

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 54

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The Three Festivals: Succos, Pesach and Shavu'os¹

Shacharis: Piyutim - Poetry

There are a number of *Piyutim* (Poetic selections of prayer) which are recited during the repeating of the *Amidah* prayer (*Chazoras Hasbatz*) on *Yom Tov* days. These *Piyutim* were composed by various authors. Some were composed by *Rebbe Eliezer Hakalir* who was a *Tanna* in the era of the *Mishnah*. Others were composed by authors from later generations like those who wrote the *Selichos* prayers².

There are however three times³ a year that *Piyutim* are not recited at *Shacharis*.

- I. Once is on the first day *Pesach* when we add a *Tefilla* (prayer) for *Tal* (dew) by *Mussaf* during the spring season.
- II. Another time is on *Shemini Atzeres* when there is an added *Tefilla* (prayer) by *Mussaf* for *Geshem* (rain).
- III. A third time⁴ that we don't say *Piyutim* at *Shacharis* due to time constraints is on *Simchas Torah* when we celebrate the completion of the Reading of the entire *Torah* with joyous singing and dancing with the *Sefer Torah* - *Torah* Scrolls known as *Hakafos* (circuits).

¹ Listed in order of occurrence starting with the first of the three festivals after *Rosh Hashanah*

² See Roadmap to Prayer Lesson 43

³ Twice a year in Israel, as *Shemini Atzeres* and *Simchas Torah* are combined

⁴ This applies to the Diaspora where *Simchas Torah* is celebrated separately on the day after *Shemini Atzeres*

Although these *Piyutim* are printed in many *Machzorim* (Festival prayer books) and they are recited by many congregations, still, there are numerous congregations that do not recite them.

Nanu'im (Waving of the Lulav)

Before beginning the recitation of *Hallel*, all members of the congregation take their *Arba Minim* into their hand and recite the blessings over them and perform the *Nanu'im* at that time. Although the *Mitzvah* of the *Arba Minim* (the Four Species) is fulfilled by just momentarily raising all of them at once, we have an additional requirement to wave them in all in directions around us; up, down and to all the four directions around us. This waving is known as the *Nanu'im*.

*Tosefos*⁵ proves that these *Nanu'im* are required to be done at the time they are first taken that day, from the *Gemara* that expresses the obligation of a father to train his child in this *Mitzvah* at the age that he can perform the *Nanu'im*.

It is apparent that one is supposed to perform the *Nanu'im* immediately after fulfilling the *Mitzvah* of “taking” (i.e. lifting) the *Arba Minim* (the four species).

The *Gemara* relates that the *Nanu'im* have the unique power to protect us from difficult rains and inclement weather that otherwise may adversely effect our crops and produce. The *Gemara* notes that even though this is not the main part of the *Mitzvah* of the *Arba Minim* as the *Mitzvah* is fulfilled already when they were taken into one's hands at one time, nevertheless they have the power to accomplish great things. The *Gemara* continues that *Rav Acha* would say “arrows into Satan's eyes” as he moved the *Lulav* to and fro. *Chasam Sofer* comments that the reason he said this when taking the *Lulav* was as mentioned previously, the taking of the *Lulav* after the festivals of *Rosh Hashanah* and *Yom Kippur* is a symbol of victory and the acceptance of our *Teshuvah*. Hence, the *Nanu'im* are like arrows in the eyes of Satan⁶.

⁵ *Tosefos Succah 37b D"b Hodu*

⁶ מסכת סוכה דף לז עמוד ב, לח עמוד א גמרא. נענוע מאן דכר שמייה? - התם קאי: כל לולב שיש בו שלשה טפחים כדי לנענע בו - כשר. וקאמר: היכן מונענין. תנן התם: שתי הלחם ושני כבשי עצרת כיצד הוא עושה? מניח שתי הלחם על גבי שני הכבשין, ומניח ידו תחתיהן ומניף, ומוליך ומביא, מעלה ומוריד, שנאמר (שמות כט) אשר הונף ואשר הורם. אמר רבי יוחנן: מוליך ומביא - למי שהארבע רוחות שלו, מעלה ומוריד - למי שהשמים והארץ שלו. במערבא מתנו הכי, אמר רבי חמא בר עוקבא אמר רבי יוסי ברבי חנינא: מוליך ומביא - כדי לעצור רוחות רעות, מעלה ומוריד - כדי לעצור שיירי מצוה מעכבין את הפורענות. טללים רעים. אמר רבי יוסי בר אבין, ואיתימא רבי יוסי בר זבילא: זאת אומרת שהרי תנופה שיירי מצוה היא, ועוצרת רוחות וטללים רעים. ואמר רבא: וכן בלולב. רב אחא בר יעקב ממטי ליה ומייתי ליה, אמר: דין גירא בעיניה דסטנא. ולאו מלתא היא, משום דאתי לאיגרוויי בה.

