

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 24 - Hallel Part 2

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The Roadmap to Prayer

Lesson

24

Hallel Part II

Eighteen Days of Hallel

There are 18 days¹ on which we recite *Hallel* as mentioned in the previous lesson. Although we recite *Hallel* on other Yom Tov days, on *Rosh Hashanah* we do not recite *Hallel*. The *Gemara* explains, how can one recite *Hallel* when G-d is deliberating judgment about people's lives with the Book of Life and the Book of Death sitting in front of Him? Likewise, we do not recite *Hallel* on *Yom Kippur* for the same reason. As mentioned before, we also do not recite the complete *Hallel* on the last six days of Pesach. All together, there are eight Yom Tov days on which we do not recite *Hallel*.

The Vilna Gaon contends that in fact, these eight days are really worthy of a complete *Hallel* except that we don't do so since it is not befitting to say them on these particular days. He suggests that since we lost out on *Hallel* on these eight days, *Hashem* gave us another opportunity to celebrate and recite the complete *Hallel* for eight days. These are the eight days of *Chanukah* which we celebrate by reciting *Hallel* each day.

When the Jews left Egypt; the House of Jacob
from a foreign nation

בצאת ישראל ממצרים בית יעקב מעם לוּעז

This portion speaks about the Exodus from Egypt, describing the Egyptian culture as being very foreign to us Jews. It then goes on to describe *Krias Yam Suf*, the Splitting of the Red Sea seven days after leaving Egypt and the subsequent splitting of the *Yarden* (Jordan River) upon our entry into the Land of Israel, forty years later. It describes how the mountains jumped like sheep when G-d descended upon Mount Sinai when He gave us the Torah. Finally there is

¹ In the Diaspora it is 21 as outlined in Lesson 23

mention how G-d miraculously provided us with water through our forty year journey in the desert. He performed this miracle by making water spew forth from a rock which traveled along with us through all our travels in the desert (*Midbar*).

Not for our Sake Hashem, Not for our Sake, rather give honor to Your Name

לא לנו השם לא לנו כי לשמך תן כבוד

In this verse we pray that *Hashem* respond to the *Chillul Hashem* (the desecration of *Hashem's Name*) amongst the heathen nations. Why should they continue to mock us saying, "Where is your G-d?" while in fact "*Hashem* is in the Heavens; All that He desires He does".

The verses continue to contrast how we worship an eternal living G-d, while the nations worship worthless shapes of inanimate pieces of gold and silver.

In the above portion of *Hallel* we speak of how the nations of the world are idolatrous and worship molten images of gold and silver. We beseech *Hashem* to reveal His majesty and glory to all of mankind so that everyone will realize that *Hashem* is king and that He rules over everyone and everything. This is also the theme of our prayers on Rosh Hashanah and Yom Kippur when we pray for the rectification of the world.

STORY

Rectifying the Chillul Hashem of the Nations

Rav Shach zt"l once visited his *Rebbe* (Torah teacher) the *Brisker Rav* in *Yerushalayim*. Upon his return to *Bnei Brak* he was eager to share his experience with his students to share the following insight, he just heard from his *Rebbe*. He was so filled with enthusiasm that he said to his students that what he was about to tell them was worth a "million rubles":

In this portion of Hallel we recite: Why should the nations say, "Where is your G-d?"

Elsewhere in Tehilim², King David beseeches Hashem to make His presence known amongst the nations - in front of our eyes.

² 79:10

לְמָה | יֵאמְרוּ הַגּוֹיִם אֵיךְ אֱלֹהֵי יְהוָה יִנְדַע בְּגֵימִים [בְּגוֹיִם] לְעֵינֵינוּ. קָמַת דָּם עֶבְדֶּיךָ
הַשָּׂפָד :

The Brisker Rav asked him: Why was it necessary for King David to ask Hashem specifically to have this done - in front of our eyes?

The Rav answered that the Rambam states in the mitzvah of Kiddush Hashem (i.e. to give up one's life to sanctify G-d's Holy Torah Laws) that the way it can be accomplished is when it is performed in front of at least ten Jewish adult males. From this we see, that the full measure of Kiddush Hashem is only attained when it is done in public - in front of ten Jewish adult males. Likewise, David Hamelech asks Hashem that when He finally will reprove the nations and reveal to them His true existence, He should do so in public i.e. in front of at least ten Jewish adult males who will be witness to this and through that it will bring about a full measure of Kiddush Hashem, as needed to rectify the public desecration of Hashem's Name which they caused.

