

**MINHAGIM OF THE SYNAGOGUE FOR
BNEI ASHKENAZ**

IN ERETZ YISROEL AND HUTZ LO'ORETZ

FOR THE YEAR 5782 (תשפ"ב)

Unofficial Translation

TISHREI

Eyrev Roush Hashono

The Parouches, Touroh scroll jackets, the Omud and Bimo covers are all removed and replaced with white covers, which are left until after Youm Kippur. In recent generations, it has become customary to also cover the prayer tables of the congregants with white covers.

Prayer versions

During the prayers of Roush Hashono “Le’eylo U’Le’eylo” (“לעילא ולעילא”) is recited only during the Kaddishim that are said by the Shlyah Tzibur, e.g. during Mariv before the Amido and after it; During Shaharis – before Borchu (“ברכו”) and after the Shlyah Tzibur’s repetition; after the Touroh reading; before the Musaf Amido, and after the Shlyah Tzibur’s repetition. But in the Kaddishim during Minha and in all of the Kaddishei Yosoum, only “Le’eylo” (“לעילא”) is recited similar to the rest of the year. During the other the days of Atonement, except for Youm Kippur, “Le’eylo” (“לעילא”) is not repeated.

The nusachim for the Youmim Nouroim and Aseres Yemei S’shuvo (Ten days of Atonement): “U’chsouv Le Haym Touvim Bnei Brisecho” (without “Kol”) (“וּכְתוּב לְחַיִּים טוֹבִים בְּנֵי בְרִיתְךָ”) (without “Kol” (“כל”)).

“Besefer Haym etc. Lefoneicho Onu Amecho Beis Yisroel Le’haym U’le’sholoum” (“בְּסֵפֶר חַיִּים”) (“וְכֹלֵיהּ לְפָנֶיךָ אָנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם”) (not “Anahnu” “אנחנו” and without the word “Touvim” (“טובים”)).

The last benediction ends with “Ouse Hasholoum” (“עוֹשֵׂה הַשְּׁלוֹם”) instead of “Hamevorech Es Amou Yisroel Basholoum” (“הַמְבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם”).

Kaddish Tiskabal after the Amido ends with the standard nusach: “Ose Sholoum” (“עוֹשֵׂה שְׁלוֹם”) (without adding a “ה”, i.e. “השלוים”).

“Ovinu Molkeinu Kale Dever Ve Herev Ve’ro’ov U’shevi U’mashchis U’magefo Mi Bnei Briseycho” (“אֲבִינוּ מִלְּכֵנוּ כָּלֵה דֶּבֶר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וּמִגָּפָה מִבְּנֵי בְרִיתְךָ”).

“Ovinu Molkeynu Kousvenu Besefer Mehilo U’S’liho” (“אֲבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר מַחִילָה וְסִלִּיחָה”) (and not “S’liho U’Mehilo” (“סליחה ומחילה”)).

Here are the prayer versions for the Youmim Noroim:

“Ve’oz Tzaddikim Yiru Ve Yismahu” (“וְאֵז צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ”) (and not “U’vechen Tzaddikim” (“ובכן צדיקים”)).

“Ve Ne’emar Vayigba Hashem Tz’va’ous Bamishpot” (“וְנֵאמַר וַיִּגְבַּה ה' צָב-אוֹת בַּמִּשְׁפָּט”) (and not “Ka’kosuv Vayigba” (“ככתוב ויגבה”)).

“U’dvarcho Malkeinu Emes” (“וְדִבְרְךָ מִלְּכֵנוּ אֱמֶת”) (and not “U’dvarcho Emes” (“ודברך אמת”)).

At the beginning of the Kedushoh after the Siluk: “Kakosuv Vekoro Ze El Ze” (“כְּכַתוּב וְקָרָא זֶה אֵל זֶה”) (without “Al Yad Nevi’echo” (“על יד נביאך”)).

In the Musaf in “Mipnei Hato’einu” (“ומפני חטאינו”): “Shenishtal’ho” (“שִׁנְשַׁתְּלָחָה”) (and not “Hashelu’ho” (“השלוחה”)).

“Vesey’oreiv Lefonecho Asiroseynu” (“וְתַעַרְב לְפָנֶיךָ עֲתִירְתָּנוּ”) (and not “Vesarev Olecho” (“ותערב לעליך”)).

Additions and Piyutim

During all ten days of Atonement during the Shlyah Tzibur repetition, the congregation does not say “Zochreinu” (“זכרנו”), “Mi Chomoucho” (“מי כמוך”), “U’chsov” (“וכתוב”), but the congregation does say “אמן” out loud to “U’Chsov Le Haym Touvim Bnei Briseycho” (“וכתוב לחיים טובים בני בריתך”), and the congregants say “Besefer Haym” (“בספר חיים”) before the Shlyah Tzibur.

During the Youmim Nouroim, Piyutim appearing in authentic nusah Ashkenaz Mahzourim are said, according to Minhag Frankfurt Am Main. None of the piyutim are skipped, not in the benedictions of Kryas Shma and not during the Shlyah Tzibur repetition of the Amido. The Piyutim of Roush Hashono are similar to those appearing in the Poland-Ashkenaz Mahzourim.

Parts of the Piyutim are chanted according to the instructions provided in the Mahzourim. The words indicated to be chanted by the Shlyah Tzibur are chanted by the Shlyah Tzibur aloud, and the words indicated to be chanted by the congregation, are chanted by the congregation aloud. Sometimes, the Shlyah Tzibur says the first part of a rhyme and the congregation chants the second part. Care is taken to chant Piyutim such as “Vechol Ma’aminim” (“וכל מאמינים”), “Adirey Ayumo” (“אדירי איומה”), “L’E-yi Ourech Din” (“לא-ל עורך דין”), and their like in this manner. (Caution is taken not to combine or mix the different parts of the Piyutim in a manner that is contrary to the intention of the composer and the meaning of the Piyut, i.e. the end of the rhyme being chanted with the beginning of the following rhyme, even if this manner of recital or singing has become common in some places).

Kabbalistic prayers for the Shlyah Tzibur that have been printed in recent Mahzourim, i.e. “Hineni Ha’Ani” (“הנני העני”) and the like, are not only meant to be said prior to Musaf, and are not meant to be chanted in a cantorial manner. These prayers are supposed to be personal prayers for every Shlyah Tzibur of the Youmim Nouroim. The Shlyah Tzibur says them quietly, and in a place where there is no concern of Hefsek. Therefore, the Shlyah Tzibur for Shaharis needs to say these prayers prior to saying “Boruch She’omor” (“ברוך שאמר”).

Opening and Closing of the Aroun

During Roush Hashono Shaharis and Musaf, and during all of the prayers of Youm Kippur, the Aroun remains open for the repetition of the Shlyah Tzibur, except for during the Kedusho and Birchas Kouhanim (which is not as written in the later Mahzourim that have many openings and closings of the Aroun). A couple of congregants and Kouhanim are honored with the following openings and closings:

A congregant opens the Aroun - prior to the Shlyah Tzibur repetition; a congregant - closes the Aroun prior to the Kedusho.

A congregant opens the Aroun – at the beginning of “Le Dour Va Dour” (“לדור ודור”); a Kouhen closes the Aroun – at the beginning of “רצה”.

A Kouhen opens the Aroun – after Birchas Kouhanim; a Kouhen closes the Aroun – prior to recital of the Kaddish “Tiskabal”.

Order of “Ovinu Malkeinu” (“אבינו מלכנו”)

“Ovinu Malkeinu” (“אבינו מלכנו”) is chanted calmly, verse by verse. Each verse is chanted by the Shlyah Tzibur in a special melody (each congregation according to its customary melody) and the congregation repeats the verse in the same melody. The last verse “Hounenu Va’aneynu” (“הוננו ונענו”) is said quietly.

On Roush Hashono and Youm Kippur, certain verses are chanted with an extended melody, specifically: “Hotonu Lefoneycho” (“חטאנו לפניך”); “Kabel Be Rahamim” (“קבל ברחמים”); “Hadesh Oleinu Shono Touvo” (“חדש עלינו שנה טובה”); “Kale Dever Ve Herev” (“כלה דבר וחרב”); “Kra Rou’a” (“קרע רוע”); “Kosveynu Besefer” (“כתבנו בספר”) (all five); “Shma Kouleynu” (“שמע קולנו”); “Kabel Berahamim” (“קבל ברחמים”); “Le Ma’an Ba’ey Ba Eysh” (“למען באי באש”); “Asey Lema’an Shemecho” (“עשה למען שמך”).

During the remaining days of Atonement, all verses are chanted with the same melody.

The order of “Ovinu Malkeinu” according to minhag Ashkenaz is different from the order according to minhag Poulin.

“Sarganes” (Kitel)

During the morning prayers of Roush Hashono, and during all of the prayers of Youm Kippur, a “Sarganes” (Kitel) and a white bonnet are worn. The original “Sargans”, which is designed as the accepted shrouds in Ashkenaz, is closed in the front and in the back, and is placed on the body through the bottom opening. A white belt is worn on the Sarganes.

In some congregations, it is customary to wear a white Talis with white stripes.

Boys and non-married men, as well as a Hoson during his first year of marriage, wear the white bonnet but not the “Sarganes”.

Women make sure to wear white clothes.

A mourner wears the “Sarganes” under his jacket and the bonnet under a black head cover, and wears a weekday Tallis with black stripes.

During prayers where a mourner is the Shlyah Tzibur, such as when there is no one else that can perform the duties of the Shlyah Tzibur, the mourner wears the “Sarganes” over his other clothes, the white bonnet and white Tallis.

Mariv Roush Hashono

“Hashkiveynu” (“השכיבנו”) is chanted by the Shlyah Tzibur, and afterwards the Posuk “Tik’u Bahoudesh” (“תקעו בחדש”) is said aloud.

Yigdal is chanted in a special Youmim Nouro’im melody.

Kiddush on a wine cups and blesses “Shehe’heyanu” (“שהחיינו”).

On the first night of Rousho Hashono each person says to his fellow man: “Le Shono Touva Tichasev” (“לשנה טובה תכתב”) (without: “Tihasev” (“ותחתם”)), and the one being blessed responds: “Gam Ato” (“גם אתה”).

Shaharis Roush Hashono

One of the five early risings.

The Shlyah Tzibur chants “Adoun Oulom” (“אדון עולם”), the blessing of “Netilas Yodoim” (“נטילת ידים”), “Lehis’atef Ba Zizis” (“להתעטף בציצית”) and “Boruch She’omor” (“ברוך שאמר”) in a Youmim Noroim melody. The remaining blessings and Psukei Dezimro are chanted in a Shabbos melody.

The Tallis is worn prior to “Boruch She’omar” (“ברוך שאמר”). The Rav, followed by the Ba’al Tefilo, according to the order of the Shlichei Tzibur of the various prayers bless aloud of “Lehis’atef Ba Zizis” (“להתעטף בציצית”) in a Youmim Noroim melody.

At the end of Nishmas Kol Hai the Shlyah Tzibur for Shaharis walks up to the Omud, and only when he stands before it begins with “Hamelech” (“המלך”), which is chanted with a raised voice.

On Roush Hashono and Youm Kippur some congregants were stringent about honoring only married Levites with washing the hands of the Kouhanim. In big congregations, where there are many Kouhanim, the Shlyah Tzibur does not begin “Rezey” (“רצה”) until the Levite washing the hands announces: “Rezey!” (“רצה!”), notifying that all the Kouhanim have finished washing their hands.

Touroh Reading

The service for taking out and returning the Touroh scrolls is done with Youmim Noroim melodies.

The Thirteen attributes (י"ג מידות) are chanted (three times), the Techino of “Riboun Ha Oulom” (“רבון העולם”) is said quietly, the posuk “Va’ani Sefilos” (“ואני תפילתי”) is chanted in a known melody three times.

Congregants obligated to be called to the Touroh: the Toukeah (Shoufar blower), if possible, the Reader and the Shlichei Tzibur for Shaharis and Musaf.

The Touroh is read with a special Troupe for Youmim Noroim. Those Oulim to the Touroh bless the Touroh Blessings in a similar melody. The “Mi Shebeyrach” (“מי שבירך”) and calling the Oulim to the Touroh in “Ya’amoud” (“יעמוד”), etc., are also chanted in the same special melody. The reading of the Maftir and its blessings – in chanted in a regular trope melody.

In the “Mi Shebeyrach” (“מי שבירך”) the following words are added in the end: “Veyichtevehu Besefer Ha Haim Im Kol Yisroel Eyhav, Ve Noumor Omen” (“ויכתבהו בספר חיים עם כל ישראל אחיו, וינאמר אמן”).

The “Mi Shebeyrach” (“מי שבירך”) for the last Ouleh of the first book is said after the first scroll’s Hagboho. The Magbia hands the Touroh scroll to the person honored with taking out of the second Touroh Scroll.

The Reader is honored with Gelilo of the second sefer.

Bris on Roush Hashono

The Bris is performed after the HafTouroh, before the blowing of the Shoufar. During the repetition of the Musaf, the Shlyah Tzibur adds the last verse of the Pizmon “Zechour Bris Avrohom” (“זכור ברית אברהם”) at the end of the Zichrouous before “Ki Zoucher Kol Ha Nishkahous” (“כי זוכר כל הנשכחות”).

Blowing Shoufar (“תקיעות דמיושב”)

The permission to eat prior to the blowing of the Shoufar was instilled only for congregants who are sick, accordingly it was not customary to have any recess before blowing of the Shoufar.

The Rav gives a sermon (“דרשה”) before the blowing of the Shoufar on the first day.

The congregation does not say “Lamenazeach Libnei Kourah” (“למנצה לבני קורח”). The Toukea silently says the psukim of “Kra Soton” (“קרע שטין”), and finishes.

“Shetiko Yofu Ad Ahar Gmar Ha Tekyous” (“שתיקה יפה עד אחר גמר התקיעות”) is called out before the blowing of the Shoufar.

The Reader sits during the blessings and during all blowing of the Shoufar. Those holding the Touroh scrolls continue sitting during the blowing of the Shoufar.

The Shoufar blower makes the blessing for blowing the Shoufar, and on the first day makes the blessing of “Sheheyanu” (“שהחיינו”), but on the second day does not make the blessing of “Sheheyanu” (“שהחיינו”) (except when the first day is on a Shabbos).

The sound of the Shoufar blowing (Tekia, Shvarim, and Trua), are done according the ancient Ashkenaz tradition:

Tekia: The beginning of the Tekia has a linear sound, and immediately the blower drops the tone and immediately raises it back to the initial tone and continues at that tone until the end at which there is a short volume increase of the blow (which sounds like a rising tone).

Shvarim: Three connected wailing voices that rise and drop.

Trua: Nine connected wailing voices that rise and drop.

There is a small break between Shvarim and Trua in the sets of "תשר"ת". The Reader reads: "Shvarim", and immediately after it being sound, reads: "Trua" and the blower blows the Trua. But the reader does not read "Shvarim-Trua" together.

Between the sets of "תשר"ת" to "תשר"ת" and between sets of "תש"ת" to "תר"ת" the Reader says: "Shev!" ("שב!") (sit!). The Baal Tekia removes the Shoufar from his lips and places it in the shawl from which the Shoufar was removed, and the Baal Tekia rests for about a third of a minute until he picks up the Shoufar and returns it to his mouth.

After the Tekia Gedoulo ("תקיעה גדולה") the congregation says "Ashrei Ha'am" ("אשרי העם") until "Yehalechun" ("יהלכו") in a special Youmim Noroim melody. The Reader repeats the Posuk in the same melody and continues in it to the first Posuk of "Ashrei" ("אשרי"). At the end of Ashrei the Reader says the last two psukim "Tehilas Hashem Yedaber Pi" ("תהילת ה' ידבר") as well as "Ve Onahunu Nevorech" ("ואנחנו נברך") in the special Youmim Noroim melody, takes the Touroh scroll and chants "Yehalelu" ("יהללו") in the same melody, and the congregation chants "Mizmour Le Dovid" ("לדוד מזמור") in a special Youmim Noroim or Youmim Touvim melody. The Reader returns the Touroh scrolls to the Aroun and "U'Venucho" ("ובנחה") is chanted in the special Youmim Noroim melody.

Roush Hashono Musaf

The Shlyah Tzibur for Musaf says the "Tchinous" ("תחינות") for Shlyah Tzibur quietly.

During "Zichrounous" ("זכרונות"), the nusah of the ending of the blessing is: "Al Gabei Hamizbeach" ("על גבי המזבח") (and not: "Al Gav Hamizbeach" ("על גב המזבח")). At the end of the Zichrounous the nusah is "Ve Akeydas Yitzhok, Lezar'ou Shel Yaakouv HaYoum Berahamim Tizkour" ("וַעֲקֹדַת יִצְחָק, לְזַרְעוֹ שֶׁל יַעֲקֹב הַיּוֹם בְּרַחֲמִים תִּזְכָּר").

The custom in some congregations follow the custom, as written in the Mahzourim, that the congregation chants the Siluk "Unesane Toukef" ("ונתמה תוקף") continuously from the beginning until "Es Roua Hagzeyro" ("את רועה הגזרה"), after which the Shlyah Tzibur repeats it in a melody until "Hagzeyro" ("הגזרה"), without stopping before "U'Sshuvo U'Tefilo" ("ותשובה ותפילה") and finishes. When the Shlyah Tzibur finishes saying "Hagzeyra" ("הגזרה"), the congregation says "Ki Keshimcho" ("כי כשמך"), until "Al Makdishei Shemecho" ("על מקדישי שמך"), and the Shlyah Tzibur chants it in the proper melody.

Some congregations follow the custom that the congregation waits before the portions printed in large letters "U'Sshuvo U'Tefilolo U'Zedoko Mavirin Es Roua Hagzeyro" ("ותשובה ותפילה וצדקה") ("מעבירין את רוע הגזרה"), as well as: "Ve Ato Hu Melech E-l Hai Vekayam" ("ואתה הוא מלך א-ל חי") ("וקיים") to say them together with the Shlyah Tzibur with great intent ("כוונה").

The closing of the Aroun before the Kedushah is done before the Shlyah Tzibur says "Ke Soud Siah" ("כסוד שיה").

"Tusgav" ("תושגב") and "Veyeteyu" ("ויאתירו") are omitted (after "Vekol Ma'aminim" ("וכל מאמינים")).

The Shlyah Tzibur chants aloud “Oleinu Leshabeyach” (“עלינו לשבח”) until “Ve Gouraleynu Kechol Hamounom” (“וגורלנו ככל המונם”), and the congregations says it with him.

The line deleted by the censorship “Shehem Mishtachavim Lehevel Varik U’Mispalelim El E-l Lou Youshia” (“שהם משתחוים להבל וריק ומתפללים אל אל לא יושיע”) is said.

The Aroun is closed for recital of “She Lou Som Helkenu” (“שלא שם חלקנו”) until “Lou Youshia” (“לא יושיע”).

The Shlyah Tzibur must be cautious not to stop between the word “Shelou” (“שלא”) and the following words.

The bowing and falling on the face begins with saying “Ve Anahnu Kour'im” (“ואנחנו כורעים”). Some rise while say the words “Lifnei Melech” (“לפני מלך”), and some rise after saying “Ha Kodoush Boruch Hu” (“הקב"ה”).

The Shlyah Tzibur continues to chant, and the congregation chants with him “She Hu Noute Shomaym” (“שהוא נוטה שמים”) until “Begouvhey Meroumim” (“בגבהי מרומים”). Then the congregation chants aloud with the Shlyah Tzibur “Hu E-louheinu Ein Aher” (“הוא א-להינו אין אחר”) and everyone says aloud “Emes!” (“אמת!”), and continues with the Shlyah Tzibur: “Malkeinu Efes Zulosou” (“מלכנו אפס זולתו”) etc. until “Ein Oud” (“אין עוד”).

Women in their section also kneel and bow.

The Shoufar is blown one time in a “תשר"ת” for Malchuyous; one time “תש"ת” for Zichrounous; one time “תר"ת” for Shoufarous.

After the blowing of the Shoufar the congregation says “Hayoum Haras Oulom” (“היום הרת עולם”) and the Shlyah Tzibur chants it, and the same is done for recital of “Areshes Sefoseinu” (“ארשתן שפתינו”).

On Roush Hashono and Youm Kippur, some congregations are stringent about honoring only married Levites with washing the hands of the Kouhanim. In big communities where there are many Kouhanim, the Shlyah Tzibur does not begin “Rezey” (“רצה”) until the Levite washing the hands announces: “Rezeyy” (“רצה!”), notifying that all the Kouhanim have finished washing their hands.

“Ovinu Malkeinu Zechour Rahameicho” (“אבינו מלכנו זכור רהמידך”) is omitted before “Ve Kol Hahayim” (“וכל החיים”).

The congregation precedes saying “Besefer Haym” (“בספר חיים”) and the Shlyah Tzibur repeats and continues: “Venemor” (“ונאמר”) until “Lehaym Touvim Tichtevenu” (“להיים טובים תכתבנו”) and the congregation answers “Omen” (“אמן”). The Shlyah Tzibur continues with “E-louhim Haym Kosvenu Besefer Hahaym” (“א-להים חיים כתבנו בספר החיים”) and the congregation answers “Omen” (“אמן”).

“HaYoum Te'amzeynu” (“היום תאמצנו”) etc. is chanted melodically by the Shlyah Tzibur, and the congregation only responds “Omen” (“אמן”). “HaYoum Tismecheynu” (“היום תתמכנו”) is omitted, and is also omitted during Shaharis, Musaf and Ne'iloh on Youm Kippur.

“Ein Ke E-louheyenu” (“אין כא-להינו”) and “Anim Zemirous” (“אנעים זמירות”) are chanted in special melodies for Roush Hashono.

After the service people bless each other with “A gutt Youm Touv” (“גוט יום טוב”).

Shoufar Blowing at the End of the Prayers

As has become customary in later generations, the Shoufar is blown sixty additional times at the end of the prayer service, close to the sitting location of the RAv and not by the Bimoh, to show that people have already completed the obligation of hearing the Shoufar with the forty Shoufar blows of “Meyushov” (“מיושב”) and of “Meumod” (“מעומד”).

Before “Oleinu” (“עלינו”) the Shoufar is blown thirty times, and after “Anim Zemirous” (“אנעים זמירות”) another thirty times, and afterwards say song of the day and Psalms 83 (“שיר מזמור לאסף”) are said.

In all of the Shoufar blows done after repetition of the Amido – that became customary to blow in later generations – the “שברים-תרועה” are blown in one breath, and read so as well.

Nowadays some congregations have the custom to blow the Shoufar blows after “Anim Zemiroys” (“אנעים זמירות”) in the sounds that are customary in Eastern Europe.

Minha

“Ashrei” (“אשרי”) and “U’Bo Letzyoun” (“ובא לציון”) are chanted in a Shabbos melody, but the last posuk of “U’Bo Letzyoun” (“ובא לציון”) and half kaddish are chanted in a weekday melody.

The first two Brochous of the Amido repetition and the Kedusho are chanted in a weekday melody, but the additions of “Zochrenu” (“זכרנו”) and “Mi Chomoucho” (“מי כמוך”), as well as “Le Dour Va Dour” (“לדור ודור”) until the end of the middle Berochoh are chanted in a Youmim Noro’im melody. The last three blessings of the repetition, including “U’Chsouv Lehaym” (“וכחוב”) and “Besefer Haym” (“בספר חיים”) and Kaddish “Tiskabal” are chanted in a weekday melody.

Tashlih

On the first day of Roush Hashono in the afternoon, Tashlih is said near a river. The Tashlih includes reciting only the four “Mi Chomoucho” (“מי כמוך”) psukim and nothing else.

Second Night of Roush Hashono Mariv

“Ma Touvu” (“מה טוב”) is chanted before “Borchu” (“ברכו”).

Kiddush is made on a cup of wine before “Oleinu” (“עלינו”). A new fruit is placed before the Shlyah Tzibur for blessing “Sheheyanu” (“שהחיינו”).

At the end of the service each congregant blesses his fellow man with: “A Gutt Youm Touv” (“גוט יום טוב”).

Shaharis Second Day of Roush Hashono

In the Piyut “Melech Elyoun” (“מלך עליון”), the congregation precedes the Shlyah Tzibur and chants the last verse “Shoufet Emes” (“שופט אמת”) followed by the Shlyah Tzibur. Each time the Shlyah Tzibur recites the word “Emes” (“אמת”) the congregation repeats it aloud. Afterwards the Shlyah Tzibur says “U’Bechen Hashem Melech Hashem Molach” (“ובכן נמליכך ה' מֶלֶךְ ה' מֶלֶךְ”) and does not repeat the words “Hashem Melech” (“ה' מֶלֶךְ”).

Second Day Roush Hashono Musaf

The Half Kaddish and the first two brachous of the Amido repetition are chanted by the Shlyah Tzibur in a Shabbos melody. “Zochreynu” (“זכרנו”) and “Mi Chomoucha” (“מי כמוך”) – in a Youmim Noroim melody.

Maariv Motzei Roush Hashono

The Shlyah Tzibur chants “Vehu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) in a Motzei Shabbos melody for the days of S'lihous.

“Le’eylo U’Le’eylo” (“לעילא ולעילא”) is not said in the prayers for the days between Roush Hashono and Youm Hakippurim.

Havdolo is made in the synagogue after “Oleinu”.

After the service, as well as on the other days until Youm Hakippurim, the congregants bless one another with “Hasimo Touva” (“חתימה טובה”) (and not with “Gmar Hasimo Touva” (“גמר חתימה טובה”).

S'lihous and Prayers during Aseres Yemei S'shuvo

The Shlyah Tzibur for S'lihous is the Shlyah Tzibur for Mariv before and Shaharis after S'lihous, but not for Minha.

A mourner does not lead the prayer services during Aseres Yemei S'shuvo.

The Pizmoun “Rou'e Yisroel” (“רועה ישראל”) for the second day of Aseres Yemei S'shuvo is said in a “Malachei Rahamim” (“מלאכי רחמים”) melody which is said on the second day of S'lihous. The Pizmoun “Be Ashmuras Ha Bouker” (“באשמורת הבקר”) for the third day of Aseres Yemei S'shuvo and the Pizmoun “Shahar Kamti” (“שחר קמתי”) for the fourth day of Aseres Yemei S'shuvo are said in the melody of the Pizmoun “Shoufet Kol Ho'orez” (“שופט כל הארץ”) from Eyrev Roush Hashono.

The congregation is careful to say the introductory verses of each S'liho, and the Shlyah Tzibur ends with a special melody from “Ki Lou Al Zidkoseinu” (“כי לא על צדקתינו”) until “Ve Al Amecho” (“ועל עמך”). Each Pizmoun is chanted aloud by the Shlyah Tzibur in a special melody. After the first verse, the congregation repeats it in the same melody as the Shlyah Tzibur. The Shlyah Tzibur continues to chant the rest of the verses, and the congregation follows along quietly. According to the old custom, in every Pizmoun said in the days of S'lihous and Ta'aniyous, the refrain is repeated after each verse, which the Rhodelheim printed only for the first and last verses (such as the Pizmoun for Sunday “Bemouzaei Menuho” (“במוצאי מנוחה”) after each verse the refrain “Lishmoua El Harino Ve El Hatfilo” (“לשמוע אל הרנה ואל התפלה”) is repeated). Some congregations do not add this refrain that was removed by the printers. At the end of the whole Pizmoun, the audience repeats the whole first verse aloud in its special melody. The thirteen attributes and the special prayer of “Riboun Ha Oulamim” (“רבון העולמים”) are said only during Youmim Noroim when taking out the Touroh.

During the “Mi Shebeyrach” (“מי שבירך”) the words “Veyichtevehu Besefer Hahayim Im Kol Yisroel Eychaiv, Ve Noumar Omen” (“ויכתבהו בספר החיים עם כל ישראל אחיו, ונאמר אמן”) are added when blessing those called to the Touroh.

Fast of G'dalyo

The Touroh Scroll is dressed in a black jacket until after the Minha Touroh reading.

The Pizmoun is chanted in a special Tzom Gedalioh, Asoro of Teves and Ta'anis Ester melody .

Before “Refoeynu” (“רפאנו”) the Shlyah Tzibur adds “Aneynu” (“עננו”).

In some congregations, it is customary that the Shlyah Tzibur finishes the brocho of “Aneynu” (“עננו”) in the melody of “Shoumea Tefilo” (“שומע תפילה”).

After Nefilas Appoim, the Piyut “Shoumer Yisroel” (“שומר ישראל”) is said even though it was already said during S'lihous. After Shemounei Esrei, the Shlyah Tzibur chants each verse in a public fast day melody, and the congregation repeats after him each verse in the same melody.

Before taking out the Touroh Scroll During Shaharis “El Erech Apaym” (“אל ארך אפיים”) is said by the Shlyah Tzibur and repeated by the congregation, but the thirteen Midous are omitted.

In Minha, Maftir is called to the Touroh without his name, simply with the words “Ya'amoud Maftir” (“יעמוד מפטיר”).

“Sim Sholoum” (“שים שלום”) is said instead of “Sholoum Rov” (“שלום רב”). “Riboun Ha Oulomim” (“רבון העולמים”) for a fast day is said.

In Eretz Yisroel: Kouhanim bless the congregation.

After Nefilas Apaym during Minha, the Piyut “Shoumer Yisroel” (“שומר ישראל”) is chanted in the same manner it was chanted during Shaharis.

Shabbos Shuvo - Parashas Vayelech

During Mariv, “Hashkiveynu” (“השכיבנו”) and the end of the following half Kaddish are said in a Youmim Noro'im melody.

“Hamelech Hakoudosh” (“המלך הקדוש”) is said in “Mogen Avous” (“מגן אבות”).

Youtzer “Our Oulom Kra'ou” (“אור עולם קראו”) is said. Oufen “Ki Im Shem” (“כי אם שם”) is chanted in a known melody (some congregations chant the end of the Oufen in the melody of the Piyut “Ram Al Kol Melech” (“רם על כל מלך”) from the Kerouvous of the First Day Roush Hashono Shaharis), the short version of “Emes Veyatziv” (“אמת ויציב”) is said and is chanted starting from “Al Harishounim” (“על הראשונים”), Zulas “E-l E-louheinu” (“א-ל א-להינו”) is said.

The Rav gives his Shabbos Shuvo Sermon after Kaddish “Tiskabal”, before taking out of the Touroh. The sermon is opened with an Aggadeto, followed by Halocho and finished with Aggadeto. The Sermon ends with the words “U'Bo Le Tzyoun Gouel Bimhero Beyomeinu Omen” (“ובא לציון גואל במהרה בימינו אמן”). Kaddish DeRabonon is said after the sermon.

During Shaharis and Minha, the “Mi Shebeyrach” (“מי שברך”) for people called to the Touroh has the following addition “Veyichtevehu Besefer Hahayim Im Kol Yisroel, Venoumar Omen” (“ויכתבהו בספר החיים עם כל ישראל, ונאמר אמן”).

The Rav has a requirement to be called to the Touroh.

The half Kaddish after the Touroh reading is chanted in a special Roush Houdesh Elul and Shabbos Shuvo melody.

Maftir reads “Shuvo” (“שובה”) until “Yichshelu Bom” (“יכשלו במ”) and continues the Haftouroh “Tik'u BaShoufar” (“תקעו בשופר”) (in certain Chumoshim it is arranged after Parashas “Nitzavim” (“נצבים”)), and finishes it with “Veyadatem...Ve'lou Yevoushu Ami Le Oulom” (“וידעתם...ולא יבושו”) and “עמי לעולם”). The posuk “Mi E-l Chomoucho” (“מי אל כמורך”) is omitted.

Someone who is not married is not called for Maftir on this Shabbos.

Neshamous are remembered on this Shabbos, even though Youtzrous are said.

At the end of the “Mi Shebeyrach” (“מי שברך”) for the crowd, the Shlyah Tzibur adds the blessing: “בכל מעשי ידיהם” after “ויכתבם בספר החיים”.