Hallel

As *Yom Tov* is always a joyous time of the year, it brings with it the recitation of *Hallel*. During each of the *Shalosh Regalim* (the Three Festivals⁷), *Hallel* is recited both on *Yom Tov* and *Chol Hamo'ed* days. However, they vary regarding how much of *Hallel* is recited on each festival day. On some days we recite the *Complete Hallel* while on others we recite only an *Abridged Hallel*. According to Ashkenazic custom (including *Nusach Sefard*), the *Brocha* for *Hallel* is recited on each of the *Shalosh Regalim* (three festivals), whether it is *Complete* or *Abridged*. On the days that we recite the entire *Hallel*, Sephardim recite the *Brocha* as *Ligmor es Ha'Hallel* (to complete the *Hallel*) while Ashkenazim recite the *Brocha* simply as *Likro es Ha'Hallel* (to read the *Hallel*). The custom of *Sephardim* is to recite a *Brocha* only when the *Complete Hallel* is read. On the days when only an *Abridged Hallel* is read, then it is read without reciting a *Brocha*; not even the *Brocha* of *Likro es Ha'Hallel* (to recite the *Hallel*).

On *Succos*, we recite the *Complete Hallel* every single day including *Chol Hamo'ed*. Please refer back to the Roadmap to Prayer Lesson 23 where we elaborate on the laws and the background of the *Mitzvah* of reading the *Hallel*.

Waving the Four Species at Hallel

The *Mitzvah* of performing the *Nanu'im* is primarily during the recital of *Hallel*. Although the main *Mitzvah* of *Netillas Lulav* (taking a *Lulav* and the other species) has already been fulfilled at the time one took the *Arba Minim* the first time that day, the *Mitzvah* continues with the ensuing *Nanu'im*.

The Points of Hallel where Nanu'im are Performed

On *Succos* the congregation holds their *Lulavim* and other species in their hands while reciting *Hallel*. They hold them still until the section of *Hodu* where the *Lulav* is waved in all four directions of the world as well as in the upward and downward directions.

This waving is repeated at the end of that section when reciting the verse *Ana Hashbem Hosbi'ah Nah* twice and then again when reciting the verse *Hodu La'Hashbem Ki Tov Ki Le'olam Chasdo* twice.

The reason we do the *Nanu'im* at these points is based on the verse that says:

⁷ *Pesach Shavu'os* and *Succos*

(לג) אָז יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי הַשֵּׁם כִּי בָא לְשִׁפּוֹט אֶת־הָאָרֶץ: (לד) הוֹדוּ לַהֲשֵׁם כִּי טוֹב
כִּי לְעוֹלָם חֶסֶד: (לה) וְאָמְרוּ הוֹשִׁיעֵנו אֱלֹקֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם הַלְדוֹת
לַשֵּׁם קְדוֹשׁךְ לְהַשְׁתַּבַּח בְּתִהְלֹתֶךָ:

*Atz Yeranenu Atzei Ya'ar; Milifnei Hashem Ki Vah... Hodu La'Hashem Ki Tov
... Ve'imru Hoshi'einu.*

Then all the trees of the forest will sing with joy - before *Hashem*, for He has come to judge the world. Give praise to *Hashem* for He is benevolent, His kindnesses are everlasting. And say - Help us! our G-d of salvation...

The word *Yeranenu* - sing with joy - alludes to the shaking of the *Lulav's* leaves that come from the date-palm tree. This “singing” will take place upon saying “*Hodu*” (Give praise) and “*Hoshi'einu*” (Help us!).

