

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.

מִוֶּדָּה / מִוֶּדָּה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
 שְׁהַחֲזֹרֶת בִּי נְשִׁמְתִי בְּחַמְלָה
 רַבָּה אֱמוּנָתְךָ.

Wash hands and say the following blessings.

בְּרוּךְ אַתָּה יְיָ 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'ah," 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.

מוֶדָּה 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 אֲנִי מוֶדָּה.

... A THOUSAND WORDS



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
 וַיִּבְרָא בּוֹ נִקְבִּים וְנִקְבִּים, חֲלוּלִים חֲלוּלִים.
 גָּלוּי וִידוּעַ לִפְנֵי כֹסֶם כְּבוֹדְךָ
 שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקִים וּלְעֲמֹד לִפְנֶיךָ.
 בְּרוּךְ אַתָּה יְיָ
 רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא 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 שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

אַתָּה בְּרָאתָהּ, אַתָּה יָצַרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֹתִיד לְטַלְהָ מִמֶּנִּי
וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה ^{men} / מוֹדָה ^{women} אֲנִי לְפָנֶיךָ
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר נְשָׁמוֹת לַפְּגָרִים מֵתִים.

לבישת ציצית

The following blessing is said before putting on a tallit קטן. 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 קטן, say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי אֲבוֹתַי, שֶׁתִּהְיֶה חֲשׂוֹבָה מִצְוַת צִיצִית
לְפָנֶיךָ, כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרִטָּה וְדִקְדּוּקָה וְכוֹנוֹתֶיהָ, וְתִרְיָג מִצְוַת הַתְּלוּיוֹת
בָּהּ, אָמֵן סֻלָּה.

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 Shacharit. 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).

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.

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:

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.

REFLECTION

וַיֵּצֵר יְהוָה אֱלֹהִים אֶת־הָאָדָם, עָפָר מִן־הָאָדָמָה,
וַיִּפַּח בָּאָפִי, נִשְׁמַת 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, מושנה, and גמרא, the three foundational texts of Judaism.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה.
וְהָעֵרַב נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ
בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
וְנִהְיָ אֲנַחְנוּ וְצִאֲצֵאֵינוּ (וְצִאֲצֵאֵי צִאֲצֵאֵינוּ)
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
כֻּלָּנוּ יוֹדְעֵי שִׁמְךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יְיָ, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ, 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 4:6)

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.

(Adapted from 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

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ:
יֵאָדָה יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנְךָ:
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם:

משנה,
פאה א: א

אֵלֶּיךָ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר
הַפָּאָה וְהַבְּכוּרִים וְהָרֵאיוֹן, וְגִמְלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה.

שבת קכו.

אֵלֶּיךָ דְּבָרִים שֶׁאֵדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה
וְהִקְרָן קִיּוּמָת לֹו לְעוֹלָם הַבָּא, וְאֵלֶּיךָ הֵן
כְּבוֹד אָב וָאִם, וְגִמְלוֹת חֲסָדִים
וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעֶרְבִית
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים
וְהַכְנָסַת כֹּלֵה, וְלוֹוִית הַמֵּת, וְעִיּוֹן תַּפְלָה
וְהַבָּאָת שָׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ
וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

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

יְבָרְכְךָ May the LORD bless you and protect you.
יֵאָדָה יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנְךָ May the LORD make His face shine on you and be generous to you.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם May the LORD turn His face toward you and give you peace.

Num. 6

אֵלֶּיךָ 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

אֵלֶּיךָ 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 –

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but the study of Torah is equal to them all.

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 halakhic 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 communal-ity, 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.

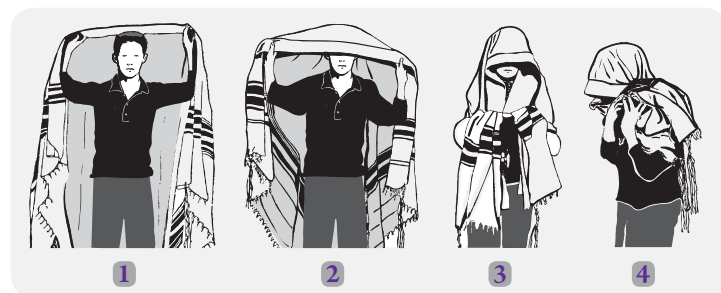
תהלים קד: בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה, יְהוָה אֱלֹהֵי גְדֻלַּת מָאֹד, הוֹד וְהָדָר לְבָשֶׁת: עֲטָה־אֹזֶר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירֵיעָה:

Some say:

לְשֵׁם יְחִוד קִדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּהּ בְּדַחֲלֵי וְרַחֲמֵינוּ, לִיְחָד שֵׁם י"ה בּוֹרֵה בְּיַחְוּדָא שְׁלֵיִם בְּשֵׁם כָּל יִשְׂרָאֵל.

