesukei DeZimra*.
6. The *Heikhal* or Holy Place, location of the *Shulḥan* and *Menora*. Corresponds to the two blessings before *Shema*, one which focuses on the material world (יוצר אור) and the other on the spiritual (אהבה רבה).
7. The *Mizbe'ah HaKetoret* – the Incense Altar, corresponding to the *Shema*.



8. The *Parokhet* – the curtain adjoining the *Kodesh HaKodashim*. Corresponds to the blessing of *geula* which must be attached to *Shemoneh Esreh*.
9. The *Kodesh HaKodashim* – the innermost sanctum where one is alone with God. Corresponds to *Shemoneh Esreh*.
10. At the conclusion of the *Shemoneh Esreh*, we take three steps back, past the *Heikhal*, the *Ulam*, to the *Azara*, where we stop for the Repetition of the *Shemoneh Esreh*.
11. From there we continue backwards, reciting the remainder of the service, finding ourselves back in the *Ezrat Nashim* where we first began our journey.

Shaḥarit

The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities. See laws 144–152.

ON WAKING

On waking, our first thought should be that we are in the presence of God. Since we are forbidden to speak God's name until we have washed our hands, the following prayer is said, which, without mentioning God's name, acknowledges His presence and gives thanks for a new day and for the gift of life.

מוֹדָה I thank You, living and eternal King,
for giving me back my soul in mercy.
Great is Your faithfulness.

Wash hands and say the following blessings.

Some have the custom to say "Wisdom begins" below at this point.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about washing hands.^{ABH}

Some say:

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

*Ps. 111
Deut. 33
Prov. 1*

to ourselves that our actions today must also contain an element of sanctity.

How will I use my hands today to serve a higher purpose?

הַלְכוֹת תְּפִלָּה • HILKHOT TEFILLA

The custom is to say these blessings after waking in the morning but, if one did not, then they may be recited before communal services begin.

שחרית

The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities. See laws 144–152.

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.

מִזְדָּה / מִזְדָּה women / מִזְדָּה men
 אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
 שֶׁהַחַיּוֹת בֵּי נִשְׁמָתֵי בְּחַמְלָה
 רַבָּה אֲמוֹנַתְךָ.

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

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

Some say:

ראשית חכמה יראת יהוה, שכל טוב לכל-עשיהם, תהלתו עמדת לעד: תהלים קיא
 דברים לג
 משלי א
 תורה צוה-לנו משה, מורשה קהלת יעקב: שמע בני מוסר אביך ואל-תנטש
 תורת אמן: תורה תהא אמונת, ואל שדי בעזרתי. ברוך שם כבוד מלכותו
 לעולם ועד.

אני תפילה • ANI TEFILLA

Washing hands. – על נטילת ידיים.
 Water is life giving. We wash our hands in the morning in order to remind ourselves that each day we are born anew. I am thankful to God to be able to start all over again (Rashba).
 How would I like my today to be different from my yesterday?

ביאור תפילה • BIUR TEFILLA

Washing hands. – על נטילת ידיים.
 We wash our hands with a vessel rather than directly from the faucet, for that is how the kohanim did it in the Beit HaMikdash (Shemot 30:17-21). We thereby signal

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who formed man^{1A} in wisdom
 and created in him many orifices and cavities.
 It is revealed and known before the throne of Your glory
 that were one of them to be ruptured or blocked,
 it would be impossible to survive and stand before You.
 Blessed are You, LORD,
 Healer of all flesh who does wondrous deeds.

אֱלֹהֵי My God,
 the soul^{1B} 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.

אני תפילה • ANI TEFILLA

אֲשֶׁר יִצְרֶה – *Who formed man.*

Close your eyes and think for a moment about the miracle of your own body.

עיון תפילה • IYUN TEFILLA

אֱלֹהֵי נִשְׁמָה – *My God, the soul.* We cannot see love or time or yearning, yet we know they exist. So, too, we cannot see the soul, but we know that it is there within us.

