

THE YESHIVA PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 61

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61

The Three Festivals: Sukkos, Pesach and Shavu'os

The Yom Tov of Pesach

The *Yom Tov* of *Pesach* begins on the fifteenth of *Nissan* and ends with the seventh day on the twenty first of *Nissan*. In the Land of Israel, the first day and the seventh day are celebrated as full *Yom Tov* days with the prayers following the order of the general *Yom Tov* prayers. The five days in between are the *Chol Hamoed* (Intermediary Days) which follow the general order of the *Chol Hamoed* prayers of the *Sukkos* festival. Outside of Israel, the *Yom Tov* spans from the fifteenth of *Nissan* until the twenty second of *Nissan* with the first two days and the last two days celebrated as full days of *Yom Tov*. There are only four *Chol Hamoed* (Intermediary Days) in between.

Hallel: The Difference

Although generally the rule is to recite the entire *Hallel* on *Yom Tov* days of each festival, the *Yom Tov* of *Pesach* (Passover) is unique in that we only recite the entire *Hallel* on the first *Yom Tov* day(s)² of the festival. From the first day of *Chol Hamoed* until the very end of *Yom Tov* only the partial *Hallel* is recited.

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

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

² Outside of Israel we celebrate the first two days and an additional day at the end of *Yom Tov* as full *Yom Tov* days

A Nighttime Hallel

Another major difference that we find on *Pesach* is with the *Hallel* that we say at night. Although generally we never recite *Hallel* in the nighttime as it states in the opening verse of *Hallel* - *Mimizrach shemesb abd mevo'ob*³ (from the rising of the sun until its setting), nevertheless it is the universal custom to recite the entire *Hallel* in one form or another on the first night(s) of *Yom Tov*⁴.

Why we recite Hallel on the first night(s) of Pesach

As we just mentioned, we recite *Hallel* on the first night(s) of *Pesach* according to all customs. However, there are varying customs regarding whether we recite it only at the *Seder* table, or if it is to be recited first in *Shul* (synagogue) and then again at the *Seder*. Either way, we must examine the reason for this exception.

There are numerous opinions amongst the *Rishonim* (Early Talmudic authorities) regarding the obligation to recite *Hallel* in general on *Yom Tov* days and the obligation of *Hallel* on the first night of *Pesach*. There are specific references in the Talmud to the recitation of *Hallel* in the synagogue on the first night of *Pesach*, aside from reciting it at the *Seder* table.

There is a verse in *Yeshaya*⁵ which states:

HaLeil Yihyeh Lachem KeLeil Hiskadesh Chag - This night shall be to you like the night of the sanctification of the festival

The above refers to the miraculous destruction from Heaven against the massive armies of *Sancherev*. *Bnei Yisrael* were told to rejoice in singing *Hallel* like we recite it on the night of *Yom Tov*, a reference to the first night of *Pesach* which is the only night we recite *Hallel* because that was the night we left the bondage of Egypt⁶.

³ *Tebillim* 113:3

⁴ *Mishna* in *Megillah* Daf 20b

⁵ 30:29

⁶ *Yerushalmi Pesachim* 9:3

Another source is brought from *Mesechta Sofrim*⁷ that teaches us,

It is a *Mitzvah* of preference to recite the *Hallel* on both nights of *Pesach* in the synagogue as a fulfillment of the verse in *Tebillim*⁸ that states *Un'romema Shmo Yachdav* (to exalt *Hashem's* Name in unison).

Some commentaries categorize this specific *Mitzvah* of reciting *Hallel* on the first night of *Pesach* as a form of praise to G-d when we relive the miracle of the Exodus from Egypt, while the general *Mitzvah* of reciting *Hallel* on festival stems from an obligation to recite these verses on festivals⁹.

The prevalent custom amongst Sephardim and *Nusach Sefard* is to recite *Hallel* in *Shul* on the first night(s) of *Pesach*. *Ashkenazim* generally do not recite it in *Shul*, except in the Land of Israel where even the *Ashkenazim* recite it in *Shul*¹⁰.

Maariv

Aside from the issue of whether we recite *Hallel* in *Shul* on the night of *Pesach*, the *Maariv* prayer follows the same order as *Maariv* on the night(s) of *Yom Tov* of *Succos*. In The *Amidah*/ *Shemoneh Esrei* prayers we insert the specific mention of *Pesach* referring to it as *Chag Hamatzos* - (the Festival of the *Matzah* - unleavened bread); not by its other name *Chag HaPesach* (the Festival of Passover).

On the second night of *Pesach*, everyone begins *Sefiras Ha'Omer* (the counting of the Omer).

