

So You Think You Can

~~Dance~~

DAVEN

**A practical guide to Tefilla
and the Daily Service**

for both the prayer leader and the congregation

Including a descriptive outline of the service, background
notes, customs, guidelines & tips

With musical supplement

Compiled by Wendy Morrison

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History

Jewish prayer is called tefilla in Hebrew, plural tefillot. The word is derived from the Hebrew root Pey Lamed Lamed and the word l'hitpalel, meaning to judge oneself. According to the Talmud (Ta'anit 2a), prayer is a mitzvah from the Torah (Deut. 11:13), and two reasons are given for praying three times a day. First, to recall the daily Temple sacrifices, and second, because each of the three Patriarchs instituted one service: Avraham, Shacharit (morning - Gen. 19:27 and 22:13); Yitzhak, Mincha (afternoon - Gen. 24:63); Yaakov, Ma'ariv (evening - Gen. 28:11).

Our oldest fixed prayer is the Sh'ma, which is not really a prayer, but the recitation of three passages from the Torah: Deut. 6:4-9, Deut. 11:13-21, and Num. 15:37-41. According to Maimonides, until the Babylonian exile all Jews composed their own prayers (B'nei Israel in the wilderness: "Dear God, thanks very much for the manna, but for chrissakes, could we have a little more variety?" - cf. Num. 11:6)* Anyway, the story goes, sometime in the 5th century B.C.E, the basic content of the Amidah - the Standing Prayer - was composed by the Men of the Great Assembly, supposedly the predecessor of the Great Sanhedrin and the Tannaitic period, composed of the greatest spiritual leaders of the people at the beginning of the second Temple period.

The Amidah is also known as the Sh'moneh Esrei - "18" (Benedictions). In traditional circles the prayer is still called Sh'moneh Esrei, even on Shabbat, when it contains only 7 benedictions. The Talmud has it that sometime in the 1st or 2nd century C.E., a 19th blessing - the one against heretics - was composed, in response to the growth of Christianity, but by then the name had stuck. This theory lasted some 1800 years. The actual history is a bit more complicated, as we now know due to modern scholarship.

* "...Even a cursory glance reveals that major events recorded in the Bible are consistently accompanied by prayer...Confronted by their enemies, their backs to the sea, the Israelites...'cried out to the Lord' (Ex. 14:10). 'Crying out' is the usual biblical term for pleading in desperation for God's help. [This] is to be expected of people facing disaster. What is less natural but more important is that when they experience God's salvation, they acknowledge it by singing His praises [Ex. 15:1-18]. According to the Sages, this is what Moses told them to do: 'Do not be silent, but sing God's praises...' The story of the Exodus is thus bracketed by words addressed to God. The first, the cry for God to save them, is a *bakasha* or request for help. The second, the Song of the Sea, is both the act of praise, exaltation, and glorification, which the Sages called *shevach*...and thanksgiving unto the Lord, proclaiming His sovereignty, known as *hodaya* (thankful acknowledgment). These three elements are the basic components of Jewish prayer for all time."

- Rabbi Dr. Reuven Hammer, in "Entering Jewish Prayer"

The Minyan

Minyan (pl. minyanim): a quorum of 10 adult Jews required for the recitation of certain portions of the prayer service ("devarim shebik'dusha," holy matters). It has also come to mean the service itself. The word derives from the shresh Mem Nun Hey, to count or number. The Sages believed that when 10 Jews assemble for worship or Torah study, the Shechina* dwells among them. At Tikvat Israel, only adult Jews count for the minyan, you need at least 10, and no funny stuff. Any creative way of counting is off limits, no matter what might be done elsewhere.

The Sages of the Talmud prescribe 10 as the minimum to constitute a congregation, deriving this number from two sources. The first is Num. 14:27, referring to the 10 spies, in combination with two other verses (Lev. 22:32, Num. 16:21 - Babylonian Talmud), or one other verse (Lev. 19:2 - Jerusalem Talmud.) The second is Gen. 42:5 - which refers to the 10 sons of Jacob that went down to Egypt to procure food during the famine - in combination with Lev. 22:32 (Jerusalem Talmud). Others say it's from Gen. 18:32 where Avraham bargains with God over sparing S'dom from destruction if but 10 righteous people can be found in the city.

These require a minyan:

Kaddish, in all of its forms

Barchu, K'dusha, Repetition of the Amidah, Birkat HaKohanim

Reading the Torah

Recitation of Sh'losh Esrei Midot and Birkat HaGomel

Sheva B'rachot for bride and groom

When checking to see if you have a minyan, it is traditional not to count people out loud. Rather one recites a verse containing 10 words, for example, "Hoshia et amecha uvarech et nakhalatecha ur'eim v'naseim ad olam" (Ps. 28:9) or the verse from Ma Tovu, "Va'ani b'rov hasd'cha avo veitecha eshtakhavah el heichal kodsh'cha b'yiratecha" (Ps. 5:8). If one hasn't memorized a verse, the custom is to count softly, "Not one, not two, not three," etc. I suppose you could also count "Asara dibraya, tisha hod'shei leida, sh'mona y'mei mila" etc. But I would not recommend using "Dam, Tzefardea, Kinim..."

* literally, "dwelling" or "settling". The dwelling or settling presence of God.

Structure of the Service

This is a roadmap and description of the weekday services as davened at Tikvat Israel. Other communities may have a different nusakh, for example, studying Torah during Birchot HaShakhar, including more psalms in Pesukei D'Zimra, reciting the Song at the Sea, or repeating the Amidah.

Morning Service (Shakharit)

Birchot haShakhar - morning blessings. Includes a series of 14 b'rachot praising God for various things that we do or become aware of in the morning, followed by 2 longer b'rachot. After the final b'racha, "Kadesh et Shimcha," we read Ps. 30 "Mizmor Shir."

Mourner's Kaddish separates Birkhot haShakhar from the next section.

Pesukei D'Zimra - verses of song, a t'filla warmup exercise. A series of Psalms, beginning with Ashrei and culminating in Ps. 150, flanked by two b'rachot: **Baruch She'amar** and **Yishtabach**. The purpose of this section is to help one achieve the proper mindset (kavanah) for K'riat Sh'ma and Amidah.

Hatzi Kaddish serves as a divider between Pesukei D'Zimra and Shakharit proper. From here through the Amidah, no interruptions are permitted.

Barchu - the formal call to worship.

Blessings before the Sh'ma - The first b'racha has two parts. **Yotzer Or** praises God for creating sun, moon, and the light they provide. **K'dusha d'Yeshiva**, the Sitting K'dusha, contains descriptions of the angels praising God, quoting from Isaiah 6:3 and Ezekiel 3:12. Before concluding the b'racha with "Yotzer ham'orot," we recite Ps. 136:7. The second b'racha, **Ahava Raba**, expresses thanks for the light of the Torah (the sign of God's love for the people Israel), a plea to be instructed in it, and the wish to be granted the wisdom to understand it properly.

K'riat Sh'ma (reading the Sh'ma) is a mitzvah d'oraita, and includes the verses containing the commandment to recite it. The familiar "Sh'ma Yisrael" is Deut. 6:4. It is followed by "V'ahavta," Deut. 6:5-9, then "V'haya im shamo'a," Deut. 11:13-21. Finally we recite the passage with the commandment to wear tzitzit, Num. 15:37-41. Its concluding verse serves as a segue into the next b'racha.

Blessing after the Sh'ma: Emet V'Yatziv - A long b'racha, the final of the three that accompany the morning Sh'ma. Its main theme is gratitude for the redemption from Egypt. Two verses from the Song at the Sea - Ex. 15:11 ("Mi chamocha...") and Ex. 15:18 ("Adonai yimloch l'olam va'ed") - as well as Isaiah 47:4 ("Tzur Yisrael...") are recited before the final b'racha "**Ga'al Yisrael**". It leads straight into the Amidah, the central and most important prayer of our liturgy.

AMIDAH

The weekday Amidah consists of 3 introductory b'rachot, 13 central ones - requests for our personal and national needs - and 3 closing ones. On Shabbat and Yom-Tov, the 13 are replaced by K'dushat HaYom, Sanctification of the Day.

At Tikvat Israel we don't repeat the Amidah (Hazarat HaShatz) in the weekday service. Rather it is our custom to daven the Heicha K'dusha ("loud" K'dusha), chanting the 3 opening b'rachot with the Shatz, then finishing privately.

Tradition depicts the Amidah in this fashion: a petitioner requests and is granted a special audience with his King. He enters the court and bows humbly, then asks for permission to speak - "Adonai s'fatai tiftakh, ufi yagid t'hilatecha" - "Open my mouth, O Lord, and my lips will proclaim Your praise" (Ps. 51:17). But he doesn't just dive right into the reason for his visit - there are formalities that must be observed first. He presents his credentials, trusting they will carry some weight with the King - "Your Awesome Majesty, I'm the descendant of Your faithful servants Abraham, Isaac, and Jacob. You remember them, right?" This b'racha is AVOT: Patriarchs. Next he expresses his humility with G'VUROT, acknowledging the King's might and power. He has now built up to K'DUSHAT HASHEM, or as it is better known, K'DUSHA. The core of this b'racha, when praying with a minyan, is three Biblical quotes describing the holiness of the King as extolled by the angels - the same two verses as K'dusha D'Yeshiva, plus Ps. 146:10, followed by the b'racha itself, Ha-El Ha-Kadosh.

