

THE YESHIVA PIRCHEI SHOSHANIM PRESENTS:  
THE ROADMAP TO PRAYER PROJECT

# **The Roadmap to Prayer**

## **Lesson 53**

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# The Roadmap to Prayer

Lesson

# 53

## The Three Festivals: Succos, Pesach and Shavuos<sup>1</sup>

### The period between Yom Kippur and Succos – Psalm 27

During the few days between *Yom Kippur* and *Succos*, we return to the daily order of prayer with a few minor exceptions. During the time of King Solomon, these days were celebrated as a festival as part of the inaugural ceremony for the construction of the first Holy Temple (*Beis Hamikdash*)<sup>2</sup>. Therefore, the holiday season continues through the festival of *Succos* and *Tachanun* is omitted<sup>3</sup>. Although we omit *Tachanun*, on Mondays and Thursdays we recite the prayer of *Keil Erech Apayim* (O G-d slow to anger) before taking the *Sefer Torah* from the *Aron Kodesh*, even when it is *Erev Yom Tov*. However, on *Shabbos* by *Mincha* we do not recite *Tzidkascha* after *Chazorus Hashatz* (the *Chazran's* repetition of the *Amidah*)<sup>4</sup>. We also recite the Psalm of *Lamenatzei'ach Mizmor Le'Dovid Ya'anacha Hashem Beyome Tzara* between *Ashrei* and *U'vah Le'Tziyone*. Some congregations omit this on *Erev Yom Tov*.

We also continue reciting Psalm 27 in *Tebillim* (*Le'Dovid Hashem Ori*), which we began reciting from the beginning of the month of *Elul*. This Psalm is recited as usual at the end of the Prayers until *Shemini Atzeres* in the Land of Israel (or until the end of *Shemini Atzeres* in the Diaspora). According to the Sephardic custom and *Nusach Sefard*, Psalm 27 is said at the end of *Shacharis* (morning) and *Mincha* (afternoon) prayers. According to Ashkenazic custom it is said at the end of *Shacharis* and again at night at the end of the *Maariv* prayers. Other than these differences there are no other major differences between the daily prayers of this time of year and the rest of the year.

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

<sup>2</sup> *Simon* 624:14 and *Magen Avraham*

<sup>3</sup> Based on this, the *Yebi Ratzone* prayers recited by the *Chazran* after *Krias HaTorah* are also omitted (*Likutei Maharich* and others)

<sup>4</sup> *Mishna Berura* 624:18

The order for the prayers of each the three festivals - *Succos*, *Pesach* and *Shavuos*, follow the same basic pattern. Each of the three festivals shares the same amount of prayers each day. They are: *Maariv*, *Shacharis*, *Mussaf* and *Mincha*.

### **The Original One-Day Yom Tov**

In the Land of Israel only one Festival day is observed at the beginning and at the end of the *Succos* and *Pesach* (Passover) Holidays. *Shavuos* is only a one-day festival (*Yom Tov*) in its entirety.

In the Diaspora, each one-day *Yom Tov* is celebrated a second time on the next day<sup>5</sup>. This is known as ***Yom Tov Sheni Shel Galuyos*** (the Second Festival-Day of the Diaspora).

- I. The festival of ***Succos*** consists of a single *Yom Tov* day at its beginning and another day *Yom Tov* (*Shemini Atzeres* / *Simchas Torah* combined<sup>6</sup>) at its end. In the Diaspora, each *Yom Tov* day is celebrated for two days instead of just one.
- II. In the middle of the *Yom Tov* days there are **six** Intermediary or *Chol HaMoed* days in Israel. There are only **five** such days in the Diaspora.
- III. On *Succos*; ***Chol Hamoed (the Intermediary Days)*** concludes with ***Hoshanah Rabba***. *Hoshanah Rabba* itself is not an official *Yom Tov* day, yet the order of its *Tefillos* (prayers) is unique as it resembles the *Yom Tov* prayers<sup>7</sup>.