ביאור תפילה • BIUR TEFILLA

אֲתָהּ בְּרָאתָהּ, אֲתָהּ יִצְרָתָהּ – *You created it, You formed it. Bara, "create," usually means creation out of nothing. Yatzar means to form something new from that which already exists. The first means that God created my soul in its body, as in all humans; the second means that He made me*

different from anyone else. I have different ideas and a unique personality. Thus, God created my soul in its body and then gave the soul its individual endowments. We are all created by God, yet we are all different, and hence we need both words. (Rabbi Wohlgenuth)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יִצְרֶנָּה אֶת הָאָדָם בְּחִכְמָה
 וּבָרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים.
 גְּלוּי וַיְדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
 שְׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקִים וּלְעִמּוֹד לִפְנֵיךָ.
 בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

אֱלֹהֵי

נִשְׁמָה^{עב} שְׁנַתַּת בִּי טְהוֹרָה הִיא.

אַתָּה בְּרֵאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחַתָּהּ בִּי
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֹתִיד לְטַלְּהָ מִמֶּנִּי
 וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.

כָּל זְמַן שֶׁהַנְּשִׂמָה בְּקִרְבִּי, *men* מוֹדָה / *women* מוֹדָה / אֲנִי לִפְנֵיךָ
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשִׁמוֹת.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחִזֵּר נְשִׁמוֹת לִפְגָּרִים מֵתִים.

עיון תפילה • IYUN TEFILLA

Who formed man – אֲשֶׁר יִצֵּר
 be like not to be able to go to the bathroom! Imagine
 the pain or discomfort, the inability to focus on any-
 thing else in one's life. And yet for all of its complex-
 ity and all of its importance, precisely because it is
 something that is so natural and so everyday and so
 private, we take it for granted. And precisely because
 we have a tendency to take it for granted, the Sid-
 dur tries to get us to focus upon it first thing in the
 morning. Blessings are opportunities to not take life
 for granted.

אני תפילה • ANI TEFILLA

Who formed man.

*I could prove God statistically.
 Take the human body alone –
 the chances that all the func-
 tions of an individual would
 just happen is a statistical
 monstrosity.*

(Attributed to pollster George
 Gallup, *Readers Digest*, October
 1943)

TZITZIT

The following blessing is said before putting on tzitzit. Neither it nor the subsequent prayer is said by those who wear a tallit. The blessing over the latter exempts the former. See laws 153–159.

ברוך ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the command of tasseled garments.

After putting on tzitzit, say:

יהי רצון יהי רצון May it be Your will, LORD my God and God of my ancestors,
that the commandment of the tasseled garment be considered before You
as if I had fulfilled it in all its specifics, details and intentions,
as well as the 613 commandments dependent on it, Amen, Selah.

BLESSINGS OVER THE TORAH¹

In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from Scripture, Mishna and Gemara, the three foundational texts of Judaism.

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

Please, LORD our God, make the words of Your Torah
sweet in our mouths and in the mouths of Your people,
the house of Israel,

so that we, our descendants (and their descendants)
and the descendants of Your people, the house of Israel,
may all know Your name
and study Your Torah for its own sake.

Blessed are You, LORD, who teaches Torah to His people Israel.

who studied did so for the respect it would bring them or just for the intellectual challenge or for some other reward. As a result, Torah was devalued perhaps in their own eyes as well as in the eyes of others. In our own day, the equivalent might be study-

ing Torah solely for grades or so that others might see us in a particular way. Saying *Birkhot HaTorah* first thing in the morning is thus a reminder that the things we are going to study today are a value in their own right.

לבישת ציצית

The following blessing is said before putting on a טלית קטן. Neither it nor יהי רצון is said by those who wear a טלית. The blessing over the latter exempts the former. See laws 153–159.

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

After putting on the טלית קטן, say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
שֶׁתְּהֵא חֲשׂוּבָה מִצְוֹת צִיצִית לְפָנֶיךָ
בְּאֵלֶיךָ קִיַּמְתִּיהָ בְּכָל פְּרֻטִיָּה וּדְקֻדֻקָּיָה וְכוֹנוֹתֶיהָ
וְתִרְוִיג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אָמֵן סְלָה.

ברכות התורה

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסֵּק בְּדַבְרֵי תוֹרָה.
וְהָעֶרְב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרַתְךָ
בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
וְנִהְיָ אֲנַחְנוּ וְצֹאצְאֵינוּ (וְצֹאצְאֵי צֹאצְאֵינוּ)
וְצֹאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
בְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְהָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

עיון תפילה • IYUN TEFILLA

ברכות התורה – Blessings over the Torah. Rabbi Yehuda (*Nedarim* 81a) claims that the *Beit HaMikdash* was destroyed because people did not recite the *Birkhot HaTorah* before they learned. Why such a huge

consequence for such a seemingly small omission? Rabbeinu Yona suggests that it was because the lack of a recitation of the blessing means that Torah was not being studied as a religious value. Perhaps those

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

Blessed are You, LORD, Giver of the Torah.