During the Musaf Kedusho, the part from “Vehu Yashmi'eynu” (“והוא ישמענינו”) is chanted in the melody of “Ram Al Kol Melech” (“רם על כל מלך”) from the Kerouvous of the First Day Roush Hashono Shaharis. After the crowd says: “Ani Hashem E-louheichem” (“אני ה' אלהיכם”) the Piyut “E-louheichem Shoufet” (“א-להיכם שופט”) is inserted, and some congregations omit it.

Kaddish “Tiskabal” after Musaf is chanted in a special melody, and in some congregations in a Youmim Noro'im melody.

In some congregations, “Shir Hayihud” (“שיר היהוד”) is omitted, since it is said on Youm Kippur after Mariv.

During Minha “Tzidkascho” (“צד”צ”) is omitted, however the end of the Kaddish is not chanted in a special melody.

During Mariv of Moutzei Shabbos “Vehu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) are chanted in the long Motzei Shabbos melody of Aseres Yemei S'shuvo.

“Vayehi Nou'am” (“ויהי נועם”) and “Ve Ato Kodoush” (“ואתה קדוש”) are omitted.

Kaparous

In small congregations where there is a limited number of chickens for Kaparous, it is customary to do Kaparous and to slaughter the chickens at dawn between S'lihous and Shaharis. In some congregations, Kaparous are done before S'lihous, and in some congregations after Shaharis. In large congregations where there are plenty of chickens and few Shouchtim (butchers), resulting in an excessive burden on the Shouchtim, it was preferable to do the Kaparous prior to Eyrev Youm Kippur, since all Aseres Yemei S'shuvo are equal with respect to Kaparous, from Tzom Gedalyo until Eyrev Youm Kippur, except for the dawn of Eyrev Youm Kippur. If someone did not do Kaparous before Youm Kippur, he may do it on Houshanoh Raba.

In all Ashkenaz congregations, it was customary to do Kaparous (Kaporesh schlagen) on chickens. During the first World War, when there was a deficit of chickens there were congregants that did Kaparous on fish or other alternative means. When the Nazis came to power in Germany in תרצ"ג, laws were instituted that banned animal slaughter without first knocking the animal unconscious. Since then, German Jews refrained from doing Kaparous on chickens, and everyone was forced to do Kaparous on fish or other alternative means. Therefore, there are some that believe that this is the ancient Ashkenaz minhag.

A white rooster is taken for a male and a white hen for a female. It was customary to take one chicken for several males and one for several females. In some congregations, it was customary to take a rooster and a hen for a pregnant woman.

The psukim "Bnei Odom" ("בני אדם") are said. "Zous Halifasi" ("זאת חליפתי") is said while rotating the chicken over one's head, according to the order brought in Siddurim and Mahzourim. The Pidyoum from the Kaparous, meaning its value, is given for Tzedoko (charity) to the poor, and some give the chicken itself.

S'lihous of Eyrev Youm Hakippurim

The congregation rises before dawn and say a long S'lihous as was done on Eyrev Roush Hashono.

The S'liho "Ani Avdecho" ("אני עבדך") (the last one before the first Pizmon) is printed in the S'lihous books in the manner of recitation on Eyrev Roush Hashono, but it is adapted for Eyrev Youm Kippur. Instead of "Bekese LeYoum Houneinu" ("בכסה ליום חגנו"), "Be Osour Lahoudesh Mohor" ("בְּעֶשׂוֹר לְהִדְשׁ מִחָר־") is said. The section printed in small letters is skipped "Kedoshim Himlichuni" ("קדושים המליכוני"). In the last verse, instead of "Lemohor Be Roush Hashono" (למחר "בראש השנה"), "Lemohor Be Asour La Shono" ("לְמָחָר בְּעֶשׂוֹר לְשָׁנָה־") is said. [The censorship removed several parts from this S'liho that appear before "Rahum Hachino Loch" ("רחום הכינה לך")].

All of the S'lihous for Eyrev Youm Kippur without the tampering of the censors appear in a special file available from Machon Moreshes Asheknaz.

The Aroun is opened for the two Pizmounim. The Pizmoun "Yirze Zoum Amecho" ("ירצה צום עמך") is chanted in the melody of "Shoufet Kol Ho Oretz" ("שופט כל הארץ"), and the Pizmoun "Zechour Bris Avrohom" ("זכור ברית אברהם") is chanted in a special melody. The manner of saying the Pizmounim is the same as on all other days of S'lihous.

The Vidui (confession) is said only once, i.e., "E-lokeinu ve E-loukei Avouseinu Tavo Lefoneicho" ("אוי"א תבוא לפניך") until "Ve An'hnu Hirsh'anu" ("ואנחנו הרשענו") is said. "Ashamnu

Mikol Om” (“אשמנו מכל עם”) etc. is skipped and the congregation continues from “Moshiah Tzidkecho” (“משיח צדקן”) until “Harahamim Veha’S’lihou” (“הרחמים והסליחות”). From there on, even if it is still night, the Piyutim and Tachnun are omitted, Kaddish “Tiskabal” is immediately said.

Shaharis Eyrev Youm Hakippurim

Between Selichous and Shaharis, the congregants – those that woke up before dawn – wash their hands.

A long “Borchu” (“ברכו”) is chanted in a Moutzei Shabbos melody, as is customary on days when Tachnun is omitted.

“Mizmor Letouda” (“מזמור לתודה”), Tahcnun and “Lamenazeyach” (“למנצח”) are omitted.

After leaving the synagogue congregants go to the cemetery to say Tchinous (but do not recite Tehilim that were forbidden to say next to graves due to “Lou’eg Larash” (“לועג לרש”) (mocking the dead)) and give Tzedokko (charity) to the poor.

Minha Eyrev Youm Hakippurim

Minha Gedoloh is prayed with a “Vidui” (“וידוי”) (confession).

The “Yehi Rozon” (“יהי לרצון”) is not said before the “Vidui”.

The introduction to the Vidui is “Ana Tavo Lefoneicho Tfiloseinu” (“אנא תבוא לפניך תפילתנו”) (and not “E-lokeinu Ve Elokei Avoseinu” (“א"א")), as is customary during Youm Hakippurim.

Malkous (Flogging)

After Minha, each congregant chooses a fellow congregant to perform the flogging.

Each congregant flogs his fellow congregant with a leather belt forty times with gentle strikes on the back.

The congregant being flogged bows to a complete bow facing North, with his knees and upper body leaning on the ground leaning on his left arm, so the right arm is free to strike on the heart.

The flogger says the posuk “Vehu Rahum” (“והוא רחום”) until “Kol Hamasou” (“כל חמתו”), and during saying each of the thirteen words flogs a single time. The congregant being flogged says the Vidui “Ashamnu” (“אשמנו”). This is repeated three times.

Candles for Youm Hakippurim

Where there is no risk of fire, large wax candles are lit in the synagogue, and they are relit from time to time.

Every male (and not females), young or old, brings one candle to the synagogue during Minha on Eyrev Youm Hakippurim.

The Gabboim responsible for lighting all the candles, light them without a blessing after the fast meal, while it is still daytime. In some congregations, it is customary to sell the honor of lighting the candles.

In some congregations, it is customary for each congregant to place the candle before his sitting location, and in some congregations, there is a special location for the candles along the walls of the synagogue. To prevent a fire, some congregations have limited the number of candles to eighteen candles, and a lottery was used to choose the congregants who bring the candles.

In some congregations, a non-Jew was appointed to guard the candles, and he was given instructions on Eyrev Youm Hakippurim to relight a candle that burned out, since the instruction cannot be given during Youm Hakippurim.

The candles may not be placed where doors or windows are opened because it creates wind that increases the rate at which the candles burn. If no sufficient place is available within the synagogue, the candles are placed outside of the synagogue in a special separate room.

The women light candles in the home as every other Shabbos and Youm Tov, and place one candle in the bedroom. The women make the blessing “Lehadlik Ner Shel Youm Hakippurim” (“להדליק נר של יום הכיפורים”) and “Shehechyanu” (“שהחיינו”).

The Piyutim, Psukim and Selichous

The Piyutim for Youm Hakippurim customary to say according to Minhag Polin-Lita are different from Minhag Ashkenaz, and congregations praying according to nusah Ashkenaz require authentic Ashkenaz Machouzrim. (Note: Rodlheim Mahzourim, especially later publications, are full of disruptions and printing mistakes. Currently, it is recommended to use the new Machzor printed by Rabbi Avraham Auman that has been published by Machon Moreshes Ashkenaz).

The Piyutim and prayers are said according to the tradition of Frankfurt AM and its subsidiary communities.

Some of the Piyutim were arranged by the early Paytounim such that the Shlyah Tzibur says one verse and the congregation responds to it, and so forth. The order of saying the Piyutim is done according to how it is written in the Mahzourim.

For the Psukim and S'lihous with instructions to be said interchangeably by the Shlyah Tzibur and the congregation, it is appropriate for the congregation to quietly recite the verse that is said aloud by the Shlyah Tzibur and vice versa, the Posuk said by the congregation is said quietly by the Shlyah Tzibur.

The Psukim between the S'lihous are introductions for the following S'liho, and not an addition of the previous S'liho, as such, the Psukim must be said before each S'liho that is about to be said. Each S'liho begins with the words “E-loukeinu Ve Eloukei Avouseinu” (“א-להינו וא-להי אבותינו”), except for those S'lihous that begin with the name of G-d or his description as “Odon” (“אדון”).

All the prayers that are said on Roush Hashono, such as “Zouchreinu Lehaym” (“זכרנו לחיים”) and “Ovinu Malkeinu” (“אבינו מלכנו”) – are said in the same manner as was done on Roush Hashono.

During the prayers of Youm Kippur “Le’eylo U’Le’eylo” (“לעילא ולעילא”) is recited during the Kaddishim that are said by the Shlyah Tzibur.

It is explained by the Geonim that the central emphasis of the prayer on Youm Hakippurim is recital of the S'lihous with the thirteen attributes of mercy (“י”ג מידות”) that do not return empty, therefore special care is taken during Shaharis, Mussaf, and Minha to say at least three selected S'lihous along with a Pizmoun. Adding more S'lihous according to the old Minhag is preferable. Each year before Youm Hakippurim, the Rav or the Shames select the S'lihous that will be said.

For Musaf, amongst the selected Selichous, “Ani Hu Hashouel” (“אני הוא השואל”) is selected every year to be chanted in a special melody. For Minha, the S'liho “Masas Kapay” (“משאת כפי”) is selected every year.

Special care is taken to make sure that at least one Akeido is recited. The S'liho “Rabat Zeraruni” (“רבת צררוני”) should be said in all three prayers of Youm Hakippurim (Shaharis, Musaf, and Minha).

Viduym

The introduction to each Vidui on Youm Kippur starts with “Ono Savou Lefonecho” (“אנא תבוא לפניך”) and not “E-loukeinu Ve E-loukei Avouseinu Savou” (“א-להינו וא-להי אבותינו תבוא”). This

introduction is entirely chanted aloud by the congregation, as is the Vidui “Oshamnu, Bogadnu, etc” (“אשמונו, בגדנו”) which is chanted in unity in a special melody.

The nusah of the refrain between the phrases of “Al Het” (“על חטא”) is “Ve Al Kulom Selach Lonu Mehal Lonu Kaper Lonu” (“ועל כולם סלה לנו מהל לנו כפר לנו”) (without the words: “E-louha Slihous” (“א-לוה סליחות”)), except for the last request of “Ve Al Kulom” (“ועל כולם”) at the end of “Ve Al Hato'im” (“ועל חטאים”) in which the words “E-louha Slihous” (“א-לוה סליחות”) are added. After “Be'azus Mezah” (“בעזות מצח”), the request “Ve Al Kulom” (“ועל כולם”) is omitted, but the prayer is continued with “Betamnun Levov” (“בתמנון לבב”).

The order of “Ve Al Hato'im” (“ועל חטאים”) is said according to Minhag Frankfurt, which in some Mahzourim is printed at the bottom of the page.

In the order of “Ve Al Hato'im” (“ועל חטאים”) the Shlyah Tzibur says the verses in a special melody, and the congregation repeats it out loud.

Congregants strike over their hearts when saying the words “She Anu Hayavim” (“שאנו חייבים”).

Kol Nidrei

When Youm Kippur begins, on the way to the synagogue, congregants bless one another with “Leshono Touvo Tihasem” (“לשונה טובה תחתם”) and respond “Gam Ato” (“גם אתה”).

Before Kol Nidrei each congregant puts on a Talis. The Rav, followed by the Baalei Tefilo, according to the prayers they will lead, make the blessing “Lehisatef Ba Zizis” (“להתעטף בציצית”) aloud in a Youmim Noro'im melody.

The Aroun is opened until the end of “Kol Nidrei” (“כל נדרי”), but the Touroh scrolls are not taken out and no circles are made with them. “Our Zaru'a Lazadik” (“אור זרוע לצדיק”) is omitted.

Two distinguished congregants stand next to the Shlyah Tzibur, one to his right and one to his left, and say with him three times “Beyeshivo Shel M'alo” (“בישיבה של מעלה”).

The Shlyah Tzibur says in a known melody “Kol Nidrei” (“כל נדרי”) three times, where each time he raises his voice. The congregation follow along and say it quietly with him.

The nusah of Kol Nidrei is according to Rabbeinu Tam, in a future tense only “Mi Youm Kippurim Ze Ad Youm Kihppurim Habo Oleinu Letouvo” (“מיום כיפורים זה עד יום כיפורים הבא עלינו”) (“לטובה”).

“Ve Nislach” (“ונסלח”) is said only once. The blessing of “Sheheyenu” (“שהחיינו”) is said by the congregants and they finish saying it before the Shlyah Tzibur so they can answer “Omeyn” (“אמן”) on his blessing.

Mariv Youm Hakippurim

“Hashkiveinu” “השכיבנו” is chanted melodically by the Shlyah Tzibur, and afterwards the posuk of “Ki Ba Youm Haze Yechaper Aleichem” (“כי ביום הזה יכפר עליכם”) is chanted in a Youm Kippur melody.

The Aroun is opened before saying “Ya'aleh” (“יעלה”) and is closed before Kaddish “Tiskabal”.

At the end of the service “Yigdal” (“יגדל”) and “Adoun Oulum” (“אדון עולם”) are chanted in Youmim Noro'im melodies.

Many congregants stay in the synagogue to say “Shir Hayichud” (“שיר היחוד”) and “Shir HaKovoud” (“שיר הכבוד”) together.

After “Shir HaKovod”, Psalm 83 “Shir Mizmor Le Asaf” (“שיר מזמור לאסף”) is said followed by Kaddish Yosom.

Shaharis Youm Hakkipurim

One of the five early rises.

The morning blessings (“Birchous Hashahar” “ברכות השחר”) are said like every other day, including “She Oso Li Kol Zorki” (“שעשה לי על צרכי”).

The Shlyah Tzibur chants “Adoun Oulom” (“אדון עולם”), the blessing of “Netilas Yodoyim” (“נטילת ידיים”), “Lehis’atef Bazizis” (“להתעטף בציצית”) and “Boruch She Omar” (“ברוך שאמר”). The remaining blessings and Psukei Dzimra are chanted in a Shabbos melody.

The Tallis is worn prior to “Boruch She Omar” (“ברוך שאמר”). The Rav, followed by the Shlichei Tzibur, according to the order of the prayers they will lead, bless the blessing of “Lehisatef Bazizis” (“להתעטף בציצית”) aloud in a Youmim Noro’im melody.

In the Youtzer Berocho the nusah is “U’Meir Einai U’Mahkim Lou” (“ומאיר עיני ומחכים לך”) is said and not “Hamehakim Leslihasenu” (“המחכים לסליחתו”).

During Shaharis, the Aroun is opened after “Borchu” (“ברכו”) and is closed before the silent Amido. During the Shlyah Tzibur’s repetition, the opening and closing of the Aroun is the same as on Roush Hashono.

The Piyut “Hagouyim Efes Vosouhu Negdecho Hashuvim” (“הגוים אפס ותהו נגדך חשויבים”) that was designated to be said between “Melech Tar” (“מלך תר”) and “Ki Touda” (“כי תודה”) was printed in most Mahzourim in partial form due to disruptions by the censorship; the Piyut “Hagouyim Eymim Zamzumim Kedour Va’adoumim” (“הגוים אימים ומזומים קדור ואדומים”) that was designated to say after the Piyut “Hachmei Toum” (“חכמי תום”) and “U’Bechoul Toukef” (“ובכל תוקף”) was completely removed by the censorship; as was the Piyut “Malchusom Be’abodecho Ouvei Pesilei Nesochim Tikoun Malchusecho Melech Malchei Hamelochim” (“מלכותם באבדך עובדי פסילי”) (“מלכי המלכים תפון מלכותך מלך מלכי המלכים”) that was designated to be said between “U’Bechol Toukef” (“ובכל תוקף”) and “Me’ein Chomoucho Be’amzecho” (“מאין כמוך באמצך”) was printed with missing parts due to disruptions by the censorship. In Frankfurt AM the congregations omitted these three Piyutim due to the tampering and missing portions. The complete form of the Piyutim appear in the new Machzour published by Machon Moreshes Ashkenaz and can therefore be said. On Roush Hashono and Youm Kippur there were some congregations that were stringent about honoring only married Levites when washing the hands of the Kouhanim. In big congregations, where there are many Kouhanim, the Shlyah Tzibur does not begin “Rezey” (“רצה”) until the Levite washing the hands announces: “Rezey!” (“רצה!”), notifying that all the Kouhanim have finished washing their hands.

After “Rezey” (“רצה”), “Ve’s’e’erov Lefoneicho” (“ותערב לפניך”) is said instead of “Vezehezn” (“ותחזינה”).

Touroh Reading

Removing and returning of the Touroh scrolls are accompanied by Youmim Noro’im melodies.

During removal of the Touroh scrolls, the thirteen attributes (י"ג מידות) are chanted three times and the prayer “Riboun Oulomim” (“רבון עולמים”) is said and the posuk “Ve Ani Sefilousi” (“ואני תפילתי”) is chanted three times.

The Touroh reading is done with special Troupe for Youmim Noro’im. Those Oulim to the Touroh bless the Touroh Blessings in a similar melody. The “Mi Shebeirach” (“מי שברך”) and calling the Oulim to the Touroh in “Ya’amoud” (“עמוד”), etc., are also said in this special melody. The reading of the Maftir and its blessings – in a regular melody.

In the “Mi Shebeirach” (“מי שבירך”) the following words are added in the end “VeyevarcheiHU VeyichteveiHU Besefer Mehilo Ve S'liho Im Kol Yisroel Eihov, Ve Noumar Omen” (“ויברכהו ויכתבהו בספר מחילה וסליחה עם כל ישראל אחיו, ונאמר אמן”).

It is proper to call to the Touroh those that are Shlichei Tzibbur for Shaharis and Musaf, if they did not already receive an Oliyo on Roush Hashono.

The “Mi Shebeirach” (“מי שברך”) for the last Ouleh of the first Touroh Scroll is said after the first Touroh scroll's Hagboho. The Magbiho hands the Touroh scroll to the person honored with taking out of the second Touroh Scroll.

The nusah of the ending of the last blessing for the HafTouroh “Ve Dovor Malkeinu Emes, Ve KaYoum Lonetzah, Boruch Ato Hashem Melech Mouhel Ve Souleiach Le Avounouseinu Ve Avounous Amou Beis Yisroel Ve Ma'avir Ashmouseinu Be Kol Shono Ve Shono, Melech Al Kol Ho'orez Mekadesh Yisroel Ve Youm Hakippurim” (“ודבר מלכנו אמת, וקים לעד, בא"י מלך מוחל וסולח”). (“לעונותינו ועונות עמו בית ישראל ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ מקדש ישראל ויום הכיפורים”). After the Haftouroh, Yizkour (“הזכרת נשמות”) is said, where each person mentions to himself the Neshomos of his ancestors and family members in the nusah “Yizkour E-louhim Nishmas” (“זכור א-ל מלא”) etc. Neither an individual nor the Shlyah Tzibur say “E-l Male Rahamim” (“א-ל מלא”) and names are not read from the Memorbuch, and “Av Harahamim” (“אב הרחמים”) is omitted. Even congregants whose parents are still alive remain in the synagogue. Mourners within the first thirty days and first twelve months say Yizkour.

Youm Kippur Musaf

The order of bowing for the Avoudoh of Youm Kippur:

The Shlyah Tzibur begins chanting the melody from “Ve Kach Hoyu Oumer” (“וכך היה אומר”) and the congregation chants with him word for word until “Lifnei Hashem” (“לפני ה'”). Afterwards, the congregation alone chants “Ve Ha Kouhanim” (“והכהנים והעם”) and when chanting “Hayu Kour'im” (“היו כורעים”) the crowd kneels and bows, and when saying “Ve Mishtahavim U'Moudim” (“ומשתחווים ומודים”) bow their head, and when saying “Ve Nouflim Al Pneyhem” (“ונופלים על פניהם”) place their face on the floor cover, and at the end of saying “Boruch Shem Kvoud Malchusou Le Oulom Vo'ed” (“ברוך שם כבוד מלכותו לעולם ועד”) they rise.

When the congregation finishes, the Shlyah Tzibur repeats “Ve Ha Kouhanim” (“והכהנים והעם”), kneels and bows similar to the congregation. When he says “Boruch Shem Kvoud Malchusou Le Oulom Vo'ed” (“ברוך שם כבוד מלכותו לעולם ועד”), the congregation joins him.

The women in their section also kneel and bow.

Congregants strike over the heart for each of the following words “Hatasi” (“חטאתי”), “Avisi” (“עויתי”), “Pash'ati” (“פשעתי”), “Kaper Na” (“כפר נא”), “La Hato'im” (“לחטאים”), “Ve La'avounous” (“ולעונות”), “Ve Lepshaum” (“ולפשעום”), “She Hatosi” (“שחטאתי”), “Ve She Avisi” (“ושעויתי”), “Ve She Pashasi” (“ושפשעתי”).

When throwing of the blood is counted, the congregation chants it along with Shlyah Tzibur in the same melody and not after him.

Youm Kippur Minha

Removal of the Touroh scroll is done with a Shabbos melody. “Le Dovid Mizmour” (“לדוד מזמור”) is said and not chanted.

The troupe for the Touroh blessings and Touroh reading is in the regular melody and not the Youmim Noro'im melody.

Yisroel is called to the Touroh without mentioning his name with the words “Ya’amoud Maftir” (“יעמוד מפטיר”).

“Mi E-l Comoucho” (“מי א-ל כמוד”) is not said at the end of the Haf-Touroh.

Ne’ilo

The Rav is the Shlyah Tzibur if he is capable of doing so.

“Ashrei” (“אשרי”) until the end of “U’Ba Lezyoun” (“ובא לציון”) are chanted in a Shabbos Mincho melody. Kaddish is chanted in a special Neiloh melody.

Opening and closing of the Aroun are done like in all other prayers.

The beginning of the Pizmounim said during the S'lihos, are said in their designated melody. If time is limited, the congregation chants it with the Shlyah Tzibur. In the Pizmoun “Zechour Bris” (“זכור ברית”), after the Shlyah Tzibur chants the first verse “Le Ma’an Shemecho” (“למען שמך”) in its melody and the congregation repeats it as is customary with all other Pizmounim. However when the Shlyah Tzibur finishes saying the second verse “Avadnu” (“אבדנו”) until “Lema’an Shemecho” (“למען שמך”), the congregation repeats and says the first verse until “Lema’an Shemecho” (“למען שמך”).

After “Rezey” (“רצה”), “Ve S’erov Lefonecho” (“ותערב לפניך”) is said instead of “Ve Sehezeino” (“ותחזינה”).

Kouhanim bless the congregation even if the Neilo service continues into the night, in accordance to the instruction of the Rabia (הראבי"ה), Our Zaruoh, Yereeim, Maharil, Havous Yoir, Sheilas Yovetz, etc.

Blowing the Shoufar

After Kaddish “Siskabal” (“תתקבל”) the names (“שמות”) are chanted. Before chanting the names, the Aroun is opened and closed after the blowing of the Shoufar. The order of the names is according to minhag Frankfurt AM and as printed in the Rodhelheim at the bottom of the page, which is as follows:

The Shlyah Tzibur chants “Hashem Hu Ha E-louhim” (“ה' הוא הא-להים”), and the congregation repeats the posuk. This statement is chanted by the Shlyah Tzibur and the congregation another six times and each time it is chanted louder.

The Shlyah Tzibur chants “Shema Yisroel Hashem E-louheinu Hashem Ehad” (“שמע ישראל ה' אחד”) a single time and the congregation repeats it.

Everyone together quietly says “Boruch Shem Kvoud Malchuso Le Oulom Vo Ed” (“ברוך שם כבוד ועד מלכותו לעולם ועד”).

The Rav calls out “Tekyo” (“תקיעה”), and the blower sounds a single Tekyo from the Bima.

Maariv is prayed immediately afterwards.

Moutzei Youm Kippur Mariv

“Ve Hu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) are chanted in a Motzei Shabbos melody.

Havdoloh is done in the synagogue, and a blessing is made on the Wine and Fire but not on Bsomim.

Birchas Levono is said immediately after Mariv and there is no delay until after breaking the fast.

After the service congregants bless one another with “Gutt Youm Tov”

The Parouches and jackets of the Touroh scrolls are switched to those of weekdays.

From Youm Kippur and Sukkous

A mourner is not Shlyah Tzibur because Tachnun is omitted during these days and for the same reason “Borchu” (“ברכו”) is chanted in a Moutzei Shabbos melody during Shaharis and Mariv. Tahnun is omitted.

11th of Tishrei

During the day after Youm Kippur [also referred to as “Isru Hag Shel Youm Kippur” (“אסרו חג של”) (יום הכפורים)] people rise earlier than most days, and the rise is referred to as “In Gotos Ne’eman” (“אין גאטעס נאמען”), i.e. “Be Shem Hashem” (“בשם השם”). During Shaharis, Tahnun and “La Menazeiah” (“למנצח”) are omitted.

Parashas Ha’azinu

The last posuk of the Levy is said with a raised voice. Fifth reads until “Ve Hash Atidous Lamou” (“וחש עתדות למו”).

There is no reading from the Memorbuch.

Kaddish “Tiskabal” after Musaf is chanted in a special melody.

“Zidkaschoo” (“צדקתך”) is omitted, and accordingly the Shlyah Tzibur chants the full Kaddish “Tiskabal” in a special melody.

“Vayehi Nou’am” (“ויהי נועם”) and “Ve Ato Kodoush” (“ואתה קדוש”) are omitted during Mouzei Shabbos Mariv.

Eyrev Youm Touv

“La Menazeach” (“למנצח”) is omitted during Shaharis.

Special covers for Sukkous is placed on the Parouches, the Touroh scroll jackets, the cover of the Omud and the Bimo.

Nusahei T’fillo for Hag and Houh Hamou’ed

The nusah at the end of “Vehasy’einu” (“והשיאנו”) is the same as on Shabbos “Ve Yismechu Becho Yisroel Ouhavei Shemecho” (“וישמחו בך ישראל אוהבי שמך”).

During Musaf, the middle Berocho, in “Mi Pnei Choto’einu” (“במפני חטאינו”) the nusah is “Shenishtalcho” (“שִׁנְשַׁתְּלָחָה”) (and not “Hashelucho” (“השלוחה”)), and in the section “E-louheinu Ve Elouhei Avouseinu Melech Rahamon” (“אוי”א מלך רהמן”), the nusah is “Shuvo Oleinu” (“שובה עלינו”) (and not “Eleinu” (“אלינו”)).

In the Shlyah Tzibur repetition for Musaf on Youm Touv is “Ve Serov Lefoneicho Asirosenu” (“ותערב עליך”) (and not “Ve Serov Oleicho” (“ותערב עליך”)).

First Day Sukkous Mariv

In Eretz Yisroel: “Ma Touvu” (“מה טובו”) is chanted before “Borchu” (“ברכו”).

Marvous “Ou’hzei Beyodom” (“אוהזי בידם”) are said (Found also in nusah Polin-Lita Mahzourim).

The posuk “Vayedaber Moushe” (“וידבר משה”) is said after “Hashkivenu” (“השכיבנו”).

Kiddush is said in the synagogue along with making the Berocho “Shehechyonu” (“שהחיינו”) “Oleinu” (“עלינו”). Yigdal (“יגדל”) is chanted in a Youm Tov melody.

First Day Sukkous Shaharis

“Odon Oulom” (“אדון עולם”) is chanted in a Sukkous melody (e.g. the melody of shaking the lulav during Hallel). “Boruch Sheomar” (“ברוך שאמר”) is chanted in a Youm Touv melody.

The Shlyah Tzibur begins with “Hagodoul Bichvoud Shemecho” (“הגדול בכבוד שמך”) in a Youm Tov melody and not from “He E-I Besa’azumous” (“הא-ל בתעצומות”). The Berochoh starting from “E-I Hahouda’ous” (“א-ל ההודאות”) is chanted in a Sukkos melody, which continues in the half Kaddish.

Youtzer “Achtir Zar” (“אכתיר זר”), Ouffen “Aamir Ousecho” (“אאמיר אותך”) are said. The end of the Ouffen beginning with “Poutzhim” (“פוצחים”) is chanted by the Shlyah Tzibur the melody of “Rahem Metzoukim” (“רחם מצוקים”) from the Musaf Kedushoh of Roush Hashono. The short nusah of “Emese Veyaziv” (“אמת ויציב”) is said, and it is chanted from “Al Harishonim” (“על הראשונים”). Zulas “Ano Houshi’o” (“אנא הושיעה”) is said.

The Kerouvous “Ouymasi” (“אוימתי”) are said during the Shlyah Tzibur repetition (These Kerouvous also appear in nusah Polin-Lita Mahzourim). “Ad Lou Mezoukei Regev” (“עד לא מצוקי”) (found only in authentic nusah Ashkenaz Mahzourim) and “E-I No” (“א-ל נא”) are said, and neither one is omitted. The Shlyah Tzibur chants “Mechalkel Haym Behesed” (“מכלכל חיים בחסד”) until the end of the Siluk.

The Kouhanim blessing during Shaharis is chanted in a Sukkos melody.

Lulav Shaking and Hallel

According to Gedoulei Hapouskim in Ashkenaz, a blessing may not be made on Esroug that does not have a tradition throughout the generations, even if it has Simonim (marks) of a kosher Esroug. According to Bnei Ashkenaz, this tradition exists only regarding Kalavaria-Yanouva Esrougim.

Before reciting Hallel, the Shlyah Tzibur chants aloud the blessing of “Al Netilas Lulav” (“על נטילת לולב”) in a Hallel melody, and on the first day also chants “שהחיינו”.

The psukim “Houdu” (“הודו”) and “Ono” (“אנא”) are chanted by the Shlyah Tzibur followed by the congregation in a Sukkos melody while performing the shaking of the Lulav.

Congregants face east. The directions order of shaking the Lulav is: East, South, West, North, Up, Down.

Along with shaking on “Houdu” (“הודו”) and “Youmar No Yisroel” (“יאמר נא ישראל”), the Shlyah Tzibur also shakes on “Youmru No Beis Aharoun” (“יאמרו נא בית אהרן”) and “Veyoumru No Yr’ei Hashem” (“ויאמרו נא יראי ה’”). The congregation shakes each time while responding “Houdu” (“הודו”).

While reciting Hallel, during the psukim of “Youmru No” (“יאמרו נא”) the Shlyah Tzibur aims to Lehoutzi the congregation when saying the psukim aloud while the congregation is silent. Some congregations have the custom to quietly say the psukim of “Youmru No” (“יאמרו נא”), but are stringent about saying “Houdu” (“הודו”) together in an orderly manner for each Shlyah Tzibur “Youmru No” (“יאמרו”), as required, and do not alter the order of response out of a desire to say the Shlyah Tzibur’s posuk aloud.