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<sup>5</sup> See footnote 20

<sup>6</sup> The *Laws of Shemini Atzeres* and *Simchas Torah* will be covered in a later lesson

<sup>7</sup> This will be discussed in a later lesson

IN THE DIASPORA, PESACH HAS A TWO-DAY YOM TOV AT ITS BEGINNING AND AGAIN AT ITS END. UNLIKE SHEMINI ATZERES WHICH IS CELEBRATED AS THE FINAL YOM TOV OF SUCCOS, AND IS ON THE EIGHTH DAY (AND NINTH IN THE DIASPORA), THE FINAL YOM TOV DAY(S) OF PESACH IS CELEBRATED ON THE SEVENTH DAY (AND THE EIGHTH IN THE DIASPOR). IN BETWEEN THE FIRST AND LAST YOM TOV DAYS ARE THE INTERMEDIARY (CHOL HAMOED) DAYS. IN ISRAEL THE INTERMEDIARY DAYS NUMBER FIVE DAYS WHILE IN THE DIASPORA THERE ARE ONLY FOUR SUCH DAYS.

### Visitors to Israel

Those who are only visiting Israel for a short period of time and do not reside there, **must observe two-day Festivals** just as they would in the Diaspora<sup>8</sup>, even though the natives of Israel are already engaging in work and weekday activities.

On each of the festival *Yom Tov* days, there are additional *Piyutim* (Poetic selection of prayer) that are inserted during the repeating of the *Shemoneh Esrei* (*Chazorot Hashbatot*). Customs vary whether to recite them or not. We will not elaborate on their rich content as today many people and congregations omit saying these *Piyutim* even though they are written in the *Machzor* (the *Yom Tov* prayer book). Suffice it to say that they were all arranged specifically according to the theme of each *Yom Tov* day by famous composers.

## Succos: The Festival of Succot

The Festival of *Succos* begins on the evening of the 15<sup>th</sup> day of the month of *Tisbri*. After over a month of special prayers; beginning with the *Selichos* of the month of *Elul* followed by the intense ten-day period from *Rosh Hashanah* through *Yom Kippur*, the special *Yom Tov* season prayers continue through the festival of *Succos*.

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### A Quick Reference Guide to the order of the Yom Tov prayers for the Three Festivals

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**Maariv:** The regular order of a Friday night Maariv prayer with the addition of the verse *Vayedabeir Moshe Es Mo'adei Hashem El Bnei Yisroel* (And Moshe Rabbeinu spoke about the festival days to the Children of Israel). *Ve'shomru Bnei Yisrael es HaShabbos* (and the Children of Israel guarded the Shabbos) is recited when *Yom Tov* coincides with *Shabbos* and those congregations that recite it on a regular Friday night recite it now too. The order for *Kabbalas Shabbos* is abridged on *Yom Tov*. Please refer to the *Machzor* (*Yom Tov* prayer book) to see which selections are said by the

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<sup>8</sup> We will treat this topic in a later lesson as there are various opinions as regarding the prayers for these situations

various customs of Ashkenaz, *Nusach Sefard* and Sephardim and others. Sephardim add the verse *Eileh Mo'adei* along with the verse of *Vayedabeir Moshe es Mo'adei Hashem el Bnei Yisrael*. Other Sephardim just say *Eileh Mo'adei* and not *Vayedabeir Moshe*. Ashkenaz and *Nusach Sefard* recite just *Vayedabeir Moshe*. When *Yom Tov* occurs on *Motzei Shabbos* (Saturday night), *Havdalah* is added with the stanza beginning *Vatodi'enu*<sup>9</sup>.

**Shacharis:** The regular order of a *Shabbos Shacharis* is followed until *Shemoneh Esrei*. Some have the custom to recite special *Piyutim* (Poetic selection of prayer) during the blessing of *Yotzeir Ohr*. In the prayer of the *Brocha* of *Yotzeir Ohr*, we recite *Hakole Yoducha* (They all will praise You) and *Keil Adone* (G-d, the Master) when *Yom Tov* coincides with *Shabbos* just as we recite these prayers on a regular *Shabbos*. When *Yom Tov* is during the week, we substitute these prayers with the selection beginning with *Hameir La'aretz* (Who illuminates Earth) that is recited on regular weekdays. The *Amidah* consists of a special selection of prayers that are used for all the *Yomim Tovim*. It begins and ends with the standard three blessings associated with every *Shemoneh Esrei* prayer without any additions. In the middle section, there is a single blessing that reflects on the sanctity of the *Yom Tov* day with the insertion of a reference to the specific *Yom Tov* day. We also insert this reference into the *Ya'aleh Ve'yavoh* prayer in the middle of that blessing.

