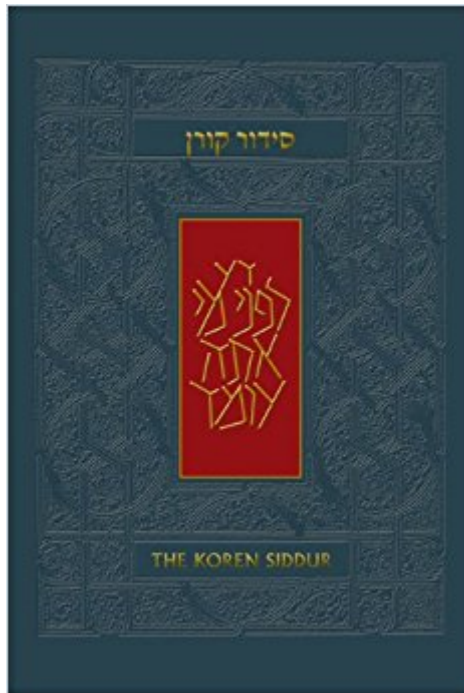


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The Koren Sacks Siddur: A Hebrew / English Prayerbook, Compact Size - Ashkenaz (Hebrew Edition)



Synopsis

The Koren Sacks Siddur is an inspiring Hebrew/English Jewish prayerbook. The siddur marks the culmination of years of rabbinic scholarship, exemplifies the tradition of textual accuracy and innovative graphic design of the renowned Koren Publishers Jerusalem publishing house, and offers an illuminating translation, introduction, and commentary by one of the world's leading Jewish thinkers, Rabbi Sir Jonathan Sacks. Modern orthodox halakhic guides to daily, Shabbat, and holiday prayers supplement the traditional text. Prayers for the State of Israel, its soldiers, and national holidays, and for the American government and its military reinforce the siddur's contemporary relevance. Compact size, Ashkenaz, with dark slate Skivertex softcover binding. Fits neatly into tallit and tefillin bags. Ideal for students and travelers.

Book Information

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Customer Reviews

Every page is a pleasure to the eye. The layout conveys dignity and depth, and the subtleties of text and design will move us, sometimes unconsciously, to feelings and intuitions that are novel, pleasing, and uplifting. Rabbi Sacks offers us words of introduction and explanation, commentary, and an exquisite grasp of the poetry of prayer. --Rabbi Dr. Tzvi Hersh Weinreb, Executive Vice President, Orthodox Union

Rabbi Sir Jonathan Sacks is one of the most original thinkers and articulate writers in the Jewish world today. Educated at Cambridge University and Jews College London, he has been Chief Rabbi of the United Kingdom and the British Commonwealth since 1991. Rabbi Sacks is the author of

many books of Jewish thought and speaks regularly to both Jewish and non-Jewish audiences.

This siddur, like most Koren books, is notable for its beautiful, clear Hebrew typography. It is printed on fine, cream-colored paper and includes an introduction, translations and notes by Rabbi Lord Jonathan Sacks, former Chief Rabbi of Britain. It covers weekdays, Sabbaths, festivals and the cycle of life, with Torah readings for Mondays, Thursdays, Shabbat mincha, Rosh Chodesh, fast days and festivals. There are essays on the Jewish Year, Daily Prayer, Shabbat prayer, and a Guide for the Visitor to Israel, among other topics, as well as transliterations of the Rabbis' Kaddish and Mourners' Kaddish. I own a number of siddurim but this is the one I use the most.

This is a wonderful Siddur. The translation is straightforward and linguistically smooth. I have been using this for months, now, and I will continue to use it for the foreseeable future. I plan to balance use of this Siddur with use of the Artscroll Siddurim. Each has advantages. Still, for a complete Siddur, this is a wonderful choice.

Superb translation by Rabbi Sachs, extraordinarily fine type-setting and layout for Hebrew and English. Easy to use, what you need is easy to find. I recommend the entire collection of siddurim.

Description of book is not adequate. The print is so small you need a magnifying glass to read it. Supplies will NOT refund unless you pay the shipping charges yourself back to ENGLAD. What a rip.

Have you ever wondered why almost every orthodox shul seems to use the Artscroll siddur, even though it has instructions and very right wing commentary that the congregation may not agree with? If so, you will almost certainly appreciate the Koren Sacks siddur. It is a traditional siddur. It has an excellent introduction section about prayer, it uses two slightly different excellent fonts, some actually pretty typesetting, and it differentiates kamatz gadol and kamatz katan, and shva na and shva nach. (if you don't know what those are, don't worry, it's not obtrusive). So far I like the translations. It does have instructions but somehow they seem less obtrusive to me. My only criticism of this volume is that it uses very thin paper, probably because it was printed in Israel. On the other hand, it would be much thicker and heavier if it were printed on thicker paper, so maybe it's for the best.

I haven't had it for long, but it's a great Siddur. Lot's of very good commentary. However, the print is much too small and therefore I'm going to return and exchange it for the regular size.

I like to switch siddur's from time to time. Different things may stand out and it helps me to pay attention. When I saw the new Koren Sachs Siddur I was naturally attracted to it. The book has exceeded my expectations. It just feels good in my hand. A slight beige tint to the pages is easy on the eyes. The layout is thoughtful and unique. Commentary is more theologically conceptually based than in the Art Scroll Siddur which tends to be detail oriented. I especially like the Koren font which, the introduction says, is copyrighted. I also bought the portable version after liking the standard size. In spite of the smaller size of the book and the font, the unique font style makes it easier to read than other portable siddurim that I have (and I do need reading glasses in any case). Others (of a certain age) have made the same observation.

The cover of my new Koren Siddur is adorned with Hebrew words in a golden, ultra-modern font, Da lifnei mi atah omed--"Know before whom you stand"--words often inscribed over the ark in a synagogue to remind us that worship is of little value without kavanah, intentional focus upon God. Such focus is evident throughout this Hebrew-English siddur, in at least three ways. First, in its physical presentation. The introduction states, "From a visual standpoint, the contents of the prayers are presented in a style that does not spur habit and hurry, but rather encourages the worshiper to engross his mind and heart in prayer" (p. ix). Most prayers, for example, are not printed in paragraphs, but as poetry, line by line, with line breaks corresponding to the logical flow of the prayer. As much as possible, each prayer is kept whole, beginning and ending on the same page, which creates a sense of holiness and order on the page itself. Many siddurs seek to fulfill the traditional value of hiddur mitzvah or beautifying an object used to fulfill a mitzvah; the Koren achieves this through order and simplicity. Second, Rabbi Sacks' translation reflects the same order and simplicity, combining normal, modern English with the dignity appropriate to the prayers. Third, the commentary serves not just to explain, but to heighten the devotional experience of the prayers. I'll illustrate both translation and commentary with a look at Rabbi Sacks' treatment of the Shema. He translates it as, Listen, Israel: the LORD is our God, the LORD is One. And the commentary: "The word Shema is untranslatable in English. It means (1) listen, (2) hear, (3) reflect on, (4) understand, (5) internalize, (6) respond in action, and hence (7) obey. . . . I have translated it here as 'Listen' rather than the traditional 'Hear' because listening is active, hearing passive. The Shema is a call to an act of mind and soul, to meditate on, internalize and affirm the oneness of God" (p. 470-471).

Sacks' decision to go with "Listen" over the traditional "Hear" provides not only new insights, but also a new devotional focus on the Shema. It's also typical of his translation approach, which is low-key, but not afraid to do something new and noticeable when necessary. Such emphasis on kavanah throughout the Koren Siddur makes it an essential resource for prayer and an essential part of any Jewish library.

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