- I. This counting is performed each night until it is completed on the night before *Shavu'os*, seven weeks later.
- II. Although one may recite *Sefiras Ha'Omer* anytime during the nighttime hours, still it's customarily recited each night after *Shemoneh Esrei* of *Maariv*, either before *Aleinu* or after *Aleinu*.

⁷ 20:9

⁸ 34:4

⁹ See Encyclopedia Talmudis Volume 9 page 400 footnote 143 for numerous sources. The word "Sefira" basically means "counting" or "the count." The term "*Sefira*" refers to the counting of the 49 days between *Pesach* and *Shavu'os*: between the Festival of "Physical Redemption" and the Festival of "Spiritual Redemption."

¹⁰ Ibid. page 401

- III. One exception to this is the custom of some individuals who follow the teachings of *Kabbalah* who count *Sefiras Ha'Omer* after the completion of the second *Seder* of *Pesach*, outside the Land of Israel.
- IV. However, most people count after the prayer of *Maariv* even on the first night of *Sefiras Ha'Omer*.

Sefiras Ha'Omer

Each night, beginning with the second night of *Pesach* until *Shavu'os*, there is a special *Mitzvah* called *Sefiras Ha'Omer*.

The way we perform this *Mitzvah* is by counting each day, starting with the day the *Korban Ha'Omer* of barley was brought in the *Beis Hamikdash*¹¹, until *Shavu'os* when a special *Korban* is brought from the new crop of wheat.

The *Mitzvah* is performed by counting each day of *Sefiras Ha'Omer* by stating:

Hayome Yome Echad La'Omer (some say *Ba'Omer*),

Hayome Yome Sheni La'Omer (*Ba'Omer*),

Hayome Yome Shlishi La'Omer (*Ba'Omer*) etc.

until the seventh day. Beginning with the seventh day, in addition to stating the day of the *Sefira*, we also count the week of the *Sefira*.

We count as follows:

Hayome Shiv'ah Yomim (7 days), *She'beim Shavuab Echad* (1 week) *La'Omer* (Today is the seventh day which is one week in the *Omer*).

Likewise, after the first week begins, we continue to count both the *days* as well as the *weeks*. For example, on the twenty sixth day we count:

Hayome Shisha ve'Esrin Yome (day 26), *She'beim Shalosh Shavuos* (3 weeks) *va'Chamishab Yomim* (and 5 days) *La'Omer* (Today is twenty six days which are three weeks and five days in the *Omer*).

¹¹ On the 16th of *Nissan*, the second day of *Pesach*

Although there is much discussion in the *Gemora* and in the *Poskim* (Rabbinical authorities) what are the exact parameters of these two obligations, we cited the predominant custom.

Aside from this, there are numerous issues and discussions regarding many aspects of the above *Mitzvah* which are discussed at length by the *Meforshim* (commentaries). We will touch on a few of those issues in the following *Halachos* (laws).

The Brocha (Blessing)

The *Brocha* for the *Mitzvah* is:

*Baruch atta Hashem Elokeinu Melech Ha'Olam Asher Kidshanu Be'Mitzvosav
Ve'tzivanu al Sefiras Ha'Omer.*

The Brocha of Shebecheyanu is not recited because:

1. *The intent of the Mitzvah of Sefiras Ha'Omer brings with it a bit of sadness, since we no longer have the Beis Hamikdash to bring the Korban Ha'Omer (Omer sacrifice)¹²*
2. *The Mitzvah is just in preparation to bring the Korban of Shavu'os and even in the time of the Beis Hamikdash there wouldn't be a Shebecheyanu on such a Mitzvah which is primarily a lead up to another Mitzvah¹³*

The above assumes that the main reason for the Mitzvah of Sefiras Ha'Omer was connected with the Mitzvah of the Korbanos Omer (Omer sacrifices); which means that the Mitzvah of Sefiras Ha'Omer today is only a Rabbinic ordinance to Remember what was done in the Beis Hamikdash. Accordingly, the short prayer that is recited after the counting for the rebuilding of the Beis Hamikdash speedily in our days is an important component of the Mitzvah.

There are dissenting opinions amongst the Rishonim (Rambam 7:24 Temidim U'Mussafin) that Sefiras Ha'Omer is an independent Mitzvah which happens to occur between the Korban Ha'Omer of Pesach and the Korban of Shavu'os.