On the word “Ono” (“אנא”) the Lulav is shaken in two directions, for “Houshi’o” (“הושיעה”) in two directions, and also for “No” (“נא”) in two directions. This is performed by the Shlyah Tzibur and members of the congregation. No shakes on “Ono Hashem Hazlichu No” (“אנא ה’ הצליחה נא”). On Youm Tov, Kaddish “Tiskabal” after Hallel is chanted in a special melody.

First Day Sukkos Touroh Reading

Removing and returning of the Touroh scrolls is done in a Youm Tov melody.

In some congregations the thirteen attributes and the prayer “Riboun Ha Oulom” (“רבון העולם”) printed in the Mahzourim are said on the Regalim.

“Mi Shebeyrach” (“מי שברך”) for the last Aliyah is said after Hagbaha of the first Touroh scroll. The Magbia hands the sefer over to the person honored with taking out the second Touroh scroll. The half Kaddish after the Touroh reading is chanted in a Succos melody. The Kouhanim blessing of Shaharis is chanted in a Sukkous melody or another special melody.

Houshanous

Houshanous are recited after Musaf, before Kaddish “Tiskabal”.

One Touroh scroll is removed from the Aroun and held next to the Bimoh until the end of the Hakafah. After removal of the Touroh Scroll, the Aroun is immediately closed.

The Shlyah Tzibur chants “Houshano” (“הושענה”) and the congregation responds “Houshano” (“הושענה”). The Shlyah Tzibur chants “Le Ma’ ancho E-louheinu” (“למענך א-להינו”), and the congregation responds “Houshano” (“הושענה”). The congregation repeats this response which is repeated for the remaining three “Lema’ ancho” (“למענך”) chanted by the Shlyah Tzibur.

Afterwards the Shlyah Tzibur, along with the congregations, chants the entire Piyut of “E’erouch Shavei” (“אערוך שועי”) in the known melody. “Houshano” (“הושענה”) is not said after every pair of words, except for the last two rhymes, which are chanted by the Shlyah Tzibur in the “Lema’ ancho” melody after which the congregation responds “Houshano” (“הושענה”), as is printed in the Siddurim and the Mahzourim.

The order in which the Piyutim are said is the same order every year, and is according to the authentic Ashkenaz Mahzourim.

The manner of walking while saying the Piyutim: The Shlyah Tzibur turns towards the North and begins to walk around the prayer hall, followed by the Rav, followed by the congregants sitting in the first row after it is passed by the Shlyah Tzibur and the Rav, and then the second row, and so forth. The Southern columns begin walking immediately after the Rav. The middle column splits into two, the ones closer to the Left walk with the column close to the left, and those in the column close to the right walk with those close to the right column.

When the congregation completes the walk around, the congregant holding the Touroh scroll returns it to the Aroun and closes it. For this reason, in larger communities the Touroh scroll is returned to the Aroun close to the Kaddish.

When the Shlyah Tzibur returns to Omud after the walk around and the Houshano, he chants aloud “Ani Vahu Houshi’ o No” (“אני והו הושיעה נא”) and the congregation repeats it after him. The Shlyah Tzibur chants each verse of “Ke Houshaso Eylim” (“כהושעת אליים”) in the known melody, and the congregation responds “Ken Housha No” (“כן הושע נא”) after each verse.

A mourner does not walk around during Hashanos.

On Youm Tov and Shabbos, Kaddish “Tiskabal” after the Houshanous is said in a special melody and during Choul Hamou’ed in a weekday melody.

“Ein Ke E-louheinu” (“אין כא-להינו”) and “Anim Zemirous” (“שיר הכבוד”) are chanted. In some congregations, they are chanted in special Youmim Touvim melodies.

Youm Touv Minha

“Ashrei” until “U’vo Letzyoun” (“ובא לציון”) and the half Kaddish after them are said in a Shabbos melody; half Kaddish before the Amidah is said in a weekday melody.

The first two blessing of the Shlyah Tzibur’s repetition and the Kedusha are said in a weekday melody; “Ledour Va Dour” and the middle Berocho are said in a Youm Touv melody; the last three brachos are said in a weekday melody; Kaddish “Tiskabal” is said in a special Youm Touv Minha melody.

In Eretz Yisroel

Moutzei Youm Touv of Sukkous

Le Dovid Boruch” (“לדוד ברוך”) is omitted. A long “Vehu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) are chanted, like on Motzei Shabbos.

Havdolo is performed in the synagogue before Oleinu.

Hutz Lo’oretz

Maariv Second Night of Sukkous

“Ma Touvu” (“מה טובו”) is sung before “Borchu” (“ברכו”).

Ma’arvous “Hag Ha Asif” (“חג האסיר”) are said (found in authentic Ahskenaz Mahzourim).

The posuk “Va yedaber Moushe” (“וידבר משה”) is said after “Hashkiveynu” (“השכיבנו”).

Kiddush is said in the synagogue along with making the Berocho “Shehechyonu” (“שהחיינו”) “Oleinu” (“עלינו”). Yigdal (“יגדל”) is chanted in a Youm Touv melody.

Shaharis Second Day Sukkous

Youtzer “A’amiz Lenoura Ve A’youn” (“אאמיץ לנורא ואיום”) “Hameir Lo’oretz” (“המאיר לארץ”), Oufen “A’amir Ousecho” (“אאמיר אותך”). The short nusah of “Emese Veyaziv” (“אמת ויציב”) is said, and it is chanted from “Al Harishounim” (“על הראשונים”). Zulas “Ano Houshi’o” (“אנא הושיעה”) is said (appears in the first day of Sukkous in nusah Polin-Lita Mahzourim). Kerouvos “Erchatz” (“ארחץ”) are said during the Shlyah Tzibur’s repetition (these Kerouvos also appear in Polin-Lita Mahzourim).

Tefillin On Houl Hamou’ed

Putting on Tefillin during Choul Hamoued, according to the Rishounim and Achrounim throughout the generations in Ashkenaz, is absolutely mandatory in Eretz Yisroel and Hutz Lo’oretz (Rabbeinu Akiva Eiger instructed that even if someone’s fathers stopped putting on Tefillin, he must return to the accepted Minhag of his ancestors and put them on). A Ben Ashkenaz who is praying with in a congregation that does not put on Tefillin, must do so in private.

Someone who’s family Minhag is to make a blessing, makes the blessing quietly and not aloud. There is no break before Musaf for the purpose of removing the Tefillin. Some have the Minhag of removing the Tefillin before Hallel, some do so before “U’vo Letzyoun” (“ובא לציון”) a, some before the Musaf half Kaddish, and some remove them after Musaf according to the custom of the Pouskim HaRishounim.

Ashkenaz instructed that different times of Tefillin removal in one synagogue do not cause division in a congregation (“לא תגודר”).

Houl Hamou'ed Shabbos

Kabbalas Shabbos is said in its entirety.

During Mariv, “Borchu” (“ברכו”), “Malchusecho” (“מלכותך”), “Ve Ne'emor” (“ונאמר”), “Hashkiveynu” (“השכיבנו”) and the second half the half-Kaddish are chanted in special melodies for a Shabbos where the Touroh portions is read from two Touroh scrolls.

“Bame Madlikin” (“במה מדליקין”), “Omar Rabbi Elozor” (“אמר רבי אלעזר”) and Kiddush are said in the synagogue.

During Shaharis, “Adoun Oulom” (“אדון עולם”) is chanted in a Sukkos melody.

“Befi Yesharim” (“בפי ישרים”) is chanted in a special Shabbos melody for when there are two Touroh scrolls. Youtzer “Es Hashem Hanichbad” (“את השם הנכבד”) is said, The short nusah of “Emes Veyatziv” (“אמת ויציב”) is said, and is chanted aloud from “Al Ha Rishounim” (“על הראשונים”), Zulas “Ezkero Mikedem Peloecho” (“אזכרה מקדם פלאך”). (These Piyutim are found only in authentic nusah Ashkenaz Mahzourim).

The psukim of “Houdu” (“הודו”) and “Ano Hashem Houshi'o No” (“אנא ה' הושיעה נא”) are chanted in the known lulav shaking melody of Sukkos. Kaddish “Tiskabal” is chanted in a special melody used before reading the Megilloh during the Mou'ed, and some congregations begin using this melody from “Ano Hashem Hazlichu No” (“אנא ה' הצליחה נא”) until the end of the blessing, which is chanted by the Shlyah Tzibur starting from “Ki Lecho Touv” (“כי לך טוב”).

Kouheles is read from a scroll, with a Berocho, before taking out of the Touroh scrolls. The Berocho of “Shehecheyanu” (“שהחיינו”) is omitted. In congregations where the custom is to read Kouheles out of Mahzourim, no blessing is made at all.

Kaddish Yosom is said after reading the Megilloh.

Half Kaddish at the end of the reading is chanted in a Sukkos melody.

Sukkos Houl Hamou'ed Shaharis

“Adoun Oulom” (“אדון עולם”) is chanted in a Sukkos melody.

A long “Borchu” (“ברכו”) is chanted in the Moutzei Shabbos melody, as is customary on any day that Tachnun is omitted.

Hallel and shaking of the Lulav like it is done like it is done during Sukkos Youm Touv.

Kaddish “Tiskabal” after Hallel and after the Houshanous, are chanted in a weekday melody.

Sukkos Houl Hamou'ed Shabbos Touroh Reading

Some congregations in Eretz Yisroel have the custom of reading the previous day's Touroh portion and that of the following day, as is the Ashkenaz custom brought down by the Remo (according to the Mour U'Ktzyo, Bikurei Yaacouv, and Behar Yir'ah, that even in Eretz Yisroel it is proper to read according to this manner, since there is no “Safek Deyouma” (“ספק דיומא”), and this order was custom amongst Sepharadim in Eretz Yisroel during the days of the מהרלב"ח).

The reading order is as follows: on the first day, the Kouhen reads “U'vayoum Hasheni” (“וביום השני”), and the Levi reads “U'vayoum Hashlishi” (“וביום השלישי”), the first Yisroel reads “U'vayoum Harevi'i” (“וביום הרביעי”).

In Eretz Yisroel: second Yisroel reads again “U'vayoum Hasheni” (“וביום השני”).

In Hutz Lo'oretz: second Yisroel reads the Sofek Deyouma, i.e. “U'vayoum Hasheni” (“וביום”) and “Uvayoum Hashlishi” (“וביום השלישי”).

From the second day of Choul Hamoued and so forth, the Kouhen reads the portion of the previous day, Levi reads the current day, first Yisroel reads the next day, and second Yisroel – in Eretz Yisroel repeats the current day, in Hutz Lo'oretz – the Sfeika Deyouma.

Half Kaddish at the end of the reading is said to a Sukkous melody.

Houl Hamou'ed Sukkous Musaf

Kedusho "Nekadesh" ("נקדש") is said during the Amido repetition.

The Shlyah Tzibur says the first two Brachos and the Kedusho - in a weekday melody; "Le Dour Va Dour" ("לדור ודור") and the middle Berocho are chanted in a Youm Touv melody; the last three Brachous are chanted in a weekday melody; the end of the last Berocho, in a Youm Touv melody, to signal the saying of Houshanous.

The Houshanous piyutim are chanted before the Kaddish "Tiskabal".

Houl Hamou'ed Sukkous Shabbos Musaf

The "Mi Shebeyrach" ("מי שברך") for Shevi'i is said after the first sefer's Hagboho. The Magbiho hands the Touroh scroll to the congregant honored with taking out of the second Touroh Scroll. No reading from the Memourbuch.

During the Amido of Musaf, the between the Shabbos Kourban and Hag Kourban psukim "Ze Kourban Shabbos Ve Kourban Youm Hag Hasukkous Ko'omur" ("זֶה קִרְבַּן שַׁבָּת וְקִרְבַּן יוֹם הַגַּּסְפוֹת") ("בְּצֶמֶר") is inserted.

During the Shlyah Tzibur repetition of Musaf, the Shlyah Tzibur says the first two Brachos and the Kedusho in a Shabbos melody; "Le Dour Va Dour" ("לדור ודור") and the middle Berochoh – in a Youm Touv melody (aside from the sections of "U'beyoum Hashabbos" ("וביום השבת") and "Veyismechu" ("וישמחו"), which are chanted in a Shabbos melody); the last three Brachos, from "Rezey" ("רצה") – are chanted in a Shabbos melody; the ending of the last Berocho – is chanted in a Youm Youv melody to signal the saying of the Houshanous.

At the end of the Kedusho after the congregation responds "Ani E-louheichem Emes" ("אני א-להיכם אמת"), the Piyut "E-louheichem Yashiv" ("א-להיכם ישיב") is said. The full nusah according to hand written scriptures appears in the book "Marvim Ve Kerovou" ("מערבים") by Rav Avrohom Soloumoun, or in the siddur "Tefilas Yeshurun" ("תפילת ישורון") by Rav Schlomo Eliezer Hofmeister.

At the end of the Shlyah Tzibur repetition, Houshanous are said.

A Touroh scroll is not removed from the Aroun and the Aroun is not opened for the Houshanous. The Houshanous are chanted in the same melodies as in all other days of Sukkous in which the walk around is done with the Lulav.

The Shlyah Tzibur chants the Piyut "Oim Nezouro" ("אום נצורה"), along with the congregation. "Houshano" ("הושענה") is not said after every pair of words. On the last two rhymes, the Shlyah Tzibur says out loud in the melody of "Lema'ancho" ("למענך") and unlike all other days the congregation responds "Houshano" ("הושענה") only the last time at the end of the Piyut, as is printed in the Siddurim and Mahzourim.

The Shlyah Tzibur chants each verse of "Kehoushaso Av Hamoun" ("כהושעת אב המון"), the congregation responds after each verse "Ken Housha No" ("כן הושע נא").

Kaddish "Tiskabal" after the Houshanous is chanted in a special melody.

In Minha, "Zidkascho" ("צדקתך") is omitted, and accordingly the Shlyah Tzibur chants the Kaddish from "Tiskabal" ("תתקבל") until the end in a special melody.

On Moutzei Shabbos, the Psalms of "Le Dovid Boruch" ("לדוד ברוך") and "Ve Lamenezach Binguin" ("ולמנצח בנגינות") are chanted and a long "Vehu Rahum" ("והוא רחום") and Borchu" ("ברכו") are chanted. "Vayehi Nou'am" ("ויהי נועם") and "Ve Ato Kodoush" ("ואתה קדוש") are omitted. "Va Yiten Loch" ("ויתן לך") is said and Havdoloh is made in the synagogue.

Tikkun Leyl Houshanoh Rabboh

During the night of Houshanoh Rabboh it is customary to remain awake until after Chatzous (midnight), and to learn “Tikkun Leyl Houshanoh Rabboh” (“תיקון ליל הושענה רבה”).

All of Sefer Devorim and Tehillim are read in a large group in a large Sukko (or house).

The Mishneh Touroh is not read out of a Touroh Scroll, but out of Chumoshim, and the manner of reading is like on Shavu'ous. All those gathered sit around a table with Rav at the head of the table. Devorim is divided into Parshious. The Rav begins with reading Devorim until “Sheni” (“שני”), and reads in the Troupe, and after him one by one according to his turn each congregant around the table reads a portion aloud, and the congregation reads along quietly.

It is customary to stand while reading of the Ten Commandments. Some congregations have the custom to stand a few psukim beforehand so as not to differentiate between parts of the Touroh. The Rav reads the Ten Commandments as well as the portion of “Ve Zous Haberocho” (“וזהאת הברכה”) in its entirety.

At the end of reading Devorim Kaddish Yasoum is said.

The chapters of Tehillim are read as customary throughout the generations, i.e. the reader – each congregant in his turn – reads one posuk aloud (and the congregation follow along with him quietly) and the congregation says out the following posuk after it, and so on.

Before each book of Tehillim, the three psukim of “Lechu Neranena” (“לכו נרננה”) are said. After finishing each book, the three psukim of “Mi Yiten” (“מי יתן”) are said, Kaddish Yasoum and the proper nusah of “Yehi Razoun” (“יהי רצון”) are said for each book.

During the learning, food and beverage is available for the congregants. Some have a break to serve between finishing of Sefer Devorim and beginning Tehilim.

Houshanoh Robboh Shaharis

One of the five early risings (“השכמות”).

Before the service, the rings are removed from the Lulav, or at least the top ring is removed. The Aravos of the Lulav are replaced with new ones.

A white paroches and white jackets are used, similar to the Youmim Nouro'im, until the end of the service. The Shlyah Tzibur does not wear a Saraganes (Kittel).

The Shlyah Tzibur chants “Adoun Oulom” (“אדון עולם”), the blessing of “Netilas Yodoyim” (“נטילת ידים”), “Lehis'atef Bazizis” (“להתעטף בציצית”) and “Boruch She Omar” (“ברוך שאמר”). The remaining blessings and Psukei Dzimra are chanted in a weekday melody.

Psukei Dezimroh for Shabbos are omitted.

“Our Hodosh” (“אור חדש”) until “Le Ourou” (“לאורו”) and “Vehavi'enu” (“והביאנו”) until “Ve Leyahdecho Be Ahavo” (“וליחדך באהבה”) are chanted in a Youmim Nouro'im melody, and the ending of each Brocho is chanted in a weekday melody.

Houshanoh Rabboh Touroh Reading

Removal of the Touroh scroll is done with Youmim Nouro'im melodies.

Some congregations chant the thirteen attributes (“י"ג מידות”), “Ribboun” (“רבון”), and “Ve Ani Sefilousi” (“ואני תפלת”) in Youmim Nouro'im melodies. “Al Hakol” (“על הכל”) is omitted.

The blessings, Touroh reading and the “Mi Shebeyrach” (“מי שבירך”) are chanted in the regular melody.

The Kouhen reads “U'vayoum Hahamishi” (“וביום החמישי”), Levi reads “U'vayoum Hashishi” (“וביום השישי”), Third Alyo reads “U'vayoum Hashvi'i” (“וביום השביעי”).

In Erez Yisroel: Fourth Alyo repeats “U’vayoum Hashvi’i” (“וביום השביעי”).

In Hutz La’arezt: Fourth Alyo reads “U’vayoum Hashishi” (“וביום השישי”), and “U’vayoum Hashvi’i” (“וביום השביעי”).

The half Kaddish is chanted in a Youmim Nouro’im melody, and “Le Eylo U Le Eylo” (“לעילא ולעילא”) is said.

Returning the Touroh scroll to the Ark is done with Youmim Nouro’im melodies.

Houshanoh Rabboh Musaf

The half Kaddish before Musaf is chanted in a weekday melody, and from “Le’eylo” (“לעילא”) in a Shabbos melody.

The Shlyah Tzibur’s repetition is done in the same melodies as on the other days of Choul Hamoued, and Kedusho “נקדש” is said.

For the Houshanous, seven congregants remove seven Touroh scrolls and hold them next to the Bimo.

The Aroun is left open only for the Hakafofous. At the end of the first Hakafo, one of the Touroh scrolls is returned to the Aroun, at the end of the second Hakafo the second Touroh scroll is returned to the Aroun and so on. The second Hakafof is “E’erouch Shove’i” (“אערוך שועי”). After the seventh Hakafo, the seventh Touroh scroll is put back into the Aroun and the Aroun is closed. When there are less than seven Touroh scrolls in the synagogue, the number of Touroh scrolls available are returned to the Aroun in a manner so the last Touroh scroll is returned to the Aroun at the end of seventh Hakafo.

The Shlyah Tzibur chants “Ani Vahu Houshia No” (“אני והו הושיעה נא”) and the congregation repeats it. “Kehoushaso Rabim” (“כהושעת רבים”) is chanted the same as on all other days of Sukkous. At the end “Ani Vahu Houshia No” (“אני והו הושיעה נא”) is not repeated, rather the Shlyah Tzibur continues to “Ano Houshia No” (“אנא הושיעה נא”).

The melodies for the Piyutim are the same as other days of Sukkous.

The old custom was to hold the Aravous from the beginning of the Hakafofous (and some made sure not to hold them together with the other Arba’a Minim), and the later custom was put down the Arba’a Minim and hold the Aravous only before saying “Ta’ane Emunim” (“תענה אמונים”).

At the end of the Piyut “Oz Ke Eyney Avodim” (“אז כעיני עבדים”), some congregations chant “Sha’arei Shomaym Pesah” (“שערי שמים פתח”) in the ending melody of the Piyut “Ansicho” (“אנסיכה”) from Malchuyous of Roush Hashono.

At the end of saying “Houshia Es Amecho” (“הושיעה את עמך”), the Shlyah Tzibur chants the Kaddish in a special Youm Touv melody.

The Aravous are beat after the Kaddish “Tiskabal”.

Oleinu, song of the day and Psalm 83 (“שיר מזמור לאסף”) are said after beating the Aravous.

The Aravous and Lulav are stored in a respectful manner until burning of the Hometz or for baking of Matzous.

In Hutz La’arezt

Sh’mini Azeres Mariv

Marvous for Sh’mini Atzeres are said “Sh’mini Ousousaiv” (“שמיני אותויו”) (found only in authentic Ashkenaz Mahzourim). “Vayedaber Moushe” (“וידבר משה”) is said after “Hashkiveynu” (“השכיבנו”). “Es Youm Sh’mini Hag Ho Atzeres Haze” (“את יום שמיני חג העצרת”).

הַהֲיָהּ”) is said during the Amida, in the Kiddush and Birchas Hamozoun. “Shehecheyanu” (“שהחיינו”) is said during Kiddush. “Oleinu” (“עלינו”). “Ygdal” (“יגדל”) is chanted in a Youm Touv melody.

Sitting in the Sukko during Shemini Atzeres

The custom of most Ashkenaz congregations is to not sleep in the Sukkah but the Seudous are eaten in the Sukko in the evening and during the day, without saying the Berocho of “Leyshev Ba Sukko” (“ליישב בסוכה”).

Shemini Azeres Shaharis

The Shlyah Tzibur begins with “Hagoudol Bichvoud Shemecho” (“הגדול בכבוד שמך”) in a Youm Touv melody and not from “He E-l Besa’azumous” (“הא-ל בתעצומות”).

“Boruch Ato Hashem E-l Melech” (“בא"י א-ל מלך”) until the end of “Yishtabah” (“ישתבה”) and the following Kaddish are chanted in a “Matnas Yad” melody. “Le Eylo U’Le Eylo” (“לעילא לעילא”) is said in the Kaddish.

Youtzer “Ha Meir Lo’orez” (“אם כאישון ננצרת”), Oufen “Hame’ir Lo’orez” (“המאיר לארץ”). he short nusah of “Emes Veyatziv” (“אמת ויציב”) is said, and is chanted aloud from “Al Ha Rishonim” (“על הראשונים”), Zulas “Asher Ne’esfu Emunim” (“אשר נאספו אמונים”) is said.

The psukim of “Houdu” (“הודו”) and “Ano Hashem Houshi’o No” (“אנא ה' הושיעה נא”) are chanted in the known lulav shaking melody of Sukkous. Kaddish “Tiskabal” is chanted in a special melody.

In Hutz La’aretz

Sh'mini Atzeres Shaharis

The psukim of “Houdu” (“הודו”) and “Ono” (“אנא”) are chanted in the Sukkous melody (of the Lulav shaking). Kaddish “Tiskabal” after the Hallel is chanted in a special melody.

The psukim said during taking the Touroh scroll out of the Aroun are said in a Youm Tov melody. Some communities have the custom to say the “יג מידות” and the prayer of “רבונו העולם. על הכל” is said in a melody.

Five congregants are called to for the reading the Parasha of “Kol Habechour” (“כל הבכור”). “Lichvoud Hatouroh Velichvoud Haregel” (“לכבוד התורה ולכבוד הרגל”) and “Veyezakeyhu La’alou Laregel Im Kol Yisroel Eyhav” (“ויזכהו לעלות לרגל עם כל ישראל אחיו”) are said in the “Mi Shebeyrach” (“מי שבירך”). The half Kaddish after the Touroh reading is said in a Sukkous melody. The “Mi Shebeyrach” (“מי שבירך”) said for the last Ouleh of the first Touroh scroll is said after its Hagboh. The Magbiah gives the scroll to the person honored with carrying the second Touroh scroll.

The Rav has a Hyuv to be called to the Touroh as well as Geliloh of the second Touroh scroll, due to the “Mi Shebeyrach” (“מי שבירך”) of the “Matnas Yad” (“מתנת יד”).

Haftouroh “Yayehi Kichlos Shloumo” (“ויהי ככלות שלמה”) until “Ve Le Yisroel Amou” (“ולישראל עמו”).

Matnas Yad

The Rav is the Shlyah Tzibur until returning the Touroh scroll to the Aroun.

After the Haftouroh, a blessing is made for “Matnas Yad” (“מתנת יד”). One of the leaders of the congregation holds the Touroh scroll and blesses the Rav with the “Mi Shebeyrach” (“מי שבירך”) for “Matnas Yad” (“מתנת יד”), after which the Rav holds the Touroh scroll and blesses the

congregation with a “Mi Shebeyrach” (“מי שבירך”) for “Matnas Yad”. (The money each person promises to donate as a Matnas Yad for those learning Touroh in Eretz Yisroel and Yerusholaym, are collected after the Hag and are then sent to their destination).

Yizkour is omitted on the Regalim, because it is forbidden to cause sad emotions during days where there is a “De’ourayso Chyuv Le Simcho”, as explained by the Rishounim. Those with the Polin custom of saying Yizkour, may say it during the “Mi Shebeyrach” for “Matnas Yad”.

Returning of the Touroh scrolls to the Aroun, including “Ashrei” (“אשרי”) and “Tehilas Hashem Yedaber” (“תהילת ה' ידבר”), is said in a Youmim Nouro'im melody.

The Rav himself returns the Touroh scrolls into the Aroun.

Tefilas Geshem

A white Parouches is hung before Musaf. The Shlyah Tzibur does not where a Sarganes (Kittel). Half Kaddish before Musaf – is said in a Youmim Nouroim melody. “לעילא ולעילא” is said, and from “לעילא” it is chanted in the Prayers of Geshem and Tal melody.

Before the silent Amido, the Shlyah Tzibur announces “Mashiv Haruah U'Morid Hageshem” (“משיב הרוח ומוריד הגשם”). The congregation says “Meshiv Haruah U'Morid Hageshem” (“משיב הרוח ומוריד הגשם”) (“Hageshem” (“הגשם”), i.e. the Gimel is said with a Segol and not a Komotz) from this Tefilo onward.

Tefilas Geshem is said during the Shlyah Tzibur repetition.

The Aroun is opened at the beginning of the Shlyah Tzibur's repetition and is closed before the Kedusho. The first brocho is said in a Shabbos melody.

After “Ato Rav Lehoushya” (“אתה רב להושיע”), “Yatryah Lefaleg” (“יטריה לפלג”) is not yet said, instead the Shlyah Tzibur says: “Meshiv Haruah U'Morid Hageshem”, and continues “Mechalkel Haym Behesed” (“מכלכל היים בחסד”) in a Shabbos melody until “Vene'eman Ato Lahayous Meysim” (“ונאמן אתה להחיות מתים”), and only afterwards is “Yatryah Lefaleg” (“יטריה לפלג”) said along with all of the Piyutim with the proper special melodies. (All the Piyutim appear in nusah Polin Mahzourim, except for “Ayoun Zechour” (“איום זכור”).

The end of the Piyutim: “Lesouva Ve'Lou Lerazoun” (“לשובע ולא לרזון”) is said prior to “Le'haym Ve'Lou Lamaves” (“להיים ולא למות”). The Shlyah Tzibur then continues and says in a special melody: “Meymis Umehaye U'matzmyah Yeshu'o Ve'eyn Doume Loch” (“ממית ומחיה ומצמיח ישועה”), and the blessing finishes in a Shabbos melody for: “Boruch Ato Hashem Mehaye Hameysim” (“בא"י מחיה המתים”).

In the Kedusho, the Shlyah Tzibur begins saying from “Kvoudou Male” (“כבודו מלא”) in the melody of “Ayoun Zochour No” (“איום זכור נא”).

Kaddish “Tiskabal” is chanted in a special melody, “לעילא” is repeated.

“Ein Ke E-louheinu” (“אין כה-להינו”) and “Anim Zemirous” (“שיר הכבוד”) are said in Youmim Nouro'im melodies.

Youm Touv Minha

“Ashrei” (“אשרי”) until the end of “U'vo Letzoun” (“ובא לציון”) is said in a Shabbos melody; half Kaddish before the Amido, the first two brachos of the Shlyah Tzibur repetition and the Kedusho – are chanted in a weekday melody; “לדור ודור” and the middle Berocho are chanted in a Youm Touv melody; the last three brachos – are chanted in a weekday melody; Kaddish “Tiskabal” – in the Selichous Pizmounim melodies (“פזמונים קדיש”).

Simhas Touroh Mariv

Mitzvous are sold for the whole year, including: Wine for Kiddush, Wine for Havdoloh, Candle for Havdoloh, “Hipus”, Folding of the Moppoh and Houshoto, Etz Haym, and the like.

“Ma Touvu” (“מה טוב”) is chanted before “Borchu” (“ברכו”).

In Eretz Yisroel: The Marvous for Sh'mini Atzeres “Shemini Ousousoiv” (“שמיני אותותיו”) are said. (Found in authentic Ashkenaz Mahzourim).

In Hutz La'aretz: Marvous “Es Youm HaSh'mini” (“את יום השמיני”) are said.

The posuk “Vayedaber Moushe” (“וידבר משה”) is said after “Hashkivenu” (“השכיבנו”).

“Es Youm Shemini Hag Ho'atzeres Hazeh” (“אֶת יוֹם שְׁמִינִי חַג הַעֲצֵרֶת הַזֶּה”) is said during the Amidah, in the Kiddush and Birchas Hamozoun.

Kaddish “Tiskabal” is chanted in the Melody of Mouadei Hashono (“Yores Kaddish”) (“אהרעס” “קדיש”).

Kiddush is chanted in the synagogue along with making the Berocho “Shehechyonu” (“שהחיינו”) “Oleinu” (“עלינו”). Yigdal (“גדל”) is chanted in a Youm Touv melody.

Singing and Dancing (“Hakafous”)

Location of the dancing: Dancing inside of the synagogue was not customary in previous generations. From the days of the Rishounim, in Ashkenaz it was customary to dance in honor of the Touroh during the afternoon hours of Simchas Touroh, around a fire in the synagogue courtyard, without carrying the Touroh scrolls and without jumping with them. A table was arranged next to the dancing area and whoever wanted could enjoy the beverages and food placed on the table. In recent generations, this form of celebration was stopped by government decrees, which forbid starting fires due to safety concerns. Since then there was no agreed practice in Ashkenaz regarding the customs of celebration during Simchas Touroh. In some congregations there was no dancing. In some congregations, there was dancing in special halls, and in some congregations there were Hakafous with dancing in the synagogue along with children, such that each congregation acted according to its particular custom.