**Krias HaTorah:** The *Torah*-portion that is read after *Shacharis* is a special reading from the *Torah* associated to the theme of each *Yom Tov*. Only five *Aliyas* are portioned out with one additional *Aliyah* for the *Maftir/Haftarah Aliyah*. The *Haftarah* is read from the *Navi* (Book of Prophets) from a portion that is associated with the *Torah*-portion of the day.

**Mussaf:** The *Mussaf* prayer consists of the standard *Ashrei* prayer and *Kaddish* that precede the *Amidah*. A special prayer sung in a melody about the various types of sacrifices brought in the time of the *Beis Hamikdash* is recited before *Ashrei* when *Yom Tov* is on a weekday. *Av Horachamim* is never recited on a *Yom Tov* day except in those congregations that recite the *Yizkor* prayer. After the *Amidah*, is *Chazoras Hashatz* with *Duchening* (*Birchas Kohanim* from the platform), *Ein Ke'Elokeinu*, *Aleinu* and the *Shir shel Yom* - The Song of the Day sung by the Levites in the days of the *Beis Hamikdash* is recited by most communities. Some recite the *Shir shel Yom* at the end of *Shacharis*.

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<sup>9</sup> See Roadmap to Prayer Lesson 49 page 759

**Mincha:** *Ashrei* and *U'vah LeTziyone* are recited before the *Amidah* with *Kaddish*. When *Yom Tov* is on *Shabbos*, the *Torah*-portion of the week is read. The *Amidah* and *Chazoras Hashatz* follow with *Aleinu* at the end.

## Maariv

### The Order of Maariv

On the first night of *Succos* the *Maariv* prayer starts out identical to any Friday night *Maariv*, except that there is one *Tefilla* (prayer) that is inserted right before the *Amidah* prayer. It is the verse - ***Vayedabeir Moshe Es Mo'adei Hashem El Bnei Yisroel*** (And *Moshe Rabbeinu* spoke about the festival days to the Children of Israel). Sephardim however, add the verse ***Eileh Mo'adei Hashem Mikra'ei Kodesh Asher Tikre'ooch Osam Bemo'adam*** (These are the Festivals of G-d, holy convocations, which you shall proclaim in their proper time)<sup>10</sup> along with the verse of *Vayedabeir Moshe es Mo'adei Hashem el Bnei Yisrael*. Others just say *Eileh Mo'adei* and not *Vayedabeir Moshe*.

### Amidah Prayer

The *Amidah* prayer used for *Succos* is the same standard text used for all three festivals. They all share the same basic format, while inserting specific mentions of the relevant *Yom Tov* into the standard order of each prayer. Each of the *Amidah* prayers consist of the standard first-three and the final-three *Shemoneh Esrei* prayers with another single *Brocha* inserted in between these two sections.

## Shehecheyanu: On the first day

Since *Yom Tov* is a festive and joyous occasion, we always recite a *Shehecheyanu* blessing thanking *Hashem* for meriting us longevity to reach this joyous time of the year. The blessing itself expresses this emotion quite clearly as it states – *Blessed are You, Hashem our G-d, King of the universe, Who has kept us alive and sustained us and brought us to this season.*

- ☞ On the first day of *Succos*, a *Shehecheyanu* blessing is recited upon entering the *Succah* for the first *Yom Tov* meal.
- ☞ In addition to the blessing of *Shehecheyanu* over the *Yom Tov*, we recite this *Brocha* upon taking the *Arba Minim* the first time on *Yom Tov*.

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<sup>10</sup> *Vayikra* 23:4

- ☞ If the first day of *Succos* occurs during the week, then one recites the *Shebecheyanu* on the first day of *Yom Tov*.
- ☞ If the first day of *Yom Tov* occurs on a *Shabbos*, then we only take the *Arba Minim* for the first time on the second day of *Yom Tov* and we recite the *Shebecheyanu* then.
- ☞ Otherwise, whenever we already recited the *Shebecheyanu* on the first day *Yom Tov*, we **do not** repeat the *Brocha* of *Shebecheyanu* again on the second day *Yom Tov*.