The Brocha should be recited:

- ➔ While standing up
- ➔ Before the counting

¹² Ran at the end of Mesechta Pesachim

¹³ See Sefer Ta'amei Haminbagim

- When it's nighttime
- Only when one has counted each day successfully

Other Pertinent Halachos are that:

- One fulfills the *Mitzvah* even if the *Brocha* was omitted
- One cannot recite the *Brocha* if one already counted this day without a *Brocha*
- One who cannot recite the *Brocha* personally because he missed one day, should make an effort to listen to the *Brocha* of the *Chazzan* or another individual who has him in mind for the *Mitzvah*¹⁴
- There is a dispute in the *Poskim* (deciders of *Halacha*) whether it is possible to fulfill the *Mitzvah* of *Sefiras Ha'Omer* by listening to someone who has him in mind when counting¹⁵
- There is also an issue whether one fulfills the *Mitzvah* by writing the count of the day of the *Omer* on paper¹⁶
- One should not recite the *Brocha* if counting *Sefiras Ha'Omer* before it is considered *Halachically* night
- One who is praying (*davening*) with a congregation that will count *Sefiras Ha'Omer* before nightfall, should join them in counting but with the following provision. One should count the *Omer* without reciting a blessing *on condition* that if he forgets to count later at night with a *Brocha* that he wishes the present count to be considered as a fulfillment of the *Mitzvah*. If however he will count later with a *Brocha*, then the present count should not be considered as a fulfillment of the *Mitzvah*.

HaRachaman - Merciful One

After counting the *Omer* one says:

¹⁴ This is in order to fulfill the *Mitzvah* properly with a *Brocha* as required by the opinion of *Rav Hai Gaon* who rules that each day requires a *Brocha* even if one missed a day of counting

¹⁵ This issue pertains to someone who undergoes surgery to the voice box and cannot count out loud. A *Posek* should be consulted for a definitive ruling.

¹⁶ See previous footnote

(1) הַרְחֵמֵנוּ הוּא יִחְזִיר לָנוּ עֲבוֹדַת בַּיִת הַמִּקְדָּשׁ לְמִקְוָמָהּ, בְּמַהֲרָה בְּיַמֵּינוּ אָמֵן סְלָה

May the Merciful One restore the service of the Holy Temple to its place, quickly in our days

This prayer is said universally by all communities. The following selections of prayers are recited by many, though not by all communities.

Lamenatzei'ach - For the Conductor¹⁷

(2) לְמִנְצַח בְּנִגְיֹנוֹת מְזֻמּוֹר שִׁיר. אֱלֹקִים יְחַנְּנוּ וַיְבָרְכֵנוּ, יָאֵר פָּנָיו אֶתְנוּ סְלָה. לְדַעַת בְּאֶרֶץ דְּרָכָךְ, בְּכֹל גּוֹיִם יְשׁוּעָתְךָ. יוֹדוּךָ עַמִּים, אֱלֹקִים, יוֹדוּךָ עַמִּים כָּלֵם. יִשְׁמְחוּ וַיְרַנְּנוּ לְאֵמִים, כִּי תִשְׁפּוֹט עַמִּים מִישׁוֹר, וְלְאֵמִים בְּאֶרֶץ תִּנְחַם סְלָה. יוֹדוּךָ עַמִּים, אֱלֹקִים, יוֹדוּךָ עַמִּים כָּלֵם. אֶרֶץ נִתְּנָה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹקִים אֱלֹקֵינוּ. יְבָרְכֵנוּ אֱלֹקִים, וַיִּירָאוּ אוֹתוֹ כָּל אֶפְסֵי אֶרֶץ.

This Psalm is customarily recited by many communities because it contains **seven Pesukim** (verses) and **forty nine** words; equal to the seven week / forty nine days of *Sefiras Ha'Omer*¹⁸.

- The above chapter from *Tehillim* was composed by King David (*Dovid Hamelech*) and was inscribed onto his shield which he used in battle against the enemy.
- It is customary amongst Sephardim and also amongst many Chassidic Jews to recite this Psalm written in the form of a *Menorah*.

Ana BeKo'ach - Please, with Strength

(3) אָנָּה בְּכֹחַ, גְּדַלַת יְמִינְךָ, תִּתִּיר צָרוֹרָה. אַב"ג ית"ץ
קָבַל רֵנַת עַמְךָ, שִׁגְבָנוּ, טְהַרְנוּ, נוֹרָא. קר"ע שט"ן
נָא גְבוּר, דּוֹרְשֵׁי יְחוּדְךָ, כְּבַבַּת שְׁמֵרָם. נג"ד יכ"ש
בְּרַכְּם טְהַרְם, רַחֲמֵם צְדָקָתְךָ¹⁹, תִּמִּיד גְּמֵלֵם. בט"ו ר צת"ג
חֲסִין קְדוּשׁ, בְּרוּב טוֹבְךָ, נְהַל עֲדוּתְךָ. חק"ב טנ"ע
יְחִיד גְּאֵה, לְעַמְּךָ פְּנֵה, זֹכְרֵי קְדוּשַׁתְךָ. יג"ל פז"ק

¹⁷ *Tehillim* 67

¹⁸ *Sefer Heichel HaKodesh* (cited by *Siddur Shaar Harachamim*)