After these preliminaries, he can get down to the serious business of the day. He begins with personal requests: BINA insight, T'SHUVA repentance/return, S'LIKHA forgiveness, G'ULA redemption, R'FUA health, BIRKAT HASHANIM a year of prosperity. Next come national requests: KIBUTZ GALUYOT ingathering of the exiles, DIN restoration of justice, BIRKAT HAMINIM humbling of transgressors, TZADIKIM compassion for the righteous, BINYAN Y'RUSHALAYIM rebuilding Jerusalem, MALCHUT BEIT DAVID restoration of the David dynasty (bringing Moshiakh). Then the wrap-up begins: KABBALAT T'FILLA acceptance of prayer, AVODA restoration of the Temple, HODA'A offering thanks, and finally, SHALOM peace.

Now he is done making formal requests, but while he still has the King's ear he puts in a few final words asking for protection from enemies, including his worst enemy, his own big mouth (Elohai n'tzor l'shoni). He ends with one last wish for peace (Oseh shalom) at which point he bows out and takes his leave, stepping backwards in the manner of a servant so as not to diss the King by turning his back. The audience has concluded.

On Rosh Hodesh and other special days, we recite **Hallel** - Ps. 113 through 118, bracketed by two b'rachot. There is no Takhanun. A Kaddish, either Kaddish Shalem or Hatzi Kaddish, depending on the day, precedes the Torah service.

Takhanun - personal prayers, confessions and supplications. Recited on most weekday mornings, but there are many exceptions. Takhanun is longer on a Monday or Thursday. On other days, we read "Vayomer David el Gad" (II Samuel 24:14), continue with either Ps. 6 or Ps. 130, and conclude with a prayer for atonement and salvation, ending Takhanun with "Ozreinu".

Hatzi Kaddish - another divider.

Torah Service (Monday, Thursday, Rosh Hodesh, Hol HaMo'ed, Hanuka, Purim, Israel's Independence Day, and Fast Days)

Hatzi Kaddish - recited before Hagba and G'lila, following which **El Malei Rakhamim** may be recited for a yortzayt observance. The Torah is put away next, unlike on Shabbat, where Ashrei precedes Hachnasat Sefer Torah.

Ashrei - Ps. 84:5, Ps. 144:15, and Ps. 145.

Lam'natzeakh Mizmor L'David, Ps. 20. Not recited on certain days.

K'dusha D'Sidra - K'dusha recited at the conclusion of study. It begins "Uva L'tzion" (Isaiah 59:20-21). Same angelic verses as K'dusha d'Yeshiva, plus Ex. 15:18, but this time with Aramaic translation. Unlike the K'dusha d'Yeshiva and the Amidah K'dusha, it is read silently, without congregational responses.

Kaddish Shalem - Full Kaddish, most days. If there is Musaf (Rosh Hodesh and Hol HaMoed), it is Hatzi Kaddish, Musaf Amidah, then Kaddish Shalem.

D'var Torah - It's our custom to have a short drasha before Aleinu, sometimes followed by Kaddish deRabbanan, the Rabbi's Kaddish. This Kaddish is also to be recited by mourners.

Aleinu - acknowledging our duty to praise God, giving thanks for having been picked to be on God's team, and expressing hope for the day when all humanity will recognize God's sovereignty and behave accordingly. Two verses wrap up Aleinu: Exodus 15:18 and Zechariah 14:9.

Mourner's Kaddish

Psalm of the Day

Special Psalm (on Rosh Hodesh, or during Elul, or in a house of mourning)

Mourner's Kaddish

During the month of Elul, the **Shofar** is blown.

Afternoon Service (Minḥa)

Ashrei

Ḥatzi Kaddish

On Fast Days: Torah service, Haftarah, then another Ḥatzi Kaddish.

Amidah - Heicha K'dusha. Same text as Shakharit Amidah except the b'racha for peace is Shalom Rav. On fast days it is Sim Shalom, same as in Shakharit. No Takhanun at Minḥa if the Amidah is not repeated.

Kaddish Shalem

Aleinu

Mourner's Kaddish

Evening Service (Ma'ariv)

Barchu is preceded by two verses from Psalms, Ps. 78:38 and 20:10.

Blessings before the Sh'ma - instead of Yotzer Or we have Ma'ariv Aravim. There is no K'dusha d'Yeshiva. Instead of Ahava Raba we have Ahavat Olam.

K'riat Sh'ma - same as Shakharit.

Blessings after the Sh'ma - this time there are two. Emet v'Emunah (Ga'al Yisrael): just as in the morning, its theme is the redemption from Egypt, although the wording is different. Hashkiveinu is a prayer for safe and peaceful sleep, which is followed by Baruch Adonai L'Olam, a long series of scriptural quotes mentioning God's name eighteen times. It was originally a substitute for the Sh'moneh Esrei, which explains the number, and was to be recited before dark.

Ḥatzi Kaddish

Amidah - same as Minḥa except it's all read silently, and K'dusha is in the shortened form used by individuals when the Shatz is not leading. There is no repetition because Ma'ariv was originally considered to be optional, and time and safety were concerns.

Kaddish Shalem

Aleinu

Mourner's Kaddish

The Torah Service

According to tradition, the custom of reading the Torah out loud dates back to the time of Moses, who would read the Torah publicly on Shabbat, festivals, and Rosh Hodesh. The Talmud states that it was Ezra the Scribe who established the practice, which continues today, of reading the Torah also on Monday and Thursday mornings and Shabbat afternoons. These days were picked because Monday and Thursday were traditionally days that the Jews would go to the nearest towns to shop and trade. Also, this way the people would never go for more than three days without getting spiritual sustenance from the Torah (cf. Ex. 15:22).

There were breaks in the practice, but since the Maccabean period in the 2nd century BCE, public Torah reading has been maintained continuously. It was also in the Maccabean period that the Jews started reading from the Torah consecutively, reading on Shabbat afternoon, Monday, and Thursday from the point at which they left off the previous Shabbat morning.

In early times, there were two different traditions as to how the Shabbat morning reading should proceed. In Israel, the Torah was divided into 155 portions and took three years to read. Today, Reform, Reconstructionist and some Conservative congregations also follow a triennial cycle, [however the readings are not consecutive, instead, the first third of the sidra is read one year, the next third the second year, and the final third in the third year]. In Babylonia, the Torah was split in 54 sections and took one year to read (some portions were read together in non-leap years). This latter custom became accepted for all Orthodox and some Conservative Jews. The only break from the weekly cycle is when Shabbat is a holiday with a special Torah portion...

Customs

There are always at least three people on the bima. According to the Talmud, one should not stand alone, to emphasize that God gave the Torah through an intermediary. The reader uses a yad (literally, "a hand"), to point to the words of the Torah as he/she reads. This is done so the reader does not obstruct the vision of the person honored with the aliyah and does not mar the dignity of the Torah [or damage the writing] by touching it. -- Abridged from the Jewish Virtual Library

[When the reading requires two or three Sifrei Torah, the Torahs march around the opening processional in the order they will be read. For the closing processional, the order is reversed.]

Guidelines for Comportment

1. If the ark is open, one stands facing it. If the Torah is being held or marched around, one stands facing it. Thus the ark should not be open while the Torah is being paraded - it's impossible to face in two directions at once. One may sit if the Torah is at rest on the shulkhan, or on its stand, or being held by a seated person (unless it hasn't been dressed yet). One who is too weak to stand for very long, or is unable to stand without discomfort, may remain seated.
2. It is disrespectful to chat while the b'rachot are being said, or during the K'riah, or during Kaddish. While the Torah is open for reading, even if this hasn't begun yet, one ought not to leave the sanctuary. If one simply must go, it is best to leave in between aliyot.
3. Kissing and hugging on the bima is indecorous - it can wait until both parties are off the bima. While the Torah is out, it should be the only thing being kissed and hugged. Exception: bar or bat mitzvah and parents/grandparents.

Tips

1. After the Sefer Torah is removed from the ark and given to the Scroll-Shlepper, the ark is closed without delay. See #1 above.
2. Those on the bima face the closed ark and chant "Gad'lu". Everyone bows except the person holding the Sefer Torah.
3. On weekdays, nusakh should be used for the verses of "Vay'hi binso'a ha'aron," the two processional, and "Etz Hayim Hi", instead of the Shabbat melodies. There are two reasons. One, to make a distinction between weekday and Shabbat; and two, to be considerate of people who need to go to work - singing a song melody simply takes longer. See Torah Service sheet music for the nusakh.
4. Hatzi Kaddish during the Torah service is not done to the nusakh - it has a special melody, which is not used for any other Kaddish. See sheet music.
5. Halachot and complete instructions for lifting and tying the Torah can be found at http://www.torahlab.org/doitright/hagbah_and_gelila/. There are some good tips for making these ritual acts go more smoothly.

Symbolism and Scriptural Citations

The Reading of the Torah, K'riat Ha-Torah, is one of the world's oldest forms of ritual storytelling still in practice. It has been performed week in and week out for over two millennia in synagogues across the world. The service that encompasses the reading is an elaborate ceremony laden with symbolism. Because the Torah scroll is Judaism's most holy and beloved object, representing the physical manifestation of God's word, every part of the service stresses the honor and respect this sacred book is accorded.

The following has been excerpted and adapted for the daily service from an article at MyJewishLearning.com by Rabbi Daniel Kohn.