### The Lulav and Esrog

One of the most significant addition to the festival prayers are the *Arba Minim* (the four species); the *Lulav*, *Esrog*, *Hadassim* and *Aravos* that the *Torah* commands us to take into our hands on the *Yom Tov* of *Succos*. In accordance with the *Torah* commandment of *U'Le'kachtem Lachem Bayome Harishbon Pri Eitz Hadar Ve'Kapos Temarim V'anaf Eitz Avos Ve'Arvei Nachal*<sup>11</sup> (And you shall take for yourselves on the first day, the fruit of the *Hadar* tree, date palm fronds, a branch of a braided tree, and willows of the brook, and you shall rejoice before *Hashem* your G-d for a seven day period).

The *Mitzvah* of the *Arba Minim* (the four species) was extended by a Rabbinic enactment beyond the *Torah* requirement of just the first day *Succos*; to be taken on each of the subsequent *Succos* festival days. This was done as a special commemoration to the *Torah* command of taking the four species on each day of *Succos* when one visits the confines of the *Beis Hamikdash*. This Rabbinic *Mitzvah* is identified as a *Mitzvah* that is **Zecher Le'Mikdash** - a commemoration to the *Beis Hamikdash* (the Holy Temple). Since this *Mitzvah* was given to us by the Sages to remember the *Beis Hamikdash*, we also walk around with the *Lulav* and the rest of the species in *Shul* (the synagogue) when we say the *Hoshanah* prayers each day of *Succos* as we will explain further on. It is therefore important for us to use this

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<sup>11</sup> *Vayikra* 23:40

**Rashi: The fruit of the Hadar tree** - Scripture could have simply said, “Hadar fruit.” Since it adds the word “tree,” next to “fruit,” it teaches us that it is a tree whose wood has the same taste as its fruit. — (*Succah* 35a)

**Hadar** - Refers to a fruit “that resides (הדר)” on its tree from one year to the next, which is the *Esrog*. — (*Succah* 35a)

**Date-palm fronds** Heb. כַּפֹּת הַתְּמָרִים. [The word כַּפֹּת is written here with] a missing “vav” (ו) [thus implying the singular rather than the plural]. This teaches us that only one [date-palm frond is to be taken]. — (*Succah* 32a)

**A branch of a braided tree** - A tree whose branches עֲנָפֵי are braided like cords עֲבוֹתוֹת and like ropes. And Scripture is referring here specifically to the הִדְס (myrtle) tree, which is made in a braided-like form. — (*Succah* 32b)

opportunity to reflect of the magnificence of this festival in the days that the *Beis Hamikdash* once stood - *may it speedily be rebuilt in our days, Amen.*

Upon taking the *Arba Minim* for the first time on *Yom Tov*, we recite the *Brocha* of *Asher Kidsbanu Be'Mitzvosav Ve'tzivanu Al Netilas Lulav* along with the blessing of *Shehecheyanu*. After the first time, we only recite the *Brocha* of *Al Netilas Lulav*.

### **Why we recite Al Netilas Lulav over the Arba Minim**

When taking the *Arba Minim* into our hands to fulfill the *Mitzvah*, we recite the blessing *Asher Kidsbanu Be'Mitzvosav Ve'tzivanu Al Netillas Lulav* (Who has sanctified us through His commandments and instructed us over the taking of the *Lulav*). The reason that we recite the blessing specifically over the *Lulav* is because it is the tallest and the most noticeable of all the species. Because of its significance, all the other species are also referred to by its name; hence the *Brocha* is *Al Netillas Lulav*<sup>12</sup>. The *Levush* adds that since the *Mitzvah* of the *Arba Minim* can only be fulfilled by taking all four species at once into one's hands, we only make a single blessing on all of them together and not individually.

The *Aruch Hashulchan*<sup>13</sup> cites the opinion that if one mistakenly recited the *Brocha* and found that one of the species were invalid or lacking in any way, one would recite the blessing again upon taking the four species while inserting the name of the missing species into the blessing. For example, if one found that the *Hadassim* were invalid, the *Brocha* would be *Asher Kidsbanu Be'Mitzvosav Ve'tzivanu Al Netillas Hadassim*. The same would hold true for any of the other species.