יְבָרֶכְךָ May the LORD bless you^B and protect you.

Num. 6

May the LORD make His face shine on you
and be gracious to you.

May the LORD turn His face toward you
and grant you peace.

אֵלֶיךָ These are the things
for which there is no fixed measure:

*Mishna
Pe'ah 1:1*

the corner of the field, first-fruits,
appearances before the LORD
[on festivals, with offerings],
acts of kindness and the study of Torah.

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

*Shabbat
127a*

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.

ately after the recitation of the blessing. The
next three paragraphs thus represent selec-
tions respectively from Torah, Mishna, and

Gemara, thereby symbolically incorporating
all of the Written Torah and the Oral Torah
into our learning – for its own sake.

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

במדבר

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

משנה,
פאה א. א

אֵלֹ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר
 הַפֶּאֶה וְהַבְּכוֹרִים וְהַרְאִיּוֹן
 וְגַמְלֵלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

שבת קכו.

אֵלֹ דְבָרִים שְׂאִדָּם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה
 וְהַקָּרֵן קִיָּמַת לוֹ לְעוֹלָם הַבָּא
 וְאֵלֹ הֵן

כְּבוֹד אָב וָאִם, וְגַמְלֵלוֹת חֲסָדִים
 וְהַשְׁכָּמַת בֵּית הַמְדָּרֵשׁ שִׁחְרִית וְעַרְבִית
 וְהַכְּנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים
 וְהַכְּנָסַת כְּלָה, וְלוּיֵת הַיָּמָת
 וְעִיּוֹן תְּפִלָּה
 וְהַבָּאת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ
 וְתַלְמוּד תּוֹרָה פְּנֵגֵד כָּלָם.

ביאור תפילה • BIUR TEFILLA

יְבָרְכֶךָ יְהוָה – *May the Lord bless you.* We just recited blessings over Torah study. In order

to ensure that the blessings not be in vain, the custom is to "learn" some Torah immedi-

TALLIT

Say the following meditation before putting on the tallit. Meditations before the fulfillment of mitzvot are to ensure that we do so with the requisite intention (kavana). This particularly applies to mitzvot whose purpose is to induce in us certain states of mind, as is the case with tallit and tefillin, both of which are external symbols of inward commitment to the life of observance of the mitzvot.

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

Some say:

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, in reverence and love, to unify the name *Yod-Heh* with *Vav-Heh* in perfect unity in the name of all Israel.

I am about to wrap myself in this tasseled garment (tallit). So may my soul, my 248 limbs and 365 sinews be wrapped in the light of the tassel (*hatzitzit*) which amounts to 613 [commandments]. And just as I cover myself with a tasseled garment in this world, so may I be worthy of rabbinical dress and a fine garment in the World to Come in the Garden of Eden. Through the commandment of tassels may my life's-breath, spirit, soul and prayer be delivered from external impediments, and may the tallit spread its wings over them like an eagle stirring up its nest, hovering over its young. May the commandment of the tasseled garment be considered before the Holy One, blessed be He, as if I had fulfilled it in all its specifics, details and intentions, as well as the 613 commandments dependent on it, Amen, Selah. Deut. 32

Before wrapping oneself in the tallit, say:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us to wrap ourselves
in the tasseled garment.

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

מִהַיְקָר How precious is Your loving-kindness, O God, Ps. 36
and the children of men find refuge under the shadow of Your wings.
They are filled with the rich plenty of Your House.
You give them drink from Your river of delights.
For with You is the fountain of life; in Your light, we see light.
Continue Your loving-kindness to those who know You,
and Your righteousness to the upright in heart.

עטיפת טלית

Say the following meditation before putting on the טלית. Meditations before the fulfillment of מצוות are to ensure that we do so with the requisite intention (כוונה). This particularly applies to מצוות whose purpose is to induce in us certain states of mind, as is the case with טלית and תפילין, both of which are external symbols of inward commitment to the life of observance of the מצוות.