When the doors of the ark are opened, revealing the Sifrei Torah, the congregation stands, just as the Israelites stood at the base of Mt. Sinai for the revelation. The weekday service begins with Vay'hi Binso'a Ha'Aron (Num. 10:35): "When the Ark was carried forward, Moses would say, 'Arise, Lord! May Your enemies be scattered, may Your foes be put to flight.'" By reciting this verse, we begin the reenactment of the Israelite march through the wilderness with the holy Ark in their midst.

Collapsing history, the march proceeds metaphorically from Jerusalem, with the next line Ki MiTzion Teitzei Torah (Isaiah 2:3): "The Torah shall come from Zion, the word of the Lord from Jerusalem." The Torah, dressed in its ornamental mantle and belt, is then taken from the ark. These accouterments evoke the vestments that the Kohen Gadol used to wear, connecting Torah study to Israel's historic worship with priests and animal sacrifices.

Once the ark doors are closed, we chant Gad'lu (Ps. 34:4) "Proclaim the Lord's greatness with me; let us exalt God together." As the Torah is then paraded around the sanctuary, L'Cha Adonai is sung. It consists of a series of verses from I Chronicles 29:11, Ps. 99:5 and 99:9: "Yours, O Lord, is the greatness and the power and the splendor. Yours is the triumph and the majesty...Exalt the Lord and worship God, for He is holy..." These verses are intended to accent the presence of God as concretized in the text of the Torah, and the drama of marching the Torah around.

After the Torah is placed on the shulkhan, its mantle removed and its belt untied, Gabbai Alef chants a brief introduction and calls up the honoree for the first aliyah (there are 3 aliyot on a normal weekday, 4 on Rosh Hodesh). The congregation chants the concluding verse of the intro with the Gabbai, V'Atem Had'veikim (Deut. 4:4), "But you who cling to The Lord your God, you are all alive today."

Following the reading, Hatzi Kaddish is chanted, then the Torah is ceremoniously lifted up and 3 columns of text are exposed so that all can see the words. The congregation sings V'Zot Ha-Torah... (Deut. 4:44 and Num. 9:23), "This is the Torah that Moses set before the people Israel... given by God, through Moses."

After the Torah is tied and dressed, the leader chants Y'Hal'lu et Shem (Ps. 115:18), "Let them praise the name of God, for His name alone has been exalted." The congregation responds with Hodo al Eretz (Ps. 148:13-14), "His glory is above the earth and heaven. And God will have exalted the pride of His people, causing praise for all of His pious ones, for the people of Israel who are close to Him, Halleluyah!" The Torah is accompanied on its final circuit with L'David Mizmor (Ps. 24), which speaks of God's glory and might in the world (weekdays - on Shabbat it is Ps. 29).

As the Torah is returned to the ark, but before it is closed, more verses are recited, beginning with Uv'nukho Yomar (Num. 10:36), "Whenever the ark was set down, Moses would say: 'Lord, may You dwell among the myriad families of the people of Israel'". The verses continue, with Ps. 132:8-10, "Return, O Lord, to Your sanctuary, You and Your glorious Ark. Let Your priests be clothed in triumph and let Your faithful sing for joy. For the sake of David Your servant, do not reject your anointed."

Once again, the biblical language referring to the Ark of the Covenant and the Temple in Jerusalem is dramatically appropriated by the Rabbis to refer to the ark of the Torah, reinforcing the image that the life of Torah and synagogue is a continuous fulfillment of the revelation at Sinai, the march through the wilderness, the conquest of the land, and the worship at the Temple in Jerusalem.

Just before the ark is closed, we recite Ki Lekakh Tov (Prov. 4:2), "Precious teaching do I give you: never forsake My Torah," then Etz Hayim Hi (Prov. 3:18 and 3:17), "It is a tree of life to those who hold fast to it, and all of its supporters are blessed. Its ways are pleasantness, and all its paths are peace." We close the service with Hashiveinu (Lam. 5:21), "Help us turn to You, Lord, and we shall return. Renew our lives as in days of old." The ark doors are then closed.

This conclusion provides a reality check. As much as the life of the synagogue and the Torah service create a sense of Israel's history existing in the present, the Temple in Jerusalem and the unity of the people that it symbolized is still absent, and Israel awaits its restoration.

How to Take an Aliyah

1. Take the shortest route to the bima and approach Gabbai Alef.
2. Give the gabbai your full Hebrew name: "your name" ben (m.) or bat (f.) "father's name" v' "mother's name." If you're coming up for a yortzayt aliyah, you still give your own name, not that of the person you are remembering.
3. The reader will point to the place where the reading begins. Take the corner of a tallit and touch the tzitzit gently to the place or to the margin next to the place, then kiss the tzitzit. Don't touch the open scroll with your bare hand.
4. Take hold of both atzei hayim (Torah rollers). Keep the scroll open. Some close the scroll, but this is a hardship on the reader and is not the preferred tradition. Open for the beginning, closed for the end. (BT Meg. 32a)
5. So that you don't appear to be reading the blessing out of the Sefer Torah, the tradition is to close your eyes or look to the side (if you need to read the b'racha from the cheat sheet, this should be easy).
7. Say, in a strong voice, "Barchu et (Hashem) ham'vorach."
6. Wait for the congregation to respond, "Baruch..."
7. Repeat after them, "Baruch (Hashem) ham'vorach l'olam va-ed."
8. Continue with the rest of the b'racha, also in a strong voice.
9. Open your eyes now, so you can follow the reading. Release the left hand roller and continue to hold the right hand roller while the portion is read.
10. Do the touch/kiss maneuver again when the reader shows you.
11. Take hold of both atzei hayim again and roll the scroll closed, keeping the part that was just read in the center so the next reader can find the place.
12. Say the closing b'racha in a strong voice.
13. Move to the side of Gabbai Bet and remain there during next aliyah.
14. After the closing b'racha, take the longest route to your seat. Some people face the ark and walk backwards until they are off the bima.
15. People will wish you a "Yasher Koakh." The traditional response is "Baruch tihyeh" (to a man) or "B'ruchah tihyi" (to a woman).

Tips for the Sha"tz (Shaliakh Tzibbur)

1. At a weekday Shacharit service, be mindful of those who need to get to work on time. There are ways to shorten the service without omitting any prayers or reading at supersonic speed. For example, you can read V'ahavta silently and you can skip the singing of "Itsy Bitsy Spider" in Aleinu.
2. At the Mincha service, only the Shatz wears a tallit, but he/she does not recite the prescribed blessing when putting it on.
3. Each prayer has an opener (p'tikha) and a closer (hatima) to be chanted aloud. These are marked in the daily siddur in bold and with a little box at the hatima. The remainder is read silently. If you can't read fast enough in Hebrew, read the translation, but you should read every word the congregation is reading. Don't just skip to the hatima.
4. Just before "Kadesh et shimcha," the closing b'racha of Birchot HaShachar, we recite "Sh'ma Yisrael." Nusakh should be used instead of the melody we use in K'riat Sh'ma.
5. During K'dusha D'Yeshiva (see Structure of the Service), we chant Isaiah 6:3, "Kadosh, Kadosh, Kadosh..." Unlike in the Amidah K'dusha, the Shatz does not rise up on his/her toes at these words.
6. The section from Barchu to the Amidah should flow without distraction or hefsek (interruption) to enable the mustering of kavanah for the Sh'ma and Amidah. Thus we should not call out page numbers at this time. When chanting one of the b'rachot of the Sh'ma, one should not pause after "Baruch ata Hashem..." This would invite the others to call out "Baruch hu uvaruch sh'mo," which is a hefseik. (Also see "shomea k'oneh" in B'rachot.) "Amen" is not a hefseik, but here's the fine print:
 - a) The b'racha directly before Sh'ma concludes "habokher b'amo Yisrael b'ahava" (morning) or "ohev amo Yisrael" (evening). Some in the congregation have the custom of chanting this b'racha along with the Shatz to avoid saying amen. Others simply don't say amen but go straight into the Sh'ma. My Artsroll siddur specifies that the congregation should say amen here, so the editors of that prayerbook don't consider it a hefseik. Opinions vary.

b) The final b'racha of the Sh'ma concludes "ga'al Yisrael." Some have the custom to fade off and say "ga'al Yisrael" in an undertone to discourage the amen response. There are differing opinions among halachic authorities on both the issue of fading off and on saying amen (http://www.ou.org/index.php/jewish_action/article/50278).

7. At the beginning of Emet V'Yatziv (Shakharit) or Emet V'Emunah (Ma'ariv), don't say "emet" again. You just said it at the end of the Sh'ma.

8. During K'dusha, some ba'alei tefilla pause for congregational responses, then repeat after them. Others chant the responses together with the congregation. Either way is fine. On any day when Hallel is to be recited, a special melody is used at the close of K'dusha. See Rosh Hodesh music.

9. In any Kaddish that has a tune inviting the others to sing "Yit...ba...rach" after "Y'hei sh'mei raba," they can sing it without you. You're going to chant it right after them, in the body of the Kaddish. If you forget and chant it along with the congregation, then go directly into "v'yishtabach" without repeating it.

10. When leading Kaddish, some will say "v'im'ru..." and then stop for the congregation's amen. This is incorrect. "Amen" is in the text so the Shatz chants it.