It is for this reason that we shake the Lulav upon reciting the verses of Hodu and the verses of Hoshah Nah⁹.

Various Customs in waving the Four Species

There are varying customs when to perform the *Nanu'im* during *Hallel*. There is a difference of opinion as to how many times the *Chazzan* performs the *Nanu'im* during the stanza that begins with *Hodu La'Hashem Ki Tov Ki Le'olam Chasdo* and how many times by congregation.

According to Ashkenazic custom,

- ☞ The *Chazzan* only performs the *Nanu'im* during the **first two stanzas** of *Hodu* while the congregation (*Tzibbur*) does it during the four times they respond with the refrain of *Hodu* during that stanza.
- ☞ This is because the congregation (*Tzibbur*) says the refrain of *Hodu* all four times that the *Chazzan* recites a verse from this stanza. On the other hand, the *Chazzan* himself only recites the verse of *Hodu* one time.
- ☞ Nevertheless, according to Ashkenazic custom (*Rama*) the *Chazzan* does the *Nanu'im* during the second verse of *Yomar Nab Yisrael Ki Le'olam Chasdo*, which is a direct reference that all assembled should recite the verse of *Hodu La'Hashem Ki Tov Ki Le'olam Chasdo*.

⁸ *Divrei Hayamim I*, 16

⁹ *Tosefos Sukekah 37b D"b Hodu*. *Tosefos* Ibid. brings that there was even a custom where the *Chazzan* would even do the *Nanu'im* at each of the four verses at this point since the Congregation will do the same.

- ☞ However, the next two verses are addressing only select individuals such as the *Kobanim* and the pious. It calls upon them to recite *Hodu La'Hashem Ki Tov Ki Le'olam Chassdo*; not to anyone in particular. Therefore, these verses are not considered as if the *Chazzan* is partaking in saying *Hodu*¹⁰.
- ☞ There are additional *Nanu'im* by the verses of *Ana Hashem Hoshi'ah Nah* since they are a plea for salvation using the same language of *Hoshanos*.

However, the *Nanu'im* are not repeated while reciting the verses of *Ana Hashem Hatzlicha Nah*.

- ☞ One reason is because the wording of *Hatzlicha Nah* means please make us successful. The *Nanu'im* are reserved for expressions of praise or for protection and salvation as mentioned above. Neither applies to the verse of *Ana Hashem Hatzlicha Nah*.
- ☞ Another reason is because this verse is really just the second half of the verse that begins with *Ana Hashem Hoshi'ah Nah*, so we don't do the *Nanu'im* a second time for the same verse¹¹.

The Torah Reading of Yom Tov

After the completion of *Hallel* (and also *Hoshanos* according to some customs) we go forward with the regular order of *Yom Tov* prayers, to *Krias HaTorah* - the reading of the *Torah*-portion for the day. Each *Yom Tov* day we portion out *Aliyas* to only five individuals. In addition to the five *Aliyas*, another *Sefer Torah* (*Torah Scroll*) is taken for the *Maftir* portion that is read from the portion where the *Torah* describes the specific *Korbanos* (sacrifices) that were brought in the *Beis Hamikdash* on this festival day. After this reading, the appropriate section of the *Navi* (Book of Prophets) is read as is done on any *Shabbos* or *Yom Tov* day. The *Brochos* (blessings) for the *Haftorah* are recited as usual.

The Reading of the Torah for the First Day(s) Yom Tov of Succos

On the first day of the *Yom Tov* of *Succos*, we read the *Torah*-Portion in *Parshas Emor* where the *Torah* delineates the Festival days which we celebrate throughout the year. In the Diaspora, we repeat this same *Torah*-Portion again on the second day *Yom Tov* -

¹⁰ *Taz* 651:9

¹¹ *Rosh Sukekah* 3:26, *Abudraham*

*Yom Tov Shenit shel Galuyos*¹². For *Maftir* we read the *Torah*-Portion of the *Korbanos* brought on *Succos* which are recorded in *Parshas Pinchas* which begins with *U'vachamisha Assar Yom La'Chodesh Ha'Shevi'i... Vehikrantem Olah* (And on the fifteenth day of the seventh month... You are to offer an elevation-offering...)