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### **דינים Laws**

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- 1. One, who did not perform the Mitzvah of Lulav on the first day for any reason, will recite the Brocha of Shehecheyanu the next time the opportunity to fulfill this Mitzvah arises.**
- 2. If a woman wishes to perform the Mitzvah of taking the Arba Minim she would recite both the regular blessing of Al Netillas Lulav (for the taking of the Lulav) as well as the Brocha of Shehecheyanu.**
- 3. Rav Ovadiah Yosef Shlit"א maintains that women from Sephardic descent should never recite a blessing for a time-bound Mitzvah of the**

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<sup>12</sup> *Kaf HaChaim* 651:52

<sup>13</sup> 651:15

**Arba Minim from which they are exempt. According to other Sephardic Poskim (Halachic authorities), Sephardic women are permitted to recite all the blessings just like men.**

- 4. If one receives his Arba Minim in the middle of Hallel, he may recite the blessing of Al Netillas Lulav<sup>14</sup> and the blessing of Shehecheyanu<sup>15</sup> between the sections of Hallel (Bein Haperakim).**

### **Why we recite Shehecheyanu for the second day of Succos outside of the Land of Israel yet we do not recite it again for the Mitzvah of Lulav**

The *Magen Avraham*<sup>16</sup> is troubled why we only recite the *Shehecheyanu* blessing for the second day of the *Yom Tov* of *Succos* (outside of the Land of Israel) since it is possible that it's really the first *Yom Tov* day, if the previous month was a 30 day month. Yet we do not recite it again for the *Mitzvah* of *Lulav* even though it's in the same way possible that it's the first *Yom Tov* day one is fulfilling the *Mitzvah* of the *Arba Minim*.

The *Magen Avraham* quotes a reason given by the *Sefer Haminhagim* (The book of Customs) which he has difficulty understanding.

- ☞ The *Sefer Haminhagim* mentions that we recite *Shehecheyanu* for the *Mitzvah* of *Shofar* even on the second day *Yom Tov* because it is a *Torah* requirement. However, we do not recite *Shehecheyanu* for the *Mitzvah* of *Lulav* on the second day *Yom Tov* in the Diaspora. The *Magen Avraham* doesn't understand this because *Shehecheyanu* is never a *Torah* obligation as is the case of any *Brocha* (blessing)<sup>17</sup>.

### **Not Saying Shehecheyanu the night of Searching for Bread**

- ☞ The *Pri Megadim* explains that perhaps the *Sefer Haminhagim* means the following. On the first night of *Pesach* (Passover) we recite a *Shehecheyanu* at *Kiddush* by *Seder Night* which is recited mainly for the new *Yom Tov*, but we also consider it a *Shehecheyanu* for the *Mitzvah* of *Bedikas*

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<sup>14</sup> 651:41

<sup>15</sup> See *Ishei Yisrael* 47:3 and footnote 10

<sup>16</sup> *Simon* 662

<sup>17</sup> Except for *Birchas Hamazon* and according to some opinions the blessing of *Me'ein Shalosh* as well

*Chametz*<sup>18</sup> (the search for Bread the night before Passover) of the previous day as well.

- ❧ The reason that we do not say *Shebecheyanu* on the night that we *Search for Bread in our Households* (*Bedikas Chametz*) is because the main *Mitzvah* of the *Yom Tov* begins with the night of the *Seder*, which is the most appropriate time to say the *Shebecheyanu*.
- ❧ The secondary *Mitzvah* of *Bedikas Chametz* (the searching out of Bread) is only Rabbinic so we attach it to the main *Mitzvah* for the purpose of fulfilling the *Shebecheyanu* obligation.
- ❧ However, in the case of the *Mitzvah* of *Lulav*, since the *Mitzvah* of *Lulav* is a **Torah Mitzvah** in its own right, it wouldn't be proper to tag it onto the *Brocha* of the *Yom Tov* with *Kiddush* in the *Succah* that we recite the night before.
- ❧ However, on the second day *Yom Tov* when the *Mitzvah* of *Arba Minim* is only Rabbinic, it is fitting that the *Shebecheyanu* of the nighttime *Kiddush* fulfill the *Mitzvah* of *Shebecheyanu* for the *Lulav* of the following morning.
- ❧ Conversely, on the second day *Rosh Hashanah* when we sound the *Shofar* for a second time, the custom is to recite the *Brocha* of *Shebecheyanu* again<sup>19</sup>. Even though we can consider the *Shecheyanu* at *Kiddush* on the night before as the *Shebecheyanu* for the following day's *Shofar* blowing, it would not be appropriate to do this since *Rosh Hashanah* is not considered to be a *Yom Tov* like the *Shalosh Regalim* (The Three Festivals - *Pesach*, *Shavuos* and *Succos*).
- ❧ Therefore, the *Shofar* which is the main *Mitzvah* of the day requires its own *Brocha* of *Shebecheyanu*.

