

יְיָ May it be Your will, Lord my God and God of my fathers, to protect me this day, and every day, from insolent men and from impudence; from a wicked man, from an evil companion, from an evil neighbor, and from an evil occurrence; from an evil eye, from a malicious tongue, from slander, from false testimony, from men's hate, from calumnious charges, from unnatural death, from harsh diseases, and from misfortune; from the destructive adversary and from a harsh judgment; from an implacable opponent, whether or not he is a member of the Covenant; and from the retribution of *gehinnom*.

One must be extremely scrupulous concerning the Blessings of the Torah. It is forbidden to utter any words of Torah before these blessings are recited.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the words of the Torah.

והעֵרַב Lord our God, make the teachings of Your Torah pleasant in our mouths, and in the mouths of Your entire people, the House of Israel; and may we, our children, and the children of Your entire people, the House of Israel, all be knowers of Your Name and students of Your Torah for its own sake. Blessed are You, Lord, who teaches the Torah to His people Israel.

ברוך Blessed are You, Lord our God, King of the universe, who has chosen us from among all the nations and given us His Torah. Blessed are You, Lord, who gives the Torah.

וידבר And the Lord spoke to Moses, saying: Speak to Aaron and to his sons, saying, thus shall you bless the children of Israel. Say to them:

ידְיָי רָצוֹן מְלִפְנֵיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּחֲצִילֵנִי הַיּוֹם וְכָל יוֹם מִעַיִן פְּנִים, וּמִעֵינֹת פְּנִים, מֵאָדָם רָע, וּמִתְכַּר רָע, וּמִשֵּׁכֵן רָע, וּמִפְּנֵי רָע, מִעַיִן הָרָע, מִלְּשׁוֹן הָרָע, מִפּוֹלְשֵׁינֹת, מִעֵדוֹת שֶׁקֶר, מִשְׁנֹאֹת הַכְּבוֹדֹת, מִעֵלִילָה, מִמְהִיחָה מִשְׁנֹה, מִתְלִים רָעִים, וּמִמְקַרִּים רָעִים, וּמִשִּׁטְן הַמַּשְׁחִית, מִדִּין קָשָׁה, וּמִכַּעַל דִּין קָשָׁה, דִּין שְׂדוּאָה כִּן פְּרִיָה, וּכִין שְׂאִינֵי כִן פְּרִיָה, וּמְדִינָה שֶׁל גְּוִיהוֹם:

One must be extremely scrupulous concerning the Blessings of the Torah. It is forbidden to utter any words of Torah before these blessings are recited.

1 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ עַל דְּבָרֵי תוֹרָתְךָ:

3 וְהִעֲרַב נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ פְּפִינוּ, וְכַפֵּי כָל עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִדְבִיחָה אֲנִיחֵנוּ וְצִעֲצִיעֵנוּ, וְצִאֲצִיעֵנוּ כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְרֵי תוֹרָתְךָ לְשִׁמְחָה, בָּרוּךְ אַתָּה יְיָ הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

8 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר פָּרַר בְּנוֹ מִכַּפַּל הַעַפְזִים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

11 וְיִדְבֶּר יְיָ אֵל מִשָּׁה לְאַמֵּר: דַּבֵּר אֵל אֲהֲרֹן וְאֵל בְּנָיו לֵאמֹר, כֹּה תְבַרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, אֲמֹר לָהֶם:

יְבָרַכְךָ The Lord bless you and guard you. The Lord make His countenance shine upon you and be gracious to you. The Lord turn His countenance toward you and grant you peace.

וַיִּשְׂמוּ And they shall set My name upon the children of Israel, and I shall bless them.¹

אלו These are the precepts for which no fixed measure is prescribed: leaving the crops of the edge of the field for the poor, the gift of the first fruits, the pilgrimage offerings brought when appearing before the Lord on the Three Festivals, deeds of kindness, and the study of Torah.² These are the precepts, the fruits of which man enjoys in this world, while the principal [reward] remains in the World to Come: honoring one's father and mother, performing deeds of kindness, early attendance at the House of Study morning and evening, hospitality to strangers, visiting the sick, dowering the bride, escorting the dead, concentration in prayer, bringing peace between man and his fellow-man and between husband and wife. And the study of Torah is equivalent to them all.³



BLESSING ON THE TZITZIT

Every day while dressing, before putting on the *tallit katan* (the small, fringed garment worn by males), examine the *tzitzit* (fringes) to make sure they are not torn, especially the parts lying on the corners and the coils. • On weekdays, untangle the threads one from the other before reciting the blessing. • One who wears a *tallit gadol* (large *tallit*) for the morning prayer should not recite a blessing over the *tallit katan*. See Laws, page 586.

Stand and hold the *tzitzit* in the right hand (a left-handed person holds the *tzitzit* in the left hand), recite the following blessing, and then kiss the *tzitzit* before releasing them.⁴

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the mitzvah of *tzitzit*.

יְבָרַכְךָ יי וַיִּשְׂמְרֶךָ: יְאָר יי א פְּנֵי אֱלֹהֶיךָ, וַיִּחַנְנֶךָ:
13 יִשְׂא יי א פְּנֵי אֱלֹהֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹמִים:
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וַיִּשְׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, וְאֲנִי אֲבָרַכְכֶם: 15

אלו דְּבָרִים שְׂאִין לָדֶם שְׁעוֹר: רַפְּאָה, וְהַפְּפוּרִים,
16 וְהָאֵיּוֹן, וְהַמִּילוֹת חֶסְדִים, וְהַלְמוֹד הַזֹּרֵה:
17 אֵלֹהֵי דְבָרִים שְׂאֵדָם אוֹכֵל פְּרוּתוֹתֵיכֶם בְּעוֹלָם הַזֶּה
18 וְהַקָּדוֹן קַיִיִּיִּימַת לְעוֹלָם הַבָּא, וְאֵלֹהֵי הַזֶּה: כַּפּוּר אָב וְאִם,
19 וְהַמִּילוֹת חֶסְדִים, וְהַשְׂפָּמַת פִּית הַפּוּרָשׁ שְׁחָרִית
20 וְעוֹרֹתֵי, וְהַנְּנֶמֶת אוֹרְחִים, וְכַקּוֹר הוֹלִים, וְהַנְּנֶמֶת
21 כְּלָה, וְהַלִּוִּית הַמַּת, וְעִוֵּן תְּפִלָּה, וְהַבְּאֵת שְׁלוֹם
22 שְׂפִין אָדָם לְחֶבְרֵי, וְגִין אוֹיֵשׁ לְאַשְׁתּוֹ, וְהַלְמוֹד הַזֹּרֵה
23 כְּנֶגֶד כְּלָם:
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ברוך אֱתָהּ יי אֱלֹהֵינוּ כְּלָךְ הַעוֹלָם, אֲשֶׁר קִוִּיִּישְׁנוּ
כְּמִצְוֹתֶיךָ, וְצִוֵּנוּ עַל כְּמִצְוֹת צִיצִית:

¹ Numbers 6:22-27. ² Peah 1:1. ³ Shabbat 127a. ⁴ On Tishah b'Av, the blessing over the *tzitzit* should be recited before Minchah, and the *tallit* and *tefillin* are donned for Minchah.