The prohibition of dancing in the form of bouncing and jumping on Shabbos and Youm Touv:

Hazal forbade dancing on Shabbos and Youm Touv in a manner where both feet of the dancer are simultaneously in the air, as explained in Yerushalmi, Beyza 85B: “And do not dance, Rabbi Yirmia Rabbi Zeoura in the name of Rav Chuna, in the form of “bouncing” – uprooting both legs at once, “dancing” – uprooting one and placing one”. I.e., that both legs are in the air, and the second leg is raised before the first foot is placed on the ground. It was decreed, i.e. paskened, into Halocho in the Chidushei Dinim and Halachous of Mahari Weil, Section 7: “bouncing uprooting both legs on Youm Touv...is forbidden, and the Mishna says: No bouncing and no dancing, even though the Yerushalmi explains: “bouncing uprooting both legs simultaneously, dancing uprooting one foot and placing one”, (“הא עבדי הכי כדעבדי חניגי, ואי איישר”), (“חילי אבטליניה”). Accordingly, bouncing and dancing in this manner are explicitly forbidden, and were not customary in Ashkenaz, not even on Simchas Touroh during the second day of Youm Touv of Golus. The manner of dancing with high jumps with both feet, that have become accepted in certain congregations in recent times, even on Shabbos and the first day of Youm Touv, when saying “Moushe Emes Ve Sourousou Emes” (“משה אמת ותורתו אמת”), and other forms of bouncing of this sort have no root in the authentic Ashkenaz Minhag. The basis for allowing this form of dancing on Simchas Touroh originates in a responsa written by Rav Hay Gaoun (Shut Hageounim – Shaarei Teshuva, Siman 314): “The ninth day is a “Sofek” eighth day of “Hag”... which is the last day, it is customary in our community that even a few elders dance during the time and praises are said for the Touroh, but that is because it is a Shvus, and provides an allowance only on this day for honoring the Touroh.” The Maharik relied on this response, as did other Pouskim, to allow dancing on Simchas Touroh. However, the Geounim’s allowance was only for the second day of Youm Toyv of Galus, which is a Rabbinic decree, and does not apply to the first day of Youm Touv and certainly not on Shabbos, since Simchas Touroh never falls on

Shabbos in Hutz La'aretz. (The residents of Eretz Yisroel until the days of the Rishounim use to read the Touroh in a three-year cycle, and on Shemini Atzeres they did not finish the Touroh and did not conduct any Simcha for its completion).

Allowable forms of dancing (מהיל) on Shabbos and Youm Touv: Dancing in a manner in which one leg remains connected to the ground while walking in a circle around the Bimo, similar to how it is done with the Lulav is completely allowed, since it does not fall within the prohibition mentioned above. Accordingly, our ancestors would “dance” on Simchas Touroh in the manner of dancing in a circle formation, since this “dancing is when many people walk around in a circle while holding hands”, and each one “is driven to move his feet according to the rhythm of the singing and chanting”.

The prohibition of singing psukim: In Ashkenaz it was prohibited to sing and chant psukim, except when it was a part of the prayer service, and only in the manner allowed by Hazal. During times of Simchah, plenty of Piyutim were sung, but not psukim. Accordingly, during the dancing of Simchas Touroh, only words of Kedusha that are not psukim are sung, including Piyutim as well as words of prayer and reflection. Between the Hakafous songs are sung in Lashoun Koudesh or in Lashoun Ashkenaz, such as “נחית כצאן”, “עמך”, “ויאתיו כל לעבדך אודה”, “השם בכל לבב” and “אשרי איש ירא את השם”.

Women and girls in the synagogue: Since the original custom was to not have any dancing in the synagogue, it was not customary to allow women and girls to enter the synagogue on Simchas Touroh, except for little girls that are allowed to enter the synagogue throughout the entire year.

Simho on the Evening of Youm Touv in Honor of the Touroh In authentic Ashkenaz synagogues in Eretz Yisroel, the accepted custom is to completely finish the Mariv service and whoever wants, may go home to make Kiddush and feast. Others stay in the synagogue and act as follows, which is not part of the Mariv service, and is adopted from the minhagim of Ashkenaz congregations of the later generations: the Psukim of “Ato Houreso” (“אתה הראת”) are chanted one by one aloud by the Shlyah Tzibur and while the congregation quietly follow along. Before “Shema Yisroel” (“שמע ישראל”) the Aroun is opened, and the psukim of “Shema” (“שמע”) are chanted in a Youmim Nouro'im melody, and the Pousuk of “Vayehi Binsou'a” (“יהי בנסוע”) is chanted in a Shabbos melody. Before “Godlu” (“גדלו”) the Touroh scrolls are taken out of the Aroun for “Hipus” (“חיפוש” - Search) (along with the other scrolls, “דרך כבוד של מעלה”). It is customary to leave a lit candle in the empty Aroun, until the Touroh scrolls are returned. The Shlyah Tzibur holds one of the Touroh scrolls and says “Godlu” (“גדלו”) in a Youmim Nouro'im melody.

The Hakafous are accompanied by singing. “Ono Hashem” (“אנא ה'”) etc., are chanted in a melody of Simchas Touroh Hakafos (“אנא ה' הושיעה נא”).

Anyone honored with holding a Touroh scroll wears a Tallis.

Between the Hakafous, different songs are sung, such as “As Givt Kayn Got Vai Unzer Got Ein Ke-locheinu” (“עס גיבט קיין גאט וויא אונזער גאט אין כאלקיננו”), Nachiso Kezon Amecho” (“נחית כצאן”), Veyeesiv Kol Le'avdecho” (“ויאתיו כל לעבדך”) (The songs appear in a special print out). After the Hakafous, a “Hipus” (“חיפוש”) (Search) is made, i.e. three Touroh scrolls are rolled to the reading portions of the following morning.

Boys who have not yet reached the Bar Mitzvah age, that prepared and notified the Gabaim before the Hag, read with a Brocho and in the proper troupe, the Parshyous of the following morning from the Touroh scrolls. Each boy reads three Psukim after which the congregation says out loud “Yishar Kou’ah” (“יישר כח”).

During the reading, the congregants sit in an organized fashion, as is done during a normal reading, in honor of the place and the Touroh, and do not walk around or make noise.

The Touroh scrolls are returned to the Ark while singing: “Yehalelu” (“יהללו”), “Le Dovid Mizmour” (“לדוד מזמור”), “U’Venucho Youmar” (“ובנחה יאמר”). The candle is removed from the Aroun before returning the Touroh scrolls.

Simhas Touroh Shaharis

“Adoun Oulom” (“אדון עולם”) is chanted in the Hakafos melody, “Ono Hashem Hoshia No” (“אנא ה' הושיעה נא”), “Boruch She’omar” (“ברוך שאמר”) – in a Youm Touv melody.

The Shaharis Shlyah Tzibur begins with “Hagodoul Bechvoud Shemecho” (“הגדול בכבוד שמך”) (and not with “Ha E-l Besaatzumous” (“הא-ל בתעצומות”). “Hagodoul” (“הגדול”) is chanted in a Youm Touv melody, “Hamelech” (“המלך”) is chanted in a Youmim Nouro’im melody, “Shouchen Ad” (“שוכן עד”) is chanted in a Shabbos melody, “Ve Kosuv” (“וכתוב”) is chanted in a Megilloh Brocho melody, “Befi Yeshorim” (“בפי ישרים”) is chanted in a Shabbos melody for a Shabbos in which two Touroh scrolls are read from, and the end is chanted in a Youm Touv melody.

In Eretz Yisroel: “Boruch Ato Hashem E-l Melech” (“בא"י א-ל מלך”) until the end of Yishtabach is chanted in a Hakafous or Matnas Yad melody. Half Kaddish is chanted in a Matnas Yad melody.

“Le’eylo U’leyelo” (“לעילא ולעילא”) is said in the Kaddish.

In Hutz La’aretz: “Borchu Ato Hashem E-l Melech” (“בא"י א-ל מלך”) until the end of Yishtabach and the half Kaddish before “Borchu” (“ברכו”) are chanted in the Hakafous melody.

Shaharis from Youtzer until “Habouher Be’amou Yisroel Be’ahavo” (“הבוחר בעמו ישראל באהבה”) is composed of Mouadei Hashono melodies. Youtzrous for Simchas Touroh “Ashrei Ha’am” (“אשרי העם”) (also in nusah Polin Mahzourim) are said. Siluk Youtzer “Ashreicho Yisroel” (“אשריך ישראל”) (only in authentic Asheknaz Mahzourim), Oufen “Ashrei Om Kodoush” (“אשרי אום קדוש”) (only in authentic Ashkenaz Mahzourim). The Shlyah Tzibur chants the end of the Oufen from “Al Kise” (“על כסא”), in the melody of “Rahum Metzukim” (“רחם מצוקים”) from the Piyutim of Kedushas Musaf of Roush Hashono. The short nusah of “Emes Veyatziv” (“אמת ויציב”) and starting from “Al Harishounim” (“על הראשונים”) it is chanted in a melody. The Zulas “Az Bekashouv” (“אז בקשוב”) (also in nusah Polin Mahzourim) it is chanted in a melody. The Shlyah Tzibur chants the part starting from “Mimitzrayim Ge’altanu” (“ממצרים גאלתנו”) in a Shvi’i of Pesah melody, and “Shiro Hadosho” (“שירה חדשה”) in a Bris Miloh melody. Birchas Kouhanim and Kaddish “Tiskabal” (“תתקבל”) are chanted in a melody of Mou’adei Hashono (“יאהרעם קדיש”).

The psukim of “Houdu” (“הודו”) and “Ono” (“אנא”) are chanted by the Shlyah Tzibur and then by the congregation in Mou’adei Hashono melodies.

The psukim of “Ato Houreyso” (“אתה הראת”) are chanted while the Shlyah Tzibur and the person honored with Houtza’a stand in front of the Aroun. The Shlyah Tzibur says the psukim out loud one by one and the congregation say them with him quietly. Before “שמע ישראל” the Aroun is opened, and the Shlyah Tzibur says “Shema” (“שמע”) in a Youmim Nouro’im melody. Before

“Godlu” (“גדלו”) the Touroh scrolls are taken out of the Aroun and only married men are honored with taking them out.

In some congregations, a lit candle is placed inside the empty Aroun until the Touroh scrolls are returned to it.

The Shlyah Tzibur holds one of the Touroh Scrolls and says “Godelu” (“גדלו”). “Roumeymu” (“רוממו”) until “Beyshuasou” (“בישועתו”) is chanted afterwards.

Those carrying the Touroh scrolls walk around the Bimo three times, the Hakafous are the same as those performed with the Lulav (as explained by the Remo). The congregation members do not walk around but kiss the Touroh scrolls as they pass by. During each Hakofoh, the Shlyah Tzibur says “Ono Hashem” (“אנא ה’”), “E-louhei Haruchous” (“א-להי הרוחות”), in a known melody for this Hakafous.

At the end of the third Hakofoh, most of the Touroh scrolls are returned to the Aroun, except for three Touroh scrolls from which the Touroh portions are read. The candle is removed from the Aroun before returning the Touroh scrolls into it.

The Chazan and two others bring the three Touroh scrolls to the Bimo, and sing “Al Hakol” (“על הכל”) interchangeably Shlyah Tzibur and congregation.

Simhas Touroh Reading

“Ve’ya’azour Veyogeyn” (“ויעזור ויגן”) is chanted in a Bar Mitzvah melody.

For the reading of “Vezous Habrocho” (“וזאת הברכה”) only five congregants are called to the Touroh before the Hoson Touroh.

The Kouhen is called up to the Touroh and all Kouhanim that want may join him and be Youtzei from his Brocho, and the Levi goes up with all of the Levi’im that want to Youtzei by his Brocho, and the Yisroel goes up with all of the Yisroelim that want to be Youtzei by his Brocho.

The Kouhen reads until “Mizarav Tihye” (“מצריו תהיה”), Levi reads until “Uvein K’sefav Seken” (“ובין כתפיו שכן”), Shlishi – until “Alufi Menashe” (“אלפי מנשה”), Revi’i – until “Am Yisroel” (“עם ישראל”), Hamishi – with all of the boys under the age of Bar Mitzvah – until “U’vegousou Shchakim” (“ובגאותו שחקים”).

The blessings of those going to the Touroh and the Touroh reading is in the regular melody and not in the Youmim Nouro’im melody.

In Eretz Yisroel: In the “Mi Shebeyrach” (“מי שברך”) for the Olim “Lichvoud HaTouroh Ve Lichvoud Haregel” (“לכבוד התורה ולכבוד הרגל”), “Veyezakeyhu La’alous Laregel Im Kol Yisroel Eyhav” (“ויזכהו לעלות לרגל עם כל ישראל אחיו”) are added. The Rav is a Hiuv to be called to the Touroh and is honored with Glilo of the third Touroh scroll, due to the “Mi Shebeyrach” (“מי שברך”) of “Matnas Yad” (“מתנת יד”).

The Ouleh for “all of the boys” makes the Brocho for the Touroh in a calmer manner than usual, so the younger boys can bless with him. After the boys’ last Brocho, the entire congregation says the posuk “Haml’ach Ha Gou’el” (“המלאך הגואל”) in Ta’amei Hamikro. The Shlyah Tzibur makes the “Mi Shebeyrach” (“מי שברך”) for the Ouleh and all of the boys.

Presently, there are congregations that after the “Mereshus” (“מרשות”) for the Housoun Touroh (as well as for Chousoun Bereshis) is said, congregants go to wear the Housoun is sitting, spread a Talis over him and walk him to the Bimo while singing the posuk “Vihi Biyshurun Melech” (“ויהי ביישורון מלך”), while others avoid this custom in part for the reason of not singing psukim.

The last three psukim are first said by the congregation aloud, and are then said by the Touroh reader on the two psukim before the last one, and then the Chousoun himself reads the last posuk “Velechol Hayad Hahazoko” (“ולכל היד החזקה”).

At the end of reading the Touroh scroll, the congregation says the words “Hazak Ve Nis’hazak” (“חֲזַק וְנִסְחַזַק”) in the words of the Mikro and its vocalization in Shmuel II, Ch. 10, line 12 (and not three words “Hazak Hazak Venis’hazak” (“חֲזַק חֲזַק וְנִסְחַזַק”). The Housoun Touroh is silent due to hefsek of the last Brocho.

The first verse of the Piyut “Ehod Yahid” (“אחד יחיד”) is sung for the Housoun Touroh immediately after the end of the Brocho “Asher Noson” (“אשר נתן”).

Before Hagbo of the first Touroh scroll, the second Touroh scroll is put on the Bimo. After G’liloh of the first Touroh scroll, the Housoun Touroh is given a “Mi Shebeyrach” (“מי שברך”), and then the “Mereyshus” (“מרשות”) for Housoun Bereyshis is said. The Magbiho gives the Touroh scroll to the person honored with Hotzo’o of the second sefer.

Housoun Bereyshis reads the Parasha himself.

When he reaches “Vayehi Eyrev” (“ויהי ערב”) of each day of the Creation, the congregation precedes him saying in a melody “Vayehi Eyrev Vayehi Bouker etc.” (“...ויהי ערב ויהי בוקר”), which is then repeated by the reader.

After the reading of Youm Hashishi, the congregation continues and says from “Vayichulu” (“ויכולו”) until “Bara Eloukim La’asous” (“ברא א-להים לעשות”), and then the reader returns and reads “Vayehi Eyrev Vayehi Bouker Youm Hashishi” (“ויהי ערב ויהי בוקר יום השישי”) and continues to read the parasha of “Vayechulu” (“ויכולו”) in trope in a specially raised voice.

The first verse of the Piyut “Ehod Yohid” (“אחד יחיד”) is sung for the Housoun Bereshis after the half Kaddish.

As Housoun Touroh and Housoun Bereyshis return to their seats, the congregants in their path say “Mazal Touv” (“מזל טוב”) and they respond “Boruch Ti’hye” (“ברוך תהיה”).

The second Touroh scrolls is covered and the third Touroh scroll is put on the Bimo to the left of the second sefer before chanting of the half Kaddish. The first sefer is not returned to the Bimo. The half Kaddish is chanted in the Hakafous melody (some do is in the “Yores Kaddish” (“אהרעס”) melody).

After Gliloh of the second sefer, the “Mi Shebeyrach” (“מי שברך”) for Housoun Bereshis is said. The Magbio of the second sefer hands it to the person honored with Houtzo’o of the third sefer.

Matnas Yad in Eretz Yisroel

The Rav is the Shlyah Tzibur until returning the Touroh scroll to the Aroun.

After the Haftouroh, a blessing is made for “Matnas Yad” (“מתנת יד”). One of the leaders of the congregation holds the Touroh scroll and blesses the Rav with the “Mi Shebeyrach” (“מי שברך”) for “Matnas Yad” (“מתנת יד”), after which the Rav holds the Touroh scroll and blesses the congregation with a “Mi Shebeyrach” (“מי שברך”) for “Matnas Yad” (“מתנת יד”). (The money each person promises to donate as a Matnas Yad for the poor and those learning Touroh in Eretz Yisroel and Yerusholaym, are collected after the Hag and are then sent to their destination). Yizkour is omitted on the Regalim, because it is forbidden to cause sad emotions during days where there is a De’ourayso Hyuv for Simcho, as explained by the Rishounim. Those with the Polin custom of saying Yizkour, may say it during the “Mi Shebeyrach” for “Matnas Yad”.

Singing and Chanting When Returning the Touroh Scrolls to the Aroun

In Eretz Yisroel: “Ashrei” (“אשרי”), beginning and ending, in a Youmim Nouro’im melody.

The Shlyah Tzibur holds the Maftir Touroh scroll, the Chousoun Touroh holds his Touroh scroll, and the Chousoun Bereshis holds his Touroh scroll. The three stand together with the scrolls in their hands and melodically say: “Asher Biglal Avous” (“אשר בגלל אבות”), “Sisu Vegilu” (“שישו”

“וגילו”), Ashreychem Yisroel” (“אשריכם ישראל”), and “Naggil Ve’esmah” (“נגיל ואשמח”). When saying the rhyme “Nagil Venismach” (“נגיל ונשמח”) they bless and spin and turn in their place, and spin also when saying “Touroh Hee Eytz Haym” (“תורה היא עץ חיים”).

In the Piyut “Hitkabtzu Malachim” (“התקבצו מלאכים”) after each of Moushe Rabbeinu O”H’s ten names, “Olo Lomourom Ve Hourid Ouz Mivtaha...” (“עלה למרום והוריד עז מבטחה...”) is said, and again melodically chant: “Hitkabtzu” (“התקבצו”) and “Mi Ala” (“מי עליה”) before the name coming after it, in the proper order. In the Piyut “Aggil Ve’esmach” (“אגיל ואשמח”) each verse is sung after each name of the Avous Oloum “...שמה בשמחת תורה בא יבוא צמח שמחת תורה, תורה היא עץ חיים לכולם...” however the publishers of the Mahzourim printed shorter versions.

In Eretz Yisroel	In Hutz La’arezt
<p>Returning of the Touroh scrolls to the Aroun is said in a Youmim Nouro’im melody. The Rav himself puts the Touroh scrolls inside the Ark.</p> <p style="text-align: center;">Musaf and Tefilas Geshem</p> <p>See above for Shemini Atzeres for Hutz La’arezt, except that Kaddish “Tiskabal” is chanted in the Mou’adei Hashono melody (“יאהרעס קדיש”)</p>	<p>Returning of the Touroh scrolls to the Aroun is chanted in a Youmim Touvim melody</p> <p style="text-align: center;">Simhas Touroh Musaf</p> <p>Kouhanim go up to duchen during Musaf, and say the melody of the Birchas Kouhanim in the Mou’adei Hashono melody.</p> <p>Kaddish “Tiskabal” is chanted in the Mou’adei Hashono melody (“יאהרעס קדיש”)</p>

Candy for Children

In accordance with the care taken to not eat within the synagogue, handing out packages of treats to children by the Chousounei Touroh and Bereshis is done in an organized manner outside of the synagogue at the end of the Musaf service.

Youm Touv Minha

“Ashrei” (“אשרי”) until the end of “U’va Letzyoun” (“ובא לציון”) are chanted in a Shabbos melody; half Kaddish before the Amido, the first two Brachous of the Shlyah Tzibur repetition and the Kedusho – in a weekday melody; “Le Dour Va Dour” (“לדור ודור”) and the middle Berochoh – in a Youm Touv melody; the last three Brachous – in a weekday melody.

In Eretz Yisroel: Kaddish “Tiskabal” – in a Selichous Pizmoun melody (“פזמונים קדיש”)

In Chuzt La’arezt: on the second Youm Touv: Kaddish “Tiskabal” – in a special melody for Youm Touv Minha.

Simho in honor of the Touroh

In the afternoon hours, before or after Minha, the congregation gathers to dance in honor of the Touroh.

The Touroh scrolls are not removed from the Aroun, and “Ato Houreso” (“אתה הראת”) is omitted.

Food, such as fruits and sweets, and drinks are prepared outside of the synagogue, and the congregants can eat and drink in Simchas Mitzva.

Some congregations returned to the old Minhag (that was canceled by the German authorities using the excuse of safety concerns) to dance and sing in honor of the Touroh around a fire in the courtyard of the Synagogue, next to a table arranged with all types of treats.

In Eretz Yisroel

Moutzei Youm Touv – Isru Hag

“Le Dovid Boruch” (“לדוד ברוך”) is omitted on Moutzei Youm Touv, but a long “Vehu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) is said similar to Moutzei Shabbos.

Havdoloh is made before “Oleinu” (“עלינו”).

A long “Borchu” (“ברכו”) is said During Shaharis in a Moutzei Shabbos melody, similar to everyday when Tachnun is not said.

“Lamenatzeah” (“למנצח”) is omitted.

End of Tishrei

Tachnun is omitted for the remainder of the month.

“Borchu” (“ברכו”) is chanted with the long Moutzei Shabbos melody during Shaharis and Mariv, but not “Ve Hu Rahum” (“והוא רחום”).

“E-I Erech Apoym” (“אל ארך אפיים”) is chanted on Mondays and Thursdays before the Touroh reading in a melody for days when Tachnun is omitted.

Shabbos Bereshis

Youtzer “E-I Noso” (“א-ל נשא”), Oufen “Le Ba'al Tiferes” (“לבעל תפארת”) are chanted in a known melody, The short nusah of “Emes Veyatziv” (“אמת ויציב”) is said, and is chanted aloud from “Al Ha Rishounim” (“על הראשונים”), Zulas “Eh'sheva Loda'as” (“אחשבה לדעת”). In some congregations the Zulas is chanted in the Pizmoun Melody “Houreiso Derech Seshuvo” (“הורית הדרך תשובה”) of Zoum Gedalio.

Chousoun Bereshis is called to the Touroh.

Kouhen reads until “Youm Hashlishi” (“יום השלישי”), Levi reads until “Youm Hamishi” (“יום חמישי”), third Alyo until “La'asous” (“לעשות”), fourth Alyo reads until “Hu Shmou” (“הוא שמו”), fifth Alyo reads until “Vayalbishem” (“וילבישם”), sixth Alyo reads until “Lakach Ousou E-louhim” (“לקח אתו א-להים”).

The third Oliyo is considered important because of “Vayechulu” (“ויכולו”) read at its end. In some congregations the Oliyo is sold, while in other congregations the Rav is honored with the Oliyo. The second half of the Kaddish after Touroh reading is said in a special melody for the Birchas Hahoudesh or in another special known melody.

The Haftouroh ends with the “Yagdil Touroh Veya'adir” (“יגידל תורה ויאדיר”).

There is no reading from the Memourbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkan is not recited.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Mar'heshvan will be on Yom Ha'Revi'i Ve Yom Ha'Hamishi (“ראש חודש מרחשון יהיה ביום הרביעי וביום החמישי”). The congregation does not repeat this announcement, but immediately says the short version of Yechadesheyhu (“יחדשהו”). The Shlyah Tzibur repeats Ye'hadesheyhu, from “Lehaym Vele Sholoum” (“להיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a “Halachous Ve Sousfous” (“הלכה ותוספות”) melody.

The Piyut “E-louheychem Yaskil” (“א-להיכם ישכיל”) is inserted after “Ani Hashem E-louheichem” (“אני ה' א-להיכם”) during the Musaf Kedusho. The complete and accurate nusah according to

handwritings can be found in “קובץ פיוטים וסליחות” of Machon Moreshes Ashkenaz, as well as in the sefer “Hashir Ve Hashevach” (“השיר והשבח”) by Rav Moshe Yehuda Rosenwasser, the Siddur “Tefilas Yeshurun” by Rav Schlomo Eliezer Hofmeister and the Mahzour Yeshurun for Shabbos by Rav Dovid Roth.

Kaddish “Tiskabal” (“תתקבל”) is chanted by the Shlyah Tzibur in a special melody.

The congregation holds a party for Chousoun Bereshis after the Musaf service.

“Zidkascho” (“צדקתך”) is omitted during Minha, and the Shlyah Tzibur chants Kaddish “Tiskabal” in a special melody.

MAR’HESHVAN

Roush Hodesh Marheshvan

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourzeit may lead the service.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in a Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is chanted in a regular weekday melody.

On the first night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Ya’ale Ve Yavou” (“יעלה ויבוא”).

On the second night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Adoun Oulom” (“אדון עולם”) is chanted in a special melody.

“Houdu” (“הודו לה' כי טובו”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a special melody melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During Musaf Roush Houdesh In a leap year (“שנה מעוברת”), “Lechapas Posha” (“לכפרת פשע”) is only said during the month of Adar II.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touva U’Lebrocho” (“לטובה ולברכה”) until “Ve Slihas Avoun” (“וסליחת עון”) in a “Tousfous and Halocho” (“תוספות והלכה”) melody (like in Yechadesheyhu (“יחדשהו”) during the Birchas Hahoudesh) and then resumes a weekday melody for the remainder of the repetition.

Parashas Nou’ah

During Kabbalas Shabbos, some congregations chant the posuk “Hashem Lamobul Yoshov” (“ה' למבול ישב”) in a special melody for this Shabbos.

Tanis Bahab (“תענית בה'”) is delayed to the second half of the month. Congregations that do not have their own Minyan for Tanis Bahab, and Bahab is fasted according to Minhag Polin at the beginning of the month, during the “Mi Shebeyrach” (“מי שברך”) for the congregation, after “Vetzdako La’anaim” (“וצדקה לעניים”), the phrase: “Ve Chol Mi She’ys’ane Sheni Ve Hamishi Ve Sheni” (“וכל מי שמתענה שני וחמישי ושני”) is added.

During Minha, Levi reads until “Vensoua Hanegba” (“ונסוע הנגבה”).

”She’elo“ In Eretz Yisroel

During Mariv Leyl Shlishi, before Shemounei Esrei, a congregant announces: “She’ela” (“שאלה”) to inform the congregations to say “Ve Ten Tal Ve Motor” (“ותן טל ומטר”).

Parashas Lech Lecho

During Minha, Kouhen reads until “Me’al Avadecho” (“מעל עבדך”).

Tes Zayn Be Mar-Heshvan

On the night of Tes Zayn Be (16) Mar-Heshvan 5699 (1938) (“ט”ז מרחשון תרצ”ט”) the synagogues in Germany were destroyed and the extremely cruel persecution of the Jews began, which continued through out the horrible years of 5700-5705 (“ת”ש-תש”ה”). The Rabbis were cautious to refer to this night as Teis Zayn of Mar-Heshvan (“ט”ז מרחשון”) (Similar to Tisha Be Av (“ט באב”), Asaro Be Teyves (“י’ טבת”), Yud Zayn Be Tomuz (“י”ז בתמוז”)) and not to refer to the night of the burning of Holy one’s of Ysroel by the name of “Leyl Habdoulach” (“ליל הבדולח”), which was the name given to it by the Nazi criminals out of mockery. In memory of the pogroms, the Rabbis of Germany and the survivors enacted several customs, of which each congregation selects which is appropriate:

Individual fasts.

Fast of the Hevra Kadisha designated specifically for this day.

Saying Hespoydim.

Saying a chapter of Tehilim after Mariv, for example chapter 74 (or chapter 79, chapter 80 or chapter 83).

The congregation collectively completing Mishnayous followed by a Hespod (without a Seudo, that is had when the congregation learns together the same Maseches).

Saying the Selicho of “E-louhei Rabas” (“א-להי רבת”) on the Monday of Tanis BeHaB that is close to Tes Zayn Be Mar-Heshvan.

Parashas Vayeiro

The Haftouroh ends with the words “Ve Toumar Sholoum” (“ותאמר שלום”).

During the “Mi Shebeyrach” (“מי שברך”), after “U’Zedoko La Any’im” (“וצדקה לעניים”), the phrase: “Ve Chol Mi Sheis’ane Sheni Ve Chamishi Ve Sheni” (“וכול מי שמתענה שני וחמישי ושני”) is added (except for those communities that have already done so on Parshas Nouah).

Tanis Bahab (בה”ב)

Tanis Sheni Komo

Some individuals are in Tanis all day as brought forth in the Shulchan Aruch, others only fast for a few hours.

When there are ten congregants in synagogue who are fasting, S'lihoh are said during the blessing of “Slach Lonu” (“סלח לנו”) during the Shlyah Tzibur’s repetition after the words “Ki Poshonu” (“כי פשענו”). Before “Refou’enu” (“רפאנו”) the Shlyah Tzibur says “Aneynu” (“עננו”). If there are not ten congregants fasting, then “Aneynu” is omitted and the S'lihoh are said after the Shlyah Tzibur repetition, and the opening sentence “Slach Lonu” (“סלח לנו”) is omitted, and the Selichous immediately begin with “El Erech Apoyim” (“א-ל ארך אפיים”).

The order of the S'lihoh is said according to the authentic Ashkenaz Minhag.

The S'liho beginning with “Yisroel Amecho Tehina Ourchim” (“ישראל עמך תחינה עורכים”) was heavily censored. The original version can be found in the special file available through Machon Moreshe Ashkenaz.

The prayers that were instituted for the days of S'lihoh in Elul and Aseres Yemei Seshuva, i.e. Aneynu (“עננו”) etc., are omitted on Ta’anyoys and Behab.

“Ovinu Malkeinu” (“אבינו מלכנו”) was established to be said only during the Aseres Yemei Seshuvo, and it therefore is omitted on other days of the year.

After “Vehu Rahum” (“והוא רחום”), Nefilas Apaym and “Ve Hashem E-louhei Yisroel” (“ה' א-להי ישראל”), “Shoumer Yisroel” (“שומר ישראל”) are said, since it is a piyut meant to be said only on public fast days. The Shlyah Tzibur chants each verse of “Shoumer Yisroel” in a public fast melody, and the congregation repeats the verse in the same melody.

When there are ten fasters, “Vayechal” (“ויחל”) is read.

During Minha, when there are ten fasters in the synagogue, a Touroh scroll is taken out and “Vayechal” (“ויחל”) is read, as well as the Haftouroh “Dirshu” (“דרשו”). During the Amido, “Aneynu” is said. “Sim Sholoum” is said instead of “Sholoum Rov”. “Riboun Ha Oulamim” for fast days is said. “Shoumer Yisroel” is not said after Nefilas Apaim, and the congregation continues with “Ve Anahnu Lou Neda” (“ואנחנו לא נדע”).

Ta'anis Hamishi

The same as Tanis Sheni Kama, and the special Selichous for Tanis Hamishi are said according to the authentic Minhag Ashkenaz.

There is censorship in the S'liho beginning “Aye Kol Nifle'ouseycho” (“איה כל נפלאותיך”) and the Hotonu “Gadoul Oni” (“גדול עוני”). The original nusah appear in a special file available through Machon Moreshes Ashkenaz.

The Pizmoun “Ra'a Yisroel” (“רעה ישראל”) is chanted in the melody of “Malachei Rahamim” (“מלאכי רחמים”). The repeated verse is “Hashem E-louhim Slah No, Mi Yakum Ya'akouv Ki Koton Hu” (“ה' א-להים סלח נא, מי יקום יעקב כי קטן הוא”).

Parashas Hayey Soro

Levi reads until “Im Adouni Avrohom” (“אם אדני אברהם”), Fourth Oliyo reads until “Le'ben Adouni” (“לבן אדני”), Fifth reads until “Va Yshtahu Arzo Le Hashem” (“וישתחו ארצה לה”), Sixth reads until “Aharei Amou” (“אחרי עמו”).

The second half of the Kaddish after Touroh reading is said in a special melody for the Birchas Hahoudesh or in another special known melody.

There is no reading from the Memourbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkan is omitted.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Kislev will be on Yom Hashsi (Friday) (“ראש חודש כסלו יהיה ביום”). The congregation does not repeat this announcement, but immediately says the short version of Yechadesheyhu (“יחדשהו”). The Shlyah Tzibur repeats Yechadesheyhu, from “Lehaym Vele Sholoum” (“לחיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a “Maouz Tzur” (“מעוז צור”) melody.

Tanis Sheni Basra

The same as Tanis Sheni Komo, and the special Selichous for Tanis Sheni Basra are said according to the authentic Minhag Ashkenaz.