11. Kaddish sounds very different depending on the service. Weekday morning, afternoon, evening, Shabbat, Festivals, and High Holidays all have their distinctive music. Even in the same service, Hatzi Kaddish before Barchu is not the same as that following Takhanun or K'riat HaTorah. Except for the latter, they can be done to the nusakh, so it's easy to use the right chant. Kaddish Shalem may be chanted to the nusakh or to the same uplifting major key tune that is used on Shabbat. Mourner's Kaddish and Kaddish D'Rabbanan are intoned without a melody.

12. Some have the custom of reading a psalm in English, with responsive verses by the congregation. The tradition is to chant the hatima in Hebrew.

13. "Three Blind Mice" and "Farmer in the Dell" are not the only way to conclude Aleinu, and they take longer to sing. Nusakh is another possible choice for a house of mourning or fast days. See sheet music for an alternate melody to use when time is not a concern, i.e., Sunday morning or Shabbat.

Pronunciation

Proper and clear pronunciation should be the goal of every davener, but it's a special concern when you're the Shatz, not only in your capacity as "emissary of the congregation" but also as a role model. People will copy the leader, since they assume he or she knows what's what.

You'll be chanting b'rachot and verses from Tanach, so you should be as meticulous as a Torah reader. There's no gabbai to help you. It's all too easy to become careless, especially if you're speed reading out loud. Sometimes the mispronunciation is simply that, but in other cases (#14 and #15 below), the meaning is altogether corrupted.

Siddur Sim Shalom is helpful, indicating whether a kamatz is gadol, katan or hataf, and marking unusual syllabic stress with a meteg. We have a large print siddur for those who have trouble reading the little symbols. Below are some commonly mispronounced words. Page numbers are from Siddur Sim Shalom for Shabbat, Festivals, and Weekdays; except when they aren't.

1. God's prayer/b'racha/scriptural name "**Adonai**" means "my Lord." It's a stand-in for the Name written with the four consonants we all know. As we teach our kids as soon as they begin to read from a siddur, one never tries to pronounce the Name as written. I say "tries" because we don't know how it was pronounced back in Temple times, so almost anything we try would be a mispronunciation.

Even though "Adonai" is a substitute for the Shem HaMeforash (the Ineffable Name), we don't treat it casually - it should be pronounced with great care. It's as close as we'll get to the real thing. So...it has 3 syllables, not 2. The second syllable has a short "O" sound, not the vague sound "UH" (called a schwa, from the Hebrew vowel sh'va).

The third syllable seems to be the subject of some confusion. Most of us in the non-Yeshiva world pronounce the final vowel sound as "aye." My own personal feeling? If you are fond of the pronunciation "Adonoy" (which has always sounded like "I'd annoy" or "adenoid" to me), well and good. But then you ought to use Ashkenaz pronunciation all the time. Maybe you want to preserve a piece of your childhood and honor the memory of a parent that davened this way, and that's to be respected - family traditions are important - but be consistent. Otherwise, it's an Ashkefardic potpourri and doesn't make much sense.

The Name appears in the siddur and tikkun (Torah reader's study book) without nikud (vowel points). (In Etz Hayim and the JPS Tanach it has sh'va and kamatz, but in the Artscroll Tanach it has no vowels.) It's sometimes written with the same four letters, but directly following the word Alef-Dalet-Nun-Yud, the literal spelling of "Adonai". In a Humash, this Shem may be marked with either a hirik under the Vav, or a segol (or

sh'va) / ḥolam ḥaser / ḥirik (EH-O-EE). In these cases it is pronounced "Elohim." See Haftarat Shoftim, Isaiah 52:4, Etz Hayim p. 1110.

2. Birchot haShakhar: she'asa li kol tzorki, not kol tzarki. Kamatz katan. Page 10
3. Final b'racha of the Sh'ma, Ga'al Yisrael: mi chamocha first, mi kamocha second, not mi kamocha both times. From Ex. 15:11. Page 104
4. Same page, same b'racha: ga'al has two syllables. See Two Vowels in a Row.
5. Same verse: O-seh FE-leh, both words stressed on the first syllable, not o-SEH fel-EH, with final accents. The popular melody used with this verse encourages the latter pronunciation. When chanting nusakh rather than singing the tune, it's easy to follow the accentuation in the siddur. Page 104
6. Amidah, in Avot: ḥasdei avot (samekh), not ḥazdei avot (zayin). Page 106
7. End of Takhanun, just before Ḥatzi Kaddish: ozreinu, not azreinu. Page 136
8. Kaddish: Yitgadal (gimmel) not yitkadal (kuf). Page 136
9. Kaddish: Y'hei sh'mei raba, not y'hei shmei raba. Sh'mei has two syllables.
10. Kaddish: V'yishtabakh, etc. not vishtabach, etc. V'imru, not vimru. The sh'va makes an unstressed syllable.
11. Kaddish d'Rabbanan and Kaddish Shalem: kodam, not kadam. Pages 20 and 160
12. Shabbat Torah service, in Av Harakhamim: tivneh ḥomot (segol), not tivnei ḥomot (tzere yud). From Ps. 51:20. Page 394
13. Shabbat and weekday Torah service, in Vay'hi Binso'a HaAron: m'sanecha mipanecha, not misanecha mipanecha. From Num. 10:35. Page 394
14. Also in Vay'hi Binso'a HaAron: ha'aron, not haron. Three syllables. Page 394
15. Shabbat Torah service, in Bei Ana Rakheitz: (Y'hei) ra'ava kodamach, not rava kadamach. Three syllables on first word, kamatz ḥatuf on second. Page 398
16. Birchot haTorah: One occasionally hears "v'nos'n lanu et-Torato" and other breathtaking combinations. More Ashkefardic! Page 140

17. Hagbaha, in V'zot haTorah: lifnei b'nei Yisrael (before the Children of Israel), not livnei b'nei Yisrael (for the children of the Children of Israel). From Deut. 4:44. Lifnei and livnei sound very similar, but the leader should be careful to make a distinction between them and enunciate clearly, or the meaning is vague at best. Page 410

18. Hachnasat Sefer Torah, weekdays and Shabbat, in Y'Halelu et Shem: livnei Yisrael (for the Children of Israel), not lifnei Yisrael (before Israel). From Ps. 148:14. The problem is the same as #14 above, but in reverse. Page 422

19. Hatima of K'dusha d'Sidra: yodei sh'mecha, not yodea sh'mecha. Page 158

20. Aleinu, in Shehu noteh shamayim: v'yadaTA and vahashevoTA, both with final accents. L'vaVEcha, not l'vav'CHA. Another case of the melody dictating emphasis.

Patakh G'nuva (Furtive Patakh - or Sneaky Patakh - G'nuva related to "ganef")

As we all know, patakh under het at the end of a word is pronounced "akh," as in Maoz Tzur: "l'shabei'akh" (Page 242). But patakh under a final hey which carries a dagesh (dot) is often mispronounced "ha." The correct pronunciation is "ah," as in "gavo'ah" (Esther 7:9), or "v'tagbi'ah" (Kadesh et shimcha). Page 14. Try also "Elo'ah" Ya'akov, from Ps. 114, page 380. This word is also used on Yom Kippur during Al Het.

Two Vowels in a Row

Some adjacent vowel sounds can easily be turned into diphthongs (vowel combinations) by slurring them. For example the word ha'olam can sound like "how-lam." Ha'emet can sound like "hai-met." Yisrael is often heard as "yis-rile". Worse, sometimes the initial vowel gets dropped completely. Ha'olam then becomes "holam." Ha'emet becomes "hamet," a rather unfortunate result.

The best way to avoid all this is to make a glottal stop between the two vowels. This is done by closing the vocal chords to make the air stop for just a moment. The first vowel comes to an abrupt halt. Say "uh oh" several times. Notice what happens at the end of "uh?" Now try it with ha'olam. First do it slowly, lingering a bit at the end of "ha" without letting any air out before you move on to "olam." Now begin to speed it up and correct the emphasis until you are no longer stressing the "ha" syllable, but the final syllable "lam." Practice with the following words: bin'vi'im, hane'emarim, ne'eman, l'ma'an, ga'al, ha'ir, ha'aretz, ha'El, va'ed, ha'ofanim. Now try chanting the b'racha rishona of the Haftarah. P. 410

B'rachot and Responses

A b'racha is a benediction, or blessing, of praise/acknowledgment/thanks to God for some goodness in our lives. The word comes from the root Bet Resh Chaf, as does the word "berech" (knee) - bending the knee is a prayer posture, and some scholars connect the two words. B'rachot are grouped into 3 main categories: b'rachot recited on pleasurable experiences, such as eating tasty food (birchot hanehenin); b'rachot recited on the performance of mitzvot, such as listening to the Megillah or putting up a mezuzah (birchot hamitzvot); and b'rachot of praise and gratitude, such as Birkat HaGomel and the blessings we recite in our daily prayers (birchot shevakh v'hoda'ah). The Sages prescribe 100 as the minimum number of b'rachot one should say every day.

In traditional circles, the recitation of b'rachot is serious business. According to halacha, we are forbidden to enjoy worldly pleasures such as eating, smelling fragrant flowers, drinking wine, etc. without acknowledging the Creator of all these fine things. One makes the b'racha of "shehakol," and then has "permission" to eat the ice cream.

As modern Jews we prefer to emphasize the positive, and we think of b'rachot as a privilege and an opportunity - a means of increasing our awareness of the good in our lives and not taking it for granted. But it is easy to lose track of the tradition and become careless in the proper use of b'rachot. Here, then, is a sample of the less obscure rules, especially those that apply in the prayer service.