Rav Shach turned to his students saying "You see now for yourselves that such an insight is truly worth a million rubles (dollars)".

The lesson of this story is that G-d's true glory, true *Kiddush Hashem* is when a *tzibbur* of 10 a representation of Jewry as a whole, see the perfect justice that *Hashem* metes out and that everything that transpires is dealt with, with supreme accuracy. The ultimate *Kiddush Hashem* is when we Jews recognize *Hashem's* attribute of perfect justice. Whenever we understand the hidden ways of *Hashem*, we gain a deep insight of *Hashem* Himself which inherently is a sanctification of *Hashem's Name*. Ultimate *Kiddush Hashem* or *Chillul Hashem* (desecration of G-d's holy Name) is when it is performed in front of a representation of 10 Jews. Although *Dovid Hamelech* davens to *Hashem* "Why should the nations continue to mock us saying, "Where is your G-d?" his concern is less about what the nations think than how we ourselves perceive reality. This is the meaning of the verse in *Tehillim* "Make His presence known amongst the nations - in front of our eyes" emphasizing how it affects our eyes.

Hashem, please Bless our Remembrance, Bless the House of Yisrael... the House of Aharon... those who are G-d - fearing individuals

הַשֵּׁם זָכְרוּנוּ יְבוֹרֵךְ, יְבוֹרֵךְ אֶת בֵּית יִשְׂרָאֵל... בֵּית אַהֲרֹן... יְרֵאֵי הַשֵּׁם...

These verses speak about the different sectors of *B'nei Yisrael* who beseech *Hashem* to bless each and every one of them by increasing their numbers and who in the end they should all merit to bless *Hashem* in their lifetime.

STORY

The Essence of a Greeting: Sincerity

The sefer Yesode Ve'shoresh Ha'avodah writes in his commentary to the later portion of Hallel of Ki le'olam chassdo where we call upon the different sectors of Jewry to call out their gratitude to Hashem, that one needs to imagine oneself as if he were actually speaking to these groups of people asking them to recognize Hashem's good-will upon them.

One may ask:

What is the benefit of such thoughts? What's there to gain by this more than just concentrating on its simple meaning?

Perhaps the following story will shed some light on this.

A student of the Alter from Kelm once saw his Rosh Hayeshiva³, staring out his window and repeating something many times. The curious student approached his rebbe⁴ and heard him saying "Good morning! Good morning!" to apparently nobody at all. As he got even closer, he noticed that there was an individual standing outside at a distance outside on the street. When his rebbe noticed his student's puzzled look, he explained to him an extremely important lesson about the meaning of greeting a fellow Jew with a simple "Good morning". He explained:

Good morning is not just a greeting. Rather it is mainly a blessing that one prays for his friend's benefit and favor. Whether the friend hears the greeting from a distance or not is not particularly important. Rather, it is of utmost importance to give one's friend a sincere and heartfelt blessing to succeed in having a good morning or a good day. Therefore, there's great value in doing this even when the other party is not aware of this at all.

Rav Avigdor Miller zt"l was a student that traveled from New York in the 1930's to Eastern Europe to learn in that particular Yeshiva. He used to incorporate such mental exercises into his daily routine, at times when he was unable to study Torah⁵. He would articulate to himself reasons why he loves a particular Jew. He would bless his fellow Jew to have a successful and wonderful day. His philosophy, like that of his Rebbe's, was that just thinking about someone else and wishing him well fulfills the Torah command of *Ve'ahavtah lerej'acha kamocho* (Love thy fellow man like oneself).

³ Dean of the school

⁴ Master/ teacher

⁵ I.e. after exiting the washroom before one washes his hands

Likewise, the above-mentioned advice of the *sefer Yesode Ve'shoresh Ha'avodah* advises us to imagine ourselves addressing the various segments of Jewry urging them to praise *Hashem* for everything He does for us; *for His kindnesses are enduring*. The point being, that this advice should be given in a manner that this advice will benefit them in their relationship with *Hashem*. By imagining that one is actually addressing these segments of Jewry, the advice given is more likely to be sincere in its intent of assisting them in their service of *Hashem*.