The Haftorah Reading of the First day of Succos

On the first day of *Succos* we read the *Haftorah* from the *Navi* (Book of Prophets) of *Zechariah*¹³ that talks about the earth-shattering series of wars that will ultimately lead to the coming of *Mashiach* and the Final Redemption. It speaks of the nations of *Gog* and *Magog* that will wage war against the nation of Israel and will be ultimately destroyed by *Hashem*. The surviving nations will join Israel thereafter in celebrating the Festival of *Succos*¹⁴. Other commentaries say that this war will take place in the month of *Tishrei*, the same month we celebrate the Festival of *Succos*.

Rav Samson Raphael Hirsch ז"ל explains that the war of *Gog* and *Magog* is a war against the ideology that man controls his fate. Building roofs over one's head is as if one can protect oneself from calamities that may be sent from Heaven. The words *Gog* and *Magog* contain the Hebrew letters that represent the *Gag* - a roof. Conversely, we celebrate the Festival of *Succos* where we are somewhat exposed to the outside elements but we are under the *Sebach* (thatched roofs). This is symbolic of placing ourselves, under the Divine protection of G-d. This briefly describes the battle that will be played out in the Messianic era. After this final battle is waged, G-d will be recognized by all the nations of the world as the One and Only power. G-d's glory will now be revealed to the entire world and everyone will know that the Jewish Nation is the Nation of G-d.

The Haftorah Reading of the Second Yom Tov of Succos (in the Diaspora outside of Israel)

In the Diaspora, on the second day of *Succos*, the *Maftir* reading is exactly the same as on the first day *Yom Tov*. However, the *Haftorah* reading is from *I Melachim* 8:2 - 21. There it speaks of the dedication of the first *Beis Hamikdash* (Holy Temple) by *Shlomo HaMelech* (King Solomon). This dedication was celebrated for fourteen days; the last seven were the seven days of *Succos*. During this dedication, many, many, *Korbanos* (sacrifice offerings) were offered up. The celebration was climaxed by G-d's glory

¹² Literally this translates as the second (i.e. repeat) *Yom Tov* day of the Diaspora

¹³ Chapter 14: 1 - 21

¹⁴ *Rashi*

filling the *Beis Hamikdash* as represented by the cloud that filled it. This proved the worthiness of *Shlomo HaMelech's* endeavor to build a place for the *Shechina* (Divine Presence) to dwell amongst us.

Both these *Haftoras* have a relevance to the Festival of *Succos*, which is why we read them on these days.

The Closing Brocha (blessing) of the Haftorah: Mekadeish Yisrael Ve'Hazemanim

As is the case on a standard *Shabbos* morning, we recite specific blessings before and after reading the *Haftorah*. The closing of the final *Brocha* (blessing) of the *Haftorah* is *Baruch Atta Hashem Mekadeish Yisrael Ve'Hazemanim* (The source of blessing are You *Hashem*, Who Sanctifies Israel and the Seasons). This is the same *Brocha* (blessing) with which we close the middle blessing of each of the *Amidah* prayers. In the main part of the text of this *Brocha* (blessing) we insert a specific mention of the festival at hand, while in the closing of the *Brocha* we use this standard version which we use for all festivals alike - *Mekadeish Yisrael Ve'Hazemanim*.

Variations of this Closing Brocha

- ☞ When *Yom Tov* occurs during the week, the closing *Brocha* is **Mekadeish Yisrael Ve'Hazemanim**
- ☞ When *Yom Tov* occurs on a *Shabbos*, then we modify this blessing accordingly by saying **Mekadeish Ha'Shabbos Ve'Yisrael Ve'Hazemanim** (Who sanctifies the Sabbath, Israel and the Seasons)

Why is the word Shabbos inserted before Mekadeish Yisrael, while the word Ve'Hazemanim that refers to the festivals, comes after the word Yisrael?