According to the above explanation we understand that underlying reason for not tagging the *Shebecheyanu* of *Lulav* of the first day *Yom Tov* onto the *Shebecheyanu* of the nighttime *Kiddush* is because *Lulav* is a *Torah* based *Mitzvah* on the first day of *Succos* and it deserves its own *Brocha* of *Shebecheyanu* only then; not so on the second day.

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<sup>18</sup> The search to rid our houses of *Chametz*

<sup>19</sup> Although the custom is that the *Ba'al Tokeah* (the one who sounds the *Shofar*) takes a new fruit or wears a new garment, this is not really necessary according to *Halacha* and it is only done for additional reasons

## The Magen Avraham's Answer

In response to his own question as to why we don't recite *Shebecheyanu* for the *Lulav* on the second day *Yom Tov*, the *Magen Avraham* suggests that it is because the *Shebecheyanu* of *Lulav* on the first day covers the *Lulav* for the remainder of *Yom Tov* even though it is possible that the first day was not actually *Yom Tov* yet according to *Torah* law<sup>20</sup>. This is because the *Shebecheyanu* of the *Lulav* can really be recited from the time one binds the *Lulav* together with the other species even before *Yom Tov* begins. So, even though we generally wait to recite the *Brocha* at the time of fulfilling the *Mitzvah* of taking the *Arba Minim*, in this case since we recited the *Brocha* upon fulfilling the *Mitzvah* on the first day, it counts for the *Mitzvah* even if it turns out that the second day of *Yom Tov* is really the true *Yom Tov* day.

## The Uniqueness of the Arba Minim in the Synagogue

The festival of *Succos* was indeed an extremely joyous time of year. After working on improving our level of *Avodas Hashem* (dedication to G-d's service) throughout the month of *Elul* and the subsequent ten days of the Days of Awe (*Yamim Nora'im*), we gained new levels of perfection in our *Avodas Hashem* (dedication to G-d's service), and with the cleansing of the Day of Atonement (*Yom Kippur*); we feel uplifted and rededicated in our commitment to *Hashem*.

## The Accomplishment of our Teshuvah - Repentance

The *Medrash* states a parable demonstrating the accomplishment of the Jews through the *Asseres Yemei Teshuvah*<sup>21</sup> period.

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<sup>20</sup> In the Diaspora, there are two days that are considered *Yom Tov* instead of the one day that is *Yom Tov* in the Land of Israel. The general understanding of this is that since *Yom Tov* is based in the Lunar Calendar, and the setting of each new month depended on witnesses testifying before *Beis Din* (a Jewish Court) in the Land of Israel, people who lived in the Diaspora were not aware when the New Month (*Rosh Chodesh*) was established and therefore they had to keep two days as it were *Yom Tov* instead of just one. This is what is known as *Sfeika Deyoma* (a matter of doubt as to what day it is in the Lunar month).

<sup>21</sup> The 10 days of Repentance. This begins the first day of *Rosh Hashanah*, which is the first day of the Jewish month of *Tishrei* and concludes on the 10<sup>th</sup> day of *Tishrei*, which is *Yom Kippur* (the Day of Atonement).

The *Medrash* goes on to tell us that if one wishes to see which *army is the victorious one*, all one needs to see are their raised hands with their swords stretched upwards.



Likewise, the *Bnei Yisrael* enter the synagogues with their *Lulavim* stretched upwards in the air - it is obvious that *they are the victorious ones*.

It is with added sense of joy that we enter into the beautiful festival called *Succos*.

## A Deeper look into the Arba Minim

As we stand on *Sukkos* alongside our fellow Jews in the synagogue; each of us with our own set of *Arba Minim*, we are reminded of a period of transformation that we just experienced. They are the holy days of

reckoning of the *Asseres Yemei Teshuvah*; the days of the *Yamim Nora'im* (Days of Awe).