O How I love Hashem to listen to my voice in prayer

אהבתי כי ישמע השם את קולי תחנוני

This particular verse of *Hallel* talks of how *Hashem* listens to our prayers in times of trouble and that we always direct our prayers only to Him even if when we are in desperate situations.

STORY

The Last Day

A poor, broken Jewish soul had suffered enough under the German army. He was determined to put end to his dreadful suffering. He thought to himself no longer will he be subjected to pain, suffering and humiliation at the hands of his Nazi captors, by working long hard hours hauling heavy logs. At the end of today's furlough, he would get close enough to the electric fence that surrounded the camp and return his soul to its Maker. With his mind set on ending his life, he felt as if his work load got much lighter, as he knew deep down that it would be his last. As he bent over to raise what would be his final log, he noticed something etched onto it side. He leaned over some more to see what was there and noticed that it was in Hebrew letters. It was only two words "Netzach Yisrael" (the Eternal Jew), but it pierced his soul, through and through. He stood there bent over for a while completely awe-stricken. He imagined to himself the courage of this other Jew who was in a similar situation as his, who obviously practiced strengthening his bitachon (faith in Hashem), even in the shadow of death of a Nazi concentration camp. Reflecting on how this message had "happened" to find him just moments before he was to end his own life, he felt galvanized to continue suffering his fate and accepting G-d's decree. Indeed, this individual eventually merited in re-establishing himself in the Holy Land, raising generations of G-d fearing individuals. O How I love Hashem to listen to my voice in prayer.

What Can I Repay Hashem for All his Kindnesses that he bestows upon me?

מה אשיב להשם כל תגמולהי עלי

When everything goes well for us, when we have everything we want, we cannot begin to repay *Hashem* for all that He does for us. However, King David says: I raise my wine-filled cup in toast to *Hashem* to thank Him and offer my contributions to Him in His holy *Beis Hamikdash*.

STORY

The Attribute of Gratitude

The Head of the Ophthalmology department was one asked by a visiting Rabbi patient to explain how the eye functions.

The Professor responded quite frankly, "Through the optic nerve."

He then asked him "What is the nature of a nerve?"

The professor answered quite simply, "The nerve attaches to the brain and exchanges signals."

The Rabbi now asked, "What is the nature of the brain?"

The Professor readily replied "It is a system of millions of cells that stores information similar to a super computer."

The Rabbi questioned, "I can understand a computer that has many parts and memory chips that it can store such massive amounts of information, but the brain just contains fluids; how can it retain so much information?"

The Professor replied, "Rabbi, you're right. The brain is an amazing apparatus which we really do not understand."

The Rabbi replied, "You understand yourself the amazing way the eye functions which is but one small part of Creation, how much more so the entire world? How do we repay Hashem for such wonderful things? We repay Him with our prayers and Torah study. We repay Him by following His commands faithfully and following the Torah. No matter what we repay, we always remain indebted to Him, for everything is from Him. So we do what we can. However, you who are secular and do not serve Hashem, how do you repay Him?"

The Professor remained silent.

As *Dovid Hamelech* said - מה אשיב להשם כל תגמולהי עלי - How can I repay Hashem, for all His generosity that He has placed upon me.

כוס ישועות אשא ובשם השם אקרא I raise a cup of salvation and call out to Hashem.
צרה ויגון אמצא ובשם השם אקרא When trouble and sorrow find me, I call out to Hashem.

The Difference between Good Times and Bad Times

As just stated above, a Jew prays and calls to *Hashem* both in times that are good and in times that are bad. Our relationship and closeness to *Hashem* remains constant throughout all situations in life. Yet, our ability to see through the bad and recognize the good requires more introspection and reflection than when we have good times. This is indicated by the way King David arranged these two declarations; calling to *Hashem* in good or bad times. In the *pasuk* (verse) referring to the good times, David says that he calls out to *Hashem*, and it is written in the very same verse. Yet in the *pasuk* (verse) referring to the bad, the *pasuk* first states that trouble and sorrow find him. Then, in the following *pasuk* David says that he calls to *Hashem*. The break in the *pesukim* (verses) indicates that to recognize the good in the bad, is more difficult and requires more reflection⁶.

Praise G-d, All you nations; Exalt Him, for Hashem's kindnesses overwhelm us

הללו את השם כל גוים שבחוהו כל האומים כי גבר עלינו חסדו

Now we turn our attention to the nations of the world to also raise their voices in praise to *Hashem* for they too will recognize one day in the future how G-d showered us with His kindnesses and that *Hashem* is the only enduring truth that exist forever and ever.