Amen

When we hear a b'racha, we seal it with an "amen." This is an affirmation of the b'racha: we announce that we believe it to be true, or that we hope and believe it will come true, or that we agree with its premise.

The word "amen" is from the root Alef Mem Nun, as is the word "emunah" ("faith"). The Talmud teaches that amen is an acronym for "El Melech Ne'eman" ("God is a faithful king"), which is said just before the Sh'ma during private prayer.

There are rules for saying amen. The most important one is of timing: we neither delay the amen unduly nor stomp all over the b'racha in our eagerness to respond, even though we are familiar with it and already know how it ends. The amen should not be appreciably louder than the b'racha itself. It should not be slurred, but pronounced distinctly.

Shomea K'Oneh

Saying amen to a b'racha one hears is considered equivalent to making the b'racha oneself, if that was one's intent and the intent of the person making the b'racha. This important and useful halachic principle is called "shomea k'oneh" - "one who hears is like one who recites." When you are leading the service, you should intend to "motzi" the other daveners ("take them out" of their obligation and therefore function as the agent for them). When you respond amen to another's b'racha with the corresponding intent, you become "yotzei" ("taken out of") your own obligation, i.e., you have fulfilled it and no longer need to say the b'racha yourself.

For example, during Kiddush when the Cantor recites "borei p'ri hagafen" for the congregation and you answer amen, you are yotzei for the blessing over the wine that you will drink. You could have become yotzei by making the b'racha yourself, but you chose to do so with the Cantor's b'racha, which is the usual way at communal gatherings. Shomea k'oneh only works for b'rachot. One cannot become yotzei for the mitzvah of K'riat Sh'ma by listening to another recite it.

There are conditions. To be yotzei, one listens intently to the b'racha, does not talk or interrupt with "baruch hu uvaruch sh'mo," and says amen directly following the b'racha, ideally within the time it takes to say "El melech ne'eman."

Torah B'racha

The rules apply here as well. Theoleh chants the blessing. The congregation listens, does not interrupt, and says amen directly following the b'racha. The Torah reader says amen right after the congregation, NOT immediately before beginning the reading. Amen is not an announcement, "OK, listen up, here I go, I'm gonna' start readin' now;" it is a response to "notein haTorah." Say amen first, and only then look for the place in the scroll where your portion begins. Another reason for not delaying is that you do not want the amen to sound like part of the text. Therefore, pause between your amen and your reading, even if you don't need to look for the place. (Remember, "amen" is chanted to T'vir, a mafsik trope.) Look away from the scroll while you are saying amen so you don't appear to be reading the word from the Torah.

When Not to Say Amen: We don't say amen to our own b'racha, with the exception of "bonei y'rushalayim" in Birkat HaMazon. We don't say amen to an improper b'racha, when we didn't hear the words, upon hearing one on a recording or broadcast, or when we overhear a b'racha and are in a place where it is inappropriate to make one (for example, a bathroom).

Baruch Hu Uvaruch Sh'mo* (bhu"sh)

Remember the rules of Shomea K'Oneh? When we hear the Shatz baruching and we intend to be yotzei, which is usually the case, we don't insert bhu"sh after the Shem. However, if we davened earlier at home, for example, or we are reading faster than the leader and have already said that b'racha, we can bhu"sh. Exception: we don't bhu"sh between Barchu and the end of the Amidah (except during Hazarat haShatz), and certainly not during Heicha K'dusha. In those places it is considered a hefseik (an interruption). (See also Structure of the Service and Tips for the Shatz.) If a b'racha does not apply to us, or we have no intention of performing the act which called for the b'racha, we hear a "shehakol" but we will not be eating the ice cream, for example, then we can bhu"sh. Why one would not want to eat the ice cream is beyond me, but there you go. Interestingly, some communities don't use baruch hu uvaruch sh'mo at all.

Unfinished B'racha

Did you ever begin a b'racha, get as far as "Baruch ata (Hashem)" and then forgot how to complete it or stopped for some other reason? There's an ingenious way to avoid saying God's name in vain. You can finish with "lamdeini hukecha," which completes the verse from Psalms 119:12 - "Baruch ata Adonai, lamdeini hukecha" - "Blessed are You, Lord, teach me your laws." That way you didn't mangle a b'racha, you recited an entire scriptural verse. This does not require an amen since it isn't a b'racha. It's easy enough to memorize and it comes in handy now and then.

If you already said Shem uMalchut (you got as far as "Elokeinu melech ha'olam"), you can't use this remedy, because those words aren't in the verse. But there's a formulaic fix: you can immediately say "Baruch shem k'vod malchuto l'olam va'ed," the same thing we say quietly right after the first line of the Sh'ma. I have no idea why this works, but a several sources say it's the thing to do. It can also get you out of other sticky situations. To learn more, try googling "bracha levatala", or just go here: http://www.jewishpathways.com/files/Unauthorized_Brachot.pdf

* "We must take care that for Missvot for which one needs to be yotzei, one does not say "Baruch hu uvaruch sh'mo" when the blessing is recited. This applies, for example, to hearing the Shofar and to the reading of the Megillah. One should also warn his household not to say it during Kiddush, as they must be yotzei with his Kiddush. They should only answer Amen. The first to say that one should say "Baruch hu uvaruch shmo" is the Rosh [Rabbi Asher ben Yekhiel, 1250-1327]. It is not found in the Talmud."

- <http://www.shemayisrael.com/parsha/aram/archives/toldos65.htm>

Customs and Rituals of Tefilla

The primary purpose of the rituals of tefilla is to facilitate and heighten kavanah. They serve to focus our attention on what we are doing and why we are doing it, and are consistent with the "hands-on" approach that Judaism has to religious practice in general. Page numbers are from Siddur Sim Shalom for Shabbat, Festivals and Weekdays.

Customs

1. **Sh'ma**: The tradition is to prolong the Het and Dalet in the word "ekhad." P. 100
2. "**Baruch Shem**" is read silently or in an undertone except on Yom Kippur.
3. During the **tzitzit** passage, pronounce "tizk'ru" with care. Some exaggerate the zayin to avoid saying "tisk'ru," which means "reward" or "compensation." P. 102
4. Although **Sh'moneh Esrei** is also called the **Silent Amidah**, the ideal is for your words to be just barely audible to yourself, but not to your neighbor (cf. I Samuel 1:13, Etz Hayim p. 1226). P. 106
5. At the end of the private meditation that follows the Amidah, "**Elohai n'tzor l'shoni**," some have the appealing custom of reciting a special scriptural verse that begins with the first letter of their (Hebrew) name and ends with the last letter. This is done just before "**Yihyu l'ratzon**." For example, if your name is Eli, you could recite Ps. 34:2 - "**Avar'cha et Adonai b'chol eit, tamid t'hilato b'fi**" ("I will bless the Lord at all times, God's praise shall always be in my mouth"). A selection of appropriate verses can be found in many siddurim. P. 120

Tzitzit

The procedures for putting on tallit and tefillin are found in the siddur. P. 2

1. **Baruch She'Amar**: the two front tzitzit are held at the beginning of the b'racha, then kissed and released at the end. (God's essential four-letter name—spelled yud, hei, vav, hei—has the numerical value of 26. Each corner fringe of the prayer shawl has 8 strings and 5 knots, adding up to 13, and when we gather the two front fringes together, we hold 26.) P. 54
2. **Sh'ma**: during the b'racha **Ahava Raba** which precedes the **Sh'ma**, gather together the four tzitzit. Some gather them at the beginning of the b'racha, others at "**Vahavienu l'shalom**" ("Bring us in peace from the four corners of the earth"). Hold the tzitzit throughout **K'riat Sh'ma**. At each mention of them (3 times) the tzitzit are kissed. P. 102
3. Kiss them goodbye and then release them at "**ne'emanim v'nekhmadim la'ad**." Some do this earlier, at "**la'ad kayamet**" because that's where the Shatz usually stops chanting aloud, but if you look at the meaning and flow of the text, you can see why the tradition says to continue holding the tzitzit a little longer. P. 102

Bowing and other rituals

In all cases of bowing where God's prayer name "Adonai" is used, we resume our normal standing posture before pronouncing the name. The procedure is: bend knees at "Baruch," straighten knees and bow from the waist at "ata," then stand upright slowly. In the Amidah, there are 4 specific places where we bow - we don't bow at every b'racha.