¹⁹ Another version is **רַחֲמֵי צְדָקָתְךָ** and is used above in the translation

שׁוֹעֲתָנוּ קִבֵּל, וּשְׁמַע צְעָקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת. שִׁקְ"ו צִ"ת
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Please, with strength, the greatness of Your right hand, the release the bind
Accept the joyous songs; fortify us, cleanse us, O Awesome One
Please, O Mighty One, those who seek out Your Oneness, guard us like the
apple of an eye
Bless them, cleanse them; treat them always with Your merciful righteousness
Potent and Holy One, in Your abundant goodness, lead Your congregation
Unique and Exalted One, turn to Your nation, those who recall Your holiness
Accept our entreaty; hear our cry, Knower of hidden things
Blessed is the Name of His glorious kingdom forever and ever

The above prayer is a special prayer composed by the great *Talmudic Scholar (Tanna)* *Rebbe Nechuniah ben Hakanah*.

It should be recited with great concentration. Each pair of words should be read together except for the beginning of the second verse where the first three words are read together.

Hashem's Secret Name of 42

The grouping of letters written at the end of each verse is not recited. They are acronyms using the first letter of each word which constitute a 42 letter combination of one of *Hashem's* Names. There seven verses; each one consisting of six words.

The Rashba writes²⁰ that one who understands the hidden meaning of these words and contemplates them, is considered to be very beloved and cherished by Heaven.

Baruch Sheim Kevod Malchusso

The final verse of *Baruch Sheim Kevode* (בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד) is not part of the count. Rather we say it here as an honor for reciting this lofty prayer of **forty two** words that correspond to **Hashem's Secret Name of 42**.

²⁰ Responsa Volume 1:220

According to writings of the *Ari zt"l*, these words should be recited in an undertone as we do when reciting it during Krias Shema.

The *Gra zt"l* writes that the acronyms which spell Hashem's Secret Name of 42 is encoded in the first 42 letters at the beginning of Bereishis and again in the final 42 letters at the end of the Torah beginning with the word U'Lechol hayad hachazakah until but not including the final word Yisrael.

One reason that we recite this prayer particularly here is based on the reason²¹ we recite this prayer before *Pesukei De'Zimra* after reciting the daily order of *Korbanos*. The reason is because this is a beautiful prayer that *Hashem* should save us from our present exile and rebuild the Holy Temple (*Beis Hamikdash*) speedily in our days. Here too, after expressing our desire to fulfill this *Mitzvah* of *Sefiras Ha'Omer* properly as it used be done in the period that the *Beis Hamikdash* was standing.

Ribbono Shel Olam - Master of the Universe

A final prayer that is added is that our counting of the *Omer* should be accepted by *Hashem* as a merit to purify us from the sullyng effects of our sins.

4 רבונו של עולם, אתה צויתנו על ידי משה עבדך לספור ספירת העמר, כדי לטהרנו מקלפותינו ומטמאותינו, כמו שכתבת בתורתך: וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה, שבע שבתות תמימת תהיינה, עד ממחרת השבת השביעית תספרו חמשים יום, כדי שיטהרו נפשות עמך ישראל מזהמתם. ובכן יהי רצון מלפניך השם אלקינו ואלהי אבותינו, שבזכות ספירת העמר שספרתי היום, יתקן מה שפגמתי בספירה (ספירה השייכת לאותו הלילה) ואטהר ואתקדש בקדשה של מעלה, ועל ידי זה ישפע שפע רב בכל העולמות, ולתקן את נפשותינו ורוחותינו ונשמותינו מכל סיג ופגם, ולטהרנו ולקדשנו בקדשתך העליונה, אמן סלה.

The seven week count of seven days corresponds to the seven *Sefiras* which are the seven attributes with which *Hashem* guides the world. They are:

- 1) *Chessed* (Loving-kindness)
- 2) *Gevurah* (Might)
- 3) *Tiferes* (Glory)
- 4) *Netzach* (Eternality)

²¹ *Siddur HaTehillah VeHatiferes* page 29 in the name of *Seder Hayome*

- 5) *Hode* (Splendor)
- 6) *Yesode* (Foundation)
- 7) *Malchus* (Kingship)

Each week is represented by one of the seven *Sefiras* and each day of that week corresponds to one of the seven *Sefiras* as well. Therefore, each day is a combination of the days *Sefira* along with the weeks *Sefira*. For example, day #5 is *Hode/ Chesed*. Day # 16 (2 weeks and 2 days) is *Gevurah/ Tiferes*, since it is the second day into the third week. The corresponding combination is inserted into the following paragraph (in the section demarcated by the highlighted parenthesis).

