

THE ALEPH INSTITUTE

North East Region

2118 Murray Ave. • P.O. Box 8159 • Pittsburgh, Pennsylvania 15217-9982
 (412) 421-1295 • Fax: (412) 521-5948 • RabbiVogel@AlephNE.org
 www.AlephNE.org



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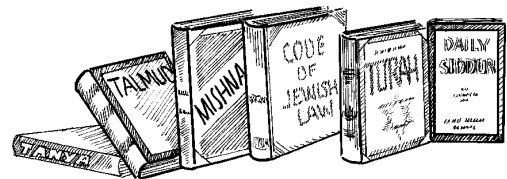
Ritual Items Required for Jewish Daily Observances

The following items are required for Jews to observe basic daily (non-holiday) religious requirements (females do not require items 5 through 7):

(1) **Prayer Book** (the “*Siddur*”): generally contains all prayer services. Jewish males are required to pray three times daily: in the morning (the “*Shacharit*” service), before sundown (the “*Mincha*” service) and at night (the “*Ma’ariv*” service). One should wear decent garments during prayer. See CODE OF JEWISH LAW (“C.J.L.”) ch. 12 §1, and must keep away from an open lavatory when praying, even though it is enclosed by partitions and does not contain any unclean matter. C.J.L. ch. 5 §12.

One must make a serious effort to join his prayer with a congregation. C.J.L. ch. 12 §7. It is highly meritorious to pray in a synagogue or in a House of Study, as these are sacred places. Even when there is no “*minyan*” (a quorum of ten male adults) available for prayer, it is nevertheless meritorious to pray in a group. If absolutely necessary, one should pray even if alone. C.J.L. ch. 12 §9. The time for morning prayer services begins as early as when the day dawns; that is, when the first light of the sun is seen in the East and continues through the day. Observant Jews may not begin any kind of work, transact business or start a journey until after morning prayers. C.J.L. ch. 8 §1.

An observant Jew may not interrupt certain portions of these prayer services to speak, even when spoken to. During one particular prayer recited at each of the three prayer services (the “*Sh’monah Es’rai*,” or “Eighteen Blessings”), observant Jews may not step from the place they are standing until they complete the prayer, even if jostled or ordered to move;



(2) **Bible** (the “*Torah*”): The Pentateuch, Prophets and Writings, which contains the daily Torah readings for the week and is also generally used for religious study, plus other volumes containing Jewish legal, moral and ethical teachings to continue spiritual development (e.g., Talmud, Tanya, Midrash and other Rabbinic writings).

Jews are Biblically-mandated not only to observe Jewish law, but also to study it daily at every opportunity. C.J.L. ch. 27 §2. This obligation may be satisfied through the study of Torah, the Code of Jewish Law, and other Jewish texts that discuss the Torah and its precepts. Jewish law views the spiritual wealth gained by Torah study as more highly prized than the accumulation of material wealth.

If one cannot understand the original text, one may use any reliable translation. The Talmud explains that Onkolos the proselyte translated the Bible into Aramaic, the common language spoken at that time, so that everyone should be able to understand the Torah.

About the Aleph Institute

In 1978, and on many additional occasions, Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, of blessed memory, called for attention to the Jewish population in prisons. Rabbi Schneerson, who was the first religious leader in history honored with the Congressional Gold Medal of Honor, spoke publicly and published entire treatises dedicated to the moral, ethical, spiritual and educational needs for men and women in those and other institutional environments. For example, a person going through prison with meaning and growth—though very difficult—leaves as a better, more productive and balanced citizen. Thus, the creation of the Aleph Institute. Since 1981, the Aleph Institute, under the direction of Rabbi Sholom D. Lipskar, has provided valuable services to assist chaplains and institutional staff in meeting the legitimate religious needs of Jewish men and women in their care. The Aleph Institute provides answers to questions about mandated religious practices and ritual materials for daily and holiday observances. Aleph’s staff, affiliated Rabbis and rabbinical students provide visitations to Jews in institutional environments around the country and to military bases around the world. Over the years, Aleph has also supplied hundreds of thousands of religious texts and ritual items for use by individuals and chapels.