1. Barchu: Shatz bows from the waist at "Barchu," then stands upright. Congregation bows from the waist at "Baruch," then stands upright. P. 96
2. At "Sh'ma Yisrael..." we cover our eyes with our right hand for better concentration (some close their eyes as well). This is done at K'riat Sh'ma. It is not necessary elsewhere that the Sh'ma is recited, such as in the Shabbat Torah service or the K'dusha of Musaf. However, if you do it at those times the T'filla Police will not give you a ticket. P. 100
3. Before beginning Amidah, take three small steps back, then the same forward. Put feet closely together.* Read or recite "Adonai s'fatai..." quietly. Bend knees and bow at the first "Baruch," then stand upright. P. 106
4. Bow again at the "Baruch" of Magen Avraham in the same way.
5. K'dusha (during Amidah only): at each "Kadosh" (there are 3), we rise up on our toes. P. 108
6. At the b'racha of S'likha, strike the left side of the chest with the right fist at the words "hatanu" and "fashanu." P. 110
7. Bow from the waist at "Modim anakhnu lach." Bend knees, bow again at the "Baruch" of "na-eh l'hodot," then stand upright. When seated during Hazarat haShatz, just bow at "Modim." P. 116
8. Oseh Shalom, at the end of Elohai N'tzor: first bow, then take 3 small steps backwards.** At "Oseh..." bow left, at "hu..." bow right, then straight ahead at "...v'al kol Yisrael." It's traditional to do the same triple bowing sequence also at the "oseh shalom" of every Kaddish. P. 120
9. Takhanun: during the reading of either Ps. 6 or Ps. 30 following "Vayomer David el Gad," we rest our forehead on our arm. Instructions in the siddur, P. 134
10. Aleinu: bend knees at "anakhnu korim," bow at "umishtakhavim." This sequence synchronizes each word with the act it calls for. Stand at "lifnei melech." P. 160

* "He should position his feet one next to the other, as if they are only one, in order to resemble the angels, as it is said, 'And their feet were like a straight foot.' (Ezekiel 1:7)...If he prays from a siddur, he should not remove his eyes from the siddur."

** "The reason we step backward with the left foot first is that normally, when a person walks, he lifts the right foot first. Therefore, in this instance, we lift our left foot first, to demonstrate that it is difficult for us to depart from G-d, blessed be He. Therefore, a left-handed person lifts up his right foot. [Figuratively, for him,] it is his left foot." - Kitzur Shulkhan Arukh

Davening Deeper

Baruch She'amar (opening b'racha of Pesukei D'Zimra)

"This praise was fixed by the Men of the Great Assembly by a tablet which fell from the heavens which they discovered to have this prayer written on it. And it has 87 words.* And its indicator ['Siman', memory-sign] is 'Rosho ketem paz' ['His head is finest gold,' Song of Songs 5:11], i.e., the head [beginning] of the prayer is a blessing of 87 words."

- Mishna B'rura

*['Paz', meaning 'pure gold,' has the numerical value of 87: In Hebrew, numbers can be represented by letter combinations, as each letter has a certain numerical value, and the total number is the sum of the values of all the letters. 87 = Pei (80) + Zayin (7), pronounced 'Paz'].

"Baruch She'amar V'haya Ha'olam ('Blessed is He Who spoke and the world came into being')...Although creation had a beginning, it is continuous. God creates and recreates this world anew with each moment. This is an empowering thought to contemplate—that each moment gives us an opportunity to return to God in teshuvah, to start anew no matter what our previous errors were...As it says in Psalms [21:4]: 'You set on his head a crown of pure gold.' This, then, is a prayer of the finest quality, and it is also the golden crown of the entire Pesukei D'Zimra. The word baruch appears thirteen times in this prayer. The number 13, the numerical value of ekhad (meaning 'one'), inspires us to realize the oneness, uniformity and harmony within nature."

- Iyyun, the Jewish Center for Spirituality

Sh'ma

"A midrashic interpretation derives the custom of reciting El Melech Ne'eman [during private prayer] from the fact that the Sh'ma consists of 245 words, and the phrase El Melech Ne'eman brings the number up to 248, corresponding to that of the human limbs (cf. Ps. 35:10 'All my bones shall say: Lord, who is like unto You'). At public synagogue services where the hazzan repeats the last three words of the Sh'ma aloud, the number of the words comes to 248 and the recital of El Melech Ne'eman is therefore omitted."

- The Jewish Virtual Library

Kaddish: "Amen. Y'hei sh'mei raba m'vorach l'olam ul'almei almaya"

"'Amen. May His great Name be blessed forever and ever.' In...kabbalistic teachings, the recitation of this verse with all one's strength unlocks...profound spiritual forces. When God hears Jews calling out these words, He is so moved—so to speak—that He mourns over the destruction of the Temple in Jerusalem.

This verse contains 7 words comprised of 28 letters. When the word Amen is added, the verse has 8 words. In Jewish thought, the number 6 represents the physical world while the number 7 represents spirituality in the context of the physical world. The physical world was created in 6 days, and Shabbat, the 7th day, brought spirituality into the physical world. The number 8 represents pure spirituality that completely transcends our physical world as we know it. The number 28 is the numerical value of the Hebrew word 'strength' [koakh]. When these words are said with all one's strength, a connection is made to spiritual realms that both permeate all of existence and transcend it."

- MyKaddish.com

Tikkum Olam and Aleinu

"It seems clear that many who use this expression [Tikkun Olam] have derived it from sources other than the mystical tradition...the first use of 'tikkun olam' was by Shlomo Bardin, the founder of the Brandeis Camp Institute in California. Bardin focused on the notion of tikkun olam at least as early as the 1950's.

Bardin believed that the Aleinu prayer...was the most important expression of Jewish values, particularly [the phrase] 'le-taken olam be-malchut shaddai,' ...'when the world shall be perfected under the reign of the Almighty.' While the Aleinu clearly has in mind the eradication of idolatry, and universal faith in the God of Israel, Bardin understood these words to refer to the obligation of Jews to work for a more perfect world.

By 1970, the expression was adopted by United Synagogue Youth, the national youth organization of the Conservative Movement. In that year it changed the title of its social action programs from 'Building Spiritual Bridges' to 'Tikkun Olam.' To this day USY channels all of its social action activities and tzedakah programs through the Tikkun Olam project.

In the late 1970's, New Jewish Agenda, an organization devoted to progressive religious and social values, employed the slogan 'Tikkun Olam' to capture the spirit of its ideology."

- MyJewishLearning.com

Glossary of Hebrew Terms

Aliyah - in the context of a prayer service, a Torah honor, especially saying the b'rachot for a Torah reading. Lit. "going up." See oleh

Atzei hayim - the wooden rollers of a Sefer Torah, lit. "trees of life"

Ba'al/ba'alat tefilla - prayer leader, lit. "master of prayer"

Ba'al/ba'alat k'riah - Torah reader, lit. "master of reading"

Baruch tihyeh (masc.) / b'ruchah tihi (fem.) - "Be blessed." The traditional response to "Yasher koakh"

Baruch hu uvaruch sh'mo - "Blessed is He and blessed His Name." An interjection sometimes made after hearing the Shem of a b'racha

B'racha / b'rachot (pl.) - a blessing beginning "Baruch ata (Hashem)..."

B'racha akharona - "after" b'racha, the closing b'racha of a prayer

B'racha l'vatala - a b'racha in vain, which serves no purpose

B'racha rishona - "first" b'racha, the opening b'racha of a prayer

B'racha, safek - a b'racha whose necessity is in doubt

B'racha she'eina tz'richa - a b'racha which is/was not necessary

D'varim shebik'dusha - "holy matters" - prayers which require the presence of a minyan (Barchu, Kaddish, etc.)

G'lila - the ritual tying and dressing of the Sefer Torah

Guf - the body of a b'racha, after the formulaic introduction

Hagbaha - the ritual lifting of the Sefer Torah following the reading

Hatima - closing words of a liturgical b'racha or other prayer, chanted aloud by the Shatz. Marked with a small box in the siddur. Lit. "sealing"

Hazarat haShatz - repetition of the Amidah by the shaliakh tzibbur

Hefseik - in prayer, a disruption. Lit. "stoppage, interruption." See "mafsik"

Kavanah - Direction, focus, "aiming" the heart and mind toward the meaning, significance, and objective of a b'racha or other ritual; the ideal mindset when engaged in mitzvot. Lit. "intention" (shoresht: Kaf Vav Nun - "mean, intend, direct, aim")

K'riah / K'riat haTorah - the reading of the Torah

Mafsik - (adj.) in t'filla, talking during prayers. Lit. "stopping." (shoresh: Pey Samech Kuf, same as "hefseik", p'sik, and "pasuk". In leyening, a disjunctive trope.

M'haber - a conjunctive trope (shoresh: Het Bet Resh, same as Haver)

Minhag - custom, conduct. Lit. "driving" (shoresh: Nun Hey Gimmel, "drive, lead, behave, be accustomed to, conduct oneself")

Minhag hamakom - local custom, lit. "custom of the place"

Minhag Yisrael - universal Jewish custom

Motzi - in the context of b'rachot, "taking out" the obligation of another for a particular b'racha. See Shomea k'oneh and Yotzei

Nusakh - text, version, style. The liturgical tradition of a community, as in "Nusakh Sefard" or "Nusakh Ashkenaz," including the text, customs, and musical rendition of the liturgy

P'tikha - the opening words of a liturgical b'racha or other prayer. (shoresh Pey Tav Het, same as "petakh") Lit. "opening, doorway, entrance"

Oleh (masc.) / Olah (fem.) / Olim (pl.) - in the context of the service, one who receives a Torah honor. Lit. "one who goes up"

Shaliakh tzibur - The prayer leader. Lit. "emissary of the congregation"

Sha"tz - acronym for "shaliakh tzibur"

Shem u'malchut -- the words that follow "Baruch ata" in many b'rachot: "...(Hashem), Elokeinu melech ha'olam..." Lit. "Name and sovereignty"

Shomea k'oneh - the halachic principle that hearing a b'racha and responding "amen" is equivalent to reciting the b'racha oneself

Shoresh - three letter root (sometimes four) of a Hebrew word

Shulkhan - table (from which the Torah is read)

Tanach - acronym for Torah, N'vi'im, K'tuvim. The Hebrew Bible

Tikkun LaKorim - Torah reader's preparation guide

Yasher koakh - said to one who participated in the Torah service, led a service, gave a D'var Torah, etc. Lit. "May your strength be aligned"