תהלים קד: **בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבָשָׁתָּהּ:
עֲטֵה־אוֹר כְּשֶׁלְמָה, נוֹטָה שָׁמַיִם כִּי־רִיעָה:**

Some say:

לְשֵׁם יְחִוּד קְדָשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ בְּדַחֲלֵי וּרְחִימוּ, לְיַחַד שֵׁם י"ה בּו"ה
בְּיַחְוּדָא שְׁלָיִם בְּשֵׁם בָּל יִשְׂרָאֵל.

דברים לב: הָרִינִי מִתְעַטֵּף בְּצִיצִית. כֵּן תִּתְעַטֵּף נִשְׁמָתִי וּרְמ"ח אַבְרֵי וּשְׁס"ה גִּידֵי בָּאוֹר
הַצִּיצִית הָעוֹלָה תְּרִי"ג. וּבְשֵׁם שְׂאֲנִי מִתְכַּסֶּה בְּטִלִּית בְּעוֹלָם הַזֶּה, כִּךְ אֶזְכֶּה
לְחַלּוֹקָא דְרַבְנָן וּלְטִלִּית נְאֻה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. וְעַל יְדֵי מִצְוַת צִיצִית תִּנְצֵל
נַפְשִׁי וְרוּחִי וְנִשְׁמָתִי וְתַפְלְתִּי מִן הַחַיּוֹנוֹם. וְהַטִּלִּית תִּפְרֹשׁ כְּנַפְיָהּ עֲלֵיהֶם וְתַצִּילֵם,
כְּנֹשֵׁר יַעִיר קִנּוּ, עַל גְּזוּלָיו יִרְחֹף: וְתֵהָא חֲשׂוּבָה מִצְוַת צִיצִית לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ
הוּא, כְּאֵלּוּ קִימַתִּיהָ בְּכָל פְּרֻטְיָהּ וְדִקְדוּקִיָּהּ וְכוּנּוּתֶיהָ וְתִרְי"ג מִצְוַת הַתְּלוּיּוֹת
בָּהּ, אֲמֵן סְלָה.

Before wrapping oneself in the טלית, say:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.**

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

תהלים לו: **מִה־יָקָר חֲסִדְךָ אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנַפְיֶיךָ יַחְסִיּוּן:
יְרוּזֵן מִדְּשׁוֹן בֵּיתְךָ, וְנַחַל עֲדֻנְיֶיךָ תִּשְׁקֵם:
כִּי־עֲמַךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה־אוֹר:
מִשׁוֹךְ חֲסִדְךָ לִידְעֶיךָ, וְצַדִּיקְתְּךָ לְיִשְׂרָאֵל:**

TEFILLIN^H

Some say the following meditation before putting on the tefillin.

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, in reverence and love, to unify the name *Yod-Heh* with *Vav-Heh* in perfect unity in the name of all Israel.

By putting on the tefillin I hereby intend to fulfill the commandment of my Creator who commanded us to wear tefillin, as it is written in His Torah: “Bind them as a sign on your hand, and they shall be an emblem on the center of your head.” They contain these four sections of the Torah: one beginning with *Shema* [Deut. 6:4–9]; another with *Vehaya im shamo’a* [ibid. 11:13–21]; the third with *Kadesh Li* [Ex. 13:1–10]; and the fourth with *Vehaya ki yevi’akha* [ibid. 13:11–16]. These proclaim the uniqueness and unity of God, blessed be His name in the world. They also remind us of the miracles and wonders which He did for us when He brought us out of Egypt, and that He has the power and the dominion over the highest and the lowest to deal with them as He pleases. He commanded us to place one of the tefillin on the arm in memory of His “outstretched arm” (of redemption), setting it opposite the heart, to subject the desires and designs of our heart to His service, blessed be His name. The other is to be on the head, opposite the brain, so that my mind, whose seat is in the brain, together with my other senses and faculties, may be subjected to His service, blessed be His name. May the spiritual influence of the commandment of the tefillin be with me so that I may have a long life, a flow of holiness, and sacred thoughts, free from any suggestion of sin or iniquity. May the evil inclination neither incite nor entice us, but leave us to serve the LORD, as it is in our hearts to do.