We all stand equally with our Lulav in hand signaling that we have overcome the adversary, the Yetzer Hora and we have rededicated ourselves to serve Hashem in unity and harmony. The Lulav represents this in a number of ways. Firstly, it represents focusing all our faculties in one upward direction, in G-d's service. This is because the four species represent our bodily makeup. The Lulav resembles the spine, the Esrog the heart, the Hadassim are like eyes and the Aravos are like the lips. The four species also allude to the four letters of G-d's Name the Tetragrammaton. Finally, the four species are explained by the Medrash as representing all segments of Jewry. First the Esrog has a good taste and beautiful appearance representing the Torah scholar who has both wisdom and good deeds. The Hadas has a sweet fragrance but no taste representing individuals with good deeds but little Torah knowledge. The Lulav tree has a good tasting edible figs growing on it, but no fragrance, representing those who have Torah knowledge but lack in good deeds. Finally the Aravah has neither taste or smell representing those with little Torah knowledge and are lacking in good deeds. Still on Sukkos they all come together in the service of this Mitzvah symbolizing the uniting force that we have achieved through newly dedicated focus on Avodas Hashem (Service of G-d).

## Questions:

1. Which standard prayer is omitted from the daily order of *Shacharis* during the days that are between *Yom Kippur* and *Succos*?
2. How many days do we celebrate *Yom Tov* days for *Pesach*, *Shavuos* and *Succos*, respectively? Which *Yomim Tovim* (Festivals) have Intermediary (*Chol Hamo'ed*) days?
3. How is it possible that one must keep *Yom Tov Sheni Shel Galuyos* in the Land of Israel?
4. Which *Pesukim* (verses) do we add by *Maariv* on a *Yom Tov*?
5. When it is a *Torah* obligation to take the *Arba Minim* and what did the Sages add to this? What was the reason for this Rabbinic enactment?
6. Why is the *Lulav* specified in the *Brocha* (blessing) for the *Mitzvah* of taking the *Arba Minim* (the Four species)?
7. Outside of the Land of Israel, how many days is the *Shebecheyanu* blessing said over the *Mitzvah* of *Lulav*?
8. Is it possible for one to have to recite the *Shebecheyanu* blessing over the *Mitzvah* of *Lulav* on any of the other days of *Succos*?
9. Should Sephardic women recite a *Brocha* when fulfilling the *Mitzvah* of *Arba Minim*?
10. Why do we not repeat the *Shebecheyanu* blessing on the second day of *Yom Tov* (according to the *Magen Avraham*)?

## Answers:

1. The *Tefilla* of *Tachanun*.
2. In the Land of Israel, *Pesach* has seven days (1 day *Yom Tov*, 5 days *Chol Hamo'ed* and another 1 day *Yom Tov*) *Shavuos* one day and *Succos* is seven days with one additional day of *Yom Tov* (*Shemini Atzeres/Simchas Torah*) at its end. In the Diaspora, *Pesach* has eight days (2 days *Yom Tov*, 4 days *Chol Hamo'ed* and another 2 days *Yom Tov*), *Shavuos* is two days and *Succos* is seven days (2 days *Yom Tov* and 5 days *Chol Hamo'ed*) with two additional days of *Yom Tov* (*Shemini Atzeres* and *Simchas Torah*) at its end.
3. If one resides in the Diaspora and is visiting in Israel for *Yom Tov*.
4. According to Sephardic custom, *Eileh Mo'adei Hashem Mikra'ei Kodesh Asher Tikre'ooh Osam Bemo'adam* is recited along with the verse of *Vaye'dabbeir Moshe es Mo'adei Hashem el Bnei Yisrael*. Other Sephardim just say *Eileh Mo'adei* and not *Vaye'dabbeir Moshe*. Ashkenaz and *Nusach Sefard* recite just *Vaye'dabbeir Moshe*.
5. The *Torah* obligation to take the *Arba Minim* is only on the first day of *Succos*. The *Sages* added that one is obligated to take the *Arba Minim* once on each of the next six days of *Succos*.
6. Because it is the tallest and most noticeable from all the species.
7. Only on the first day like in the Land of Israel.
8. Yes. If the first day *Yom Tov* occurs on *Shabbos* or if for any reason one didn't perform the *Mitzvah* on the first day.
9. Since one fulfills the obligation of *Shebecheyanu* for putting the *Lulav* together even if it's not *Yom Tov* yet.
10. There is a dispute amongst Sephardic *Paskim* whether women are permitted to recite the blessings for the *Mitzvah* of the *Arba Minim*. According to Rav *Onadiab Yosef sblit"a*, Sephardic women must refrain from reciting the blessings.