This statement is very puzzling. How is it that we expect the nations of the world, all of whom lived their lives by their own beliefs, that they should express their praise to G-d for protecting the Jews? What benefit did they enjoy from this to elicit their acclamation?

Many commentators remark that it is particularly those nations who tried to harm us unsuccessfully that can testify to us one day how their plans were foiled through Heavenly intervention, something we ourselves are unaware. They will be the best

⁶ Ner Yisrael Volume I page 148, from The Rebbe of Bahu

candidates to recognize *Hashem's* Divine Protection; and they will one day laud Him for it.

STORY

The Trap

There once was an anti-Semite named Johan... He especially disliked a particular Jew that lived in his neighborhood, who was a very pious and devout individual. This pious Jew would always wake up early in the morning to attend service before sunrise.

One day, this evil Johan became so jealous of this Jew's piety that he decided to do away with him. Knowing that this Jew walked through a particular path in the dark on his way to pray the daily morning prayers, he dug a very deep pit in the path which he loosely camouflaged so that it couldn't be noticed in the dark of the night. This was sure to cause this Jew to fall straight to his death. That night, the pious Jew had an unexpected visitor come to his home who stayed at his home for a long while. By the time their discussion was over, the hour was quite late. The next morning, the pious man woke up a little later than usual. By the time he reached the area of the trap, the sun was shining brightly enough for him to notice the ditch and avoid it. The anti-Semite approached the man and inquired why he was late this morning? The man informed him that he had a visitor and he had gone to sleep much later than usual. The anti-Semite then revealed to Him how Hashem had saved him miraculously from his evil plan and praised Hashem for it.

This story demonstrates that *Hashem* protects us from plots and from harm in such a way that we ourselves cannot recognize His favors. In the future, the nations of the world themselves will testify to *Hashem's* greatness in the way He foiled their plots and schemes they planned against us. This is the meaning of the verse *Praise G-d, All you nations; Exalt Him, for Hashem's kindnesses overwhelm us.* These praises of G-d are only revealed to the nations who plot against us, and in the future they will sing G-d's praises for *Hashem's* Divine Protection over the Jewish nation.

We must also take a lesson from this for those events in history where G-d allowed the evil plans of nations to come to fruition that it was able to happen under G-d's watchful eye, only if He deemed it to be successful. We should not put the blame on anyone but ourselves for not meriting G-d's Divine Protection at those times.

Alternatively, the *Yaavetz Hadoresh⁷* explains that indeed, the time will come that the nations themselves will have their own personal praise for *Hashem* for His Divine

⁷ Cited by Hebrew/English Artscroll Siddur page 684

Protection over the Jewish nation throughout the ages. Since in the future *Hashem* will reveal His glory to the nations of the world as well, they too will be privileged to be the beneficiaries of G-dly revelations. This will shed new light and insights into the ways that G-d interceded in the events of this world to protect the Jewish people. This new awareness will cause the nations to feel elevated and honored eliciting from them emotional exaltation of *Hashem's* greatness and grandeur.

The Repetitive Phrases of Hallel

מקורות Background

In the latter portion of *Hallel* starting with the verse of *Odcha ki anisani* until the verse *Ki le'olam chassdo*, it is customary to repeat each verse twice. Rashi in *Sukkah*⁸ explains that beginning with *Odcha* we repeat the verses since the entire chapter beginning with *Hodu* is repetitive.

The *Gemara* in *Pesachim*⁹ relates that these *verses* were said in dialogue between *Shmuel HaNavi* (the Prophet), *Yishai*, *Dovid* and his brothers, when *Shmuel HaNavi* announced that *Dovid* would be the future king of Israel. The verses reflect the surprise that *Shmuel HaNavi's* choice elicited as no one thought that *Dovid* was suitable for the job. In fact, when *Shmuel HaNavi* announced that he was going to choose one of *Yishai's* sons for this position, no one had even thought to bother summoning *Dovid* who was out at pasture with the sheep. The verse *Odcha* (I thank you for You have answered me and become my salvation) was said by *Dovid*. *Ehven ma'assu habonim* (The stone the builders despised has become the cornerstone) was said by *Yishai*, *Dovid's* father, for no one expected that *Dovid* who was the youngest of *Yishai's* sons would become king. *Me'eis Hashem haysah zos* (This emanated from *Hashem*; it is wondrous in our eyes), was said by *Dovid's* brothers. *Zeh hayome assa Hashem* (This is the day *Hashem* has made; let us rejoice and be glad on it), was said by *Shmuel HaNavi*. *Ana Hashem hoshi'ah nah* (Please *Hashem* save now) was said by *Dovid's* brothers. *Ana Hashem hatzlicha nah* (Please *Hashem* bring success now) was said by *Dovid*. This dialogue continued until the final verse *Hodu la'Hashem ki tov, ki le'olam chassdo* (Give thanks to *Hashem* for He is good; His kindness endures forever) was said by all together.