הָרִינִי מִתַּעֲטֹף בְּצִיצִית. בֵּן תַּתְּעַטֹּף נִשְׁמָתִי וְרַמְ"ח אַבְרֵי וּשְׁס"ה גִּידֵי בָּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וְכֵשֶׁם שֶׁאֲנִי מִתְּכַסֶּה בְּטִלִּית בְּעוֹלָם הַזֶּה, כֵּךְ אֶזְכֶּה לְחֻלּוּקָא דְּרַבְּנָן וְלִטְלִית נָאָה לְעוֹלָם הַבָּא בְּגַן עֵדֶן. וְעַל יְדֵי מַצּוֹת צִיצִית תִּנְצֹל נַפְשִׁי וְרוּחִי וְנִשְׁמָתִי וְתִפְלָתִי מִן הַחַיּוֹנוֹת. וְהַטְלִית תִּפְרֹשׁ בְּנִפְיָהּ עֲלֵיהֶם וְתַצִּילֵם, בְּנִשְׁרָ יַעֲיִר קֶנוֹ, עַל גּוֹזְלֵי יְרַחֵף: וְתִהְיֶה חֲשׂוּבָה מַצּוֹת צִיצִית לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלּוּ קִימָתֶיהָ בְּכָל פְּרֻטָּה וְדִקְדּוּקָהּ וְכוֹנוֹתֶיהָ וְתִרְי"ג מַצּוֹת הַתְּלִיּוֹת בָּהּ, אָמֵן סְלֵה.

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 נַפְשִׁי 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. 32

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 Shaharit.

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 יְיָ הוֹדוּ 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 חֶסֶדְךָ אֱלֹהִים
וּבְנֵי אָדָם בָּצֵל כְּנָפֶיךָ יַחֲסִיּוּ:
יִרְוּ מִדֶּשֶׁן בֵּיתְךָ
וְנָחַל עֲדָנֶיךָ תִּשְׁקֶם:
כִּי־עֲמֶךָ מְקוֹר חַיִּים
בְּאוֹרְךָ נִרְאָה־אוֹר:
מִשֶּׁךְ חֶסֶדְךָ לְיָדְעֶיךָ
וְצִדְקָתְךָ לְיִשְׂרָאֵל:

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 קִדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּהּ בְּדַחֲלֵו וְרַחֲמֵיו, לְיַחַד שֵׁם יי"ה
בו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הִנְנִי מְכוֹן בְּהִנָּחַת תְּפִלִּין לְקִים מִצְוֹת בּוֹרְאִי, שְׂצוֹנִי לְהַנִּיחַ
תְּפִלִּין, כְּפָתוּב בְּתוֹרָתוֹ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין
עֵינֶיךָ: וְהֵן אֲרַבַּע פְּרָשִׁיּוֹת אֱלֹהִים, שְׁמַע, וְהָיָה אִם שָׁמַעַ, קִדְשׁ לִי,
וְהָיָה כִּי יִבְאֶךָ, שִׁישׁ בָּהֶם יַחְוִדוּ וְאַחֲדוּתוֹ יִתְבָּרַךְ שְׁמוּ בְּעוֹלָם,
וְשִׁנּוּכֵי נִסִּים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֵנוּ מִמִּצְרַיִם, וְאֲשֶׁר לוֹ הַכֹּחַ וְהַמְּשָׁלָה בְּעֲלִיּוֹנִים וּבַתְּחַתּוֹנִים לַעֲשׂוֹת בָּהֶם
כְּרָצוֹנוֹ. וְצוֹנִי לְהַנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעַ הַנְּטוּיָה, וְשֶׁהִיא נֹגֵד
הַלֵּב, לְשַׁעֲבֵד בָּזָה תַּאֲוֹת וּמַחֲשָׁבוֹת לִבִּנוּ לַעֲבוֹדָתוֹ יִתְבָּרַךְ
שְׁמוֹ. וְעַל הָרֹאשׁ נֹגֵד הַמֶּחֶ, שֶׁהִנְשָׂמָה שְׁבִמְחֵי עִם שְׂאֵר חוּשֵׁי
וּכְחוֹתֵי כָלָם יִהְיוּ מְשַׁעֲבָדִים לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפָּע
מִצְוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלֵי לְהִיּוֹת לִי חַיִּים אֲרוּכִים וְשֹׁפֵעַ קִדְשׁ
וּמַחֲשָׁבוֹת קְדוּשׁוֹת בְּלִי הֶרְהוּר חֲטָא וְעוֹן כָּלֵל, וְשֶׁלֹּא יִפְתָּנוּ וְלֹא
יִתְגַּרְהוּ בָּנוּ יֵצֵר הָרָע, וְיִנְיַחְנוּ לַעֲבֹד אֶת יְהוָה כְּאִשֶּׁר עִם לְבָבֵנוּ.

וְיִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתֵּן חֲשׂוֹבָה מִצְוֹת
הַנָּחַת תְּפִלִּין לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּאֵלּוּ קִיּוּמָהּ בְּכָל פְּרָטֶיהָ וּדְקֻדָּקָהּ
וּכְוִנּוּתָהּ וְתַרְיָג 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 mezuza on their door." (Menaḥot 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 symbol 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 יְיָהוָה 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 יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין.

Adjust the תפילין של ראש and say:
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

Some say:

וּמִחֲכָמְתֶּךָ אֵל עֲלִיזָן תִּאְצִיל עָלַי, וּמִבִּינְתֶּךָ תְּבִינֵנִי, וּבְחֶסֶדְךָ תִּגְדִּיל
עָלַי, וּבְגִבּוֹרְתֶּךָ תַּצְמִית אוֹיְבֵי וְקָמִי. וְשֶׁמֶן הַטּוֹב תִּרְיֵק עַל שִׁבְעָה קָנִי
הַמְנוּחָה, לְהַשְׁפִּיעַ טוֹבָךְ לְבְרִייתֶיךָ. פּוֹתַח אֶת־יָדְךָ וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן:

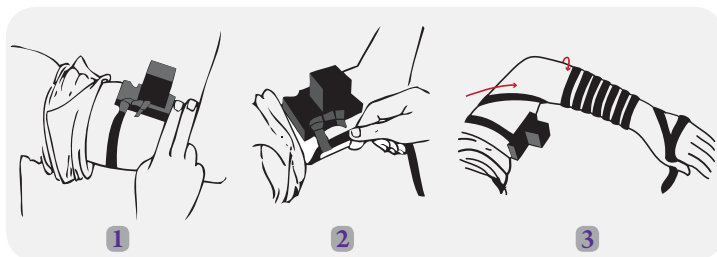
תהלים
קמ"ה

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

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם, וְאֶרְשָׁתִּיךָ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד
וּבְרַחֲמִים: וְאֶרְשָׁתִּיךָ לִי בְּאַמּוּנָה, וְיָדַעַת אֶת־יְיָהוָה:

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:

וְאֶרְשָׁתִּיךָ I will betroth you to Me for ever; I will betroth you to Me in righteously 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 מְלָכוּתוֹ לְעוֹלָם וָעֶד. Finally, one wraps the strap of the *tefillin shel yad* around the fingers, while saying וְאֶרְשָׁתִּיךָ. (This diagram is based on the most common Ashkenazi practice.)

After putting on the tefillin, say the following:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קֹדֶשׁ־לִי כָל־בְּכוֹר, פֶּטֶר כָּל־רֶחֶם שְׂבוּת יג
בְּבִנִי 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, בְּחֹדֶשׁ הָאָבִיב: וְהָיָה כִּי־יָבִיאוֹךְ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי
וְהַחִתִּי וְהָאֱמֹרִי וְהַחִי וְהַיְבוֹסִי, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר:
אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ, וְעַבַדְתָּ אֶת־הָעַבְדָּה הַזֹּאת בְּחֹדֶשׁ הַזֶּה:
שִׁבְעַת יָמִים תֹּאכַל מִצָּת, וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה: מִצּוֹת יֹאכַל
אֵת שִׁבְעַת הַיָּמִים, וְלֹא־יֵרָאֶה לָּךְ חֶמֶץ וְלֹא־יֵרָאֶה לָּךְ שְׂאֹר,
בְּכָל־גְּבֻלָּךְ: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה
יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם: וְהָיָה לָּךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין
עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ, כִּי בְּיַד חֲזָקָה הוֹצֵאֲךָ יְהוָה
מִמִּצְרַיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ, מִיָּמִים יְמִימָה:

וְהָיָה כִּי־יָבִיאוֹךְ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כְּאֲשֶׁר נִשְׁבַּע לָּךְ וּלְאַבְרָהָם,
וְנִתְּנָה לָּךְ: וְהָעַבְדָּה כָּל־פֶּטֶר־רֶחֶם לַיהוָה, וְכָל־פֶּטֶר שֹׁגֵר בַּהֶמָּה
אֲשֶׁר יִהְיֶה לָּךְ הַזֶּכֶּרִים, לַיהוָה: וְכָל־פֶּטֶר חֲמוֹד תִּפְדֶּה בִּשְׂשָׁה, וְאִם־
לֹא תִפְדֶּה וְעִרְפָּתוֹ, וְכָל בְּכוֹר אָדָם בְּבִנְךָ תִּפְדֶּה: וְהָיָה כִּי־יִשְׁאַלְךָ
בִּנְךָ מָחָר, לֵאמֹר מַה־זֹּאת, וְאָמַרְתָּ אֵלָיו, בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה
מִמִּצְרַיִם מִבֵּית עַבְדִּים: וַיְהִי כִּי־הִקְשָׁה פָּרְעֹה לְשַׁלַּחֲנוּ, וַיַּהַרְג
יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד־בְּכוֹר בַּהֶמָּה, עַל־
כֵּן אֲנִי זֹכֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזֶּכֶּרִים, וְכָל־בְּכוֹר בְּנֵי אִפְדָּה:
וְהָיָה לְאוֹת עַל־יָדְכָה וּלְטוֹטָפֹת 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 symbol above your forehead, that
with a mighty hand the LORD brought us out of Egypt.

הכנה לתפילה

On entering the בית כנסת:

במדבר כד

מֶה-טֹבֹו אֱלֹהֶיךָ יַעֲקֹב

מִשְׁכְּנֶיךָ יִשְׂרָאֵל:

תהלים ה

וְאֲנִי בָרֵב חֶסֶדְךָ אֲבֹא בֵיתְךָ

אֲשֶׁתִּחַוֶּה אֶל-הֵיכַל־קֹדֶשְׁךָ, בִּירְאָתְךָ:

תהלים כו

יְהוָה אֲהַבְתִּי מְעֹז בֵּיתְךָ

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשֶׁתִּחַוֶּה

וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי יְהוָה עֹשִׂי.

תהלים סט

וְאֲנִי תִפְלֵתִי־לְךָ יְהוָה

יֵת רִצּוֹן, אֱלֹהִים בָּרֵב־חֶסֶדְךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

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,

Ps. 69

at a time of favor.

God, in Your great loving-kindness,
answer me with Your faithful salvation.

REFLECTION

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?

... A THOUSAND WORDS



אֲדוֹן עוֹלָם

אֲשֶׁר מֶלֶךְ בְּטָרִם כָּל-יְצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כְּבָלוֹת הַכֹּל לְבָדוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הָיָה וְהוּא יִהְיֶה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית וְלוֹ הָעֵז וְהַמְּשָׁרָה.
וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי יְצוֹר חֲבֵלֵי בִיעַת צָרָה.
וְהוּא נֶפֶס וּמָנוֹס לִי מִנֶּת בּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲיָרָה.
וְעַם רוּחִי גְּיוֹתֵי יְהוָה לִי וְלֹא אֵירָא.

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.

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?

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

אלהים חי וישתבח
נמצא ואין עת אל מציאותו.
אחד ואין יחיד בַּיְחודו
נעלם וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף
לא נערך אליו קדשָׁתו.
קדמון לְכָל דָּבָר אֲשֶׁר נִבְרָא
ראשון ואין ראשית לראשיתו.
הנו אדון עולם
וכל נוצר יורה גדלותו ומלכותו.
שפַּע 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.

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?

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

לא קם בישראל כְּמֹשֶׁה
עוד נִבְיָא וּמִבֵּיט אֶת תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לא יִחַלֶּיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְוָלָתוֹ.

צוּפָה וְיֹדֵעַ סִתְּרֵינוּ
מִבֵּיט לְסוֹף דְּבַר בְּקִדְּמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ
נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.