And may it be Your will, LORD our God and God of our ancestors, that the commandment of tefillin be considered before You as if I had fulfilled it in all its specifics, details and intentions, as well as the 613 commandments dependent on it, Amen, Selah.

an idea and to have that idea realized. Speaking between placement of the two is prohibited by halakha (*Orah Hayyim* 25:9) because this interruption represents a dis-

connect between thought and action. Many Jews express identification with Judaism, but they do not act as Jews, reflecting this very difference. (Rabbi Soloveitchik)

הנחת תפילין

תפילין. Some say the following meditation before putting on the

לְשֵׁם יְחִיד קְדֻשָּׁא בְרוּךְ הוּא וּשְׂכִינְתָהּ בְּדַחֲלוֹ וּרְחִימוּ, לְיַחַד שֵׁם י"ה
בו"ה בִּיחודָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַנְּנִי מְכוּן בְּהִנְחַת תְּפִלִּין לְקִים מִצְוַת בּוֹרְאִי, שְׂצוֹנֵנוּ לְהִנְחֵת
תְּפִלִּין, כְּפָתוּב בְּתוֹרָתוֹ: וּקְשָׁרְתֶם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וְהֵן אַרְבַּע פָּרָשׁוֹת אֱלֹהִים, שְׁמַע, וְהָיָה אִם שָׁמַעַ, קִדְשׁ לִי,
וְהָיָה כִּי יִבְאֶרְךָ, שֵׁשׁ בָּהֶם יְחִוּדוֹ וְאַחַדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם,
וְשִׁנּוּכֹר נְסִים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֵנוּ מִמִּצְרַיִם,
וְאֲשֶׁר לוֹ הַפֶּחַ וְהַמְּשָׁלָה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם
כְּרָצוֹנוֹ. וְצוֹנֵנוּ לְהִנְחֵת עַל הַיָּד לְזִכְרוֹן זְרֹעַ הַנְּטוּיָה, וְשֶׁהִיא נֹגֵד
הַלֵּב, לְשַׁעֲבֵד בּוֹהַ תְּאוֹת וּמַחְשָׁבוֹת לִבְנֵי לַעֲבוֹדָתוֹ יִתְבָּרַךְ
שְׁמוֹ. וְעַל הָרֵאשׁ נֹגֵד הַמֶּחֶ, שֶׁהַנְּשָׁמָה שְׁבִמְחֵי עִם שְׂאֵר חוּשֵׁי
וּכְחוֹתֵי כָּלֶם יֵהְיוּ מְשַׁעֲבָדִים לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע
מִצְוַת תְּפִלִּין יִתְמַשְׁךְ עָלַי לְהִיּוֹת לִי חַיִּים אַרְוָכִים וְשִׁפַּע קִדְשׁ
וּמַחְשָׁבוֹת קְדוֹשׁוֹת בְּלִי הִרְהוּר חֲטָא וְעוֹן כָּלֵל, וְשִׁלְא יִפְתָּנוּ וְלֹא
יִתְגַּרְהוּ בְּנֵי יֵצֵר הָרַע, וְיִנְחֵנוּ לַעֲבֹד אֶת יְהוָה כְּאֲשֶׁר עִם לְבַבְנוּ.

וְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהָא חֲשׂוּבָה מִצְוַת
הִנְחַת תְּפִלִּין לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלּוֹ קִימְתִּיהָ בְּכָל פְּרֻטְיָהּ וּדְקוּקִיָּהּ
וּכְבוֹנָתֶיהָ וְתִרְיָג מִצְוֹת הַתְּלוּיוֹת בָּהּ, אֲמֵן סְלָה.

הלכות תפילה • HILKHOT TEFILLA

תפילין. In Ashkenazic practice, the two tefillin each have their own blessing because each one represents something different. The one for the arm represents

the world of action; the one for the head, the world of thought. The success of man is actualized through the merging of thought and action, through his ability to conceive

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

Ps. 145

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

וְאֶרְשָׁתִּיךָ I will betroth you to Me for ever;
I will betroth you to Me in righteousness and justice,
loving-kindness and compassion;
I will betroth you to Me in faithfulness;
and you shall know the LORD.

Hos. 2

After putting on the tefillin, say the following:

וַיְדַבֵּר The LORD spoke to Moses, saying, “Consecrate to Me every *Ex. 13*
firstborn male. The first offspring of every womb among the Israelites,
whether man or beast, belongs to Me.” Then Moses said to the people,

Stand and place the **יד** תפילין 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
וַיְצַוֵּנוּ לְהַנִּיחַ תְּפִלִּין.