Shir HaShirim after the Seder²²

It is the custom of many communities to recite *Shir HaShirim* after the *Seder* of *Pesach* night. It is interesting to note that this particular custom is not found in any early source; not even in *Kabbalistic* writings. It apparently just became a spontaneous custom that spread to many segments of *Klal Yisrael*.

Chazal (our Sages) teach us that *Shir HaShirim* is one of ten songs that great people sang (or will sing) in praise to *Hashem*.

- I. The ten songs span the entire history of the world, from the beginning of Creation with *Adam Harishon* (Adam), up to the final song that we will sing after G-d's war against the mighty nations of *Gog* and *Magog* when the Messiah (*Mashiach*) will redeem us from this final exile of the Jewish nation.
- II. All those songs pertain to *Hashem's* salvation through the downfall of our enemies. They are all considered holy and sacred songs of praise.
- III. However, *Shir HaShirim* is considered *Kodesh Kodoshim* (holy of holies) since it is unique in that it is not at all related to the downfall of our enemies.
- IV. Rather it is a description of our unique relationship with *Hashem* which is described by a metaphor of husband and wife.
- V. This unique relationship can be described as *intimate friendship* where two individuals share their personal information with the other because they consider them as part of themselves.

²² Based on a discourse of *Rav Shimshon Pinkus z"l* in *Haggadah Tiferes Shimshon*

- VI. Just like people do not announce to others how much money they have in their bank accounts, but to their wives they would; so too we share our most personal thoughts with *Hashem*, our G-d, each day in our quiet *Shemoneh Esrei* prayers.
- VII. In that prayer, we pray quietly and plead intimately with our Creator about our most personal needs. Indeed, the *Tomer Devorah* writes²³ that one who is single obviously lacks the true understanding of our personal relationship with G-d.
- VIII. Indeed, we strive in marriage to attain a Divine Presence in our daily lives.
- IX. It is obvious that not every marriage attains such desirable heights; but marriage is the only such institution that when properly nurtured, will undeniably bring such elevated results.

Hence, it is the custom of many to recite *Shir HaShirim* after the *Seder* of *Pesach* since at this time we can feel this unique bond with our Creator Who took us from the bondage of Egypt to total freedom; a life where we can constantly be with *Hashem*.

We now understand that such expression of love to *Hashem* doesn't come through a formal *Rabbinic* enactment to sing the beautiful song of *Shir HaShirim*; rather it is a natural display of emotion and love to *Hashem* Who we feel as part of our very being.

The Name Chag HaMatzos

In the final *Alyah* (*Torah* reading) of *Shabbos Chol Hamoed Pesach* (Intermediate days of Passover) we read *Es Chag HaMatzos Tishmor* (The festival of the *Matzah* bread you shall uphold).

- I. Although we only find that the *Torah* refers to the *Korban Pesach* as *Pesach*, still, in our colloquial expression of the *Yom Tov* we refer to it as the *Yom Tov* of *Pesach*²⁴. If so, why do we not use this terminology in our order of *Tefilla* (prayer) as well?
- II. We can explain these two names of the *Yom Tov* based on the meaning given to these names in the *pesukim* (verses).

²³ Chapter 9

²⁴ As it is used extensively in *Mishnayos*

- III. *Chag HaMatzos* refers to the commandment to eat a *Matzah* which we guard to make sure that it doesn't rise and become *Chametz*.
- IV. It represents our effort in keeping the *Matzah* from the influence of *Chametz*.
- V. On the other hand, the name *Chag HaPesach* (the holiday of Passover) refers to *Hashem* skipping by the houses of the *Bnei Yisrael* and only punishing the *Mitzrim* who enslaved us and kept us from being totally subjugated to our Creator.
- VI. *Chazal*, our holy Sages saw fit to use the term that represents the effort we put forth in keeping *Hashem's Mitzvos* which is an exercise of our newly found freedom from the bondage of Egypt.

Shacharis

The laws and the order for *Tefillas Shacharis* (the Morning Prayer) are the same as for any of the *Shalosh Regalim* (the Three Festivals). The *Pesukei De'Zimra* consists of the same selection and arrangement of prayers as we recite on any regular Shabbos day of the year. The *Shemoneh Esrei* that we recite on the first day(s) *Yom Tov* follows the exact same *Nusach* (textual version) as the other festivals with the insertion of the mention of *Pesach* being its only textual change in the *Amidah* prayer.

Krias HaTorah – The Public Torah Reading

The custom is to recite the *Thirteen Attributes of Mercy* three times, when the *Aron HaKodesh* (Holy Ark) is opened before removing the *Sefer Torahs* for *Krias HaTorah* (the public Torah Reading). After that there is a prayer that begins with the words *Ribono Shel Olam* (Master of the Universe) that is said by many communities. These prayers are recited on all of the *Shalosh Regalim* (The Three Festivals; *Pesach*, *Shavuos* and *Succos*) *Yom Tov* days.