To honor these individuals, we repeat each verse, emphasizing their words and honoring their statements as being worthy of an entire chapter.

⁸ Daf 38a, *Rashi* at end of *Mishna*

⁹ *Daf* 119a

The Order of Hallel and the Rest of the Additional Prayers

On Rosh Chodesh that occurs on a weekday, *Hallel* is inserted right after the *Shali'ach Tzibbur's* repetition of the *Shemoneh Esrei*. *Tachanun* is omitted as on all festival days. After *Hallel*, the *Chazzan* recites *Kaddish*. On Rosh Chodesh when *Hallel* will be followed by *Tefillas Mussaf* (Additional *Amidah* Prayer¹⁰), the *Chazzan* recites *Kaddish* with *Tiskabel*, which closes out the *Shacharis* prayer. The *Tiskabel* portion of *Kaddish* is recited after a *Tefilla* of an *Amidah Shemoneh Esrei* as it is a prayer that *Hashem* should readily accept all our prayers. On a day when *Hallel* is not followed by *Tefillas Mussaf*, the *Chazzan* recites *Chatzi-Kaddish* for the time being, which is the *Kaddish* that usually follows *Shemoneh Esrei* (or *Tachanun* on days that *Tachanun* is said). Eventually, *Kaddish Tiskabel* to close the *Shacharis Tefilla* will be said after completing *U'vah le'Tziyone* as we will learn in a subsequent lesson. This rule applies to a regular *Chanukah* day when *Hallel* is recited in full and it is not followed by *Tefillas Mussaf*. However, on *Rosh Chodesh Teves* that occurs during *Chanukah* or on *Shabbos Chanukah* where *Hallel* is followed by *Tefillas Mussaf* because of Rosh Chodesh or Shabbos; *Hallel* is followed by *Kaddish Tiskabel*.

The Rosh Chodesh Torah Reading and the Prayer of Mussaf

The *Sefer Torah* is removed from the *Aron Kodesh* (the Holy Ark). The prayer of *Keil Erech Apayim* which usually precedes the prayer of *Va'yehi binso'ah* upon opening the Ark is not recited. The Torah section of the *Korban Tamid* (the daily sacrifice) in *Bamidbar*¹¹ is read from the *Sefer Torah*. The *aliyos* (those being called up to read a Torah portion) are given to four individuals, followed by the standard *Chatzi Kaddish*. The prayer of *Ashrei* and *U'vah le'Tziyone* are then recited. On *Rosh Chodesh*, we do not recite chapter 20 of *Tehillim*, *Lamnatzei'ach mizmor le'Dovid ya'anacha Hashem be'yome Tzara* למנצח מזמור לדוד יענך השם ביום צרה (For the Conductor; a psalm of David. May *Hashem* answer you on a day of distress); since this day is considered like a festival.

Why we remove Tefillin before the Mussaf of Rosh Chodesh

On a regular Yom Tov or Shabbos, we remove our *Tefillin* since the reason for *Tefillin* is to serve as a sign that we are G-d's servants. This is not necessary on Shabbos or Yom Tov which are themselves signs of servitude.

¹⁰ This additional prayer corresponds to the additional offering associated with Rosh Chodesh and other festivals.

