

PRAYER WEAR

Kippah/Yarmulke

Covering one's head during prayer is described as a *middat hassidut* (measure of piety) to show honor to God. (*Shabbat 156b; Kiddushin 31a*).

Tallit/Tallis

ויאמר יהוה, אל-משה לאמר. And God said to Moses:

דבר אל-בני ישראל, ואמרת אליהם, ועשו להם ציצת על-כנפי בגדיהם, לזרתם; ונתנו על-ציצת הכנף, פתיל תכלת. Instruct the people of Israel that in every generation they shall put fringes on the corners of their garments and bind a thread of blue to the fringe of each corner.

והיה לכם, לציצת, וראיתם אתו וזכרתם את-כל-מצוות יהוה, ועשיתם אתם; ולא-תתורו אחרים לבבכם, ואחרי עיניכם, אשר-אתם זנים, אחריהם. Looking upon it, you will always be reminded of all the all the commandments (*mitzvot*) of God, and fulfill them and not be led astray by your eyes.

למען תזכרו, ועשיתם את-כל-מצוותי; והייתם קדשים, לאלהיכם. Then you will remember and observe all of My commandments (*mitzvot*) and be holy before your God.

אני יהוה אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם, לאלהים: אני, יהוה אלהיכם. I am Adonai your God, who brought you out of the land of Egypt to be your God. I, Adonai, am your God. (*Numbers 15:37-41*)

 Hold the *tallit* and spread it open with the *atara* (neckpiece) facing you and recite the *b'rakha* (blessing):

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו,
וצונו להתעטף בציצת.

Blessed are You, Adonai our God, Creator of all, who has made us holy with mitzvot and instructed us to wrap ourselves with tzitzit.

Some have the custom of kissing each end of the *atara* and/or wrapping their head briefly with the *tallit* for a moment of meditation before bringing the *tallit* around behind you to rest on your shoulders.

Things To Know:

- The *tallit* is only worn during morning services (Shabbat and weekday). On Yom Kippur, the *tallit* is worn in the evening at Kol Nidre services and all day on Yom Kippur.
- The *tallit* is always put on before *tefillin* because it is worn every day of the year while *tefillin* are not worn on Shabbat and holidays.
- Many people follow the custom of kissing the *tzitzit* each time the word *tzitzit* is mentioned when reading the third paragraph of the *Shema* (*Numbers 15:37-41*).
- In *gematria* (Jewish numerology), the Hebrew word *tzitzit* ציצת has the number value of 600. There are eight strands, plus five double knots for each *tzitzit*. This total 613, which is the exact number of commandments (*mitzvot*) in the Torah.

Tefillin

Anatomy of Tefillin: *What's inside the boxes?*

There are “Four Portions” contained in the *tefillin* with texts from:

1. **Exodus 13:1-10**—recalls freedom from bondage in Egypt; emphasizes the need for each generation to value our freedom and our responsibility to keep the commandments.
2. **Exodus 13:11-16**—recalls our Exodus and reemphasizes the value of freedom
3. **Deuteronomy 6:4-9**—the *Shema*—declares the true Oneness of God; commands us to teach God’s *mitzvot* to all the generations and serves as the source for laying *tefillin* and hanging a *mezuzah*.
4. **Deuteronomy 11:13-21**—discusses how we are rewarded for observing the *mitzvot* and performing holy deeds.

- Each of the “four portions” refers specifically to the phrase “sign upon your hand and reminder between your eyes (on your forehead).” ↓↓

וְהָיָה לָךְ לְאוֹת עַל-יָדְךָ, וּלְזִכָּרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה, בְּפִיךָ: כִּי בְיַד חֲזָקָה, הוֹצֵאתָ יְהוָה מִמִּצְרָיִם.

And it shall serve you as a sign upon your hand, and as a reminder on your forehead—in order that the teachings of Adonai may be in your mouth—that with a mighty hand Adonai freed you from Egypt. (*Exodus 13:9*)

וְהָיָה לְאוֹת עַל-יָדְכָה, וּלְטוֹטְפֹת בֵּין עֵינֶיךָ: כִּי בְחַזְקַת יָד, הוֹצֵאתָנוּ יְהוָה מִמִּצְרָיִם.

