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This siddur is the product of a single idea: that preparing a siddur and putting my thoughts down on paper would provide strong motivation and a good format for organizing my own personal *kavanos*. The siddur is therefore aimed at my own idiosyncratic davening, and may not be suited to satisfy anyone else's needs. For that I apologize.

The *nusach* chosen is that of R. JB Soloveitchik, which in turn tends to be based on that of the Vilna Gaon, his own Brisker heritage, and some elements from Chabad's *Nusach Ari*. However, Rabbi Soloveitchik, "the Rav", didn't *daven* in a single *nusach* – his *tefillos* changed over time as various *kavanos* and arguments found his favor. Therefore, the *nusach* I personally *daven*, and therefore became the text in this siddur is only one of many possible reconstructions. As I have a strong affinity for Rav SR Hirsch's philosophy, much of the commentary derives from his commentaries on the siddur, *Tehillim*, and elsewhere, despite it being a totally unrelated *nusach*.

I found that attempting to pronounce stresses, *degeishim*, *sh'va*, and *kamatz* correctly forces me to look into the siddur, thereby reducing the amount my mind wanders. Therefore, I set out to provide a siddur that offers unique *sh'va* and *kamatz* markings for both forms of each. All vocalized *sh'vas* (פּוֹטָ) and short *kamatzes* (טָוּ) are indicated. (E.g. בְּנִי is pronounced "b'ni" **not** "bmi", כּוֹל is "kol", with nearly a full *cholam* /ō/ sound.) To aid in stresses and phrasing, the siddur has a *meseg* mark (e.g. גִּזְוֹ) if the stress is not on the last syllable and not indicated by *trop*.

Quotes from *Tanach* are clearly displayed as such in an *Ashuris*-like typeface, with full citation and *trop*. When a word is read differently than written in the verse, the quote as written will be in *Ashuris* without vowels, while the word as read will follow in modern typeface with vowel marks. In the *berachah* following *Shema*, the verse from *Iyov* (9:1) is quoted with a leading definite article prepended. The word is printed as "גִּזְוֹ", the "ג" in modern typeface because it is not part of the quote.

### Instructions:

- The ׀ mark indicates that the rest of the sentence is said out loud by the *Chazan* in addition to the congregation.
- When different alternatives in the text are used, the alternatives are delineated with "f" marks. (E.g. .: *Summer*. ׀ לְזָרָה ׀ קָ: *Winter*. ׀ לְזָרָה ׀ וְדַקְדָּקָה ׀ קָ)
- To indicate that the usual text is occasionally replaced with an alternative, the start of the replaced text is marked with a "e", and the replacement text is placed in parentheses. (Egg. (הַיְהוָה גִּזְוֹ) הַיְהוָה גִּזְוֹ)

### Footnotes:

- Non-italicized footnote numbers refer to lengthier instructions or text inserted on special occasions.
- Italicized footnote numbers point to thoughts about the text.
- Explanations are provided wherever the *nusach* used differs from more common variants of the *tefillos*.

-M.B.

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אקט  
אשן גש"ב קה' ש

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בית