יִשְׁלַח לְקֶץ יָמֵינוּ מְשִׁיחֵנוּ
לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ.

מֵתִים יַחְיֶה אֵל בְּרַב חֶסְדּוֹ
בְּרוּךְ עַדִּי עַד שֵׁם תִּהְיֶה לָתוֹ.

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 ציבור, but each individual should say them quietly as well. It is our custom to say them standing.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לִשְׂכּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁלֹא עָשָׂנִי גוֹי.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁלֹא 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.

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

טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ
עֲלֵינוּ. לְהַגִּיד בְּבֹקֶר חֲסִדְךָ,
וּלְאֲמוּנַתְךָ בַּלַּיְלָה.

"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 trustworthiness 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 יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שֶׁלֹּא עָשָׂנִי אִשָּׁה. *men*
 שֶׁעָשָׂנִי בְּרִצּוֹנוֹ. *women*

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 מַלְבִּישׁ עֲרֻמִּים.

... 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.

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.

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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְיָ 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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה לִי כָּל צָרָתִי.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּכִּין מִצְעָדֵי גִבּוֹר.

REFLECTION

Have you ever seen a flood or witnessed water overflowing its boundaries? What boundaries do you have in your life that you are careful not to cross?

What is lacking in your life and what do you need to ask God for?

How is God guiding your steps? What path are you going to choose today?

... A THOUSAND WORDS



LEARNING

The Gemara (*Bava Batra* 17a) explains that three people lived as if they were in the World to Come. This is proven by the use of the word כָּל in describing them. The word כָּל is all-encompassing, it includes all things. Avraham, Yitzhak, and Yaakov were all blessed with the perception that

they possessed all they could possibly need. This perception and appreciation allows a person to live in a state of tranquil bliss, as if already in *Olam HaBa*. Are you able to look at your life and see how much you have rather than how much you are lacking?

Blessed are You, LORD our God,
King of the Universe,
who spreads the earth above the waters.

Blessed are You, LORD our God,
King of the Universe,
who has provided me with all I need.

Blessed are You, LORD our God,
King of the Universe,
who makes firm the steps of man.

CONNECTION

One night I dreamed a dream.

As I was walking along the beach with the LORD.

Across the dark sky flashed scenes from my life.

For each scene, I noticed two sets of footprints in the sand,

One belonging to me and one to the LORD.

After the last scene of my life flashed before me,

I looked back at the footprints in the sand.

I noticed that at many times along the path of my life,

especially at the very lowest and saddest times,

there was only one set of footprints.

This really troubled me,

so I asked the LORD about it.

"LORD, You said once I decided to follow You,

You'd walk with me all the way.

But I noticed that during the saddest and most troublesome times of my life,

there was only one set of footprints.

I don't understand why, when I needed You the most, You would leave me."

He whispered,

"My precious child, I love you and will never leave you.

Never, ever, during your trials and testings.

When you saw only one set of footprints,

It was then that I carried you."

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַנוֹתֵן לַיָּעִף כֹּחַ.

... A THOUSAND WORDS



REFLECTION

*"Who is strong? He who conquers
his evil inclination."
(Pirkei Avot 4:1)*

What is your greatest strength?

When have you shown
strength? When have the
Jewish People shown strength?
What do the Jewish People
need strength for?

How do you behave with
dignity?

How can the Jewish People
show dignity and glory?

CONNECTION

The Jewish People's strength is a unique strength. It is a strength that is manifest not through the conquering of others, by overpowering them or destroying them; rather, it is a strength that comes from the ability of man to conquer himself. This is a strength of the divine soul, the ability of man to conquer his physicality and his

base desires, which is thousands of times greater than the strength to take over a city.

This is the strength that girds the Jewish People, the foundation of pure morality and the pinnacle of man that raises him above the animals.

(Rav Kook, Olat Re'ya)

Blessed are You, LORD our God,
King of the Universe,
who binds Israel with strength.

Blessed are You, LORD our God,
King of the Universe,
who crowns Israel with glory.

Blessed are You, LORD our God,
King of the Universe,
who gives strength to the tired.