The end of the S'liho “Ezoun Tahan” (“אזון תחן”) is heavily censored. The original version can be found in the special file available through Machon Moreshes Ashkenaz.

KISLEV

Roush Houdesh Kislev

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourzeit may lead the service.

During Mariv and Shcharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is chanted in a regular weekday melody.

Before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Adoun Oulom” (“אדון עולם”) is chanted in a special melody.

“Houdu” (“הוד לה' כי טוב”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a Hanukko melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefillin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During Musaf Roush Houdesh In a leap year (“שנה מעוברת”), “Lechapas posha” (“לכפרת פשע”) is only said during the month of Adar II.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touva U'Lebrocho” (“לטובה ולברכה”) until “Ve Slihas Avoun” (“וסליחת עון”) in a Hanuko melody and then resumes a weekday melody for the remainder of the repetition.

Parashas Touldous

The Fifth Aliyo reads until “Vayevarchehu” (“ויברכה”). Sixth reads until “Boruch I'hiye” (“ברוך יהיה”).

The Sixth Aliyo is considered an important Aliyo because of the Brachous in the psukim of “Vayiten Loch” (“ויתן לך”), and in some congregations it is sold independently, while other congregations honor the Rav with it.

”She'elo“ In Huz Lo'oretz

During Mariv Leyl Shishi, “Our Le Heis Kislev” (“אור לה' כסלו”), before Shemone Esrei, a congregant announces: “She'elo” (“שאלה”) to inform the congregations to say “Ve Ten Tal Ve Motor” (“ותן טל ומטר”).

Parashas Vayeze

In the Name “Yisochor” (“ישכר”) is read with only one “Sin” (“שיי”).

The Haftouroh is “Vayivrah Yaakouv” (“ויברח יעקוב”) and ends with “Yichashlu Bam” (“יכשלו”) without adding any psukim from Youel that are added on Shabbos Shuvo.

Parashas Vayishlah

Haftouroh is “Hazoun Ovadyo” (“חזון עובדיה”).

Parashas Vayeshev

The second half of the Kaddish after Touroh reading is said in a special melody for the Birchas Hahoudesh or in another special known melody.

There is no reading from the Memourbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkon is omitted.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Kislev will be on Shabbos Koudesh and Rishon (“ראש חודש טבת” “יהיה ביום שבת קודש הבא עלינו לטובה ולמחרתו ביום הראשון”). The congregation does not repeat this announcement, but immediately says the short version of Ye’hadesheyhu (“יחדשהו”). The Shlyah Tzibur repeats Yechadesheyhu, from “Le’haym Vele Sholoum” (“להיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a special Hanukko melody.

Lighting the Hanukko Candle

It is customary in all Ashkenaz congregations to light the Hanukko candles after Tzeys Hakouchavim.

From the days of the Rishounim, it was customary to pray Mariv during the daytime and to light the candles after Mariv. In the later generations, since congregants started “Mariv at its time” Minyanim, some have preceded the candle lighting to Mariv, while other preceded Mariv to the candle lighting.

In the synagogue, candles are lit before Mariv.

In the synagogue, vertical candles are lit, whether of wax or of oil in vertical vessels in which the flame rises like in the Menorah of the Beis Hamikdash.

The Menourah is arranged South of the Aroun. The congregant lighting the candles stands with his back to the South and facing North. On the first day, the congregant begins lighting from the right, which is the candle closes to the Aroun, while in the remaining days starts with the left-most candle and lights towards the right.

The Shlyah Tzibur chants in a special melody the Brachous and “Hanerous Halalu” (“הנרות הללו”) afterwards.

Nights of Hanukko

It is customary that all of the congregation comes to the Shlyah Tzibur's candle lighting, especially on the first night, to publicize the miracle.

“Shir Hamalous Hine Borchu” (“שיר המעלות הנה ברכו”) and half kaddish are said before Mariv, as whenever Mariv is timely prayed.

A long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tachnun is omitted.

“Al Hanisim” (“על הניסים”) is not announced before the Amido.

The nusah is “Al Hanisim” (“על הניסים”) without a “Vayv Hahibur” (“וי"ו החיבור”) (“Ve Al Hanisim” (“ועל הניסים”).

At the end of the service “Maouz Tzur” (“מעוז צור”) is sung by the congregation.

In piyut “Maouz Tzur” (“מעוז צור”), only the first five verses that it is certain were composed by the Paytan R. Mourdechai, without the additions that were published in later generations, such as “Hasouf Zerou'a” (“חשוף זרוע”).

The candles in the synagogue are left to continuously burn, and if it is not possible, they are relit during Shaharis.

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourzeit may lead the service, except for in large congregation where it is decided that only the Chazan leads the prayers.

Hanukko Shaharis

“Oudou Oulom” is chanted in a “Maouz Tzur” melody. “Ve Alu Moushi'im Behar Tzyoun” (ועלי' מושיעים בהר ציון) is chanted in a Meoura “Shney Zeysim” (שני זיתים) melody.

A long Borchu (ברכו את ה' המבורך) is chanted in the Motzei Shabbos melody, as is customary on days that Tachnun is omitted.

“Houdu” (הוד לה' כי טובו) and “Ono” (אנא ה' הושיעה נא) are chanted in a “Maouz Tzur” melody.

Hanukko Touroh Reading

On the first day, the Kouhen reads from “Vayehi Beyoum Kalous” (ויהי ביום כלום) until “Aharoun Hakouhen” (אהרן הכהן). Levy reads until “Lehanukas Hamizbeah” (להנכות המזבח). Even in Eretz Yisroel, the reading is as is customary in Hutz Lo'oretz, i.e. from the second day until the fifth day of Hanukko, the Kouhen and Levy read in the Nasi of that day, and the Yisroel Oliyo reads the next day. On the last day of Hanukko, Kouhen and Levy read the Nasi of the last day and the Yisroel Oliyo finishes Parashas Naso but does not add the psukim from the beginning of Parashas Beha'alousecho.

The half kaddish after the Touroh reading is chanted in the Shabbos Meouro “Shnei Zeysim” (שני זיתים) melody.

”She'elo“ In Huz Lo'oretz

During Mariv Leyl Shlishi, before Shemone Esrei, a congregant announces: “She'elo” (שאלה) to inform the congregations to say “Ve Ten Tal Ve Motor” (ותן טל ומטר).

Hanukko Shabbos and Rosh Houdesh Mariv

Before Shabbos, three Touroh scrolls are arranged in the center of the front row in the Aroun in preparation for the Shabbos morning Touroh reading. The scroll from which the weekly Touroh portion is read is placed in the center, to its right is the scroll with Parashas Roush Houdesh, and to the left the scroll for the Maftir.

The candle lighting is performed in the synagogue before Minha on Eyrev Shabbos.

In “Lecho Doudi”, at least the last verse is chanted in a special melody for this Shabbos.

“Borchu” (ברכו), “Malchuseycho” (מלכותך), “Ve Ne'emor” (ונאמר), “Hashkiveynu” (השכיבנו) and the second half of the half kaddish before the Amido are chanted in a special melody for Shabbosim where there is a reading from two Touroh scroll. The end of “Hashkiveynu” (השכיבנו) and the first half of the half kaddis are chanted in a special melody for this Shabbos.

Before the Amido, a congregant announces: “Ya'ale Veyavou” (יעלה ויבא).

“Maouz Tzur” (מעוז צור) is sung by the congregation after Yigdal (יגדל).

Hanukkah Shabbos Shaharis and Roush Hodesh

“Oudou Oulom” is chanted in a “Maouz Tzur” melody. “Ve Alu Moushi'im Behar Tzyoun” (ועלי' מושיעים בהר ציון) is chanted in a Meoura “Shney Zeysim” (שני זיתים) melody. “Befi Yeshorim” (בפי ישרים) is chanted in a special melody for Shabbosim with two Touroh scrolls.

Youzer “Oudecho Ki Anafto” (אודך כי אנפת), Oufen “Lecho Elim” (לך אליים) is chanted in a Shabbos Roush Houdesh melody, Me'ouro “Shney Zeisim” (שני זיתים) is chanted in a special melody. The end of the Brocho of “Our Hodosh” (אור חדש) is chanted in a “Ki E-l Shoumreinu” (כי א-ל שומרנו) of Shabbos Hanukko .

The short nusah of “Emes Veyatziv” (“אמת ויציב”) is said, and is chanted aloud from “Al Ha Rishounim” (“על הראשונים”), Zulas “Ein Tzur Helef” (“אין צור חלף”).

The Sixth Oliyo reads until the end of the Parasha. Before Hagbo of the first Touroh scroll, the second Touroh scroll is placed on the Bima. The “Mi Shebeyrach” for the Sixth Oliyo is said after Hagbo of the first Touroh scroll. The Magbio hands the first Touroh scroll to the congregant honored with carrying the second Touroh scroll.

The Seventh Oliyo reads the Parashas Roush Hoydesh. Before chanting the Kaddish, after the Seventh Oliyo, the second Touroh scroll is covered and the third Touroh scroll is placed to its left on the Bima. The first Touroh scroll is not placed on the Bima.

The first half of the Kaddish is chanted in a Roush Hoydesh melody and its second half is chanted in a special Hanuko melody. “Mi Shebeyrach” for the Seventh Oliyo is said after the Hagbo of the second Touroh scroll. The Magbio hands the second Touroh scroll to the congregant honored with carrying the third Touroh scroll.

The Maftir is read from the third Touroh scroll in Parashas Naso from “Bayoum Hashishi” (“ביום השישי”) until “Kourban Elisaf Ben De’Uel” (“קרבן אסף דעואל”).

There is no reading from the Memourbuch.

The Shlyah Tzibur holds the third Touroh scroll from which the Maftir was read. The order when returning the Touroh scrolls to the Aroun is the congregant honored with taking out the second Touroh scroll and after him is the congregant honored with taking out the third Touroh scroll. At the Aroun, the Touroh scroll is taken from the Shlyah Tzibur and placed to the right, the Touroh scroll for Roush Houdesh is placed to the left, and the Touroh scroll of the weekly Parash is placed in the center.

During the Musaf Amido, in “Ato Yartzarto” (“אתה יצרת”), the following is said between the Kourban Shabbos and the Kourban Roush Houdesh: “Ze Kourban Shabbos Ve Kourban Roush Houdesh Ko’omur” (“זֶה קָרְבַּן שַׁבָּת וְקָרְבַּן רֹאשׁ הַיּוֹם כְּאָמֹר”).

During the Musaf Amido repetition, the piyut for Roush Houdesh “Eloukeichem Yazryah” (“א-להיכם יזריה”) is chanted.

“Le Dour va Dour” (“לדור ודור”) is chanted in a Shabbos melody, “הא-ל הקדוש” in a Youm Tov melody until “Ko’omur” (“כאמור”), “U’beyoum Ha Shabbos” (“וביום השבת”) is chanted in a Shabbos melody, until “Ze Kourban Ha Shabbos” (“זה קרבן השבת”), and from “Kourban Roush Houdesh Ko’omur” (“קרבן ראש הודש כאמור”) continues in a Youm Touv melody, “Yismehu” (“ישמחו”) is chanted in a Shabbos melody, “Eloukeinu” (“א-להינו”) until “Le Touva ve Li’brocho” (“לטובה ולברכה”) in a Youm Touv melody, “Le Touva U’Lebrochao” (“לטובה ולברכה”) until “Ve Slichas Avoun” (“וסליחת עון”) in the melody of “Shney Zeisim” (“שני זיתים”), “Ki Be’amcho” (“כי בעמך”) until the end of the repetition in a Shabbos melody.

Kaddish Tiskabal is chanted in a special melody.

Shabbos Hanuko Minha

“Tzidakscho” (“צדקתך”) is omitted during Minha, and accordingly the Shlyah Tzibur chants the full Kaddish in a melody from “Tiskabal” until the end.

Moutzei Shabbos Hanuko

Before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש הודש”).

The candles are prepared and arranged during “Vayehi Nou’am” (“ויהי נעם”).

The Shlyah Tzibur lights the Hanukko candles after Kaddish Tiskabal and before “Vayiten Lecho”, and then performs Havdalo before “Shir Hamalous” as on every Moutzei Shabbos.

“Maouz Tzur” is sung after Mariv in the synagogue.

TEYVES

Roush Houdesh Teves - Second day

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourzeit may lead the service, except for in large congregation where it is decided that only the Chazan leads the prayers.

During Shacharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tachnun is omitted.

“Odoun Oulom” is chanted in a “Maouz Tzur” melody.

The half kaddish after the Touroh reading is chanted in the Shabbos Meourou “Shnei Zeysim” (“שני זיתים”) melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During Musaf Roush Houdesh in a leap year (“שנה מעוברת”), “Lechapas Posha” (“לכפרת פשע”) is only said during the month of Adar II.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touva U'Levrocho” (“לטובה ולברכה”) until “Ve Slichas Avon” (“וסליחה עון”) in a “Shnei Zeysim” (“שני זיתים”) melody and then resumes a weekday melody for the remainder of the repetition.

“Hodu” (“הודו לה' כי טובו”) and “Ana” (“אנא ה' הושיעה נא”) are chanted in a “Maouz Zur” melody.

Parashas Vayigash

The third Aliyo reads until “Ruch Yaakouv Aviheim” (“רוח יעקב אביהם”).

The fourth Aliyo reads until “Havi Ousou Mizraymo” (“הביא אתו מצרימה”).

Asoro Be Teyves (10th of Teves)

The Touroh Scroll is dressed in a black jacket until after the Minha Touroh reading, after which it is dressed in its regular jacket.

The S'lihous in the blessing of “Slach Lonu” (“סלח לנו”) during the Shlyah Tzibur repetition after the words “Ki Poshonu” (“כי פשענו”). The order of the S'lihous is according to Minhag Ashkenaz.

The Pizmoun “Avousai Ki Bot'hu” (“אבתי כי בטחו”) is chanted by the Shlyah Tzibur in a special melody for Tzoum Gedolyo, Asoro Be Teyves and Tanis Esther. After the Shlyah Tzibur chants the first verse, it is repeated by the congregation in the same melody. The Shlyah Tzibur continues saying the remainder of the Pizmoun in the same melody while the congregation follow along saying the Pizmoun quietly. At the end of the Pizmoun, the congregation chants the first verse aloud.

The Pizmoun “Avousai Ki Bot'hu” (“אבתי כי בטחו”) was heavily censored. The original nusach appears in the special compilation available with Machon Moresches Ashkenaz.

Before “Refo'enu” (“רפאנו”) the Shlyah Tzibur adds “Aneynu” (“עננו”).

In some congregations, it is customary that the Shlyah Tzibur finishes the Brocho of “Aneynu” (“עננו”) in the melody of “Shomea Tefilo” (“שומע תפילה”).

“Ovinu Malkeinu” (“אבינו מלכנו”) was established to be said only during the Aseyres Yemei Tshuva, and it is omitted during other days of the year.

After Nefilas Appaim, the congregation say “Shoumer Yisroel” (“שומר ישראל”), which was meant to be said only during Shaharis of public fast days. The Shlyah Tzibur chants each verse of “Shoumer Yisroel” in a Tanis melody, and the congregation repeats the verse in the same melody. “El Erech Appoym” (“א-ל ארך אפים”) is chanted by the Shlyah Tzibur repeated by the congregation, before taking out of the Touroh scroll, as is said on every fast day that is not on a Monday or Thursday.

In Minha, Maftir is called to the Touroh without his name, simply with the words “Ya’amoud Maftir” (“יעמוד מפטיר”).

“Sim Sholoum” (“שים שלום”) is said instead of “Sholoum Rov” (“שלום רב”). “Riboun Ha Oulomim” (“רבון העולמים”) for a fast day is said.

**In Eretz Yisrael: Kouhanim bless the congregation.

“Ovinu Malkeinu” and “Shoumer Yisroel” are omitted.

Parashas Vayehi

The fourth Oliyo reads until “U’leven Shinayim Me Holov” (“ולבן שנים מחלב”), the fifth Oliyo reads until “Kivisi Hashem” (“קויתי ה’”), the sixth Oliyo reads until “Am Rov” (“עם רב”).

In some congregations, the Levi Oliyo is considered important, because of reading the posuk “Hamaloch Ha Gou’el” (“המלאך הגואל”) at its end, and is sold separately, while in some congregations an important Levy is honored with the Oliyo.

The fifth Oliyo is considered important, because of reading the posuk “Leyeshuosecho Kivisi Hashem” (“לישועתך קויתי ה’”), and in some congregations it is sold separately, while other congregations honor the Rav with it (and if the Rav is honored with the end of the Sefer, then an important member of the congregation is honored with the Oliyo). For these words, the reader raises his voice.

At the end of the sefer, the congregation finishes with the two words: “Hazak Ve-Nit’hazak” (“חֲזַק וְנִתְחַזַּק”) in the phrasing in Shmuel II 10:12 (and not with three words “חֲזַק חֲזַק וְנִתְחַזַּק”). The Ouleh remains silent so there is no hefsek for the last Brocho, and only the Touroh reader repeats the statement.

At least the second half of the Kaddish after the Touroh reading, is read in a special melody for finishing the sefer.

Parashas Vo’eyro

The second half of the Kaddish after Touroh reading is said in a special melody for the Birchas Hahoudesh or in another special known melody.

There is no reading from the Memourbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkan is omitted.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Shvat will be on Youm Ha’Sheni (“ראש חודש שבט יהיה ביום השני”). The congregation does not repeat this announcement, but immediately says the short version of Yechadesheyhu (“יחדשהו”). The Shlyah Tzibur repeats Yechadesheyhu, from “Lehaym Vele Sholoum” (“להיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a special melody.

SHVAT

Roush Houdesh Shvat

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yortzeit may lead the service.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tachnun is not said. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is chanted like on regular weekdays.

During Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Oudou Oulom” (“אדון עולם”) is chanted in a special melody

“Houdu” (“הוד לה' כי טובו”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a special melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During Musaf Roush Houdesh In a leap year (“שנה מעוברת”), “Lechapas posha” (“לכפרת פשע”) is only said during the month of Adar II.

The phrase “U'Lechapas Posha” (“ולכפרת פשע”) is included only during Musaf of Roush Houdesh Odor Sheni and not in the other Roushei Houdashim of a Shono Meuberes.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touva U'Lebrocho” (“לתובה ולברכה”) until “Ve Slichas Avoun” (“וסליחת עון”) in a special melody, and then continues the remainder of Musaf in a weekday melody.

Parashas Bou

During Minha, Kouhen reads until “Mize Eschem” (“מזה אתכם”), Levi reads until “Lifnei Ha Am” (“לפני העם”).

Parashas Beshalach

During Psukei Dezimra the Shlyah Tzibur says Shiras Ha-Yam in the Touroh troupe.

The Shlyah Tzibur chants from “Mimitzrayim Ge'altonu” (“ממצרים גאלתנו”) in a special melody of Parashas Beshalach and the Seventh day of Pesah. In some congregations, the Shlyah Tzibur continues chanting until “Go'al Yisroel” (“גאל ישראל”), and in some congregations the Shlyah Tzibur chants from “Shiroh Chadoshoh” (“שירה חדשה”) until “Go'al Yisroel” (“גאל ישראל”) in a Bris Miloh melody.

The last posuk for the Levi reading “Hashem Yilhem Lochem Ve Atem Taharishun” (“ה' ילחם לכם ואתם תחרשון”) is chanted with a raised voice.

The third and fourth Oliyos are important, the third Oliyo because of parashas

“Vayisa-veyavou-veyeit” (“ויסע-ויבוא-ויט”), and the fourth Oliyo because of Shiras Ha-Yam. In some congregations the Oliyos are sold separately, while other congregations honor the Rav with the third Oliyo and the Roush Kehillo or someone similar is honored with the fourth Oliyo.

In the third Oliyo, the psukim starting with “Vayisa-veyavou-veyet” (“ויסע-ויבוא-ויט”) are each chanted with a raised voice, and the melody is extended on the last word of each posuk. Similarly, in the second half of the last posuk of the third Oliyo, from “Vayoumer Mitzrayim” (“ויאמר מצרים”), is also chanted in a raised voice.

In the fourth Oliyo, the last pasuk, from the words “Kol Hamahala” (“כל המחלה”), are chanted with a raised voice.

A special dish with wheat kernels is eaten and wheat kernels are placed outside for feeding birds. Some are cautious to give the wheat kernels to the birds before Shabbos, while others are more lenient and will put the wheat kernels on Shabbos in front of the window sill, but not directly in front of the birds.

Tu Be Shvat (15 of Shvat)

Tahnun is said during Mincha before Tu Be Shvat.

During Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in a Moutzei Shabbos melody, as is customary on days that Tahnun is omitted.

Tahnun is omitted during Shaharis, but is said during Mincha.

A mourner does not lead the prayers, not even from “Ashrei” (“אשרי”) and “Lamenatzeyah” (“למנצה”), but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

Tu Be Shvat is a day of rest and festivities for Rabbis and their students (“יומא דמפגרי ביה המלמדים” (“ותחלמידיהם”).

Various fruits are eaten. Some have the custom of eating fifteen different types of fruit as the number of ט”ו, of which seven of the fruits are from the seven species with which Eretz Yisroel is blessed, and not fruits that grow on the ground.

Parashas Y'srou

During Shaharis, the Shlyah Tzibur chants from “Yismach Moushe” (“ישמח משה”) until “Ve Chen Kosuv Be Souraseycho” (“וכן כתוב בתורתך”) in a special melody, and in some congregations he chants until “Shovas Va Yinofash” (“שבת וינפש”) in the special melody.

During the Touroh reading, the third Oliyo reads until “Asher Tedaber El Bnei Yisroel” (“אשר תדבר אל בני ישראל”), the fourth Oliyo reads until “Hema Ya'alu Bohor” (“המה יעלו בהר”), and the fifth Oliyo reads until “Ya'anenu Bekoul” (“יעננו בקול”).

The sixth Oliyo is considered an important Oliyo because of the Ten Commandments, and in some congregations is sold on its own, and in some congregations the Rav is honored with the Oliyo. It is customary to stand during reading of the Ten Commandments. Some congregations stand a few psukim before the Ten Commandments so as not to differentiate between different parts of the Touroh, and for that reason “Anouchi” (“אנכי”) is not made a beginning of a Parasha. The Parasha is read in the regular trope until “Le'emour” (“לאמור”), and from “Le'emour” in a lengthened melody.

The Ten Commandments are read in the upper trope, and individually in the lower trope.

Parashas “Anouchi” (“אנכי”) is read loudly. The reader stretches the melody at the end of the posuk before the commandments (according to the Divrei Kehillous”, i.e. in the words: “Mizvousai” (“מצותי”), the second “Lashav” (“לשוא”), “Vayekadshehu” (“ויקדשהו”), “Lecho” (“לך”), “Tirtzah” (“תרצה”), “Tin'af” (“תנאף”), “Tignouv” (“תגנב”), “Sheker” (“שקר”).

Parashas Mishpotim

The Levi reading is until “Hamav'ir Es Habe'ero” (“המבעיר את הבערה”).

The second half of the Kaddish after Touroh reading is said in a special melody for the Birchas Hahoudesh or in another special known melody.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Odor Rishon will be on Youm Hashlishi and Youm Harevi'i

(“ראש חודש אדר ראשון יהיה ביום השלישי וביום הרביעי”). The congregation does not repeat this announcement, but immediately says the short version of Yechadeshehu (“יחדשהו”). The Shlyah Tzibur repeats Yechadeshehu, from “Lehaym Vele Sholoum” (“לחיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a special melody or in one of the Parashas Sh’kolim melodies.

ODOR RISHON

Roush Houdesh Odor Rishon

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is said like on regular weekdays.

On the first night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Ya’ale Ve Yavou” (“יעלה ויבוא”).

On the second night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Houdu” (“הוד לה' כי טובו”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a special melody or in a Parashas Sh’kolim melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and other congregants remove their Tefillin after Musaf.

The phrase “U’Lechapas Posha” (“ולכפרת פשע”) is included only during Musaf of Roush Houdesh Odor Sheni and not in the other Roushei Houdashim of a Shono Meuberet.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touvo U’Lebrocho” (“לטובה ולברכה”) until “Ve Sli’has Avoun” (“וסליחת עון”) in a Parashas Sh’kolim melody, and then continues the remainder of Musaf in a weekday melody.

Parashas Teruma

The Levi Oliyo reads until “Lifnei Tomid” (“לפני תמיד”), the Third Oliyo reads until “Mar’e Bohor” (“מראה בהר”), the Fourth Oliyo reads until “Milemalo” (“מלמעלה”), the Fifth Oliyo reads until “Hereiso Bohor” (“הראית בהר”), the Sixth Oliyo reads until “Ken Y’asu” (“כן יעשו”).

During Mincho, the Kouhen Oliyo reads until “Lechavoud U’lesif’eres” (“לכבוד ולתפארת”), the Levi Oliyo reads until “Ve’Eys Hashesh” (“וואת השש”).

Purim Koton and Shushan Purim Koton

In some congregations it is customary that a mourner does not lead the service for any of the prayers during Purim Koton and Shushan Purim Koton.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is said like on regular weekdays.

Tahnun is also omitted during Minha, and during Shaharis “La Menaze’ah” is omitted.

Food and beverage is feasted upon in Simhas Mitzvah during these two days.

Parashas Ki Siso

Kohen reads until “Ledourousom” (“לדורותם”), Levy reads until “Ashe Tzivisicho Ya’asu” (“אשר-עשו צויתך יעשו”), third Aliyo reads until “La’asous Le’Amou” (“לעשות לעמו”), fourth Aliyo reads until “Hayoum B’racho” (“היום ברכה”), fifth Aliyo reads until “Venehaltanu” (“ונחלתנו”).

The Haftouroh begins with the posuk “Vayishlah Ah’av” (“וישלח אהאב”).

Parashas Vayakhel- Sh’kolim

Leading up to each one of the four Parshiyos Shabbasos a special Parouches is put up and special covers are placed on the Shlyah Tzibur post and the Almamer (Bima).

During Mariv, “Borchu” (“ברכו”), “Malchuseycho” (“מלכותך”), “Venemor” (“ונאמר”), “Hashkiveynu” (“השכיבנו”) and the second part of the half-Kaddish are chanted in a special melody for Shabbasous where there is a reading from two Touroh scrolls. “U’frous Oleinu” (“ופרוש עלינו”), “Veshomru” (“ושמרו”) and the first part of the half-Kaddish are chanted in the special melody for Parashas Sh’kolim.

During Shaharis, the Shlyah Tzibur chants “Be Fi Yeshorim” (“בפי ישרים”) in a special melody for Shabbasous where there is a reading from two Touroh scrolls.

The Youtzer “El Mitnaseh Lacol” (“א-ל מתנשא לכל”) is said. The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על הראשונים”) it is chanted. Zulas “Ata Ahavta” (“אתה אהבת”) is said.

In the Amidah repetition the Kerouvous “Az Me Az Zemous” (“אז מאז זמות”) are said.

The second half of the Kaddish after the Touroh reading is chanted in a Parashas Sh’kolim melody.

“Mi Shebeyrach” (“מי שברך”) for the Seventh Aliyah is said after Hagbaha of the first Touroh scroll. The Magbiha hands the sefer over to the person honored with taking out the second Touroh scroll.

The Haftouroh: “Ben Sheva Shanim Yehou’ash” (“בן שבע שנים יהואש”).

There is no reading from the Memourbuch and the blessing for the congregation (“מי שברך”) after Yekum Purkon is omitted.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the Moulad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Odor will be on Youm Hahamishi and Youm Hashishi (“ראש חודש”) (“אדר יהיה ביום החמישי וביום הששי”). The congregation does not repeat this announcement, but immediately says the short version of Yechadeshehu (“יחדשהו”). The Shlyah Tzibur repeats Yechadeshehu, from “Lehaym Vele Sholoum” (“להיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur chants it in a Purim melody (the melodu of “Veyitlu Es Homon” (“ויתלו את המן”) is not a Purim melody, bought is borrowed from the procession of groom and bride to the “Main” Huppah).

During the Musaf repetition the Shlyah Tzibur chants the Krovous “Eshkol Ivui” (“אשכול אווי”) and the parts of the Keddushah”, in a Prashas Sh’kolim melodies.

Kaddish “Tiskabal” in a Parashas Sh’kolim melody.

ODOR SHENI

Roush Houdesh Odor SHENI

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is said like on regular weekdays.

On the first night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Ya’ale Ve Yavou” (“יעלה ויבוא”).

On the second night during Roush Houdesh Mariv, before Shmounei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Houdu” (“הוד לה' כי טובו”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a special melody or in a Purim melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and other congregants remove their Tefillin after Musaf.

The phrase “U’Lechparas Posha” (“ולכפרת פשע”) is included only during Musaf of this Roush Houdesh and not in the other Roushei Houdashim of a Shono Meuberes.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touvo U’Lebrocho” (“לתובה ולברכה”) until “Ve Sli’has Avoun” (“וסליחת עון”) in a Purim melody, and then continues the remainder of Musaf in a weekday melody.

Checking Mezuzous

Some have the custom of checking their Mezuzous during this month of a leap year.

Parashas Pekudei - First Hafsoke

During Shaharis, the Youtzer “Our Zaruah” (“אור זרוע”) is said.

At the end of the sefer, the congregation finishes with the two words: “Hazak ve-Nithazak” (“חֲזַק וְנִתְחַזַּק”) in the phrasing in Shmuel II 10:12 (and not with three words “חֲזַק חֲזַק וְנִתְחַזַּק”). The Ouleh remains silent so there is no hefsek for the last Brocho, and only the Touroh reader repeats the statement.

The second half of the Kaddish is chanted in a special melody for ending of the the Sefer.

In Eretz Yisroel: Haftourouh “Vatashalem Ha’mel’acho” (“ותשלם המלאכה”)

In Hutz Lo’oretz: Haftourouh “Vaya’as Hiroum” (“וייעש הירום”) and at the end, the two psukim “Vatashlem” (“ותשלם”) and “Ve’az Yekhal” (“ואז יקהל”)

are chanted. In Mincha - Kouhen reads until “Lirtzounou Lifnei Hashem” (“לרצונו לפני ה’”).

Parashas Vaykro - Zochour

During Mariv, “Borchu” (“ברכו”), “Malchuseycho” (“מלכותך”), “Venemor” (“ונאמר”), “Hashkiveynu” (“השכיבנו”) and the second part of the half-Kaddish are chanted in a special melody for Shabbasos where there is a reading from two Touroh scrolls. “U’frous Oleinu” (“ופרוש עלינו”), “Veshomru” (“ושמרו”) and the first part of the half-Kaddish are chanted in a Shabbos melody.

During Shaharis, the Shlyah Tzibur chants “Ranenu Tzaddikim Be Hashem” (“רננו צדיקים בה”), “Be Fi Yeshorim” (“בפי ישרים”) in the melody for Shabbasos where there is a reading from two Touroh scrolls.

Youtzer “Zechour Es Asher Oso” (“זכור את אשר עשה”). The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על הראשונים”) it is chanted. Zulas “Ato Maleh Rachamim” (“אתה מלא רחמים”).

Durring the Amido repetition, the Kerouvous “Azkir Selo” (“אזכיר סלה”). In the Siluk “E-louhim Al Domi” (“א-להים אל דמי”) the Shlyah Tzibur chants the last verse “Ve Hamazkirim Es Hashem” (“והמזכירים את ה”) until “Sous Asis Boh” (“סוס אשיש בה”) in Parashas Zachour melody.

The second half of the half-kaddish after the Touroh reading is chanted in the Parshas Zachour melody.

Levy reads until “Takriv Melach” (“תקריב מלח”). Shlishi reads until “Reach Nichou’ach Le Hashem” (“ריח ניחוח לה”). Revi’i reads until “Lou Souchlu” (“לא תאכלו”).

“Mi Shebeyrach” (“מי שברך”) for the Seventh Aliyah is said after Hagbaha of the first Touroh scroll. The Magbiha hands the sefer over to the person honored with taking out the second Touroh scroll.