Yotzei - (adj.) having fulfilled one's obligation for a mitzvah (usually the recitation of a b'racha). Lit. "taken out." See Shomea k'oneh, Motzi

Resources

Recordings of Shabbat and weekday liturgies:

<http://www.sidduraudio.com>

Recordings of Shabbat and Holy Day liturgies:

<http://joshfeigelson.wordpress.com/torah/recorded-liturgy>

Overview of Jewish prayer:

<http://www.jewfaq.org/prayer.htm>

Laws of Tefilla:

<http://www.torah.org/learning/rambam/tf.html>

Scholarly article on Nusakh T'filla

<http://geoffreyshisler.com/Knapp.html>

Wonderful information about shul music:

<http://www.tephilharmonic.org.uk/intro.htm>

Regarding verses for people's names:

<http://www.schechter.edu/responsa.aspx?ID=51>

Create your own online tikkun:

<http://www.lashon.net/CL/Tanach/Tikkun.cgi>

Jewish Calendar tools:

<http://www.hebcal.com>

English-Hebrew Dictionary:

<http://www.dictionaty.co.il>

Quick history of Jewish prayer and the Siddur:

"Service of the Heart" by Evelyn Garfiel

Music Supplement

This section contains musical notation for the nusakh as learned from Cantor Sanford Cohn and Cantor Abe Golinkin, as well as the minyan stalwarts of the former Temple Israel, especially Willy Schechter z"l, and from Cantor Rochelle Helzner of Tikvat Israel.

Nusakh: the liturgical tradition of a community, including the music of tefilla.

"These modes are exceedingly important since they help to create the atmosphere of the day, and if the wrong one is used, it can be very disorientating and totally spoil one's concentration."

- Rabbi Geoffrey Shisler, "Music of the Synagogue" - <http://geoffreyshisler.com>

Nusakh utilizes a series of patterns which serve as the basis for chanting the liturgy. It sets out the typical musical intervals and phrases of a given service and leaves the rest up to the davener. It is not a melody to be memorized and rendered literally note by note, as in a song like Ein Keloheinu. A problem with song melodies is that the text is subservient to the music; song meter is relatively inflexible, compelling such pronunciations as NO-deh and BA-ruch. In nusakh, the text calls the shots, no pun intended, and the music is under the control of the davener. Once some proficiency has been achieved, there is considerable room for variation and, if one is highly skilled, even improvisation.

Knowledge of Hebrew: In order to choose which musical phrases to use, how to connect or separate words, when to breathe, whether to go up or down, and how to end a sequence (the "cadence"), it helps to understand the text. At a minimum, one should be familiar with correct pronunciation and syllabic stress, and know where phrases begin, pause, and end. Siddur Sim Shalom is obliging in this regard, pointing out unusual syllabic emphasis, and using punctuation to indicate phrasing. Paying attention to these details will enable you to daven more fluently and effectively.

Sheet Music

All transcriptions by W. Morrison. Note: A transcription "freezes" the music at a moment in time. One cannot notate every element or nuance and convey the variety of sounds of a musical rendition by writing little tadpoles on a page. This is especially the case with nusakh, which is almost always learned wholly by ear. Sheet music can only offer a rough guide.

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Nusakh for Weekday Shakharit

Samples

1 Mode 1. Birchot HaShachar, Pesukei D'Zimra and conclusion of service following Amidah (also for Weekday Mincha).

1 Ka -desh et shim - cha al mak - di shei sh' - me - cha v' - ka-desh et shim-cha

4 b' - o - la me - cha u - vi - shu at' cha ta - rim v' - tag - bi a kar - nei - nu.

7 Ba - ruch a - ta A do - nai m' - ka - desh et shim - cha ba - ra - bim -

9 Mode 2. Yishtabakh (closing b'racha of Pesukei D'Zimra) through Gə'al Yisrael ((b'racha before Amidah)

9 Yish-ta - bakh shim - cha la - ad malkei-nu... B' - ra - chot v' - hod - da - ot mei - a - ta v' - ad o - lam.

13 Ba - ruch a - ta A do - nai eil me - lech ga - dol ba - tish - ba - khot,

15 eil ha - ho - da - ot, a - don ha - nif - la - ot, ha - bo - kher b' - shi - rei zim - ra, me - lech eil khei ha - o - la - mim.

18 Mode 3. Amidah (sample from G'vurot)

18 M' - chal - kel khay - yim b' - khe sed, m' - khay - yei mei - tim b' - ra kha mim ra - bim -

20 so mech nof - lim v' re - fei kho - lim u - ma - tir a - su - rim - um - ka - yem e - mu - na - to li - shei - nei a - far -

23 Mi cha - mo eha ba - al g' - vu - rot u - mi do - meh lach - me - lech me - mit um - khay - yei u - matz - mi - akh y' - shu - ah -

26 V' - ne - e - man a - ta l' - ha - khay - yot mei - tim - Ba - ruch a - ta A - do - nai, m' khay - yei ha mei tim -

for Weekdays

Va - y' - hi bin-so-a ha-a-ron va - yo - mer Mo-she - ku - ma A-do-nai v' - ya-fu - tzu oy - ve - cha,

4




v' - ya-nu - su m' - sa - ne - cha mi - pa - ne - cha. Ki mi - tzi - yon tei - tzei To - rah u - d' - var A - do - nai mi - ru - sha - la - yim.

7

Ba - ruch she - na - tan To - rah l' - a - mo Yis - ra - el bik' - du - sha - to -

V'-ti-ga-leh v'-te-ra-eh māl-chu-to a-lei-nu biz' man ka-rov, v'-ya-khon plei-ta-tei-nu uf lei-tat a-mo beit yis-ra-el

11



l' - khein ul - khe-sed, l' - ra - kha-mim ul - ra - tzon, v' - no-mar a - men. Ha - kol ha -vu go -del lei -lo -hei -nu,

14



ut - nu cha-vod la - to - rah. Ko - hein k' - rav. Ya' - a - mod plo - ni ben plo - ni ha - ko - hein.

17



Ba - ruch she - na - tan to - rah l' - a - mo yis ra - el bik' - du sha - to.

V' - a - tem had' - vei - kim bA - do - nai E - lo - hei - chem khay - yim kul - chem - ha - yom -

El Malei Rakhamim

As remembered from
Cantor Abe Golinkin

1 $\text{♩} = 80$

Eil ma - lei ra - kha-mim, sho - chein - bam' - ro - mim -

3 ha - m' - tzei m' - nu - kha n' - cho - na ta - khat kan - fei ha - sh' - chi - na -

5 b' - ma - a - lot k' - do - shim u - t' - ho - rim k' - zo - har ha - ra - ki - a maz - hi - rim -

7 et nish - mat plo - ni ben plo - ni she - ha - lach l' - o - la - mo - b' - gan

9 ei - den t' - hei m' - nu - kha - to - a - na ba' - al ha - ra - kha - mim

11 has - ti - rei - hu b' - sei - ter k' - na - fe - cha l' - o - la - mim -

13 utz' - ror bitz - ror ha - kha-yim et nish - ma - to - A - do - nai hu na - kha - la - to -

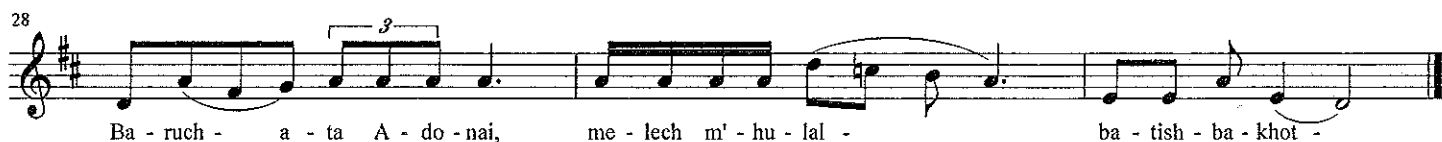
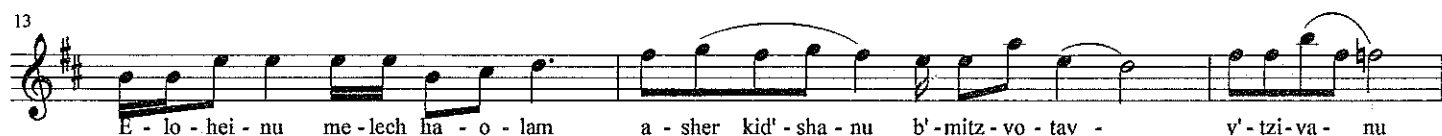
15 v' - ya - nu - akh b' - sha - lom - al mish - ka - vo - v' - no-mar a - men.

