

Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: "Bind them as a sign upon your hand and as a reminder above your eyes." The tefillin contain four passages from the Torah (Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10, 11-16) which affirm the uniqueness of God. I place the tefillah of the arm opposite my heart to recall God's outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah of the arm.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to put on tefillin.

*We wind the strap seven times around the forearm.**We put on the tefillah of the head.*

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by giving us the mitzvah of tefillin.

Praised be God's glorious sovereignty throughout all time.

As we wind the strap three times around the middle finger, we say:

HOSEA 2:21-22

I betroth you to Me forever.
I betroth you to Me with righteousness and justice,
with love and compassion.
I betroth you to Me with faithfulness;
then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh'ma while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Hōl Ha-mo'ed — the intermediate days of the Festivals of Sukkot and Pesah, days on which work is permitted — some do wear tefillin. (On Tishah B'Av we postpone wearing tallit and tefillin until the Minḥah Service.)

Meditation before putting on the תפילין

הַנְּנִי מִכּוֹן / מְכוּנָת בְּהִנָּחַת תְּפִלִּין לְקִים מִצְוֹת בּוֹרְאִי,
שְׂצוֹנִי לְהַנִּיחַ תְּפִלִּין, כְּכַתוּב בְּתוֹרָתוֹ: וּקְשַׁרְתֶּם לְאוֹת
עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וְהֵם אֲרַבַּע פְּרָשִׁיּוֹת
אֵלוֹ: שְׁמַע, וְהָיָה אִם שָׁמַע, קִדָּשׁ, וְהָיָה כִּי יִבְיָאָךְ, שִׂישׁ
בָּהֶם יַחֲדוֹ וְאַחֲדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ. וְצוֹנִי לְהַנִּיחַ עַל הַיָּד,
לְזָכְרוֹן זְרוּעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֹגֵד הַלֵּב, לְכוּן בְּזֶה אֶת
לְבָבוֹ לְעִבּוּדָתוֹ. וְעַל הָרֹאשׁ נֹגֵד הַמּוֹחַ, שְׁמַחְשְׁבוֹתַי, עִם
שְׂאֵר חוּשֵׁי וְכחוֹתַי, מִיַּחְדִּים יִהְיוּ לְעִבּוּדָתוֹ. אֲמֵן סְלָה.

תפילה של יד ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוֹנֵנוּ לְהַנִּיחַ תְּפִלִּין.

*We wind the strap seven times around the forearm.**תפילה של ראש ברכה*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוֹנֵנוּ עַל מִצְוֹת תְּפִלִּין.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

As we wind the strap three times around the middle finger, we say:

הוֹשֵׁעַ ב': כ"א-כ"ב

וְאַרְשְׁתִּיךָ לִי לְעוֹלָם.
וְאַרְשְׁתִּיךָ לִי בְצִדְקָה וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים.
וְאַרְשְׁתִּיךָ לִי בְּאַמוּנָה, וַיְדַעְתָּ אֶת יְהוָה.

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right. The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh'ma (Deuteronomy 6:4-9) to bind God's teaching as a sign and a reminder.