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The study of Torah should not be viewed as an “all or nothing” proposition where one must study Torah as a full-time endeavor in order to derive spiritual enlightenment. The realities of the modern world, and in particular the realities of an institutional environment, often do not facilitate this kind of time commitment. Nevertheless, while full-time Torah study may not be feasible, Jewish law teaches us that every person should strive to study the Torah by himself, be it ever so little, every day and every night;

(3) **Kosher Food:** food that complies with essential religious requirements. (1) if the food contains any animal products, those products must derive from a religiously-acceptable animal (*e.g.*, no pork products or shellfish); (2) all food must be prepared in a religiously-acceptable way (*e.g.*, meat ritually slaughtered) and with religiously-acceptable utensils (*e.g.*, utensils used for non-kosher food may not be used); and (3) meat and dairy products may not be consumed together or prepared with the same utensils. Kosher food can be made available to Jews in institutional environments by: (1) preparing it on site with proper kitchen facilities under the direction of a qualified kosher food supervisor; (2) obtaining pre-packaged meals from Kosher food vendors around the country (*e.g.*, sealed airline dinners or shelf stable packaging); (3) selecting commercially available products with appropriate kosher certification labels; or (4) obtaining fresh products through retail outlets and kosher food purveyors.

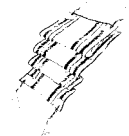
The use of disposable plastic or paper goods is an easy, cost-effective and religiously-acceptable alternative when providing Kosher food in an institution;

(4) **Code of Jewish Law:** used as a study tool and reference to research simple questions that arise regarding religious observances (more complicated questions may require Rabbinical consultation);

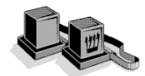
(5) **Skullcap** (the “*yarmulke*” or “*kippah*”): worn by males at all prayer services, and at all times by more observant Jews. Jewish males are required to wear a head-covering at all times, in order to remind them that Almighty G-d is above them. Observant Jewish males must not walk even as much as four cubits (approximately six feet) or utter a single holy word (*e.g.*, prayer or Torah study), while bareheaded. C.J.L. ch. 3 §6. Some more observant Jews will sleep with their head covered, too. Acceptable head coverings include any type of hat or cap, or the small circular traditional cloth cap. Highly observant women keep their hair covered at all times, usually by a wig or other head-covering;



(6) **Prayer Shawl** (the “*Tallit*”): a garment with fringes on each of the four corners, worn by males at morning prayer services, a smaller version (the “*Tzitzit*” or “*Tallit Katan*”) is also worn at all times under outer garments by more observant Jews. C.J.L. ch. 9 §1. The precept to wear a four-cornered, fringed garment is of great importance, and observant Jewish males wear one all day. C.J.L. ch. 9 §1. During daylight hours, observant Jews may not walk even as much as four cubits (approximately six feet) without wearing one. C.J.L. ch. 2 §2. Observant males generally wear this religious item under their outer garments. Some more observant Jews will sleep with the garment on, too; and



(7) **Phylacteries** (the “*Tefillin*”): Jewish males are required to don phylacteries once daily (except on the Sabbath and certain Holy days), usually during the morning prayer service. An observant Jewish male who is denied the opportunity to don his Tefillin *every* day is being denied the opportunity to observe a cornerstone of his faith. Jewish males who were raised in observant homes generally will have donned Tefillin each and every weekday morning — without fail — since their thirteenth birthday.



Tefillin consist of two sealed leather-covered boxes that contain several texts of the Torah handwritten on small parchment scrolls. One box is affixed to the forehead and the other to one arm, both with thin leather straps. Some observant Jews own and don two pairs, one after the other (each of the two pairs are constructed in a particular way and contain the scrolls in a unique order).

The obligation to don the tefillin of the hand and of the head are two separate and distinct precepts, and the inability to observe one does not bar the observance of the other. Therefore, if a person has only one half of the set available (head or hand) or, for whatever reason, can put on only one, he is bound to put that one on. C.J.L. ch. 10 §11.

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The Tefillin boxes are sewn tightly shut in a particular way by the scribe; if opened or damaged in any way, they may not be used until repaired by a Rabbi or knowledgeable scribe.

More-observant Jews will also require a basin and cup for ritual washing of the hands upon awakening and before eating.

All religiously-mandated ritual items listed in this report are readily available from Jewish book stores and distributors throughout the country, local synagogues, Jewish community organizations or the Aleph Institute.

Citations to Jewish Law

Citations to Jewish law throughout this report are to Rabbi Solomon Ganzfried, CODE OF JEWISH LAW: KITZUR [ABRIDGED] SHULHAN ARUKH, A COMPILATION OF JEWISH LAWS AND CUSTOMS (translated by Hyman E. Goldin, LL.B., annotated revised edition, Hebrew Publishing Company 1993) ("C.J.L."), a copy of which can be ordered through The Aleph Institute or from any Jewish Bookstore. Jewish law frowns upon the use of the actual word representing the Creator's name. Accordingly, references in this report to the Creator are indicated as "G-d."

Information in this report is excerpted from the INSTITUTIONAL HANDBOOK OF JEWISH PRACTICE AND PROCEDURE, published by the Aleph Institute and highly recommended to chaplains and institutional staff working with Jewish men and women. Copyright © 1994 The Aleph Institute. All rights reserved.