Many congregations adhere to the ruling by Rabbi Nosson Adler that women must hear the reading of Parashas Zachour.

The Rav is called up for Maftir.

The accepted reading is “Timcheh Eys Zeycher Amalek” (“תמחה את עַי כר עמלק”), with a Tzeire under the “ז”, and it is not a minhag to repeat the reading.

In the Haftouroh, the word “U Meh (Kol Hatzoun Hazeh Be’ouzney” (“וְמֵה הַקוֹל הַצֹּאֵן הַזֶּה בְּאוֹזְנַי”) is said in some congregations with a special intonation to accentuate the implication of the Novi about the sound of the flock.

There is no reading from the Memourbuch.

Kaddish Titsabal is chanted in a Parashas Zachour melody.

Shaharis Taanis Ester

The Touroh scroll is wrapped in a black jacket until after the Minha Touroh reading.

The S'lihous are said during the blessing of “Slah Lonu” (“סלה לנו”) during the Shlyah Tzibur’s repetition after the words “Ki Poshonu” (“כי פשענו”). The order of the S'lihous is according to Minhag Ashkenaz.

The Pizmoun “Be Metei Mispar” (“במתי מספר”) is chanted by the Shlyah Tzibur in the Fast of Gedalyo, Asara Be Teyves, and Ta’anis Ester Pizmoun melody. After the Shlyah Tzibur chants the first verse, it is repeated by the congregation in the same melody. The Shlyah Tzibur continues saying the remainder of the Pizmoun in the same melody while the congregation follow along saying the Pizmoun quietly. At the end of the Pizmoun, the congregation chants the first verse aloud.

“Ovinu Malkeinu” (“אבינו מלכנו”) was established to be said only during the Aseres Yemei S’shuvo, and it is not said during other days of the year.

After Nefilas Appaim, the congregation say “Shoumer Yisroel” (“שומר ישראל”), which was meant to be said only during Shaharis of public fast days. The Shlyah Tzibur chants each verse of “Shoumer Yisroel” in a public fast melody, and the congregation repeats the verse in the same melody.

“El Erech Appaim” (“א-ל ארך אפים”) is chanted by the Shlyah Tzibur and repeated by the congregation, before taking out of the Touroh scroll, as is said on every fast day that is not on a Monday or Thursday.

There is no Limud in the synagogue after the prayer service.

Mahatzis Ha'shekel

Tzedoko (Charity) money is given before Minha on Ta'anis Ester into three specially prepared bowls that are labeled: "Ma'ous Purim" ("מעות פורים"), "Mahatzis Hashekel" ("מהצית השקל"), and "Tzeddoko" ("צדקה").

"Ma'ous Purim" is for: Giving to the poor for Seudas Purim, i.e. Matanos La'evyounim. The amount: Three halves of the country coin.

"Machatzis Hashekel" is for: Those learning Touroh in Yerusholaym, in memory of the Shekolim sent to Yerusholaym. The amount given: The amount of Machatzis Hashekel when there was the Beis Hamikdash, which is approximately twenty grams of pure silver - the rich will not give more and the poor will not give less. (Maran the Chasam Soufer gave an actual ancient half shekel that he had in his possession and would buy it back afterwards).

"Tzedoko" is for: Various charitable endeavors, in the form of Fasting Tzedoko fees. The amount given: the value of the meals that were not eaten during the fast day, and as much as the person is feeling charitable.

Minha of Tanis Ester

The Third Aliyo is called up without name with the words: "Ya'amoud Maftir" ("יעמוד מפטיר").

In the last posuk of "Vayehal" ("ויהל"), the words "Asher Ato Bekirvou" ("אשר אתה בקרבך") are chanted in the melody of the Kadmo and Azlo of the Megilas Ester trope.

"Aneynu" ("עננו") is said. "Sim Sholoum" is said instead of "Sholoum Rov". "Riboun Ha Oulomim" for fast days is said.

In Eretz Yisroel: Kouhanim perform the Birchah Kouhanim.

"Ovinu Malkeinu" and Tahnun are omitted.

Mariv for Purim

The synagogue is filled with lights and candles.

A mourner does not lead the prayer services, but does not hide the black headpiece ("עטרה") of his Talis. A congregant who has a Yourtzeit may lead the service, except for in large congregations where there is a communal decision that only a Chazzan leads the prayer.

"Shir Hamalous" ("שיר המעלות") and half-Kaddish are said before Mariv, as in any other midweek Mariv. "Borchu" ("ברכו") is chanted in the melody for days on which Tahnun is omitted.

Kaddish "Tiskabal" is said after Shmoune Esrei, after which the Megillo is read.

After reading of the Megillo and saying of the blessing after it, the congregations says "Asher Heni" ("אשר הניא") and sing "Shoushanas Yaakouv" ("שושנת יעקב"). The old version is "Berucha Ester Be'adi" ("ברוכה אסתר בעדי") without the word "Meggeno" ("מגנה"), which was added in the Rodelheim siddurim. Before "Ve Gam Harbuna" ("וגם הרבונה"), the verse that was removed by the censors is sang: "Arurim Kol Ha Arelim. Beruchim Kol Yisroel" ("ארורים כל הערלים. ברוכים כל ישראל") (and not "Arurim Kol Ha Reshaim Beruchim Kol Ha Zaddikim" ("ארורים כל הרשעים ברוכים כל הצדיקים").

“Ve Ato Kodoush” (“ואתה קדוש”) is said followed by repetition of Kaddish Tiskabal. Oleinu is said after the Kaddish.

Reading the Megillo

During the reading of the Megillo, the Rav stands to the right of the Ba'al Koure, and the Gabbai to his left.

The Megillo is opened and spread out completely. It is then folded and the parchments are folded on top of each other such that the first sheet is on top and visible to the reader in the beginning.

Some are cautious not to touch the Megillo barehanded during its reading due to “Ha Ouchez Arum” (“האוחז ערום”), and they hold the Megillo by a pole and holster that are connected to it.

Before chanting of the Blessings, a congregant announces: “Shesiko Yofo Be Sh’as Krias Ha Megillo Ve Ha Brochous” (“שתיקה יפה בשעת קריאת המגילה והברכות”).

During the Purim Mariv reading, it is proper to intend that the blessing of “Shehecheyanu” (“שהחינו”) will also be for the Mishlou’ach Manous, Matanous Le-Evyounim and Seudas Purim of the following day, since there is no blessing of Shehecheyanu during the day.

The following Psukim are chanted first by the congregations and then followed by the reader: “Ish Yehudi” (“איש יהודי”) until “Yemini” (“ימיני”) (Posuk 2:5) / “Ve Mordochai” (“ומרדכי”) until “Ve Shimcho” (“ושמחה”) (Posuk 8:15) / “La Yehudim” (“ליהודים”) until “Ve Yikar” (“ויקר”) (Posuk 8:16) / “Chamesh Me’ous Ish” (“חמש מאות איש”) until “Aseres” (“עשרת”) (Psukim 9: 6-10) / “Ki Mordochai” (“כי מרדכי”) until the end (the last posuk).

The following Psukim are chanted with a Megillas Eicho melody: “Ve Kelim Mechlim Shounim” (“וכלים מכלים שונים”) (Posuk 1:7) / “Asher Higla Me Yerusholaym Im Hagoula Asher Higlesa Im Ychnya Melech Yehudah, Asher Higla Nevouchadnetzar Melech Bavel” (“הגולה אשר הגלתה עם יכניה מלך יהודה אשר הגלה נבוכדנצר מלך בבל אשר הגלה מירושלים עם”) (Posuk 2:6) / “Ve Hamelech Ve Homon” (“המלך והמן”) until “Ve Mara” (“ומרה”) (Psukim 3:16 - 4:1) / “Evel Godoul” (“אבל גדול”) until “Larabim” (“לרבים”) (Posuk 4:3) / “Ve Ka’asher Avadeti Avadeti” (“וכאשר אבדתי אבדתי”) (Posuk 4:16) / “Ki Eichacha Ouchal Ve Raiti Be Ra’a Asher Imtza Es Ami Ve Eichacha Ouchal Ve Raiti Be Ouvdan Mouladesi” (“כי איככה וראיתי ברעה אשר ימצא אצ עמי ואיככה אודל וראיתי באבדן”) (Posuk 6:11).

The following Psukim are chanted with known joyous melodies: “Lehar’ous” (“להראות”) until “Hee” (“היא”) (Posuk 1:11) / “Lihyous” (“להיות”) until “Amou” (“עמו”) (Posuk 1:22) / “Ve Ha Ne’ara” (“והנערה”) until “Va Yas Ken” (“ויעש כן”) (Posuk 2:4) / “Ve Behigya Tour Ester Bas Avichayil” (“ובהגיע תור אסתר בת אביחיל”) (Posuk 2:15) / “Va Ye’ahev” (“ויאהב”) until “Vashti” (“ושתי”) (Posuk 2:17) / “Balayla Ha Hu Nadeda Sheynas Ha Melech” (“בלילה ההוא נדדה שינת”) (המלך”) Posuk (6:1) and the word “Ha Melech” afterwards is in the Yomim Nouroim melody of “Ha Melech” chanted before “Youshev Al Kise” (“יושב על כסא”) / “Maher” (“מהר”) until “Asher Dibarto” (“אשר דברת”) (Posuk 6:10) / “Va Yitlu” (“ויתלו”) until “Shechacha” (“שככה”) (Posuk 7:10) / “Haratzim” (“הרצים”) until “Habira” (“הבירה”) (Posuk 8:14) / “Ve Mordochai” (“ומרדכי”) until “Ve Simcha” (“ושמחה”) (Posuk 8:15) / “La Yehudim” (“ליהודים”) until “Ve Yikar” (“ויקר”) (Posuk 8:16) / “Ve Kol Ma’ase” (“וכל מעשה”) until “Ve Paras” (“ופרס”) (Posuk 10: 2) / “Ki Mordochai” (“כי מרדכי”) until the end (the last posuk).

In the following psukim, the Reader raises his voice because the name of Hashem appears in acronym at the beginning or end of the words: “Hi Vekol Hanashim Ytenu” (“היא וכל הנשים יתנו”) (Posuk 1:20) / “Yavou Hamelech Ve Homon Hayoum” (“יבוא המלך והמן היום”) (Posuk 5:4) / “Ze Einenou Shave Li” (“זה איננו שווה לי”) (Posuk 5:13) / “Ki Chalta Elaiv Hara’a” (“כי כלתה אליו”) (Posuk 7:7).

The reader also raises his voice when saying: “Revach Ve Hatzolo” (“רוח והצלה”) until “Achar” (“אחר”) (Posuk 4:14) / “Kacha” (“ככה”) until “Beykarou” (“ביקרו”) (Posuk 6:11).

Purim Shaharis

One of the five early rises.

“Oudou Oulom” is said in a Purim Melody, as is “Ve Alu Moushi'im” (“ועלו מושיעים”) until “Le'emour” (“לאמור”).

A long Borchu is chanted in a Moutzei Shabbos melody, as is customary on days when there is no Tachnun.

The Kerouvos “Ve Ye'ehav Ouman” (“ואהב אומן”) are said during the Shlyah Tzibur's repetition. At the end of each section, the Shlyah Tzibur chants the last two lines, and in the word taken from the Megillah he raises his voice.

In Birchas “Ha Minim” (“ולמשומדים אל תהיה תקוה וכו'”), the Shlyah Tzibur chants the rhymes “Lukad” (“לכד”) and “Renen” (“רנן”). Before the end of Birchas “Ha Minim”, the Sliach Tzibur says from “Youm Le Youm” (“יום ליום”) until “Lintzour” (“לנצור”) in a Purim melody. When chanting “Shouver Ou'yvim U'Machnya Zeydim” (“שובר אויבים ומכניע זידיים”), the Shlyah Tzibur raises his voice as is done when saying “Boruch Ato Hashem Shoumeya Tefiloh” (“בא' שומע' תפילה”).

“E-I Erech Apaym” (“א-ל ארך אפיים”) is omitted, even if Purim falls on a Thursday.

The half-Kaddish after the Touroh reading is chanted in a Purim melody.

“Shehecheyanu” is omitted during the morning reading of the Megillo, since the congregants were Yotze from the evening reading.

“Asher Heni” (“אשר הניא”) is omitted, since it was said as part of the Kerouvous during the Amido repetition, however “Shoushanas Yaakouv” is sang.

If there is a Bris in the synagogue, it is done at the end of the prayer service like on other days.

There is no learning in the synagogue after the prayer service.

Purim Seudah

Minha is prayed during Minha Gedolo, so the Seudo (feast) is had while there is still plenty of daylight.

A smoked meat termed “Homon” (since the meat is hung for the purpose of smoking it) is eaten, as is a baked good in the shape of a person called “Homon”.

Some have the custom of singing “Agagi Kam Le'abed Yedidim” (“אגגי קם לאבד ידידים”), or melodies and songs in Loshoun Koudesh and Ivris-Deutsch.

Shoushan Purim in Arei Prazim

A long “Borchu” is chanted during Mariv and Shaharis in a Moutzei Shabbos melody, as is customary on days when is Tahnun omitted, but a short “Ve-hu Rahum” (“והוא רחום”) is said. Tahnun and “La Menatzeyach” (“למנצח”) are omitted.

Purim Demukafin

Residents of Yeusholaym keep the custom of Purim on their own day as explain above, but they perform their Seudo as early as possible due to Shabbos and it is customary to begin it before Hhatzous Hayoum.

Parashas Tzav

Youtzer “Ourous Me Oufel” (“אורות מאופל”) are said during Shaharis.

Parashas Sh'mini - Parashas Poroh

During Mariv, “Borchu” (“ברכו”), “Malchusecho” (“מלכותך”), “Vene’emor” (“ונאמר”), “Hashkiveynu” (“השכיבנו”) and the second part of the half-Kaddish are chanted in a special melody for Shabbasous where there is a reading from two Touroh scrolls. “U’frous Oleinu” (“ופרוש עלינו”), “Veshomru” (“ושמרו”) and the first part of the half-Kaddish are chanted in a Shabbos melody.

During Shaharis, the Shlyah Tzibur chants “Raneynu Tzaddikim Ba Hashem” (“רננו צדיקים בה”), “Be Fi Yeshorim” (“בפי ישרים”) in the melody for Shabbasous where there is a reading from two Touroh scrolls.

Youtzer “Oum Asher Becho Devuka” (“אום אשר בך דבוקה”). The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על הראשונים”) it is chanted. Zulas “Ashrei Kol Chousei Boch” (“אשרי כל חוסי בך”).

During the Amido repetition, Kerouvous “Atzulas Ouman” (“אצולת אומן”) are said. The section “Zous Hakasha” (“זאת הקשה”) is omitted.

The second half of the Kaddish after the Touroh reading is chanted in a special melody for blessing of the Houdesh or in a Shabbos Maariv melody when there is a reading from two Touroh scrolls.

“Mi Shebeyrach” (“מי שברך”) for the Seventh Oliyo is said after Hagboho of the first Touroh scroll. The Magbiho hands the sefer over to the person honored with taking out the second Touroh scroll.

There is no reading from the Memourbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkon is omitted.

Kaddish “Tiskabal” after Musaf is chanted in a special melody.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the molad is not announced. The Shlyah Tzibur holds the Touroh scroll and announces that Roush Houdesh Nisson will be on “Yom Shabbos Koudesh Haba Oleinu Letouvo” (“ראש חודש ניסן יהיה ביום שבת קודש הבא עלינו לטובה”). The congregation does not repeat this announcement, but immediately says the short version of Yechadeshehu (“יחדשהו”). The Shlyah Tzibur repeats Yechadeshehu, and from “Lehaym Vele Sholom” (“להיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur recites it in a Pesah melody (“Adir Hu”).

NISAN

Parashas Tazrya - Parashas Hahoudesh - Roush Houdesh

Before Shabbos, the three Sifrei Touroh for the Shabbos are arranged for the Touroh reading with the middle Sefer in the center of the Aroun Hakoudesh, the Roush Houdesh reading to its right and to its left the Maftir Sefer Touroh.

During Mariv, “Borchu” (“ברכו”), “Malchusecho” (“מלכותך”), “Vene’emor” (“ונאמר”), “Hashkiveynu” (“השכיבנו”) and the second part of the half-Kaddish are chanted in a special melody for Shabbasous where there is a reading from two Touroh scrolls. “U’frous Oleinu” (“ופרוש עלינו”), “Veshomru” (“ושמרו”) and the first part of the half-Kaddish are chanted in a Shabbos melody.

During Shaharis, the Shlyah Tzibur chants “Raneynu Tzaddikim Ba Hashem” (“רננו צדיקים בה”), “Be Fi Yeshorim” (“בפי ישרים”) in the melody for Shabbasous where there is a reading from two Touroh scrolls.

Youtzer “Ous Ze Hahoudesh” (“אות זה החודש”) is said. The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על הראשונים”) it is chanted. Zulas “E-l Ouse Nifla’ous” (“א-ל עושה נפלאות”) is said.

In the Amido repetition the Kerouvous “Asyas Me’es Dudim” (“אתית מעת דודים”) are said.

Kohen reads until “Milifnei Moshe” (“מלפני משה”).

“Houdu” (“הוד לה’ כי טובו”) and “Ono” (“אנא ה’ הושיעה נא”) are chanted in a Parashas Sh’kolim or Houdesh melody.

The sixth Aliyo reads until the end of the Parasho in the first Sefer Touroh, the second Sefer Touroh is placed to the left of the first one. The “Mi Shebeyrach” for the sixth Aliyo is said after Hagboho of the first Sefer Touroh. The Magbiho gives the first sefer Tourah to the congregant honored with Houtzo’o of the second Sefer Touroh.

The seventh Aliyo reads Parashas Roush Houdesh. During chanting of the Half Kaddish after the seventh Aliyo the second Sefer Touroh is covered and the third Sefer Touroh is placed to the left of the second one, however the first Sefer Touroh is not returned to the Bimo.

The first half of the half Kaddish is chanted in a Shabbos and Roush Houdesh melody and the second half is chanted in a Parashas Sh’kolim and Ha’Houdesh melody.

The “Mi Shebeyrach” for the seventh Aliyo is said after Hagboho of the second Sefer Touroh. The Magbiho gives the second sefer Tourah to the congregant honored with Houtzo’o of the third Sefer Touroh.

When returning the Sifrei Touroh to the Aroun, the Shlyah Tzibur holds the Maftir Sefer Touroh. The Shlyah Tzibur is followed by the two other congregants holding the two other Sifrei Touroh. At the Aroun, the congregant returning the Sifrei Touroh first takes the Sefer Tourah from the Shlyah Tzibur, then the second sefer Touroh and finally the first Sefer Touroh and positions them in the same place they were prior to being removed from the Aroun.

During the Musaf Amido, in “Ato Yatzarto” (“אתה יצרת”), the following is said between the Kourban Shabbos and the Kourban Roush Houdesh: “Ze Kourban Shabbos Ve Kourban Roush Houdesh Ko’omur” (“זֶה קָרְבַּן שַׁבָּת וְקָרְבַּן רֹאשׁ הַיּוֹם פְּאֲמוֹר”).

During the Musaf Amido repetition, the Kerouvous “Rishoun Amaz’to” (“ראשון אמצת”) are chanted similarly to in Parashas Sh’kolim.

At the end of the Kedusho, after the congregation chants: “Ani Hashem Eloukeichem” (“אני ה’ א-להיכם”), the piyut for Roush Houdesh “Eloukeichem Yazryah” (“א-להיכם יזריה”) is chanted. “Le Dour va Dour” (“לדור ודור”) is chanted in a Shabbos melody, “הא-ל הקדוש” in a Youm Tov melody until “Ko’omur” (“כאמור”), “U’Beyoum Ha Shabbos” (“וביום השבת”) is chanted in a

Shabbos melody, until “Ze Kourban Ha Shabbos” (“זה קרבן השבת”), and from “Kourban Roush Houdesh Ko’omur” (“קרבן ראש חודש כאמור”) continues in a Youm Touv melody, “Yismehu” (“ישמחו”) is chanted in a Shabbos melody, “Eloukeinu” (“א-להינו”) until “Le Touva ve Li’brocho” (“לטובה ולברכה”) in a Youm Touv melody, During Minha “Tzidkacho” is omitted, and therefore the Shlyah Tzibur chants the Kaddish from “Tiskabal” in a special melody.

Weekday of Houdesh Nisson

Tahnun is omitted during the month of Nisson. “El Erech Apaim” is said on Mondays and Thursdays even on Eyrev Pesah or Isru Hag, and the Shlyah Tzibur chants it in the melody of days when Tahnun is omitted, and it is repeated by the congregation.

A long “Borchu” is said During Mariv and Shaharis in a Moutzei Shabbos melody, as is customary on days when there is no Tahnun.

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

The Kaddish after the Touroh reading is chanted in a special Houdesh Nisson melody.

Parashas Metzoura -Shabbos Hagodoul

Youtzer “Iti Melevanon” (“אתי מלבנון”) is said.

“Hakol Youducho” (“הכל יודוך”) is said interchangeably with the Shlyah Tzibur from this Shabbos until Selichous in Elul.

The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על-הראשונים”) it is chanted. Zulas “Oumeres Ani” (“אומרת אני”) is said.

During the Amido repetition, the Kerouvous “Ouni Patri” (“אוני פטרי”) are said.

After Kaddish “Tiskabal”, before taking out the Touroh scroll from the Aroun, the Rabbi gives his Shabbos Hagodoul Droscho (sermon) relating to Pesah. The Droscho begins with an Aggada, followed by Halocho and concluded with an Aggodo. The Droscho ends with: “U Bo Le Zyoun Gou’el Bim’hera Be Yomeynu Omen” (“ובא לציון גואל במהרה בימינו אמן”). A Kaddish DeRabonon is said after the Droscho.

The Rabbi has a Hyuv to be an Ouleh.

The Kaddish after the Touroh reading is chanted in a special Houdesh Nisson melody.

The Haftouroh is the regularly weekly Haftouroh and not “Ve Arevo” (“וערבה”).

There is no reading from the Memorbuch.

The Kaddish after Musaf is chanted in a special melody.

Tzidakscho “צדקתך” is omitted in Minha, and accordingly the Shlyah Tzibur chants the full Kaddish in a melody from “Tiskabal” until the end.

The congregation does not say “Avadim Hayinu” (“עבדים היינו”).

“Vayehi Nou’am” (“ויהי נועם”) and “Ve Ato Kodoush” (“ואתה קדוש”) are said like during every Moutzei Shabbos.

Eyrev Pesah

“Mizmour Letoudo” (“מזמור לתודה”) and “Lamenatzeyah” (“למנצה”) are omitted.

The last time for eating Choumetz and its burning time are announced in synagogue.

The Parouches and covers of the Shlyah Tzibur post and the Almamer (Bima) are replaced with special ones for the Haggim.

In Hutz Lo'oretz: After Shaharis and after Minha (when praying close to sunset - Shkiyo, before Minha), a member of the congregation announces the requirement to make an Eyrav Tavshilin.

Tanis Bechourous (First Born)

The first borns (Bechourim) fast on Eyrev Pesah, and the custom was to always complete the fast until Leyl Haseyder. Rabbeinu the "Kourbon Nesanel" (Rabbi Nesanel Weil) provided a lenient opinion allowing the eating of diluted sauce after the Karpas, and eventually even allowed drinking a beverage during the day after the ninth hour so as to not complete the fast. Other opinions were more lenient and required fasting only until midday (Chatzous Hayoum). However some were lenient in this regard only when the father is fasting for his young son, but not when the Bechour is fasting himself.

For Bechourim who are not of age and cannot fast, the father or mother fast in their place. When the father is also a Bechour, his fast counts for his young child as well. In later generations some more stringent opinions required in this situation that the mother fast for her son.

If the father is weak or unhealthy, he can pay a Pidyoum for his young son's fast.

A Bechour fasting on Eyrev Pesah says "Aneynu" ("עננו") in "Shma Kouleynu" ("שמע קולנו") during Minha.

If there is a Bris Miloh on Eyrev Pesah, the Bechourim that are Ba'alei Bris are permitted to eat, i.e. the father, the Mouhel and the Sondok, however they require a Hataras Nedorim or to complete the fast on a different day. A mourner, who is fasting for his son and is a Ba'al Bris, is permitted to eat even without performing the Hataras Nedorim and without completing the fast on a different day. Women Bechourous that are Ba'alous Bris (that took upon themselves to fast the Tanis Bechourous) are also permitted to eat.

Some opinions say that the permission to eat is only for the Ba'alei Bris themselves, but not for other Bechourous participating in the Bris, while other opinions permitted all participating Bechourous to eat.

Some opinions allowed a Bechour who is weak and finds it difficult for him to perform the Mitzvous of Leyl Haseder after the fast to learn a Shas Tractate and with the intention of finishing it on Eyrev Pesah, therefore not requiring him to fast, so long as he gets a Hataras Nedorim or completes the fast on a different day. However a healthy Bechour is not permitted to intend to complete a Tractate on Eyrev Pesah and eat, unless the Siyum is exactly on Eyrev Pesah.

In recent generations, some lenient opinions allowed not just those finishing the Tractate to eat in a Seudas Mitzva, but also other participating Bechourous, that did not finish the Maseches, that are also not required to fast, however some opinions doubt this leniency.

Caution is taken not to eat within the synagogue, not a Seudas Siyum or any other Seudas Mitzva, except for drinking wine from Kiddush, Havdolo and Bris Milo.

Eyrav Hatzeros

Our forefathers instituted making Eyrav Hatzeros with a Matza that lasts for a long time and does not become moldy, which is the reason they instituted Eyrav Hatzeros on Eyrev Pesah, which is the time for Matzo baking.

In the past in Yisroel, a large Matzo was baked from flour collected from all members of the congregation for the Eyrav. In later generations, the Matzous were baked in communal bakeries and flour was not collected from members of the congregation, while some use to bake a special large Matzo for the Eyrav and imparted it to the members of the congregation as described below.

To avoid a Brocho Levatolo, a Brocho is not made on the Eyrub unless it is absolutely clear that the area requires an Eyrub.

During regular years, where Pesah Mariv is prayed early during the daytime, the Eyrub is done before “Borchu”, while congregations that delay Mariv to nighttime, the Eyrub is made before Minha. This year where Eyrev Pesah is also Eyrev Shabbos, the Eyrub must be done before Kabbalas Shabbos, at the latest.

The Rabbi or an important congregant, stands by the Almamer (the Bimah), holds the Matza and hands it to the Shamesh or another congregant and says in Lashon Kodosh or in a language that is understood to both of them: “Zeyche Be’eyrur Ze Le’acheynu Bnei Yisroel Hadarim Pou Imanu Vesheyovou’u Lodur Bemeshch Hashono Bo’ir Zous [Bechatzer Haze. Babays Haze] She’ysmechu Olov Letalteyl Al Yodou Meyreshus Lir’shus Pou Beshabbosous U’Beyomim Touvim Haboyim” (“זכה בערוב זה לאחינו בני ישראל הדר ים פה עמנו ושיבואו לדור במשך השנה בע יר הזאת”). The Shamesh raises the Matzo a tefach and intends to receive it and says: “Hareyni Zouche” (“הריני זוכה”). The Rabbi takes the Matzo from the Shamesh and makes the blessing aloud (The blessing is made with out Shem and Malchus in a synagogue that is in a city where a general Eyrub is made by the city’s Rabbinat): “Boruch Ato Hashem Eloukeinu Melech Ho’oulom Asher Kideshanu Be’mitzvousoiv Vetzivonu Al Mitzvas Eyrub” (“ברוך אתה ה' אלהינו מלך העולם אשר קדשנו”). And continues to say: “Beden Eyruva Yehe Shore Lana. Lapukei U’Layule U’letatulei. Ba’rhovos Vahatzeros Uvatim. Umehabatim Lahatzeros Veharehovos. U’meharehovos Vehahatzeros Labatim. U’mibays Lebays. U’Mehatzer Lehatzer. U’megag Legag. U’mehabatim Vehahatzeros Lagagos, U’lehol Atar Detzarich Lan. Bechol Shabasos Hashana (Ve Yamim Tovim). Lanu U’lechol Hadarim Vaha’asidim Ladur Ba’ir Hazos.” (“ברוך ערוכא יהא שראל נא, לאפוקי ולעיילי ולטלטולי, ברחובות וחקצרות ובתים, ומחבתים לחצרות ורחובות, ומחצרות לחצרות ורחובות, ומחצרות לבתים, ומבית לבית, ומחצר לחצר, ומגג לגג, ומחבתים וחקצרות לגגות, ולכל אתר דצריך לו, בכל שבתות וחקצרות (וימים טובים), לנו ולכל הדרים והעתידים לדור בעיר הזאת”).

In some congregations, it became customary to read the nusah written in the Memourbuch placed on the Bima, while other congregations say it in slightly different nusahs.

The Eyrub is placed in the synagogue in a safe place where it will not get lost and will not be eaten by vermin or other animals, and it was customary to hang it close to the ceiling on the west side of the synagogue visible to all in a fancy wooden box, whose door is in the shape of Mogen Dovid through which the Matza is visible. If the Matza becomes moldy during the year or when being hung, a new Eyrub Hatzeros is performed, as many times as necessary.

Along the generations, when the Matzo was baked from flour collected from members of the congregation, last year’s Matza is divided and given to members of the congregation on Eyrev Shabbos Hagadol, and only for that Shabbos the Eyrub was done with a Chometz Baked good. Since flour stopped being collected for baking the Matza, it was not divided up on Eyrev Shabbos Hagadol, but was burned with the Chometz on Eyrev Pesah, as was the old custom.

In a city or neighborhood where carrying is forbidden on Shabbos, there is no Eyrub Hatzeros. However so the Touras Eyrub is not forgotten, some perform the Eyrub Hatzeros without the Berocho.

::nusahei T'fillo for Hag and Houle Hamou’ed::

The nusah at the end of “השיאנו” is the same as on Shabbos: “וישמחו בך ישראל אוהבי שמך”.

In Musaf, the middle Berocho, in “U’mipnei Hoto’einu” (“ומפני הטאינו”): “Shenishtalcho” (“שְׁנִישְׁתַּלְחָה”) (and not “Hashelucho” (“השלוחה”), and in the part “Eloukeinu Ve Eloukei Avouseinu Melech Rachaman” (“א-להינו וא-להי אבותינו מלך רחמן”), the nusah is: “Shuva Oleinu” (“שׁוּבָה עֲלֵינוּ”) (and not “Eleinu” (“אלינו”).

In the Shlyah Tzibur repetition for Musaf on Youm Touv is: “Vese’yrov Lefoneicho Asirosenu” (“וְתַעֲרַב עֲלֵינוּ”) (and not “Veserov Oleicho” (“ותערב עליך”).

Nusahei T'fillo for Hag and Houh Hamou’ed

The nusah at the end of “Vehasy’einu” (“והשיאנו”) is the same as on Shabbos “Ve Yismechu Becho Yisroel Ouhavei Shemecho” (“וישמחו בך ישראל אוהבי שמך”).

During Musaf, the middle Berocho, in “Mi Pnei Choto’einu” (“במפני הטאינו”) the nusah is “Shenishtalcho” (“שְׁנִישְׁתַּלְחָה”) (and not “Hashelucho” (“השלוחה”), and in the section “E-louheinu Ve Elouhei Avouseinu Melech Rahamon” (“אוי”א מלך רחמן”), the nusah is “Shuvo Oleinu” (“שׁוּבָה עֲלֵינוּ”) (and not “Eleinu” (“אלינו”).

In the Shlyah Tzibur repetition for Musaf on Youm Touv is “Ve Serov Lefoneicho Asirosenu” (“וְתַעֲרַב עֲלֵינוּ”) (and not “Ve Serov Oleicho” (“ותערב עליך”).

Mariv First Night of Pesah and Shabbos

Kabbalas Shabbos is said like on all other Shabbasous of the year.