Wrap the strap of the **יד** תפילין seven times around the arm.

Place the **ראש** תפילין above the hairline, centered between the eyes, and say quietly:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַוֵּנוּ עַל מִצְוֹת תְּפִלִּין.

Adjust the **ראש** תפילין and say:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

Some say:

וּמִכְּכַמְתָּךְ אֵל עֲלִיּוֹן תִּאֲצִיל עָלַי, וּמִבִּינְתָךְ תְּבַיְנֵנִי
וּבְחֶסֶדְךָ תִּגְדִּיל עָלַי, וּבְגִבּוֹרְתָךְ תִּצְמִית אוֹיְבַי וְקָמִי.
וְשִׁמְן הַטּוֹב תִּרְיַק עַל שִׁבְעָה קַיֵּי הַמְּנוּרָה
לְהַשְׁפִּיעַ טוֹבְךָ לְבְרִיּוֹתֶיךָ.
פּוֹתַח אֶת־יְדֶיךָ וּמְשַׁבֵּיעַ לְכָל־חַי רָצוֹן:

תהלים
קמה

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

הושע ב

וְאֵרֶשְׁתִּיךָ לִי לְעוֹלָם
וְאֵרֶשְׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפַּט וּבְחֶסֶד וּבְרַחֲמִים:
וְאֵרֶשְׁתִּיךָ לִי בְאַמוּנָה, וַיְדַעַת אֶת־יְהוָה:

After putting on the **יד** תפילין, say the following:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קִדְּשֵׁלִי כָל־בְּכוֹר, פֶּטֶר פְּלִדְרָס
שְׂמֹת יג
בְּבִנֵי יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם,

“Remember this day on which you left Egypt, the slave-house, when the LORD brought you out of it with a mighty hand. No leaven shall be eaten. You are leaving on this day, in the month of Aviv. When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, the land He swore to your ancestors to give you, a land flowing with milk and honey, you are to observe this service in this same month. For seven days you shall eat unleavened bread, and make the seventh day a festival to the LORD. Unleavened bread shall be eaten throughout the seven days. No leavened bread may be seen in your possession, and no leaven shall be seen anywhere within your borders. On that day you shall tell your son, ‘This is because of what the LORD did for me when I left Egypt.’ [These words] shall also be a sign on your hand, and a reminder above your forehead, so that the LORD’s Torah may always be in your mouth, because with a mighty hand the LORD brought you out of Egypt. You shall therefore keep this statute at its appointed time from year to year.”

אֲחֵרֶיךָ אַחֲרַיִם אַחֲרַיִם After the LORD has brought you into the land of the Canaanites, as He swore to you and your ancestors, and He has given it to you, you shall set apart for the LORD the first offspring of every womb. All the firstborn males of your cattle belong to the LORD. Every firstling donkey you shall redeem with a lamb. If you do not redeem it, you must break its neck. Every firstborn among your sons you must redeem. If, in time to come, your son asks you, “What does this mean?” you shall say to him, “With a mighty hand the LORD brought us out of Egypt, out of the slave-house. When Pharaoh stubbornly refused to let us leave, the LORD killed all the firstborn in the land of Egypt, both man and beast. That is why I sacrifice to the LORD the first male offspring of every womb, and redeem all the firstborn of my sons.” [These words] shall be a sign on your hand and as an emblem above your forehead, that with a mighty hand the LORD brought us out of Egypt.

זְכוֹר אֶת־הַיּוֹם הַזֶּה, אֲשֶׁר יֵצְאֶתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים, כִּי בַחֲזֶק יָד הוּצֵיא יְהוָה אֶתְכֶם מִזֶּה, וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אַתֶּם יֹצְאִים, בַּחֲדָשׁ הָאָבִיב: וְהָיָה כִּי־יִבְיֵאֵךְ יְהוָה אֶל־אֶרֶץ הַפְּנִנְעָנִי וְהַחֲתִי וְהָאֲמֹרִי וְהַחֲוִי וְהַיְבוֹסִי, אֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ לֵאמֹר לְךָ, אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ, וְעַבְדָּתָ אֶת־הָעַבְדָּה הַזֹּאת בַּחֲדָשׁ הַזֶּה: שְׁבַעַת יָמִים תֹּאכַל מִצֵּת, וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה: מִצֹּת יֵאָכֵל אֵת שְׁבַעַת הַיָּמִים, וְלֹא־יֵרְאֶה לְךָ חֶמֶץ וְלֹא־יֵרְאֶה לְךָ שָׂאֵר, בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עַיִנֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ, כִּי בְיַד חֲזָקָה הוּצֵאתָ יְהוָה מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֵדָה, מִיָּמִים יְמִימָה:

וְהָיָה כִּי־יִבְאֵךְ יְהוָה אֶל־אֶרֶץ הַפְּנִנְעָנִי כַאֲשֶׁר נִשְׁבַּע לְךָ וְלְאַבְתָּיִךְ, וְנִתְּנָה לְךָ: וְהָעַבְדָּתָ כָּל־פֶּטֶר־רַחֵם לַיהוָה, וְכָל־פֶּטֶר שִׁגְר בַּהֶמָּה אֲשֶׁר יִהְיֶה לְךָ הַזְּכָרִים, לַיהוָה: וְכָל־פֶּטֶר חֶמֶד תִּפְדֶּה בְּשֵׂה, וְאִם־לֹא תִפְדֶּה וְעַרְפָּתוֹ, וְכָל בְּכוֹר אָדָם בְּבִנְךָ תִפְדֶּה: וְהָיָה כִּי־יִשְׁאֲלֶךָ בְּנֶךָ מָחָר, לֵאמֹר מַה־זֹּאת, וְאָמַרְתָּ אֵלָיו, בַּחֲזֶק יָד הוּצֵיאֲנִי יְהוָה מִמִּצְרַיִם מִבֵּית עַבְדִּים: וְהָיָה כִּי־הִקְשָׁה פְרַעַה לְשַׁלְּחֵנוּ, וַיַּהֲרֹג יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד־בְּכוֹר בַּהֶמָּה, עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רַחֵם הַזְּכָרִים, וְכָל־בְּכוֹר בְּנֵי אִפְדָּה: וְהָיָה לְאוֹת עַל־יָדְכָה וּלְטוֹטְפַת בֵּין עַיִנֶיךָ, כִּי בַחֲזֶק יָד הוּצֵיאֲנִי יְהוָה מִמִּצְרַיִם:

PREPARATION FOR PRAYER

On entering the synagogue:

HOW GOODLY

Num. 24

are your tents, Jacob, your dwelling places, Israel.

As for me,

Ps. 5

in Your great loving-kindness,

I will come into Your House.

I will bow down to Your holy Temple

in awe of You.

LORD, I love the habitation of Your House,

Ps. 26

the place where Your glory dwells.

As for me,

I will bow in worship;

I will bend the knee

before the LORD my Maker.

As for me,

Ps. 69

may my prayer come to You, LORD,

at a time of favor.

God, in Your great loving-kindness,

answer me with Your faithful salvation.

הכנה לתפילה

On entering the בית כנסת:

במדבר כד

מֵה־טָבוֹ

תהלים ה

אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֵי־יִשְׂרָאֵל:
וְאָנִי בְּרַב־חֶסֶדְךָ אָבוֹא בֵּיתְךָ
אֲשֶׁת־חֹהֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
בִּירְאָתְךָ:

תהלים כו

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאָנִי אֲשֶׁת־חֹהֶה

וְאֶבְרָעָה

אֶבְרָכָה לְפָנֵי יְהוָה עֹשִׂי.

תהלים סט

וְאָנִי תַפְלֵת־לְךָ יְהוָה

עֵת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ

עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.

LORD OF THE UNIVERSE,
who reigned before the birth of any thing –

When by His will all things were made
then was His name proclaimed 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.

The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.

אֲדוֹן עוֹלָם

אֲשֶׁר מֶלֶךְ בְּטָרִם כָּל-יְצִיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בַּחֲפָצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי כְּבִלּוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.
 וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית וְלוֹ הָעֵז וְהַמְשָׁרָה.
 וְהוּא אֵלִי וְחֵי גּוֹאֲלִי וְצוֹר חַבְלֵי בְּעֵת צָרָה.
 וְהוּא נְסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲיָרָה.
 וְעַם רוּחִי גּוֹיְתִי יִהוּה לִי וְלֹא אֵירָא.