When *Yom Tov* occurs on a *Shabbos*, these prayers are omitted in honor of keeping with the custom of not reciting personal pleas on *Shabbos*.

THE ORDER FOR KRIAS HATORAH ON PESACH IS AS FOLLOWS:

On *Yom Tov* (first day) - We read from the *Torah* portion in sefer *Shemos* in *Parshas Bo* beginning with *Mishchu U'kechu* etc. which discusses the commandment of bringing a *Korban Pesach* (Pascal Lamb) on the day before *Pesach* and eating on the first night of *Pesach* at the *Seder* table.

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For the *Maftir* Reading, a second *Sefer Torah* is taken and we read from *Parsbas Pinchas* in *Sefer Bamidbar* about the *Korbanos* (sacrifice offerings) that were brought in honor of the *Yom Tov*.

**FIRST
DAY
YOM
TOV**

On the first day(s) *Yom Tov* we begin with *UbaChodesh HaRishon*²⁵ which is three *Pesukim* (verse) before *VeHikravtem Isheb Olah LaHashem* which is the starting point of the *Maftir* Reading for the rest of the *Pesach* festival.

Number of Aliyas

On a regular *Yom Tov* day there are exactly five *Aliyas* that are portioned out when reading in the first *Sefer Torah*. A sixth *Aliyah* is read as the *Maftir* from the second *Sefer Torah*.

When *Yom Tov* occurs on *Shabbos* then a minimum of seven *Aliyas* are portioned from the first *Sefer Torah*. Additional *Aliyas* may be portioned as on a regular *Shabbos* day.

After the *Maftir* Reading, the *Haftorah* and its accompanying *Brochos* are recited inserting the mention of the specific *Yom Tov* day in the main text of the *Brocha* as well as in its closing. If *Yom Tov* occurs on a *Shabbos*, then the appropriate mention of *Shabbos* is inserted alongside the insertions for *Yom Tov*.

**SECOND
DAY**

On *Yom Tov* (second day, outside the Land of Israel) and Firstday *Chol Hamoed* in the Land of Israel - The reading for today is in *Parsbas Emor* beginning with *Shor Oh Kesev Oh Eiz Ki Yivaleid* (When a Bull, a Sheep, or a Goat is born).

**CHOL
HAMOED**

On *Chol Hamoed* days - The order for *Krias HaTorah* on *Chol Hamoed Pesach* differs from *Succos* the reading each day is from the same *Torah* portion with the corresponding *Korban* for each day as explained earlier by the festival of *Succos*. Each day of *Chol Hamoed* has its unique *Torah* portion which is read.

Only four *Aliyas* are portioned out in total; three from the first *Sefer Torah* and one more in the second *Sefer Torah*. The reading from the second *Sefer Torah* doesn't vary from

²⁵ 28:16

**THE PIRCHEI SHOSHANIM ROADMAP FOR PRAYER PROJECT
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day to day. Each day's reading is from *Parshas Pinchus* in *Sefer Bamidbar* about the *Korbanos* (sacrifice offerings) that were brought in honor of the *Yom Tov*.

SEVENTH

DAY

On the seventh day which is *Yom Tov*, we read from *Shemos* 13:17 which is the beginning of *Parshas* (Torah portion of) *Beshalach*. The theme of the day is *Krias Yam Suf* (the splitting of the Red Sea); where *Hashem* parts the waters and let's *Bnei Yisrael* passthrough it on *dry soil* while at the same time *Hashem* is drowning the ensuing Egyptian army in the very same sea.

EIGHTH

DAY

On the eighth day (which is celebrated as a *Yom Tov* day outside the Land of Israel) – This reading can be found in *Devarim* in *Parshas* (the Torah Portion of) *Re'ei* 15:19 (*Kol Habechor* - all first-born). When it occurs on *Shabbos*, we read seven *Aliyas* instead of five and we begin from an earlier point (*Asser TeAsser* - though shall surely tithe)) in the same *Parsha* (Torah portion).

Haftoras

The order for *Haftoras* on *Pesach* is as follows:

FIRST

DAY

On *Yom Tov* (first day) – Joshua - (*Yehoshua*) 3:5-7; 5:2 – 6:1; 6:27- *Hashem* commanded *Yehoshua* to circumcise the Jews a second time. Due to their wandering in the desert for 40 years, an entire generation of Jews in the *Midbar* (desert) were not circumcised. The first group that left Egypt who were circumcised before leaving were all 20 year old males who were fit for battle and subsequently died in the desert after the sin of the Spies. Now that everyone was circumcised again, they were allowed to bring the *Korban Pesach* (sacrificial Pascal Lamb), according to the dictates of the Torah. After this event *Yehoshua* set his focus on conquering *Yericho* (Jericho).