The closing *Brocha* of *Mekadeish Yisrael Ve'Hazemanim* means that we are blessing *Hashem* for He has sanctified the Jewish People who in turn sanctify the Seasons. The idea expressed in this *Brocha* is that setting the day of *Rosh Chodesh* (the new lunar month) was given to *Bnei Yisrael* to establish through witnesses who came before *Beis Din* (a Jewish Court of Law) to testify about sighting the new moon and establishing the day as *Rosh Chodesh*. Through this establishment, the new month begins and we now can celebrate the festival that occurs on the day of the month prescribed by the *Torah*. For example, in order to celebrate the festival of Pesach (Passover) on the fifteenth day of the month of *Nissan* it is necessary to first establish when *Rosh Chodesh* - the first day of the month, will be. Since *Rosh Chodesh* was given to *Bnei Yisrael* to

establish, we correctly say *Mekadeish Yisrael Ve'Hazemanim* that first we must recognize the *Kedusha* of *Bnei Yisrael* who were empowered to establish *Rosh Chodesh* through which we establish the exact day that the festivals will occur. Conversely, *Shabbos* is celebrated every seventh day of the week, which is on a set day since G-d created the world. The sanctity of *Shabbos* arrives on its own with the involvement of a *Beis Din* (a Jewish Court of Law). That is why when we insert the mention of *Shabbos* into the *Brocha* we insert it before the words *Mekadeish Yisrael* since the establishment of the *Shabbos* day is independent of *Bnei Yisrael's* sanctity.

These are My Festivals. Six days a week you shall work and on the seventh day it shall be Shabbos, a time declared sanctified¹⁵.

(From the beginning of the Torah Portion of the first Yom Tov days of *Succos*)

Rashi quoting the Medrash explains that the Torah prefaces the section delineating the laws of the Festivals with a reference to the laws of Shabbos to teach us that one who transgresses the laws of the Festivals is considered to have transgressed the Shabbos.

Rav Tzvi Friedman of Liska offers another explanation why the Torah saw fit to introduce the laws of the Festivals which are consecrated by the Jews, with the laws of Shabbos, a day that G-d consecrates without anyone else's involvement.

He notes that in the *Pesikta Zutrasa* to Parshas Pinchas, our Sages write that one who observes the Shabbos is considered a partner with Hashem in Creation. G-d created the world in six days and each Shabbos thereafter when one observes the Shabbos is considered a new Creation. This is alluded to in the verse in Shemos¹⁶ that refers to this as *La'asos es Ha'Shabbos* – "making the Shabbos."

Accordingly, we can interpret the prefacing of Shabbos to Israel's sanctification of the Lunar Calendar Months as a prerequisite. The reason that Bnei Yisrael were granted the ability to sanctify the months is due to the effort of the Bnei Yisrael in observing the Shabbos and becoming partners with Hashem in Creation. This is why the Torah prefaces the Laws of Shabbos before the laws of the other Yomim Tovim.¹⁷

¹⁵ *Vayikra* 23:2, 3

¹⁶ 31:16

¹⁷ From the *Sefer Talelei Oros* on the *Parsha*

Koh Keili Ve'Go'ali - Hashem, my G-d and Redeemer

When *Yom Tov* occurs on a weekday, the custom of Ashkenazim (including *Nusach Sefard*) is to sing a *Piyut* entitled *Koh Keili* (*Hashem* my G-d) that reminisces and longs for the opportunity to once again bring the various types of *Korbanos* (sacrifices) that were offered on *Yom Tov* and during the course of the year in the time that the *Beis Hamikdash* stood erect. Sephardim do not have the custom of reciting *Koh Keili*.

The text of this song are - *Hashem* my G-d, I stand erect to meet You. The One Who existed, exist and will always exist...

The refrain of this *Piyut* is *Selah Aballeleka Be'Ashrei Yoshvei Vei'secha* (Eternally I will laud You, saying, *Praiseworthy are those who dwell in Your house*).

This refrain is recited as this prayer anxiously awaits the day when we will once again be in the House of G-d, in the new *Beis Hamikdash* (Holy Temple) that should speedily be rebuilt in our time, *Amen*. It is for this reason that this *Piyut* is recited just before the prayer of *Ashrei* which is the common introductory prayer before the *Amidah* of *Mussaf*. Although the prayer of *Ashrei Yoshvei Vei'secha* alludes to any house of prayer where Jews pray to G-d, in the *Koh Keili Piyut* it refers specifically to the *Beis Hamikdash* as it is the place where we can perform the service of *Korbanos* (sacrifice offerings).