In Eretz Yisroel: “Ma Touvu” (“מה טובו”) is chanted before Borchu.

Marvous “Leyl Shimurim, Oso E-l Hotzo” (“ליל שימורים, אותו א-ל חצה”) are said (also found in Lita-Polin Mahzourim).

The Bikur “Ezker Shanous” (“אזכרה שנות”) is said during “Hashkiveunu” (“השכיבנו”) (Found only in authentic Ashkenaz Mahzourim).

“Veshomru” (“ושמרו”) and the posuk “Vayedaber Moushe” (“וידבר משה”) are said before the Amido Kaddish.

“Veyechulu” is said, the Shlyah Tzibbur bless the “Me’eyn Sheva” and “Bameh Madlikin” is said.

Hallel is omitted and there is no Kiddush in the synagogue.

Yigdal is chanted in a Youm Touv melody.

After the prayer service, congregants bless one another with: “Bauyen Gutt” (“Build well” “בנה היטב” in rebuilding Beis Hamikdash - in the language of the piyut in the Hagoddoh “Almachtiger Gut Non Bauen Dayn Tempel Shira” - Adir Hu Yivne Beso Bekarov”).

First Day of Pesah and Shabbos Shaharis

Adoun Oulom is chanted “Adir Hu” melody; “Boruch She’omar” (“ברוך שאמר”) is chanted in a Youm Touv melody; Hallel in Psukei Dezimro (“הודו לה’ כי טוב”) is chanted in the “Adir Hu” melody.

The Shlyah Tzibur starts with the Youm Touv melody from “Hagibour Lanetzach” (“הגבור לנצה”) and not from “Ha E-l Bet’atzumous” (“הא-ל בתעצומות”).

The Blessing, starting from “Boruch Ato Hashem E-l Melech” (“בא”י א-ל מלך”), is said in the “Adir Hu” melody, which continues to be chanted until the end of the Half-Kaddish.

Youtzer “Our Yesha” (“אור ישע”), Oufen “Roushou Kesem” (“ראשו כתם”) are said. The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על הראשונים”) it is chanted. Zulas “Ahevuch” (“אהבוך”) is said. Geula “Berah Doudi Ad Shetechpatz” (“ברח דודי” “עד שתתפז”). (These piyutim also appear in nusah Lita-Polin Mahzourim).

Krouvous are omitted during the Shlyah Tzibur repetition.

The Birchas Kouhanim is chanted in the “Adir Hu” melody.

“Houdu” (“הוד לה’ כי טובו”) and “Ono” (“אנא ה’ הושיעה נא”) are chanted in the “Adir Hu” melody.

In Hutz Lo’oretz: Kaddish “Tiskabal” is chanted in a special melody.

In Eretz Yisroel

Kaddish “Tiskabal” is chanted in a special Kaddish melody used prior to reading of a Megilloh during the Mou’ed, and in some congregations the melody is chanted from “Ono Hashem Hazliho No” and the Shlyah Tzibur makes the blessing at the end of Hallel in this melody.

Prior to taking out the Touroh scrolls, Kouheles is read from a scroll. The blessing of “Sheh’heyanu” is omitted in a congregation where the custom is that the Megilloh is read from the printed Mahzourim. After completion of the Megilloh, Kaddish Yosom is said.

Taking the Touroh scrolls out of the Aroun is accompanied by a Youm Touv melody.

The thirteen attributes (“יג מידות”) and the prayer of “Riboun Ha’Oulom” (“רבון העולם”) is omitted due to Shabbos.

The Kaddish after the Touroh reading is chanted in the “Adir Hu” melody.

“Mi Shebeyrach” (“מי שברך”) for the last Oliyo is said after Hagboho of the first Touroh scroll.

The Magbia hands the sefer over to the person honored with taking out the second Touroh scroll.

The HafTouroh begins with “Ba’es Ha’hi” (“בעת ההיא”) and ends with “Ein Youtze V’ein Bo” (“אין יוצא ואין בא”).

Prayer for Tal and Musaf

A white Parouches is hung. The Shlyah Tzibur does not wear a Sarganes (Kittel)

The beginning of “Ashrei” and its end, “Yehalelu” and returning of the Touroh scrolls to the Aroun are chanted in Youmim Nouroim melodies.

Half Kaddish before Musaf – is chanted in a Youmim Nouroim. “Le’eylo U’Le’eylo” (“לעילא” “ולעילא”) is said, and from “Le’eylo” (“לעילא”) it is chanted in a melody for the Prayers of Geshem and Tal.

Before the silent Amido, the Shlyah Tzibur announces “מכלכל חיים בחסד” (“Mechalkel Haym Bechesed”) - “Mashiv Haruach” (“משיב הרוח”) and “Mourid Hatal” (“מוריד הטל”) are not said during the Summer days. Congregations that follow the Minhag of the Proushim to say “Mourid Hatal” in the summer, announce “Mourid Hatal”.

During the Amidah of Musaf, the between the Shabbos Kourban and Hag Kourban psukim “Ze Kourban Shabbos Ve Kourban Youm Hag Hasukkous Ko’omur” (“זֶה קֶרְבַּן שַׁבָּת וְקֶרְבַּן יוֹם חַג הַסּוּכּוֹת”) is inserted.

The Prayer for Tal is said during the Shlyah Tzibur repetition. The Aroun Koudesh is opened at the beginning of the Shlyah Tzibur’s repetition and is closed before the Kedusho. The first Brocho of the Shlyah Tzibur repetition is chanted in a Shabbos melody.

After “Ato Rav Lehoushia” (“אתה רב להושיע”), “Tehoumous” (“תהומות”) is not yet said. Instead the Shlyah Tzibur continues in a Shabbos melody: “Mechalkel Haim Behesed” (“מכלכל חיים בחסד”) (Those following the Proushim custom of saying Mourid Hatal in the summer, continue with “Mourid Hatal Mechalkel” (“מוריד הטל מכלכל”)) until after “Ve Ne’eman Ato Lahayous Mesim” (“ונאמן אתה להחיות מתים”) and only then says “Tehoumous” and all of the accompanying piyutim. (All piyutim also appear in nusah Polin Mahzourim).

At the end of the piyutim, “Lasouva Velou Leretzoun” (“לשובע ולא לרזון”) is first said, and then “Lehaym Velou Lemaves” (“להיים ולא למות”). In some congregations the three requests are chanted in the melody of “Hayoum Te’ Amtzeynu” (“היום תאמצנו”). The Shlyah Tzibur then continues in a special melody for” Memis U’Mehaye U’Matzmiach Yeshua Ve’ ein Doume Lach” (“ממית ומחיה ומצמיח ישועה ואין דומה לך”), and finishes “Baruch Ato Hashem Mehaye Hameysim” (“בא”י מחיה המתים”) in a Shabbos melody.

The Kedusho, beginning from “Kevoudou Male Oulom” (“כבודו מלא עולם”), is said by the Shlyah Tzibur in the “Tal Ten Leretzoun” (“טל תן לרצון”) melody.

During the Shlyah Tzibur repetition of Musaf, the Shlyah Tzibur says the first two Brachos and the Kedusho in a Shabbos melody; “Le Dour Va Dour” (“לדור ודור”) and the middle Berochoh – in a Youm Touv melody (aside from the sections of “U’beyoum Hashabbos” (“וביום השבת”) and “Veyismechu” (“וישמחו”), which are chanted in a Shabbos melody); the last three Brachos, from “Rezey” (“רצה”) – are chanted in a Yom Tov melody.

The Birchas Kouhanim is chanted in a Roush Hashono melody. The special T’hinous are omitted during Birchas Kouhanim due to Shabbos.

Kaddish “Tiskabal” is chanted in a special melody, and “לעילא” is repeated. “Ein Ke E-loukeinu” (“אין כא-להינו”) is chanted in a Roush Hashono melody.

Youm Touv Minha

“Ashrei” until “U’Ba Letzyoun” (“ובא לציון”) and the half Kaddish after them are said in a Shabbos melody; half Kaddish before the Amidah is chanted in a weekday melody.

The first two blessing of the Shlyah Tzibur’s repetition and the Kedusha are said in a weekday melody; “Ledour Va Dour” and the middle Berocho are said in a Youm Touv melody; the last three brachos are chanted in a Shabbos melody; Kaddish “Tiskabal” is chanted in a special Youm Touv Minha melody.

Moutzei Youm Touv of Pesah and Shabbos

Le Dovid Boruch” (“לדוד ברוך”) is sung like on every other Shabbos. A long “Vehu Rahum” (“הוא רחום”) and “Borchu” (“ברכו”) are chanted, like on any other Moutzei Shabbos. “Vayehi Nou’am” and “Ve’ato Kodoush” are omitted. “Veyitein Lecho” is said and Havdolo is performed in the synagogue.

Sefiras Ha’Oumer is counted and the “Veyetin Loch” is said.

Havdolo is performed in synagogue just like every other Moutzei Shabbos

Sefiras Ha’oumer

According to the authentic Minhag Ashkenaz “Leshem Yichud” (“לשם יהוד”) and “Hineni Mekayem” (“הנני מקיים”) are never said before performance of a Mitzva, and Gedoulei Ashkenaz were uncomfortable with their presence in printed siddurim.

The Rav (or the Chazzan) makes the blessing aloud, which is then repeated by the members of the congregation.

“La’oumer” (“לעומר”) is said with a Lomed (“ל”).

On Shabbos evening, the Oumer is counted before “Ouleinu”. On Moutzei Shabbos it is counted before “Vayiten Lecho”.

After the count, “Harachamon” (“הרהמן”), “Yehi Ratzoun” (“יהי רצון”) are said, and some say “Lamenazteach Benginous” (“למנצה בנגינות”).

Women make the blessing and count as well.

In Hutz Lo’oretz

Second Day Pesah Youm Touv Mariv

“Ma Touvu” (“מה טוב”) is sung before “Borchu” (“ברכו”).

Marvous “Leyl Shimurim Our Yisroel” (“ליל שימורים אור ישראל”) are said. The Bikur “Our Youm Hanaf” (“אור יום הנף”) is said during “Hashkiveynu”.

The posuk “Vayedaber Moshe” (“וידבר משה”) are said before the Amidah Kaddish.

During the Amidoh, “Vesodi’enu” (“ותודיענו”). The Nusah is “La’asous **Bohem** Hukei Retzoneicho” (“לעזות **בהם** חוקי רצונך”) etc., “**Ve’tavdileinu** Hashem E-lokeinu” (“**ותבדילנו** ה’ אלוקינו”).

Hallel is omitted and there is no Kiddush in the synagogue.

The Oumer is counted before “Oleinu”.

“Yigdal” is sung in a Yom Tov melody.

After the prayer service, congregants bless one another with: “Bau Gutt” (“Build well” “בנה היטב”).

Second Day Pesah Youm Touv Shaharis

Youtzer “Afik Ranen Ve Sharim” (“אפיק רנן ושירים”) and Oufen “Gan Na’ul” (“גן נעול”) are said. The short version of “Emes Veyatziv” (“אמת ויצויב”) is said, and from “Al Ha Rishounim” (“על”

הראשונים”) it is chanted. Zulas “Oudecho Ki Anisoni” (“אודך כי עניתני”) is said. Geulo “Berah Doudi El Machoun Leshivtecho” (“ברה דודי אל מכוון לשבתך”) is chanted in a special melody. (These piyutim also appear in nusah Lita-Polin Mahzourim).

Kerouvous “Asirim Asher Bakesher” (“אסירים אשר בכשר”) are said during the Sliach Tzibur repetition.

The Haftouroh is “Vayetzav Hamelech Es Hilki’yau” (“ויצו המלך את חלקיהו”) and is skipped from after the words “Betouch Aheihem” (“בתוך אחיהם”) until “Vaytzav Hamelech Es Kol Ho’om” (“ויצו המלך את כל העם”).

Tefillin On Houll Hamou’ed

Putting on Tefillin during Choul Hamoued, according to the Rishounim and Achrounim throughout the generations in Ashkenaz, is absolutely mandatory in Eretz Yisroel and and Hutz Lo’oretz (Rabbeinu Akiva Eiger instructed that even if someone’s fathers stopped putting on Tefillin, he must return to the accepted Minhag of his ancestors and put them on). A Ben Ashkenaz who is praying with in a congregation that does not put on Tefillin, must do so in private.

Someone who’s family Minhag is to make a blessing, makes the blessing quietly and not aloud. The Shlyah Tzibur blesses the Tefillin blessings quietly and not aloud.

Prior to shaking the Lulav and prior to Houshanous, it is preferable to remove the tefillin strap from the hand to avoid unwanted separation when holding the Arba Minim, or to hold them such where there is no strap.

There is no break before Musaf for the purpose of removing the Tefillin. Some have the Minhag of removing the Tefillin before Hallel, some do so before “U’vo Letzyoun” (“זבא לציון”) a, some before the Musaf half Kaddish, and some remove them after Musaf according to the custom of the Pouskim HaRishounim.

Ashkenaz instructed that different times of Tefillin removal in one synagogue do not cause division in a congregation (“לא תגודו”).

Houll Hamou’ed Shaharis

“Adoun Oulom” (“אדון עולם”), “Houdu” (“הודו”) and “Ono” (“אנא”) in the Hallel, half-Kaddish after the Touroh reading, are chanted in the “Adir Hu” melody.

During Shaharis, a long Borchu (“ברכו את ה’ המבורך”) is chanted in a Moutzei Shabbos melody, as is customary on days that Tahnun is omitted.

In the Touroh reading on the fifth day of Pesah, Parashas “Pesoul Lecho” (“פסל לך”), the Kouhen reads until “Ase Imcho” (“עשה עמך”).

The Shlyah Tzibur says the first two Brachous of the Shlyah Tzibur repetition in a weekday melody.

The Kedusho “Nekadesh” (“נקדש”) is chanted in weekday melody. “Ledour Vadour” (“לדור ודור”) and the middle Bracha are chanted in a Youm Touv melody; the last three Brachous are chanted in a weekday melody.

Shevi’i Shel Pesah Mariv

In Eretz Yisroel: “Ma Touvu” is sung before “Borchu”.

Ma’arvous “Uori Veyish’iy” (“אורי וישעי”). (Only in authentic Ashkenaz Mahzourim).

During the Brocho of “Emes Ve’emuno” (“אמת ואמונה”), the section of “Hama’avir Bonoiv” (“המעביר בנוי”) until “Lecho Anu Shiro” (“לך ענו שירה”) in a special melody.

During “Hashkiveynu”, the Bikkur “Masoy Avou” (“מתי אבוא”) is said.

After “Hashkiveynu”, the posuk “Vayedaber Moushe” is said.

Kiddush without “Shehecheyanu”. Sefiras Ha’oumer and Oleinu are said. Yigdal is sung in a Youm Touv melody.

Shevi’i Shel Pesah Shaharis

Adoun Oulom is chanted in the melody of “Adir Hu”; “Boruch She’omar” (“ברוך שאמר”) in a Youm Touv melody; Hallel in Psukei Dezimra (“הודו לה’ כי טוב”) is chanted in the “Adir Hu” melody.

The Shlyah Tzibur starts with the Youm Touv melody from “Hagibour Lanetzach” (“הגבור לנצח”) and does not open with “Ha E-l Besa’atzumous” (“הא-ל בתעצומות”).

In Eretz Yisroel: The Blessing, starting from “Baruch Ato Hashem E-l Melech” (“בא”י א-ל מלך”), is chanted in a special “Matnas Yad” (“מתנת יד”) melody, which continues to be chanted until the end of the Half-Kaddish (some congregations continue with the melody for Borchu). In the Kaddish “לעילא ולעילא” is said.

In Hutz La’arezt: The Blessing, starting from “Boruch Ato Hashem E-l Melech” (“בא”י א-ל מלך”), is chanted in an “Adir Hu” melody, which continues to be chanted until the end of the Half-Kaddish.

Youtzer “Veyoushia Shoushani” (“ויושיע שושני”).

No Oufen is said.

The short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishounim” (“על-הראשונים”) it is chanted. Zulas “Ey Patrous” (“אי פתרוס”) is said.

The Shlyah Tzibur chants from “Mimizrayim Gealtonu” (“ממצרים גאלתנו”) in a special melody of Parashas Beshalach and the Seventh day of Pesah. In some congregations, the Shlyah Tzibur continues chanting until “Go’al Yisroel” (“גאל ישראל”), and in some congregations the Shlyah Tzibur chants from “Shiroh Hadosoh” (“שירה חדשה”) until “Go’al Yisroel” (“גאל ישראל”) in the melody for a Bris Milo.

Geulo is omitted.

In Eretz Yisroel: Krouvous “Ousouseicha Rai’nu” (“אותותיך ראינו”) (These piyutim appear in nusah Lita-Polin Mahzourim). In the Piyut “Eili Hatzedek Yeduim” (“אילי הצדק ידועים”) the Shlyah Tzibur says the end of each section in a known melody. The congregation joins the Shlyah Tzibur in chanting half the last verses at the end of each section. In the last section, “Sham Yikro” (“שם יקרא”), the Shlyah Tzibur opens with “Zyoon Yekane” (“ציון יקנא”) and finishes it with the special melody. The congregation and the Shlyah Tzibur finishes the last line together. In the Siluk “Hasdei Hashem Azkir” (“חסדי ה’ אזכיר”), the middle section starting with “Hasdei Hashem Ki Lou Tamnu” (“חסדי ה’ כי לא תמנו”) was heavily censored by the censorship. The correct nusah appears in the book “Ma’arvous and Krouvous” by R. Avraham Solomon.

In Hutz Lo’oretz: Krouvous “Eimas Nourei’ouseicho” (“אימת נוראותיך”) (These piyutim appear in nusah Lita-Polin Mahzourim for the last day of Pesah). The verse “Be’atoutou Kin’a” (“בעטותי קנאה”) etc. is part of the piyut and was removed by certain congregations in later generations out of fear of the censors. “El No” (“א-ל נא”) is omitted. In the Piyut “Atzulim Miperech Sounim” (“אצולים מפרך סונים”), the Shlyah Tzibur chants the last section in the known melody. The

congregation joins the Shlyah Tzibur in chanting the end half of the last verse at the end of each section. In the last section, “Malchus Ad” (“מלכות עד”), the Shlyah Tzibur opens with “Az Yahafouch” (“אז יהפוך”) and chants it until the end in the known melody. The congregation and the Shlyah Tzibur finish the last line together.

The Birchas Kouhanim is chanted in the “Adir Hu” melody.

“Houdu” (“הודו”) and “Ono” (“אנא”) are chanted in the “Adir Hu” melody.

Kaddish “Tiskabal” after the Hallel is chanted in a special melody.

Seventh Day of Pesah - Touroh Reading

Taking out the Touroh scrolls is done with Youm Touv melodies. Some congregations say the thirteen attributes and the prayer of “Ribbuon Ha’oulom”, printed in Mahzourim.

In Eretz Yisroel: While taking out the Touroh scroll, “Al Hakol” (“על הכל”) is sung interchangeably between the Shlyah Tzibur and the congregation.

The last posuk of the Third Oliyo “Hashem Yilachem Ve Atem Taharishun” (“ה' ילחם לכם ואתם תחרשון”) is chanted with a raised voice.

The Fourth and Fifth Oliyous are important. The Third Oliyo is important because of Parashas “Vayisa-Veyavou’u-Veyeit” (“ויסע-ויבוא-ויט”), and the Fifth Oliyo is important because of Shiras Ha-Yam. In some congregations the Oliyous are sold separately, while other congregations honor the Rav with the Fourth Oliyo and the Roush Kehillo or someone similar is honored with the Fifth Oliyo.

In the Fourth Oliyo, the psukim starting with “Vayisa-Veyavou’u-Veyeit” (“ויסע-ויבוא-ויט”) are each chanted with a raised voice, and the melody is extended on the last word of each posuk. Similarly, in the second half of the last posuk of the Fourth Oliyo, from “Vayoumer Mitzrayim” (“ויאמר מצרים”), is also chanted in a raised voice.

In the Fifth Oliyo, the last posuk, starting from the words “Kol Hamahala” (“כל המחלה”), is chanted with a raised voice.

The Kaddish after the Touroh reading is chanted in a special melody or the “Adir Hu” melody.

Mi Shebeyrach” (“מי שברך”) for the last Oliyo is said after Hagboho of the first Touroh scroll. The Magbia hands the sefer over to the person honored with taking out the second Touroh scroll.

In Eretz Yisroel

“Lichvoud Hatouroh Ve Lichvoud Haregel” (“לכבוד התורה ולכבוד הרגל”), “Veyezakehu La’alous Laregel Im Kol Yisroel Eychov” (“ויזכה לעלות לרגל עם כל ישראל אחיו”) are said during the Mishebeyrach for the Touroh Oliyous.

Matnas Yad

The Rav is the Shlyah Tzibur until the end of returning the Touroh scrolls to the Aroun.

The Brocho for “Matnas Yad” (“מתנת יד”) is said after the Haftouroh. A leader of the congregation holds the Touroh scroll in his hand and blesses the Rav with the “Mi Shebeyrach” (“מי שברך”) of the “Matnas Yad”. Afterwards, the Rav holds the Touroh scroll and blesses the “Mi Shebeyrach” of the “Matnas Yad” to the whole congregation. (The funds each congregant takes upon himself as a Matnas Yad for the Touroh learners and the poor in Eretz Yisroel and Yerusholaym are collected after the Hag and sent to their destination).

“Yizkour” is not said on the Regalim as it is forbidden to be sad and a requirement De’Ourayso to be Sameach, as explained as the Rishounim. Those accustomed to saying it according to Minhag Polin can do so during the Mi Shebeyrach of the Matnas Yad. Returning the Touroh scroll, including “Ashrei” and “Tehilas Hashem Yedaber” are chanted in a Yomim Nouroim melody. The Rav himself puts the Touroh scrolls in the Aroun.

Seventh day of Pesah Musaf

During the Amido of Musaf, the between the Shabbos Kourban and Hag Kourban psukim “Ze Kourban Shabbos Ve Kourban Youm Hag Hasukkous Ko’omur” (“זֶה קִרְבַּן שַׁבָּת וְקִרְבַּן יוֹם חַג הַסּוּכּוֹת”) is inserted.

During the Shlyah Tzibur repetition of Musaf, the Shlyah Tzibur says the first two Brachos and the Kedusho in a Shabbos melody; “Le Dour Va Dour” (“לדור ודור”) and the middle Berochoh – in a Youm Touv melody (aside from the sections of “U’beyoum Hashabbos” (“וביום השבת”) and “Veyismechu” (“וישמחו”), which are chanted in a Shabbos melody); the last three Brachos, from “Rezey” (“רצה”) – are chanted in a Shabbos melody; the ending of the last Berocho – is chanted in a Youm Youv melody to signal the saying of the Houshanous.

Birchas Kouhanim is chanted:

In Eretz Yisroel: in a “Matnas Yad” melody

In Hutz Lo’oretz: in a special melody

Kaddish “Tiskabal” is chanted in a special melody.

Youm Touv Minha and Kabbalas Shabbos

“Ashrei” until “U’vo Letzyoun” (“ובא לציון”) and the half Kaddish after them are said in a Shabbos melody; half Kaddish before the Amidah is said in a weekday melody.

The first two blessing of the Shlyah Tzibur’s repetition and the Kedusha are said in a weekday melody; “Ledour Va Dour” and the middle Berocho are said in a Youm Touv melody; the last three brachos are said in a weekday melody; Kaddish “Tiskabal” is said in a special Youm Touv Minha melody.

Kabalas Shabbos is recited in its entirety like every other Shabbos of the year.

Shabbos Ahrei Mous - Isru Hag In Eretz Yisroel

“Bameh Madlikin” and “Omar Rabbi Elozor” are omitted due to Moutzei Shabbos.

The half Kaddish after the Touroh reading is chanted in a special melody for the month of Nissan.

The reading for the Maftir begins with “U’shmartem Atem” (“ושמרתם אתם”).

Haftoroh - “Halou Kivnei” (“הלא כבני”).

No Hazkaras Neshamous.

Kaddish “Tiskabal” after Musaf is chanted in a special melody.

During Minha, the Kohen reads until “Ani Hashem E-loheichem” (“אני ה' א-להיכם”) before “Al Tifnu” (“אל תפנו”).

Tzidaksho “צדקתך” is omitted in Minha, and accordingly the Shlyah Tzibur chants the full Kaddish in a melody from “Tiskabal” until the end.

Pirkei Avous are not said on this Shabbos.

An especially long “Vehu Rahum” (“והוא רחום”) and “Borchu” (“ברכו”) are chanted, and it is referred to as “Borchu Shel Hometz” (“ברכו של חמץ”) (“Hamitzidagan Borchu” - “חמצדיגען” - “ברכו”).

After Kaddish “Tiskabal” the Omer is counted and Havdolo is performed in the synagogue before “Borchu”.

Shmini Shel Pesah In Hutz Lo'oretz

“Ma Touvu” is omitted before “Borchu”.

Ma'arvos “Emunas Ouman” (“אמונת אומן”) are said. (only in authentic Ashkenaz Mahzourim).

“Veshamru” and “Vayedaber Moushe” (“וידבר משה”) are said before the Amido Kaddish.

“Veychulu” and “Me'eyn Sheva” are said.

“Bameh Madlikin” and “Omar Rabbi Elozor” are omitted due to Moutzei Shabbos.

Kiddush without “She'heheyanu”.

On this night when Shemini of Pesah falls on Shabbos, Kiddush precedes Sefiras Ha'Oumer, and “Shehe'heyanu” is omitted in the Kiddush. “Oleinu” is said followed by singing “Yigdal” in a Youm Touv melody.

Eight Day of Pesah Shaharis

Adoun Oulom is chanted in the melody of “Adir Hu”; “Boruch She'omar” (“ברוך שאמר”) in a Youm Touv melody; Hallel in Psukei Dezimra (“הודו לה' כי טוב”) is chanted in the “Adir Hu” melody.

The Shlyah Tzibur starts with the Youm Touv melody from “Hagibour Lanetzach” (“הגבור הגבור”) and does not open with “Ha E-l Besa'atzumous” (“הא-ל בתעצומות”).

The Blessing, starting from “Baruch Ato Hashem E-l Melech” (“בא"י א-ל מלך”), is chanted in a special “Matnas Yad” (“מתנת יד”) melody, which continues to be chanted until the end of the Half-Kaddish (some congregations continue with the melody for Borchu). In the Kaddish “לעילא ולעילא” is said.

During Birchous Kryas Shma, the Shabbos Houl Ha'mou'ed Piyutim are said. Youtzer “Ahuveicho Aheyvucho” (“אהוביך אהבוך”). Oufen “Doudi Shalit” (“דודי שליט”). The short nusah of “Emes Veyatziv” (“אמת ויציב”) is said, and is chanted aloud from “Al Ha Rishounim” (“על-הראשונים”), Zulas “Eleh Ve Ka'ele” (“אלה וכאלה”), Geulo “Berah Doudi E-l Sha'anan” (“ברח-דודי אל שאנן”). (These Piyutim are also found in nusah Lita-Polin Mahzourim. In some Mahzourim they are printed at the bottom of the page with the Piyutim for Shevi'i of Pesah). Krouvous “Ousouseicha Rai'nu” (“אותותיך ראינו”) (These piyutim appear in nusah Lita-Polin Mahzourim). In the Piyut “Eili Hatzedek Yeduim” (“אילי הצדק ידועים”) the Shlyah Tzibur says the end of each section in a known melody. The congregation joins the Shlyah Tzibur in chanting half the last verses at the end of each section. In the last section, “Sham Yikro” (“שם-יקרא”), the Shlyah Tzibur opens with “Zyoon Yekane” (“ציון יקנא”) and finishes it with the special melody. The congregation and the Shlyah Tzibur finishes the last line together. In the Siluk “Hasdei Hashem Azkir” (“חסדי ה' אזכיר”), the middle section starting with “Hasdei Hashem Ki Lou Tamnu” (“חסדי ה' כי לא תמנו”) was heavily censored by the censorship. The correct nusah appears in the book “Ma'arvous and Krouvous” by R. Avraham Solomon.

The “Yehi Rotzoun” is omitted during the Kohanim blessing because of Shabbos. Kaddish “Tiskabal” is chanted in a special Kaddish melody used prior to reading of a Megilloh during the Mou’ed, and in some congregations the melody is chanted from “Ono Hashem Hazliho No” and the Shlyah Tzibur makes the blessing at the end of Hallel in this melody.

Prior to taking out the Touroh scrolls, Kouheles is read from a scroll. The blessing of “Sheh’heyanu” is omitted in a congregation where the custom is that the Megilloh is read from the printed Mahzourim. After completion of the Megilloh, Kaddish Yosom is said.

Taking the Touroh scrolls out of the Aroun is accompanied by a Youm Touv melody.

The thirteen attributes (“י”ג מידות”) and the prayer of “Riboun Ha’Oulom” (“רבון העולם”) is omitted due to Shabbos.

The Kaddish after the Touroh reading is chanted in the “Adir Hu” melody.

“Mi Shebeyrach” (“מי שברך”) for the last Oliyo is said after Hagboho of the first Touroh scroll. The Magbia hands the sefer over to the person honored with taking out the second Touroh scroll.

“Lichvoud Hatouroh Ve Lichvoud Haregel” (“לכבוד התורה ולכבוד הרגל”), “Veyezakehu La’alous Laregel Im Kol Yisroel Eychov” (“ויזכה לעלות לרגל עם כל ישראל אחיו”) are said during the Mishebeyrach for the Touroh Oliyous.

Matnas Yad and Musaf

The Rav is the Shlyah Tzibur until the end of returning the Touroh scrolls to the Aroun.

The Brocho for “Matnas Yad” (“מתנת יד”) is said after the Haftouroh. A leader of the congregation holds the Touroh scroll in his hand and blesses the Rav with the “Mi Shebeyrach” (“מי שברך”) of the “Matnas Yad”. Afterwards, the Rav holds the Touroh scroll and blesses the “Mi Shebeyrach” of the “Matnas Yad” to the whole congregation. (The funds each congregants takes upon himself as a Matnas Yad for the Touroh learners and the poor in Eretz Yisroel and Yerusholaym are collected after the Hag and sent to their destination).

“Yizkour” is not said on the Regalim as it is forbidden to be sad and a requirement De’Ourayso to be Sameach, as explained as the Rishounim. Those accustomed to saying it according to Minhag Polin can do so during the Mi Shebeyrach of the Matnas Yad.

Returning the Touroh scroll, including “Ashrei” and “Tehilas Hashem Yedaber” are chanted in a Yomim Nouroim melody. The Rav himself puts the Touroh scrolls in the Aroun.

During the Amido of Musaf, the between the Shabbos Kourban and Hag Kourban psukim “Ze Kourban Shabbos Ve Kourban Youm Hag Hasukkous Ko’omur” (“זֶה קִרְבַּן שַׁבָּת וְקִרְבַּן יוֹם חַג” – “הַסִּבּוֹת בְּאֶמּוּר”) is inserted.

During the Shlyah Tzibur repetition of Musaf, the Shlyah Tzibur says the first two Brachos and the Kedusho in a Shabbos melody; “Le Dour Va Dour” (“לדור ודור”) and the middle Berochoh – in a Youm Touv melody (aside from the sections of “U’beyoum Hashabbos” (“ויביום השבת”) and “Veyismechu” (“וישמחו”), which are chanted in a Shabbos melody); the last three Brachos, from “Rezey” (“רצה”) – are chanted in a Yom Tov melody.

Birchas Kouhanim is chanted in a “Matnas Yad” melody.

Kaddish “Tiskabal” after Musaf is chanted in a special melody.

Youm Touv Minha and Kabbalas Shabbos

“Ashrei” until “U’vo Letzyoun” (“ובא לציון”) and the half Kaddish after them are said in a Shabbos melody; half Kaddish before the Amidah is said in a weekday melody.