SECOND

DAY

On *Yom Tov* (second day, outside the Land of Israel) – *II Melachim* – II Kings 23:1-9, 21- 25. Near the end of the first *Beis Hamikdash* (the First Temple), arose King *Yoshiyahu*, who from the age of 8 became King and until the age of 26 was unaware that there was a Jewish *Torah*. The High Priest (*Kohen Gadol*) *Hilkiah* found the *Torah* Scroll of Moses (Moshe) which had been hidden in the Temple to protect it against his late grandfather Manasseh's accomplices who tried to uproot the Torah from the Jewish nation. Upon the *Torah* being read to him he brought the nation along with him in repentance all culminating in the *Pesach* (Passover) holiday. The *Haftorah* ends saying that there had never been a king who returned to *Hashem* with all his heart, with

all his soul and with all his resources, according to the entire *Torah* of Moshe, and after him no one arose like him.

Shabbos Chol Hamoed: Shir HaShirim

On *Shabbos Chol Hamoed* of *Pesach*, we read the *Megillah* of *Shir HaShirim* before reading the *Torah Portion* from the *Sefer Torah* (Torah scroll).

In the event that there is no *Chol Hamoed* day occurring on *Shabbos*, then in the Land of Israel, *Shir HaShirim* is read on the first day of *Yom Tov*. Outside of Israel it is read on the last day of *Pesach* that is on *Shabbos*.

There are a number of reasons why this reading takes place on the festival of *Pesach*.

- ☞ It has many references to the Exodus from Egypt
- ☞ It has references to all the redemptions that *Bnei Yisrael* will experience over the course of time
- ☞ It speaks of the everlasting love between *Hashem* and His nation which is very appropriate for *Pesach* when *Hashem* took us to be His sole nation to carry out His will in mankind's mission in this world

A Blessing for the Reading of Megillah

In some congregations, *Shir HaShirim* is read from a parchment scroll, with two *brochos* (blessing). One blessing is *Al Mikra Megillah* (upon reading the scroll) and the second blessing is *Shebecheyanu*. Others use a full one-volume printed *Tanach* but do not recite a blessing²⁶.

Shir HaShirim: Holy of Holies

As it is recorded in the first verse of *Shir HaShirim*, King Solomon authored this great masterpiece. *Chazal* (the Sages) point out that all songs are *holy*, but *Shir HaShirim* is *holy of holies*.

The theme of *Shir HaShirim* is a metaphor.

²⁶ *Mishna Berura Simon* 490:16

It speaks of the strong love between the *husband* (*Hashem*) and his *wife* (*Bnei Yisrael*) and the various trials and tribulations that they endure. In the end, their relationship is tranquil and peaceful and no more difficulties ever arise again.

No Explicit Mention of G-d

It is very interesting to note,

In the entire *Shir HaShirim* there is no explicit reference to G-d. Our Sages point out that the name of *HaMelech Shlomo*, which is King Solomon's name, is a veiled reference to G-d Who is the source of peace and tranquility. *HaMelech Shlomo* is meant as a reference to G-d as it can be interpreted as *Melech Shebashalom Shelo*; the king Who is the source of all peace.

Why is it that this particular book of Scripture is considered holier than all other sections of *Torah*? Why is it that *Hashem's Name* doesn't appear explicitly throughout this book?

In the writings of *Rabbi Elliyahu Kitov*²⁷ there is an excellent explanation. He writes that a person achieves holiness in one of two ways:

One way is when he separates himself from the mundane and sanctifies his lifestyle in a way that he connects himself with *Hashem*

Another way is when a person becomes so elevated in his service of G-d, that he sees an opportunity of G-dliness in all kinds of permitted mundane activities by performing them in a way that brings an awareness of G-d to himself and to all those around him.

In the former manner of service of *Hashem*, we refer to it as holiness, since one separates himself from mundane matters. However, he who can transform the mundane into holiness is truly holy; *bohy of holies*.

Accordingly,

There is no explicit mention of G-d in *Shir HaShirim* since everything mundane presents an opportunity of G-dliness.

Over the course of history,

²⁷ The Book of our HeitageHeritage (The Month of Nisan)

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- I. *Shir HaShirim* has unfortunately been misconstrued as being a story of a lover and his beloved one, who seek to fulfill their personal lusts and desires. FAR BE IT FROM THIS. *Shir HaShirim* is HOLY OF HOLIES.
- II. It cannot be interpreted at face value. It is all a metaphor to demonstrate the deep love between *Hashem* and the *Bnei Yisrael*.

The Sefas Emes states,

This is the reason why we read it publicly only *Pesach*. During the course of the year, one tends to get entangled in the *metaphor* i.e. in the material world, and is unable *recognize* the loftier message that the *metaphor* conveys.