The custom is to recite *Koh Keili* only when *Yom Tov* occurs on a weekday; not when it occurs on *Shabbos*. It is also not recited on days that the *Yizkor* Prayer are recited.

After this song is completed we continue our prayers reciting them as we would on a regular *Shabbos*.

The Kedusha Prayer of Yom Tov

On *Yom Tov*, the *Kedusha* at *Shacharis* is the same as on a regular *Shabbos* day. However, by *Mussaf*, although the major portion of *Kedusha* is the same as on *Shabbos*, we add a stanza right before the closing stanza of *Yimloch Hashem Le'olam ... Le'dor Va'dor Hallelukah*.

The added stanza is:

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*Adir Adireinu, Hashem Adonenu, Mah Adir Shimcha Bechol Ha'aretz*¹⁸

(Mighty is our Mighty One, *Hashem* our Master, how mighty is Your Name throughout the land).

We also add:

*Ve'Hayab Hashem Le'Melech Al Kol Ha'aretz Bayome Habu Yiheyeh Hashem Echad U'Shemo Echad*¹⁹.

(And *Hashem* will reign as King over all the land; On that day *Hashem* will be One and His Name will be One).

This addition is recited exclusively at *Mussaf* on *Yom Tov* as well as on *Rosh Hashanah* and *Yom Kippur*.

Yom Tov is a most joyous²⁰ occasion when we are closest to *Hashem*. At this time we reflect about the time that will come in the future when G-d will reign over the entire world and His kingship will be recognized by all, as the One and Only G-d King of the Universe. Hence at *Mussaf* which represents the additional prayer of *Yom Tov*, we reflect upon G-d's magnificence and awesome mightiness in directing all that transpires throughout the universe.

It is interesting to note that there is an early source²¹ that mentions that the prayer of *Adir Adireinu* was recited only on *Rosh Hashanah* and *Yom Kippur*, a time that G-d deliberates alone on the fate of the world. Additionally it was recited on the festival of *Shavuos* which according to the *Gemara* in *Shabbos*²², was the very *Pasuk* mentioned by the *Malachim* when they debated *Moshe Rabbeinu* (Moses our Master) whether it was fitting for the Torah to be given to mortals. When *Moshe* argued that the Torah was indeed intended for mortals as it is obvious from the *Mitzvah* of honoring one's parents which cannot apply to *Malachim* and various other instances where the Torah

¹⁸ *Tehillim* 8:2 (The words *Adir Adireinu* is not part of the verse. This verse in *Tehillim* ends with *Asber Tnab Hodcha Al Hashamayim* (that You place Your majesty over the Heavens)

¹⁹ *Zechariah* 14:9

²⁰ During the *Aseres Yemei Teshuvah* our main focus is on *Hashem* and His singular Power of Judging the entire Creation

²¹ *Siddur* (prayer book) *Maggid Tzedek* in *Tzelosa De'Avraham* commentary to *Kedusha of Mussaf of Shalosh Regalim*

²² *Daf* 89a

is clearly addressing human frailty, the *Malachim* conceded by saying *Hashem Adonenu, Mah Adir Shimcha Bechol Ha'aretz* (*Hashem* our Master, how mighty is Your Name throughout the land).

We should add that in fact, the *Gemara* notes that the *Malachim* didn't respond with the full verse that is stated in the previous verse of *Tehillim* which ends with the words *Asher Tnab Hodcha Al Hashamayim* (that You place Your majesty over the Heavens) since that describes their previously held position that *Hashem's Torah* deserved to remain in Heaven amongst spiritual beings who truly appreciate and understand the holy nature of every word of Torah; not with mere mortals. Rather they responded just with *Hashem Adonenu, Mah Adir Shimcha Bechol Ha'aretz*²³ (*Hashem* our Master, how mighty is Your Name throughout the land).