The first two blessing of the Shlyah Tzibur's repetition and the Kedusha are said in a weekday melody; "Ledour Va Dour" and the middle Berocho are said in a Youm Touv melody; the last three brachos are said in a weekday melody; Kaddish "Tiskabal" is said in a special Youm Touv Minha melody.

Moutzei Youm Touv of Pesah and Shabbos

Le Dovid Boruch" ("לדוד ברוך") is sung like on every other Shabbos. A long "Vehu Rahum" ("והוא רחום") and "Borchu" ("ברכו") are chanted, like on any other Moutzei Shabbos. "Vayehi Nou'am" and "Ve'ato Kodoush" are omitted. "Veyitein Lecho" is said and Havdolo is performed in the synagogue.

Sefiras Ha'Oumer is counted and the "Veyetin Loch" is said.

Havdolo is performed in synagogue just like every other Moutzei Shabbos.

Pesah Isru Hag

"La'menazeah" and Tahnun are omitted.

Parashas Kedoushim In Eretz Yisroel / Parashas Ahrei Mous in Hutz Lo'oretz

"Lecho Dodi" ("לך דודי") is chanted in a regular Shabbos melody and not in Sefiras Ha Oumer melody.

The first half of the Kaddish after the Touroh reading is chanted in a Chodesh Nisan melody, and the second half is chanted in a Birchas Hahoudesh melody.

In Chutz La'aretz: The reading for the Maftir begins from "Ushmartem Ousam" ("ושמרתם אותם").

Haftorah "Vayomer Lo Yehonasan" ("ויאמר לו יהונתן").

There is no reading from the Memorbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkan is omitted.

Blessing of the new month: Yehi Ratzon is omitted (since supplications are not made on Shabbos) and the molad is not announced. The Shlyah Tzibur holds the Sefer Touroh and announces that Rosh Hdesch Iyor will be on Yom Harishon Ve Yom Hasheni ("ראש חודש יהיה ביום ראשון וביום השני"). The congregation does not repeat this announcement, but immediately says the short version of Yehadeshehu ("יחדשהו"). The Shlyah Tzibur repeats Yehadeshehu, and from "Lechaim Vele Sholoum" ("לחיים ולשלום") until the beginning of Ashrei ("אשרי"), the Shliach Tzibur chants it in the Sefiras Ha'Oumer "Lecho Dodi" melody.

Kaddish "Tiskabal" after Musaf is chanted in a special melody.

Tzidakscho "צדקתך" is omitted during Minha, and accordingly the Shlyah Tzibur chants the full Kaddish in a melody from "Tiskabal" until the end.

Pirkei Avous are said after Minha, on this Shabbos the first chapter is said.

Before the Amido for Mariv, a congregant announces: "Ya'aleh Ve Yavou" ("יעלה ויבוא").

Pirkei Avous

On the Shabbosous between Pesah and Shavu'ous one chapter of Pirkei Avous is said; between Shavu'ous and 17 of Tommuz, two chapters of Pirkei Avous are said each Shabbos. Pirkei Avous is not said after 17 of Tummuz. Kaddish Yasoum is said after saying of Pirkei Avous.

IYOR

First Day Roush Houdesh Iyor

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

During Mariv, and “Borchu” (“ברכו”) is chanted in a Moutzei Shabbos melody but not a long “Vehu Rahum”.

On the first night during Roush Houdesh Mariv, before Shmonei Esrei, a congregant announces “Ya’ale Ve Yavou” (“עלה ויבוא”). On the second night “Roush Houdesh” is announced.

During Shaharis of both days, “Adoun Oulom” (“אדון עולם”) is chanted in a special melody and a long “Borchu” (“ברכו”) is chanted in a Moutzei Shabbos melody, as is customary on a day when Tahnun is omitted.

“Houdu” (“הוד לה’ כי טובו”) and “Ono” (“אנא ה’ הושיעה נא”) are chanted in the Sefiras Ha’oumer “Lecho Doudi” melody.

There is no break between half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touvo U’Lebrocho” (“לטובה ולברכה”) until “Ve Slichas Avoun” (“וסליחת עון”) in the Sefiras Ha’oumer “Lecho Doudi” melody, and continues in the weekday melody.

Period of Mourning

The mourning customs of the days of Sefiras Ha’oumer begin from the second day of Iyor and continue until Eyrev Shavu’ous, and do not end on Lag Ba’oumer (“ג בעומר - י”ז אייר”).

Marriages are forbidden during the days of the Sefira until Eyrev Shavu’ous, except for Roush Houdesh Iyar and 18th of Iyor, which is Lag Ba’oumer.

“Lecho Doudi” is chanted on the Shabbasous between Roush Houdesh Iyor and Shavu’ous in a special Sefiras Ha’oumer melody.

On each Shabbos after Roush Houdesh Iyar, a special Zulas is said. The long version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Harishounim” (“על הראשונים”) it is chanted in a sad melody, which is also used at the beginning and at the end of the Zulas.

Parashas EmourIn Eretz Yisroel / ParashasKedoushim in Hutz Lo’oretz

“Lecho Doudi” is chanted in a Sefiras Ha’Oumer melody.

The long version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Harishounim” (“על הראשונים”) it is chanted in a sad melody, which is also used at the beginning and at the end of the Zulas. Zulas: “Ezkercho Doudi” (“אזכרך דודי”).

In Hutz Lo’oretz: Haftoroh - “Halou Kivnei” (“הלא כבני”).

In the “Mi Shebeyrach” (“מי שברך”) for the congregation, after “Vetzdako La’aniiim” (“וצדקה לעניים”), the phrase: “Ve Kol Mi Sheis’ane Sheni Ve Hamishi Ve Sheni” (“וכל מי שמתענה שני וחמישי”) is added.

Chapter two of Pirkei Avous is said after Mincha.

תני"ב (בה"ב) Tanis Bahab

Ta'anuyous Bahab for Iyor are performed the same as Ta'anuyos during Houdesh Mar'heshvan.

Parashas Bohor in Eretz Yisroel/Parashas Emour in Hutz Lo'oretz

In Eretz Yisroel: Zulas "Achrei Nimchar" ("אחרי נמכר"). The Haftora ends with "Yifaleh Kol Davar" ("יפלא כל דבר").

In Chutz La'aretz: Zulas "Ata E-lohim" ("אתה אלהים") is said.

Chapter three of Pirkei Avous is said after Mincha.

Pesah Sheni

Tahnun is said.

Lag Ba'oumer

During Shaharis, a long Borchu ("ברכו את ה' המבורך") is chanted in a Moutzei Shabbos melody, as is customary on days that Tahnun is omitted.

Tahnun is omitted during Shaharis but is said during Minha.

A mourner does not lead the prayers, not even from "Ashrei" ("אשרי") and "Lamenatzeyah" ("למנצה"), but does not hide the black headpiece ("עטרה") of his Talis. A congregant who has a Yourtzeit may lead the service.

The Shlyah Tzibur chants "E-I Erech Apaim" ("אל ארך אפים") before taking out the Touroh scroll in a melody of a day when Tahnun is omitted, and then repeated by the congregation.

Lag Ba'oumer is a day rest and festivities for Rabbis and their students ("יומא דמפגרי ביה המלמדים" "ותלמידיהם").

Individuals refrain from participating in Hilulous marking the death of Rabbi Shimoun Ben Youhai and other Tzaddikim.

Parashas Bechukosai in Eretz Yisroel/Parashas Bahar in Chutz La'aretz

Parashas Behukousai In Eretz Yisroel

Zulas "Ata E-louhim" ("אתה אלהים").

For the Admonition ("תוכחה") the Aliyo is called out "Ya'amod Mi Sheyirtze" ("עמוד מי שירצה").

For the Admonition, the Reader lowers his voice from the posuk "Ve Im Lo Sishma'u" ("ואם לא תשמעו") until "Ve Az Yeratze Et Avounom" ("ואז ירצה את עונם"), and raises his voice for the posuk "Vezocharti" ("וזכרתי"), and lowers his voice for the posuk "Veho'oretz" ("והארץ") and raises his voice from "Ve Af Gam Zous" ("ואף גם זאת") until the end of the Admonition.

After the Aliyo, a special Mi Shebeyrach with a special Nusah is said in addition to the standard Mi Shebeyrah. In both of them the name of the Ouleh is mentioned.

At the end of the sefer, the congregation finishes with the two words: "Hozok ve-Nit'hozok" ("חֲזַק וְנִתְחַזַּק") in the phrasing in Shmuel II 10:12 (and not with three words "חֲזַק חֲזַק וְנִתְחַזַּק").

The Olueh remains silent so there is no hefsek for the last blessing, and only the Touroh reader repeats the statement.

In some congregations, at least the second half of the Kaddish is recited in a special melody for finishing a sefer.

The reading for the Maftir is from “Ve kol Ma’aser Bakar” (“וכל מעשר בקר”).

Chapter four of Pirkei Avos is said after Mincha.

Parashas Bohor In Hutz Lo’oretz

In Chutz La’aretz: Zulas “Ahrei Nimcar” (“אחרי נמכר”).

Chapter four of Pirkei Avos is said after Mincha.

Parashas Bamidbar in Eretz Yisroel/Parashas Bechukousai in Chutz Lo’oretz

“Lecho Doudi” is chanted in a Sefiras Ha’Oumer melody.

Zulas “E-lohim Al Dami Lach” (“א-להים אל דמי לך”).

In Chutz Lo’oretz: The admonitions and all of the reading is done are explained for Eretz Yisroel above for the previous Shabbos.

The second half of the kaddish is recited in a special melody because of the blessing for the new month.

There is no reading from the Memorbuch and the blessing for the congregation (מי שברך אבותינו) after Yekum Purkan is omitted.

Blessing of the new month: Yehi Ratzoun is omitted (since supplications are not made on Shabbos) and the molad is not announced. The Shlyah Tzibur holds the Sefer Touroh and announces that Roush Houdesh Sivan will be on Youm Hashlisi (“ראש חודש יהיה ביום השלישי”).

The congregation does not repeat this announcement, but immediately says the short version of Yehadeshehu (“יהדשהו”). The Shlyah Tzibur repeats Yehadeshehu, and from “Lehaim Vele Sholoum” (“לחיים ולשלום”) until the beginning of Ashrei (“אשרי”), the Shlyah Tzibur recites it in a Shavuous (Akdumous) melody.

Chapter five of Pirkei Avos is said after Mincha.

In Eretz Yisroel: During Mincha, the Touroh reading ends on “Ben Aharon Hakohen” (“בן אהרן”) before “Veyifkod” (“ויפקד”).

SIVAN

Roush Houdesh Sivan

A mourner does not lead the prayer services, but does not hide the black headpiece (“עטרה”) of his Talis. A congregant who has a Yourtzeit may lead the service.

During Mariv and Shaharis, a long Borchu (“ברכו את ה' המבורך”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“והוא רחום”) is chanted like on regular weekdays.

During Roush Houdesh Mariv, before Shmonei Esrei, a congregant announces “Roush Houdesh” (“ראש חודש”).

“Adoun Oulom” (“אדון עולם”) is chanted in a special melody.

Houdu” (“הוד לה' כי טובו”) and “Ono” (“אנא ה' הושיעה נא”) are chanted in a Shavu'ous (Akdumous beginning) melody.

There is no break between the half Kaddish and Musaf. Some congregants remove their Tefilin before the half-Kaddish and some congregants remove their Tefillin after Musaf.

During the repetition of Musaf, the Shlyah Tzibur chants the parts of “Le Touva U’Livrocho” (“לְטוֹבָה וּלְבִרְכָה”) until “Ve Slihas Avoun” (“וְסִלִּיחַת עוֹן”) in a Shavu’ous (Akdamous beginning) melody, and then continues the remainder of Musaf in a weekday melody.

Between Roush Houdesh and Shavuuous

In some congregations a mourner does not lead services due to the days when Tahnun is omitted. Someone who has Yourzeit can lead the service.

During Mariv and Shaharis, a long Borchu (“בְּרַכּוּ אֵת ה’ הַמְבוֹרָךְ”) is chanted in the Moutzei Shabbos melody, as is customary on days that Tahnun is omitted. During Mariv, “Ve Hu Rahum” (“וְהוּא רַחוּם”) is chanted like on regular weekdays.

Tahnun is omitted

Grass and Trees (“Asabim and Ilanous”)

In honor of Shavu’ous, the Synagogue is decorated with grass and tree branches.

Children weave together strings from scented flowers (from places where they were picked without a concern for Gezel), and they are used to decorate the Aroun Koudesh and the Bimo as well as the Synagogue entrance and the homes of the congregants.

In some congregations, crowns are weaved from the flower to decorate the Touroh scrolls instead of the silver crowns and Rimounim.

The Rabbis took care not to abolish this ancient Minhag, for joy of the Regel and in honor of the Touroh.

Shabbos before Shavuuous - “Shwartz Shabbos” - Parashas Nasou in Eretz Yisroel/Parashas Bamidbor in Chutz Lo’oretz

(תַּתְנִיּוֹ) (Shabbos commemorating Kehillous Ashkenaz that were destroyed in Gzerous Tatnav)
Before ending the Bracha of “Ahava Rabo” (“אֱהָבָה רַבָּה”), after the words “Veleyahdecho Be’ahavo” (“וְלִיחֻדֵךְ בְּאֱהָבָה”), the Ahavo Piyut “Ouscha Koul Hayoum” (“אֲוֹתֵךְ כָּל הַיּוֹם”) is chanted in a known melody, after which the end of the blessing “Baruch Ata Hashem Ha Boher Be Amou Yisroel Bahavo” (“בָּאֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֱהָבָה”) is chanted in a Shabbos melody. The uncensored version of the piyut appears in the special file available through Machon Moresches Ashkenaz and in the sefer “Hashir Ve Hashevach” (“הַשִּׁיר וְהַשְּׁבַח”) by Rabbi Moshe Yehuda Rosenwasser.

The regular nusah of Emes Veyatziv (“אֱמֶת וַיֵּצִיב”) is said, and on this Shabbos, the Shlyah Tzibur does not chant “Al Harishounim” (“עַל הָרִשׁוּנוֹת”), but ends it in a Shabbos melody.

Zulas “E-louhim Be’ouzneinu”) (“אֱ-לֹהִים בְּאֲזִינוּ”) is chanted in a special melody.

In Eretz Yisroel: The Kouhen Aliyo reads until “Ben Aharoun Hakouhen” (“בֶּן אֶהְרֹן הַכֹּהֵן”) before “Vayfkoud” (“וַיִּפְקֹד”). The fourth Aliyo is important, because of the Birchas Kouhanim at its end. In some communities sell this special Aliyo by itself, and some congregations honor the Rav with the Aliyo. During the Birchas Kouhanim, the Reader lengthens the melody on the words “Emour Lohem” (“אֲמֹר לָהֶם”) and reads the three psukim of the blessing in a raised voice.

After the recital of “Yekum Purkon” the congregation recites the names of Neshamos (הזכרת נשמות) out of the book called the Memorbuch. The Shlyah Tzibur reads, as is customary on every Shabbos, the three most recently departed that were written in the book, as well as the three prior to them according to the order they appear in the book. The Shlyah Tzibur then begins the special recital for this Shabbos, i.e. reciting those who died during Gzerous Tatnav, Gzerous Kat (גזירות ק”ט) and the other Gzerous, as well as the name of the Gedoulim mentioned in the book. If there is a long list of names, it may be divided into sections, such that other members of the congregation read names along with the Shliach Tzibur simultaneously.

After Ashrei (אשרי) the congregation rises and the Shliach Tzibur chants “Av Harahamim” (אב הרחמים) in a sad melody while the congregation quietly follow along.

The correct uncensored nusach is “Veyinkoum Beyameinu Le’eyneynu Nikmas Dam Avadav Hashafuch” (וַיִּנְקוּם בְּעֵינֵינוּ לְעֵינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפֹחִי) (The commonly printed nusach was shortened by the censorship). The Shlyah Tzibur holds the Touroh scroll and chants “Yehallelu” (יהללו) in the melody in which Av Harahamim ends.

The Musaf Kedusho is chanted in a special melody to differentiate between this Shabbos and Shabbos Hazoun.

Kaddish “Tiskabal” is chanted in a special melody.

In Chutz La’aretz: During Mincha, the Torah reading ends on “Ben Aharoun Hakouhen” (בן אהרן) before “Veyifkoud” (ויפקד).

Tzidakscho “צדקתך” is omitted in Mincha, and accordingly the Shlyah Tzibur chants the full Kaddish in a melody from “Tiskabal” until the end.

After Mincha, chapter six of Pirkei Avous is said.

Nusahei T'fillo for the Hag

The nusach at the end of “Hasi’eynu” (השיאנו) is the same as on Shabbos: “Veyismehu Becho Yisreol Shemecho” (וישמחו בך ישראל אוהבי שמך).

In Musaf, the middle Berocho, in “U’ mipnei Hata’eynu” (ומפני חטאינו): “Shenishtal’ho” (שִׁנְשַׁתְּלָהּ) (and not “Hashelu’ho” (השלוחה)), and in the part “Eloukeinu Ve Eloukei Avouseinu Melech Rahamon” (א-להינו וא-להי אבותינו מלך רחמן), the nusach is: “Shuvo Oleinu” (שובה עלינו) (and not “Eleinu” (אלינו)).

In the Shlyah Tzibur repetition for Musaf on Yom Tov is: “Vesey’orev Lefoneycho Asirouseynu” (ותערב עליך) (and not “Veseyrov Oleycho” (ותערב עליך)).

Shavuos Mariv on Moutzei Shabbos

“Ma Touvu” (מה טובו) is chanted before “Barchu” (ברכו).

After Tzeis Ha Kouchavim the Paroches, Touroh scroll jackets, covers of the Omud and Bimo are changed for the Youm Touv, and they are left there until the end of the Youm Touv.

Marvous “Vayered Abir” (וירד אביר) are said. (All of the piyutim appear in the Nusach Lita-Polin Machozrim).

The posuk “Vayedaber Moushe” (וידבר משה) are said after “Hashkivenu” (השכיבנו).

During the Amido, “Ve Sodienu” (“ותודיענו”) is said. The nusah is: “La’asos bahem chukei retzounechu” (“לעשות בהם חוקי רצונך”) etc., “Ve Savdilenu Hashem Eloukeinu” (“ותבדילנו ה’”), etc.

Kiddush with יקנה” is said before “Oleinu”.

Yigdal is chanted in a Youm Touv melody.

Shavu’ous Shaharis

“Adoun Oulom” is said in an Akdamous melody.

One of the congregants who slept during the night says all of the Brachous out loud from “Al Netilas Yodoim” (“על נטילת ידיים”) until “Goumel Hasadim Touvim” (“גומל חסדים טובים”) as well as Birchous Hatouroh, and is Mechaven for it to apply to those who are Mechaven to the blessings.

“Boruch She’omar” (“ברוך שאמר”) is said in a Youm Touv melody.

The Shlyah Tzibur starts with a Youm Touv melody from “Ha E-l Be’ta’atumous Uzecha” (“הא-ל בתעצומות עוזך”).

In Eretz Yisroel: The blessing beginning from “Boruch Ato Hashem, E-l Melech” (“בא”י א-ל”) is chanted in a Matnas Yad melody and is also used for the half Kaddish (while some congregations also use it for “Borchu”). In the Kaddish “לעילא ולעילא” is said.***

In Hutz La’arezt: The blessing beginning from “Boruch Ato Hashem, E-l Melech” (“בא”י א-ל”) is chanted in the Akdamous melody and it is continued until the half Kaddish.***

Youtzer “Adoun Oumanani” (“אדון אמנני”); Oufen “Ve Ato Banim” (“ועתה בנים”); the short version of “Emes Veyatziv” (“אמת ויציב”) is said, and from “Al Ha Rishoynim” (“על הראשונים”) it is chanted; Zulas “Anouchi Sham’ata” (“אנכי שמעת”).

Krouvous “Ourach Haym” (“אורח חיים”) are said during the Shlyah Tzibur repetition (Can be found for Shaharis of the second day of Shavu’ous in nusah Polin-Lita Mahzourim). “El No” (“א-ל נא”) is said.

The end of “Aluf Mesubal” (“אלוף מסובל”) is chanted by the Shlyah Tzibur in a known melody. The congregation joins the Shlyah Tzibur in saying the second half of each line. The section beginning with “Tatuim Hema” (“תעטועים המה”) was heavily censored. The correct nusah of the piyut appears in “Ma’arvous and Kerouvous” available through Machon Moreshes Ashkenaz. In the last section, “Shouchen Re’echo” (“שוכן רעך”), the Shlyah Tzibur opens with “Kroutz Mahmar” (“קרוע מחמר”), and chants it until the end in a special melody. The section ends with the congregation joining the Shlyah Tzibur in the posuk’s melody.

At the end of the Siluk, the Shlyah Tzibur begins chanting from “Chaylei Ma’alo” (“חילי מעלה”).

The Birchas Kouhanim of Shaharis is chanted in the Akdamous melody.

In Eretz Yisroel

Houdu” (“הוד לה’ כי טובו”) and “Ono” (“אנא ה’ הושיעה נא”) are chanted in a Shavu’ous (Akdamous beginning) melody. Kaddish “Tiskabal” is chanted in a special melody for a

kaddish before reading of a Megillo on a Mou'ed, and some congregations start the melody from "Ono" ("אנא ה' הצליחה נא") and continues it to finish the Brocho from "Ki Lecho Touv Lehoudous" ("כי לך טוב להודות"), and continues with it to chant Kaddish "Tiskabal".

Megilas Ruth is read before taking the Touroh scrolls out of the Aroun. "Shehecheyanu" is not said. In congregations where the Megillo is read out of printed Mahzourim, no Brocho is made at all. Kaddish Yosom after reading the Megillo.

In Hutz Lo'oretz

Houdu" ("הוד לה' כי טובו") and "Ono" ("אנא ה' הושיעה נא") are chanted in a Shavu'ous (Akdamous beginning) melody. Kaddish "Tiskabal" after Hallel is chanted in a special melody.

Akdumous and Touroh Reading

Taking the Touroh scrolls out of the Aroun with a special Youm Touv melody.

Some congregations says the thirteen attributes and the prayer of "Ribboun Ha'oluom", printed in Mahzourim.

In Eretz Yisroel: While taking out the Touroh scroll, "Al Hakol" ("על הכל") is song interchangeably between the Shlyah Tzibur and the congregation.

"Akdumous" are said after reading of the first posuk from the Touroh. The Touroh scroll is covered while saying of the "Akdamous". The Ouleh to the Touroh does not say the "Akdamous", not the ones said by the Shlyah Tzibur and not the ones said by the congregation, due to Hefsek of his Brocho.

According to the Poskim of Ashkenaz, it is proper for the Reader to not say the "Akdamous" and select another congregant to say his parts of the Akdamous, in the manner of a "Meturgeman" ("מתורגמן").

"Archin" ("ארכין") is omitted.

The Third Oliyo is considered an important Oliyoh because of the Ten Commandments, and in some congregations is sold on its own, and in some congregations the Rav is honored with the Oliyo. It is customary to stand during reading of the Ten Commandments. Some congregations stand a few psukim before the Ten Commandments so as not to differentiate between different parts of the Touroh, and for that reason "Anouchi" ("אנכי") is not made a beginning of a Parashah.

The Tenth Commandments are read in the upper troupe, and individually in the lower trope.

Parashas "Anouchi" ("אנכי") is read loudly. The reader stretches the melody at the end of the posuk before the commandments (according to the Divrei Kehillous", i.e. in the words: "Mizvousai", the second "Lashav", "Vayekadeshehu", "Lecho", "Tirtzah", "Tin'af", "Tignouv", "Sheker").

The half-Kaddish after the Touroh reading is chanted in the "Akdamous" melody.

“Mi Shebeyrach” (“מי שברך”) for the last Oliyo is said after Hagbaha of the first Touroh scroll. The Magbia hands the sefer over to the person honored with taking out the second Touroh scroll. For the Maftir in “Merkava De Yehezkel” (“מרכבה דיחזקאל”) the Rav is honored (which in Eretz Yisroel is a Chiyuv also because of Matnas Yad).

In Eretz Yisroel

“Lichvoud Hatouroh Ve Lichvoud Haregel” (“לכבוד התורה ולכבוד הרגל”), “Veyezakehu La'alous Laregel Im Kol Yisroel Eyhav” (“ויזכה לעלות לרגל עם כל ישראל אחיו”) are said during the Mishebeyrach for the Touroh Oliyous.

Matnas Yad

The Rav is the Shlyah Tzibur until the end of returning the Touroh scrolls to the Aroun.

The Brocho for “Matnas Yad” (“מתנת יד”) is said after the Haftouroh. A leader of the congregation holds the Touroh scroll in his hand and blesses the Rav with the “Mi Shebeyrach” (“מי שברך”) of the “Matnas Yad”. Afterwards, the Rav holds the Touroh scroll and blesses the “Mi Shebeyrach” of the “Matnas Yad” to the whole congregation. (The funds each congregants takes upon himself as a Matnas Yad for the Touroh learners and the poor in Eretz Yisroel and Yerusholaym are collected after the Hag and sent to their destination).

“Yizkour” is not said on the Regalim as it is forbidden to be sad and a requirement De'ouraysa to be Sameach, as explained as the Rishounim. Those accustomed to saying it according to Minhag Polin can do so during the Mi Shebeyrach of the Matnas Yad.

Returning the Touroh scroll, including “Ashrei” and “Tehilas Hashem Yedaber” are chanted in a Yomim Nouroim melody. The Rav himself puts the Touroh scrolls in the Aroun.

Shavuos Musaf

Azharous “Ato Hin'halto” (“אתה הנחלת”) are said during the Shlyah Tzibur's repetition.

After the Azharuos, the Shlyah Tzibur chants “Az Shesh Me'ous” (“אז שש מאות”) in a “Beroush Hashono Yechaseyvun” (“בראש השנה יכתבון”) melody.

Birchas Kouhanim:

In Eretz Yisroel: Matnas Yad melody.

In Hutz Lo'oretz: “Akdamous” melody.

Kaddish “Tiskabal” is chanted in a special melody.

Youm Touv Minha

“Ashrei” until “U'bo Letzyoun” (“ויבא לציון”) and the half Kaddish after them are said in a Shabbos melody; half Kaddish before the Amido is chanted in a weekday melody.

The first two blessing of the Shlyah Tzibur's repetition and the Kedusho are chanted in a weekday melody; "Ledour Va Dour" and the middle Berocho are chanted in a Yuom Touv melody; the last three brachos are said in a weekday melody; Kaddish "Tiskabal" is chanted in a special Youm Touv Minha melody.

In Hutz Lo'oretz

Mariv Second Night of Shavuos

"Ma Touvu" ("מה טובו") is sung before "Borchu" ("ברכו").

Marvous "E-l E-louhim Hashem" ("א-ל א-להים ה") are said (Found only in authentic Ashkenaz Mahzourim).

The Biku "Ashreicho Yisroel" ("אשריך ישראל") is in "Hashkivenu" ("השכיבנו").

The posuk "Vayedaber Moushe" ("וידבר משה") are said after "Hashkivenu" ("השכיבנו").

Kidush with Sheheheyenu is said before "Aleinu".

Yigdal is chanted in a Youm Touv melody.

Shacharis of Second Day of Shavuos

"Oudou Oulom" is said in an Akdumous melody.

The Shlyah Tzibur starts with a Youm Touv melody from "Ha E-l Be Ta'atumous Uzecho" ("הא-ל בתעצמות עוזך").

The blessing beginning from "Boruch Ato Hashem, E-l Melech" ("בא"י א-ל מלך") is chanted in a Matnas Yad melody and is also used for the half Kaddish (while some congregations also use it for "Barchu"). In the Kaddish "לעילא ולעילא" is said.

Youtzros "Eilas Ouhavim" ("אילת אהבים"), Ofen "Ve Atah Banim" ("ועתה בנים") are said.

The short version of "Emes Veyatziv" ("אמת ויציב") is said, and from "Al Ha Rishounim" ("על הראשונים") it is chanted; Zulas "Anouchi Gadoul Bnouedim" ("אנכי גדול בנועדים") (Found only in authentic Ashkenaz Machzorim).

Youtrous "Eretz Match Ve Ra'asha" ("ארץ מטה ורעשה") are said during the Shlyah Tzibur's repetition. (Found in first day of Shavuos in nusach Lita-Polin Mahzourim).

"E-l No" ("אל נא") is said.

In the section beginning "U'Bechen Hashem Kananai Reshis Darcou" ("ובכן ה' קנני ראשית"), the printers excluded the sections beginning with the letters Ain ("ע") and Reish ("ר").

The complete piyut appears in the file "Piyutim and S'lihos" available from Machon Moreshes Ashkenaz.

The Birchas Kouhanim of Shacharis is chanted in the Akdumos melody.

Houdu" ("הוד לה' כי טובו") and "Ono" ("אנא ה' הושיעה נא") are chanted in a Shavuos (Akdumous beginning) melody. Kaddish "Tiskabal" is chanted in a special melody for a kaddish before reading of a Megilloh on a Moued, and some congregations start the melody from "Ono" ("אנא

ה' הצליחה נא") and continues it to finish the Brocho from "Ki Lecho Touv Lehoudous" ("כי לך"), and continues with it to chant Kaddish "Tiskabal".

Megilloh and Touroh Reading

Megilas Ruth is read before taking the Touroh scrolls out of the Aroun. "Sheheheyanu" is not said. In congregations where the Megillo is read out of printed mahzourim, no blessing is made at all. Kaddish Yosom after reading the Megillo.

Taking the Touroh scrolls out of the Aaron with a special Youm Touv melody.

Some congregations says the thirteen attributes and the prayer of "Ribbon Ha Olam".

While taking out the Touroh scroll, "Al Hakoul" ("על הכל") is song interchangeably between the Shlyah Tzibur and the congregation.

"Lichvoud Hatouroh Ve Lichvoud Haregel" ("לכבוד התורה ולכבוד הרגל"), "Veyezakehu La'alos Laregel Im Kol Yisroel Ehav" ("ויזכה לעלות לרגל עם כל ישראל אחיו") are said during the Misheberach for the Touroh Aliyos.

The Rav is obligated to receive an Aliyo and to be Gouel of the second Touroh scroll because of the "Mi Sheberach" ("מי שברך") of "Matnas Yad" ("מתנת יד").

In the Haftoroh "Yatziv Pisgam" ("יציב פתגם") is omitted.

The Matnas Yad Mi Sheberach is said according to what is described for Eretz Yisroel on the first day of Shavuos.

Returning the Touroh scroll, including "Ashrei" and "Tehilas Hashem Yedaber" are chanted in a Yomim Nouroim melody. The Rav himself puts the Torah scrolls in the Aroun.

Musaf Second day of Shavuous

Azharous "Azharas Reshis ("אזהרת ראשית") are said during the Shlyah Tzibur's repetition.

After the Azharous, the Shlyah Tzibur chants "Az Shesh Me'ous" ("אז שש מאות") in a "Beroush Hashonoh Yechasevun" ("בראש השנה יכתבון") melody.

Birchas Kouhanim is chanted in a Matnas Yad melody.

Kaddish "Tiskabal" is chanted in a special melody.

Motzei Yom Tov

Le Dovid Boruch" ("לדוד ברוך") is omitted. A long "Vehu Rahum" ("והוא רחום") and "Borchu" ("ברכו") are chanted, like on Moutzei Shabbos.

Havdolo before Oleinu

Isru Hag

A long "Borchu" is said during Mariv and Shacharis in a Moutzei Shabbos melody, as is customary on days when Tahnun is omitted.

Tahnun and "Lamenatzeach" are omitted.

In Eretz Yisroel: "El Erech Appaim" ("א-ל ארך אפים") is chanted by the Shlyah Tzibur during taking out the Touroh scroll in a melody for days when Tahnun is omitted, and the congregation repeats it.

Yemei Tashlumim

Tahnun is said during the days between Isru Chag until the end of the seven days of Tashlumim (and Tzidkascho is said during Minha on Shabbos).