LEARNING

"The tefillin serve as a sign of dignity. The word 'tiferet' (used in reference to the tefillin) indicates that it is an item that elevates us from our natural state into a Godly dignity. All items described with the word 'tiferet' serve a similar purpose; the garments of the Kohen in the Temple, the Temple itself, and tefillin. The sages say that the tefillin are the glory of the Jewish People because wearing them shows that we are with Hashem and inheritors of His Torah." (HaKtav VeHaKabbala Shemot 13:14)

REFLECTION

Are you tired today?
What makes you most
tired?

Aside from lack of
sleep, what else
makes you tired? Why?

Can you think of ways
to help yourself be really
awake today?

CONNECTION

In 1992 Derek Redmond was favored to win a medal in the Olympic 400-meter sprint. After a lightning start, about 150 meters in, Redmond felt a searing pain; in agony he fell to the ground with a torn hamstring. Not willing to give up, determined to finish the race, he continued, half running, half hopping along the track, tears of agony and exertion pouring down his face.

Breaking through security, a man

came to Derek's side. It was his father. "You don't have to do this," he told him. "Yes, I do," Derek cried. "Well then, we are going to finish this together."

Arm in arm, leaning heavily on his father, Derek limped, sobbing, along the track. Together, father and son continued. Just before the finish line, Derek's father let him go to complete his race, receiving a standing ovation from a crowd of over 65,000.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הַמַּעֲבִיר שָׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי.
 וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שֶׁתְּרַגְּלֵנוּ בְּתוֹרָתְךָ
 וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ
 וְאַל תְּבִיאֵנוּ לֹא לְיָדֵי חָטָא
 וְלֹא לְיָדֵי עֲבָרָה וְעוֹן
 וְלֹא לְיָדֵי נִסְיוֹן וְלֹא לְיָדֵי בְּזוּיוֹן
 וְאַל תִּשְׁלַט בָּנוּ יֵצֶר הָרָע
 וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֲבֵר רָע
 וְדַבְּקֵנוּ בַּיָּצֵר הַטּוֹב וּבַמַּעֲשִׂים טוֹבִים
 וְכֹף אֶת יִצְרָנוּ לְהַשְׁתַּעֲבֹד לָךְ
 וְתַנְּנוּ הַיּוֹם וּבְכָל יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
 בְּעֵינֶיךָ, וּבְעֵינַי כָּל רוֹאֵינוּ
 וְתַגְמְלֵנוּ חֲסָדִים טוֹבִים.
 בְּרוּךְ אַתָּה יְהוָה
 גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

ברכות טז:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
 שֶׁתְּצַלֵּנִי הַיּוֹם וּבְכָל יוֹם מֵעַזֵּי פָנִים וּמַעֲזוֹת פָּנִים
 מֵאָדָם רָע, וּמִחֲבֵר רָע, וּמִשָּׂכֵן רָע
 וּמִפֶּגַע רָע, וּמִשָּׁטָן הַמְּשַׁחֵת
 מִדִּין קָשָׁה, וּמִבְּעַל דִּין קָשָׁה
 בֵּין שֶׁהוּא בֶן בְּרִית וּבֵין שְׂאִינוּ בֶן בְּרִית.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who removes sleep from my eyes and slumber from my eyelids.
 And may it be Your will, LORD our God
 and God of our ancestors, to accustom us to Your Torah,
 and make us attached to Your commandments.
 Lead us not into error,
 sin, wrongdoing, temptation or disgrace.
 Do not let the evil instinct dominate us.
 Keep us far from a bad person and a bad friend.
 Help us attach ourselves to the good instinct and to good deeds
 and bend our instincts to be subservient to You.
 Give us, this day and every day, grace, loving-kindness
 and compassion in Your eyes
 and in the eyes of all who see us,
 and act with loving-kindness toward us.
 Blessed are You, LORD,
 who acts with loving-kindness toward His people Israel.

יְהִי רְצוֹן May it be Your will, LORD my God and God of my ancestors,
 to save me today and every day, from the arrogant and from arrogance itself, Berakhot
 from a bad person, a bad friend, a bad neighbor, 16b
 a bad mishap, a destructive enemy,
 a harsh trial and a harsh opponent,
 whether or not he is a son of the covenant.

LEARNING

"A person should get up like a lion in the morning to serve his Creator."
 (Shulhan Arukh 1:1)

The Mishna Berura expands: if your yetzer
 hara entices you to stay in bed you must
 strengthen yourself against it and not
 listen. You must say, "If I were needed
 to serve a human king, how enthusiastic
 and excited would I be to get up early to
 prepare for this service? How much more
 so for the King of kings – God Himself!"