Nusakh for Rosh Hodesh

Samples

Trnscription: Wendy Morrison

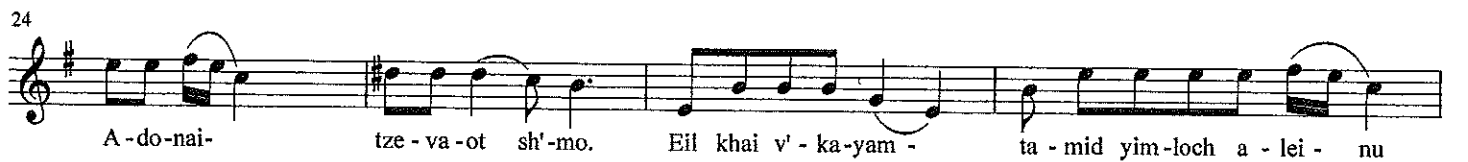
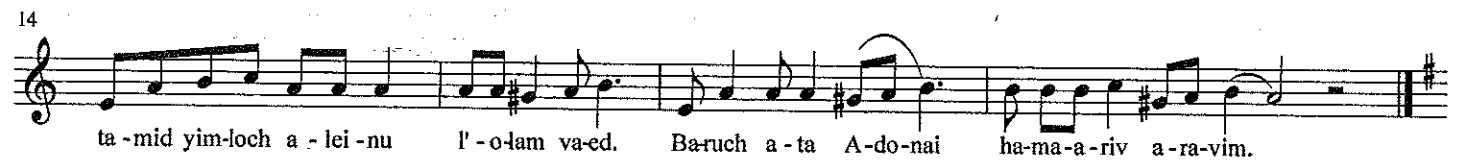
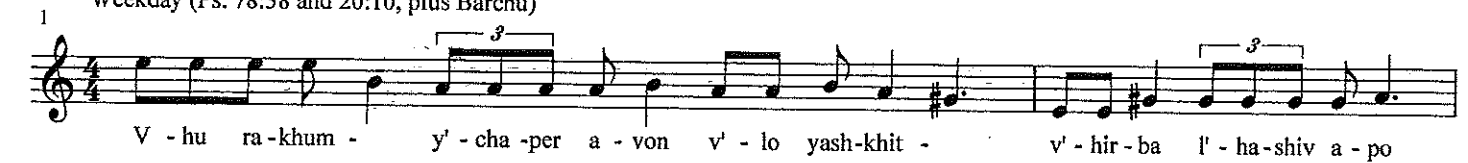
Ending for Kedusha



Nusakh for Maariv

Samples

Weekday (Ps. 78:38 and 20:10, plus Barchu)



Nusakh for Kaddish

A Sampler

1 Weekday Shacharit: Hatzi Kaddish before Barchu

Yit - ga - dal v' yit - ka dash sh' - mei ra - ba b' - al - ma di v'ra chi ru - tei,

v' yam lich mal-chu-tei b' -khay -yei chon uv - yo -mei chon uv -khay -yei d' ehol beit yis ra - el,

ba - a - ga - la u viz - man ka - riv, v' - im - ru a - men.

8 Torah Service: Hatzi Kaddish (weekday & Shabbat)

Yit-ga-dal- v'-yit- ka dash sh'-mei ra - ba b' - al - ma di v'ra chi - ru - tei, v' yam lich mal chu - tei

b' - khay - yei - chon uv - yo - mei - chon uv - khay - yei d' - chol beit yis - ra - el, ba - a - ga - la u -

viz - man ka - riv, v' - im - ru a - men. Y' - hei sh' - mei ra - ba m' - vo - rach

l' - o - lam ul - al - mei al - may - a, (congregation only) Yit - ba rach - v' - yish - ta - bakh

v'yit- pa - ar v'yit ro mam v' yit na - seh v' - yit - ha - dar - v' - yit - a - lei - v' - yit - ha - lal

sh' - mei d' kud - sha, b' - rich hu l' - eil - la min kol bir - cha - ta v' - shi - ra - ta tush - b' - kha - ta v' -

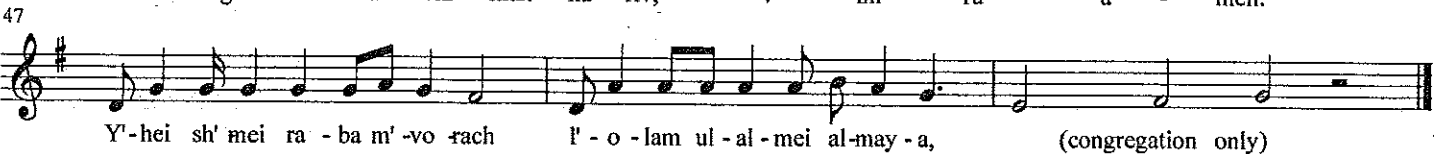
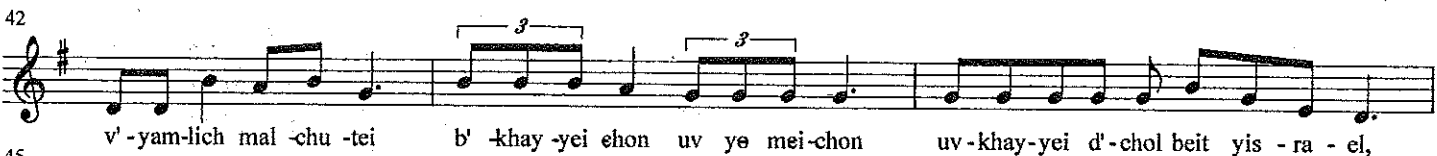
ne - khe - ma - ta da' - a - mir - an b' al - ma, v'im - ru a - men.

Nusakh for Kaddish, cont.

32 Weekday Shakharit: Hatzi Kaddish following Takhanun; some also use for Kaddish Shalem before Aleinu



39 Shabbat: Hatzi Kaddish before Musaf



50 Shabbat: Kaddish Shalem; some also use for weekday Kaddish Shalem. Not to be used for Hatzi Kaddish



Aleinu

for weekdays

Shakharit and Mincha (to the nusach of the service)

1

A - lei-nu l'-shəbei-akh la-a-don- ha-kol, la - teit g' - du - lah l' - yo - tzer - b'rei-sheet,

3

she - lo a - sa - nu k'-goy-ei ha - a - ra-tzot v' - lo sa - ma - nu k'-mish-p'-khot - ha - a - da-ma,

5

she-lo sam khel-kei-nu ka-hem v' - gor - a - lei-nu k'-chol ha-mo-nam. Va-a-nakh-nu kor-im

8

u-mish - ta-kha-vim u-mo-dim lif-nei me-lech mal- chei ham'-la - chim ha-ka-dosh ba- ruch hu -

Conclusion of Aleinu: To the familiar tune, to the nusakh, or to this tune

11

Ka - ka - tuv b' - to - ra - te - cha A - do - nai yim' - loch l' - o - lam va - ed. V' -

15

ne - e - mar v' - ha-ya A-do-nai l' - me-lech al kol- ha - a - retz ba - yom ha - hu

20

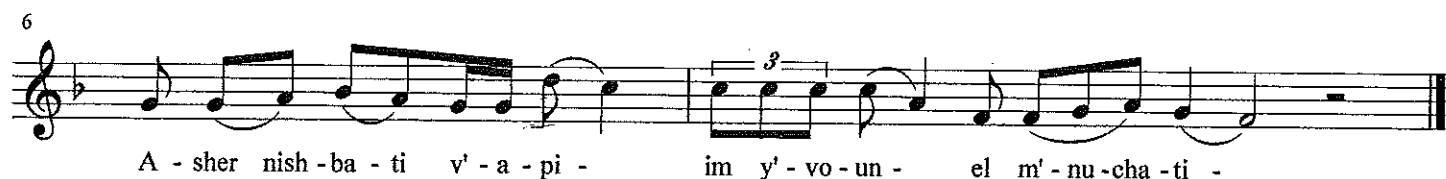
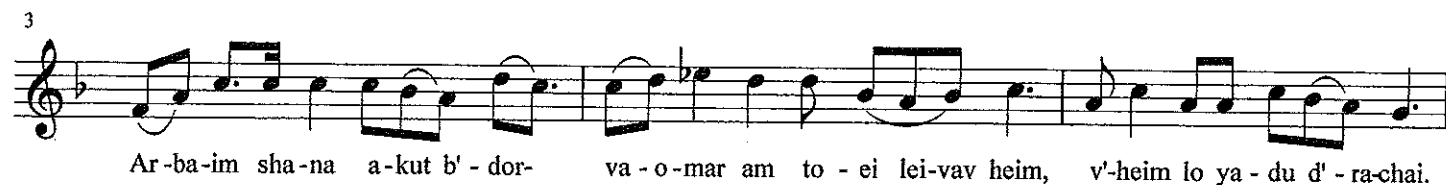
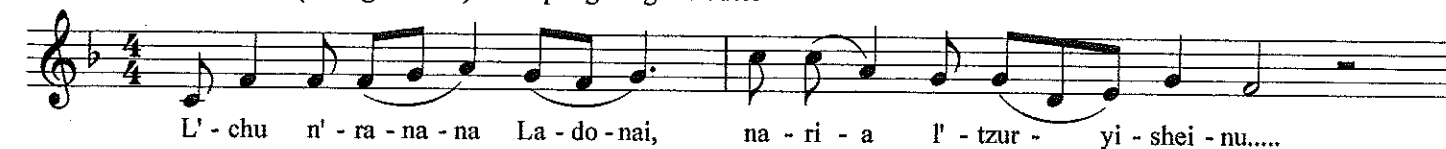
yi - yeh A - do - nai e - khad u - sh' - mo - e - khad.

Nusakh for Shabbat: Preliminary Prayers

Kabbalat Shabbat & Birchot HaShakhar / Pesukei d'Zimra

As learned from
Cantor Sanford Cohn

1 Kabbalat Shabbat (through Ps. 93) / excepting song melodies



8 Birchot HaShakhar / Pesukei d'Zimra