Accordingly, this stanza of *Adir Adireinu Hashem Elokeinu, Mah Adir Shimcha Bechol Ha'aretz* is not meant to be an adaptation of the verse in *Tehillim*. Rather, it is just an expression of praise to *Hashem's* majesty and might. Proof to this is that we begin this stanza with two added words not found in the verse. They are the words *Adir Adireinu* (Mighty is our Mighty One). Another difference is that we use here the expression of *Hashem Adoneinu* (*Hashem* our Master) rather than the words from *Tehillim*, which state *Hashem Elokeinu* (*Hashem* our G-d).

Nonetheless, it is customary nowadays to recite this verse along with the verse of *Ve'Hayah Hashem Le'Melech Al Kol Ha'aretz Bayome Habu Yihyeh Hashem Echad U'Shemo Echad* (And *Hashem* will reign as King over all the land; On that day *Hashem* will be One and His Name will be One) on all Festival days.

²³ This is in *Tehillim* 8:10 which omits the ending of *Asher Tnab Hodcha Al Hashamayim* (that You place Your majesty over the Heavens) which is in *Pasuk* 2

Questions:

1. On which *Yom Tov* days do we not recite *Piyutim* by *Shacharis*?
2. At what point do we perform the *Nanu'im* for the first time?
3. List the points of *Hallel* where the *Nanu'im* are performed by the Congregation (*Tzibbur*).
4. Does the *Chazzan* also perform the *Nanu'im*? (explain)
5. What is the text of the *Brocha* for *Hallel* on *Succos*?
6. How many *Aliyas* are there and from how many Torah scrolls do we read?
7. Briefly explain the closing *Brocha* that ends *Mekadeish Ha'Shabbos Ve'Yisrael Ve'Hazemanim* (Who sanctifies the Sabbath, Israel and the Seasons).
8. Why does the Torah preface the *Parsha* that discusses the Festivals with the *Mitzvah* of *Shabbos*?
9. What stanzas do we add to the *Yom Tov Kedusha* of *Mussaf*?

Answers:

1. On the first day of *Pesach* when we pray for *Tal* (dew) by *Tefillas Mussaf*. On *Shemini Atzeres* we pray for *Geshem* (rain) by *Tefillas Mussaf* and on *Simchas Torah* when we spend a great amount of time singing and dancing with the *Sifrei Torah* (*Torah* scrolls) during the *Hakafos*.
2. We do it immediately after and reciting the *Brocha* (blessing) and taking the *Arba Minim* for the first time that day.
3. Starting with the first *Hodu* at the beginning of the section of the phrases ending with *Ki Le'olam Chassdo*. Also, each time *Hodu* is recited as a refrain, by this section. Then again at its end where *Hodu* is repeated. By *Ana Hashem Hoshi'ab Nab*.
4. The *Chazzan* performs it at the one time he recites *Hodu* at the beginning of that section and the rest of the times he does it like the congregation. According to the *Rama* he performs it a second time when reciting the next verse of *Yomar Nab Yisrael Ki Le'olam Chassdo*.
5. According to Sephardim the *Brocha* is *Asher Kidshanu... Ligmor es HaHallel*. According to Ashkenazim it is the standard *Asher Kidshanu... Likero es HaHallel*.
6. There are a total of six *Aliyas* from two *Torah* scrolls. Five *Aliyas* are read from the first *Torah* scroll and one more from the second.
7. *Mekadeish Ha'Shabbos* (Who sanctifies the Sabbath) means that *Hashem* sets the sanctity of *Shabbos* which happens weekly on the seventh day of the week on its own. *Ve'Yisrael Ve'HaZemanim* (Who sanctifies Israel and the Seasons) means that *Hashem* gave us the ability to proclaim the sanctity of the festivals through the declaration of *Rosh Chodesh*.
8. The *Torah* does this in order to explain that the ability *Hashem* granted us in sanctifying the festival is because of our adherence to the observance of the *Mitzvah* of *Shabbos*.
9. We add two phrases before the closing of *Kedusha*. They are *Adir Adireinu, Hashem Adonenu, Mah Adir Shimcha Bechol Ha'aretz* and *Ve'Hayab Hashem Le'Melech Al Kol Ha'aretz Bayome Habu Yihyeh Hashem Echad U'Shemo Echad*.