And it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand Adonai freed you from Egypt. (*Exodus 13:16*)

וּקְשַׁרְתֶּם לְאוֹת, עַל-יָדְךָ; וְהָיוּ לְטוֹטְפֹת, בֵּין עֵינֶיךָ.

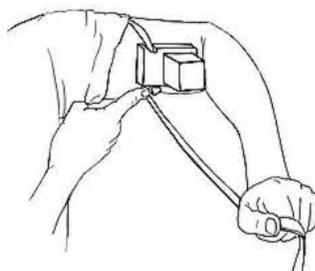
Bind them as a sign upon your hand and let them serve as a symbol on your forehead. (*Deuteronomy 6:8*)

וּשְׁמַרְתֶּם אֶת-דְּבָרֵי אֱלֹהִים, עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.

Therefore impress these, My words, in your heart and in your soul; and bind them as a sign upon your hand and let them serve as a symbol on your forehead. (*Deuteronomy 11:18*)

How to Lay Tefillin:

1. Roll up the sleeve of the arm you *do not* write with (for the majority of people, this will be your left arm) to above your biceps muscle. Unwrap the straps of the *tefillah shel yad* (hand *tefillin*) and remove the covering on the box. Some people kiss the *tefillah* at this point to show their love for this *mitzvah*.
2. Place the *tefillin* box on the biceps of your upper arm with the leather piece that sticks out on the side closest to your shoulder. The knot should be on top of the muscle on the side closest to your body.

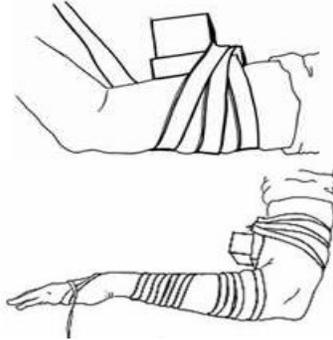


3. Say this *b'rakha* (blessing):

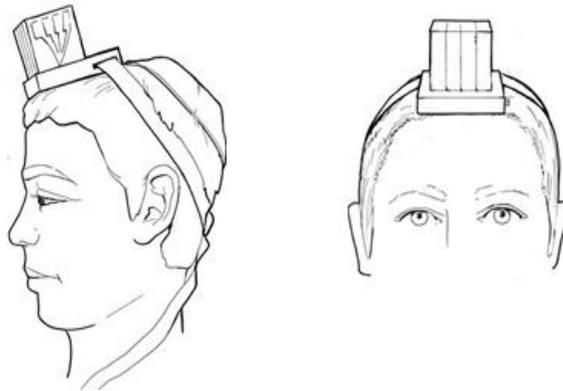
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין

Blessed are You, Adonai our God, Creator of all, who has made us holy with mitzvot and instructed us to put on tefillin.

4. Pull on the strap to tighten so it doesn't slip. Wrap *towards yourself* in a counter-clockwise direction two more times over the strap-socket of the black box and around the biceps, then seven times around your forearm, then once around your palm. Leave the remainder of the strap loose until later.



5. Take out and unwind the *tefillah shel rosh* (head tefillin) and remove the box cover. Place the box on your head, just above your forehead, centered between your eyes. The knot should rest on the back of your head, and the straps brought back forward to hang down over your chest with the black side outwards.



6. Say this *b'rakha* (blessing):

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין

Blessed are You, Adonai our God, Creator of all, who has made us holy with mitzvot and gave us the mitzvah of tefillin.

Then immediately say:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

Praised be the name of the One whose glory is forever and ever!

7. Now back to your hand. Wrap the remainder of the strap three times around your middle finger. With each wrap, recite the verses from Hosea 2:21-22 (noted below) like this: once around the base, then once just above the first joint, then one more time between the two other wrappings. This forms the Hebrew letter *dalet*, the second letter of *Shaddai* (Almighty God). As you complete the third time around, looking at the palm of your hand, wrap the strap between the ring finger and little finger and carry it over the knuckles on the back of your hand and back towards the space between your thumb and forefinger. Then wrap the remaining strap around the center of your hand between the “V” to form the Hebrew letter *shin* which is the first letter of *Shaddai* (Almighty God). It resembles a “W.”

וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם;
וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט,
וּבְחֶסֶד וּבְרַחֲמִים.

1. And I will betroth you to Me forever.
2. I will betroth you to Me with righteousness, with justice, with kindness, and with compassion.

וְאֶרְשָׁתִּיךָ לִי, בְּאֵמוּנָה; וַיֵּדְעַתְּ,
אֶת-יְהוָה

3. And I will betroth you to Me with faithfulness, and you shall know God. (*Hosea 2:21-22*)

➤ These verses from the prophet Hosea describe the special relationship between Israel and God.

8. Any leftover strap can be neatly wrapped on top of the center prong of the *shin*. The very end of the strap should be tucked underneath the middle wrapping on the palm of your hand.



9. To take the *tefillin* off, remove the pieces in the reverse order of how they were put on.

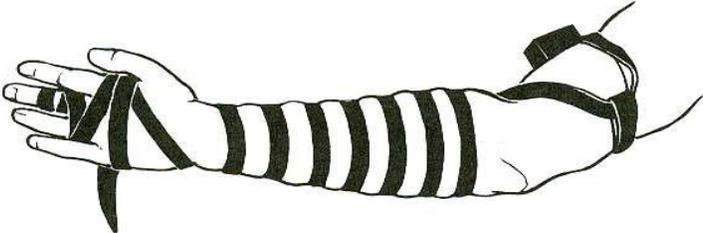
Things To Know:

- *Tefillin* are only worn during the morning service by those who have reached the age of Bar/Bat Mitzvah.
- *Tefillin* are not worn on Shabbat or major festivals because holidays themselves are a sign of a person’s relationship with God. *Tefillin* serve as a sign of one’s connection with God on *ordinary* days.
- The *tallit* is always put on before *tefillin* because it is worn every day of the year while *tefillin* are not worn on Shabbat and holidays.
- Many people follow the custom of touching the two “boxes” with their fingers and bringing their fingers to their lips as a kiss when they say *bind them as a sign* וּקְשַׁרְתֶּם לְאוֹת during the morning *Shema*.

TEFILLIN PARTS

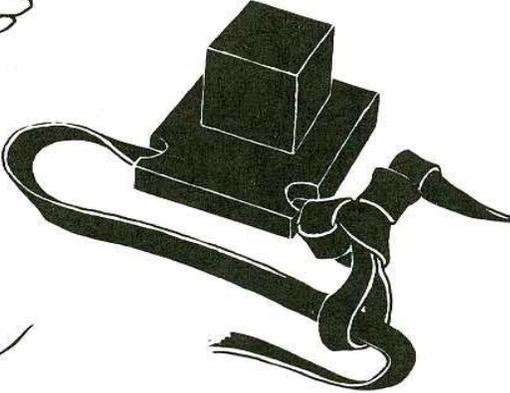


Front View

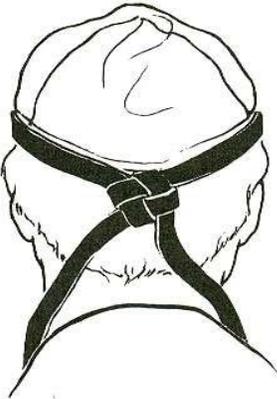


Back View

Correct Tefillin Position on Hand



Hand Tefillin

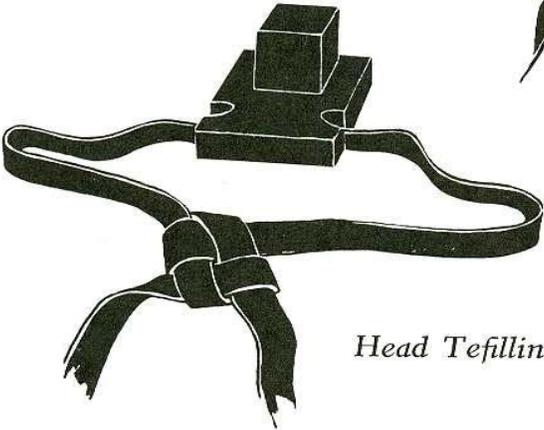


Back View



Side View

Correct Tefillin Position on Head



Head Tefillin