¹¹ 28:1-15

The custom on *Rosh Chodesh* is to remove one's *Tefillin*¹² only before reciting the *Mussaf Shemoneh Esrei*. This is done after the *Chazzan* finishes *Chatzi Kaddish*¹³, after finishing the recital of *Ashrei* and *U'vah le'Tziyone*. The reason we remove our *Tefillin* before *Tefillas Mussaf* is because *Rosh Chodesh* is considered a minor festival. Although on a regular festival day we do not don *Tefillin* at all, on *Rosh Chodesh* we at least remove our *Tefillin* during the designated festival prayer. Some people have a custom to remove the *Tefillin* straps from one's fingers upon reciting *Yehi ratzone mi'lefanacha... shenishmor chukecha ba'olam hazeh הזה שנסמור חקיך בעולם הזה* (May it be your will *Hashem* ... that we observe Your decrees in This World).

Does the version of the *Kedusha* of *Mussaf* on *Rosh Chodesh* change?

After the quiet *Mussaf Shemoneh Esrei* the *Chazzan* repeats the *Shemoneh Esrei*. *Kedusha* is recited as usual. Those who follow the *Ashkenaz* custom say the standard *Kedusha* of *Nekadeish* while *Sephardim* and *Nusach Sefard* recite the same weekday *Kedusha* as usual except that the opening stanza begins with *Kesser yitnu lecha* until *kevutzei mata*, and then continues with *Yachad, Kulam* until *Ve'ammam*. From *Kadosh Kadosh* and onward, the *Kedusha* is the same as the weekday *Kedusha*. The *Chazzan* recites *Birchos Kohanim* in its usual place after the *bracha* of *Modim*. In *Eretz Yisrael*, the custom is for the *Kohanim* to *Duchen* (i.e. the priestly blessings of *Yevarechecha... Ya'eir... and Yissa...*).

At the end of *Chazoras Hashatz*, *Kaddish Tiskabel* is recited followed by *Aleinu*, *Shir shel Yome* and in some congregations, *Ein ke'Elokeinu* is also recited. All these are recited in various orders according to each custom. Some congregations add a chapter of *Tehillim* - *Borchi Nafshi* ברכי נפשי.¹⁴

¹² 422: 4

¹³ *Mishna Berura* 25: 59. *Tefilla Kehilchasa* 22:36 (70)

¹⁴ *Tehillim* 104

Questions:

- 1) Why do we not recite *Hallel* on Rosh Chodesh or Yom Kippur?
- 2) How does the *Vilna Gaon* connect the Yom Tov of *Chanukah* with the other Torah festival days?
- 3) Explain the lesson of a simple "Good morning"?
- 4) Why when King David raises his cup in good times is it written in the same verse, yet when raising his cup in troubled times it's written in a separate verse?
- 5) How is it that the nations of the world will one day raise their voice in praise of G-d about how *Hashem* benefited Jews?
- 6) What other aspect of praise can the nations sing praise to G-d because of their personal benefit?
- 7) From what point on do we begin repeating the *pesukim* (verses)? Why do we repeat these verses in particular?
- 8) When do we recite *Chatzi-Kaddish* after reciting *Hallel* and when do we recite *Kaddish Tiskabel*?
- 9) When and why do we remove our *Tefillin* on Rosh Chodesh?

Answers:

- 1) Since they are days of judgment where the Book of Life and the Book of Death is before G-d, it's inappropriate to rejoice in *Hallel* at this time.
- 2) Since we do not recite *Hallel* on eight festival days, G-d gave us the opportunity to recite *Hallel* on *Chanukah*.
- 3) "Good Morning" is not just a greeting, but it is also a blessing of well-wishing. Therefore one should concentrate on the blessing aspect as well.
- 4) Although it is praiseworthy for us to thank *Hashem* for what we have even in troubled times, it is still more difficult to do so unless we pause to reflect on this concept.
- 5) The nations of the world know better about all the times *Hashem* intervened to protect the Jews from the evil plans of our enemies which never materialized.
- 6) They will also praise G-d for the privilege of gaining the knowledge of *Hashem's* greatness.
- 7) From *Odcha*, because the entire chapter up to there is repetitive. Another reason for repeating each verse is because they were said by distinguished individuals such as *Shmuel Hanavi*, *Yishai*, *King David* and his brothers. We repeat each verse to emphasize their importance.
- 8) If there is a *Mussaf* prayer following, then the *Chazzan* recites *Kaddish Tiskabel*. Otherwise he just says *Chatzi-Kaddish*.
- 9) We remove our *Tefillin* before *Mussaf* since Rosh Chodesh is a minor Yom Tov and we do not don the sign of servitude of *Tefillin* when the day itself is a sign that we are servants of *Hashem*.