However, on *Pesach*,

When we experienced everything in nature being totally subservient to G-d's will by changing their normal course, to bring redemption for the *Bnei Yisrael*, then is a time that is fitting to read *Shir HaShirim* and appreciate its inner *holy* of *holy* message.

Zohar

The Zohar writes:

Rebbe Yosei explained the introduction to the book of Shir HaShirim - Shir HaShirim Asher LiShlomo (A Song of Songs composed by King Solomon).

Shlomo HaMelech composed this song when he built the first Beis Hamikdash (Holy Temple) and both worlds, corporeal and supernal, became one. There was never a time of greater joy for the Holy One, blessed is He, since the time of Creation as this time when the Beis Hamikdash was built in the corporeal world. When the Beis Hamikdash was built by Shlomo Hamelech, another corresponding Beis Hamikdash was built in the Heavens above. This house exists in all supernal worlds and illuminates them all.

SHIR HASHIRIM CONTAINS ALL COMPONENTS OF TORAH.

It Contains:

The history of Creation

The merits of the *Avos* (Abraham, Isaac and Jacob)

The history of our exile in Egypt

The Exodus from Egypt

The song of *Az Yashir* (Song of the Sea)

The Ten Commandments at Sinai

The Covenant between *Hashem* and *Bnei Yisrael* at Horeb

The difficulties caused by *Bnei Yisrael* when traveling in the *Midbar* (desert)

The period of time from the time they entered into the Land of Israel until its destruction.

Shabbos Chol Hamoed: Krias HaTorah and Haftoras

On Shabbos *Chol Hamoed* of *Pesach*, we read the *Torah* Portion from *Shemos* in *Parshas Ki Sissa*²⁸ where *Moshe Rabbeinu* (Moses our Teacher) pleads with *Hashem* to show *Bnei Yisrael* favor and lead the *Bnei Yisrael* through the desert.

In this reading is the famous episode where *Moshe Rabbeinu* asks *Hashem* to reveal his glory and honor to him personally. *Hashem* acquiesces and places *Moshe Rabbeinu* in the crevice of the rock from he will have a glimpse of *Hashem's* glory and honor from *My backside; but My frontside you will not see* (this is an allegory to a certain lofty level of *Knowledge of Hashem*). It then talks of how *Moshe Rabbeinu* received the second set of Tablets (*Luchos*) from *Hashem*. The *Torah* Reading also contains the episode where *Hashem* teaches *Moshe Rabbeinu* the special recitation of the *Thirteen Attributes of Mercy*. In the final *Aliyah* we read about the Three Festivals, beginning with the verse *Es Chag HaMatzos Tishmor* (The festival of the *Matzah* bread you shall uphold).

A second *Sefer Torah* is taken for the standard *Maftir* Reading where we read the entire festival of *Pesach*.

The *Maftir* is the famous incident,

Where *Yechezkel HaNavi* prophesizes and witnesses the resurrection of the dead from an enormous amount of dry withered bones, where *Hashem* brings the bones together and systematically brings fresh sinews, flesh and skin over these dried out bones until the whole valley is teeming with people who had been brought back to life.

²⁸ 33:12

We read this on *Pesach* since this is the time of year that we are destined to be taken out of exile and *Techiyas Hameisim* will occur.

On *Succos* we read another special *Haftorah* on *Shabbos Chol Hamoed*, about the future war that *Hashem* will personally wage against *Gog and Magog*, since in the future we are destined to be firmly reestablished in the land of Israel forever and ever.

The Blessings for the Haftorah of Shabbos Chol Hamoed

On *Shabbos Chol Hamoed* of *Pesach* we recite the blessing of the *Haftorah* Reading with the mention of *Shabbos* alone, while on *Shabbos Chol Hamoed* of *Succos* we mention both *Shabbos* as well as *Yom Tov* in the blessing.

- One reason for this distinction is that there is no significant change in the *Yom Tov* of *Pesach* since the daily *Korbanos* that were offered in the *Beis Hamikdash* were the same throughout the *Yom Tov*.
- Therefore, come *Shabbos Chol Hamoed* we only mention *Shabbos* in the blessing.
- However, the *Korbanos* that were offered in the *Beis Hamikdash* on *Succos* were different each day; hence we mention *Yom Tov* distinctly along with the mention of *Shabbos*.

Another reason is because on *Pesach*,

We take two *Sifrei Torah*, each day of *Chol Hamoed*; and on *Shabbos* as well. Therefore, there is no noticeable change on *Shabbos*. However, on *Chol Hamoed* of *Succos*, we read from a single *Sefer Torah*, while on *Shabbos Chol Hamoed* we take an additional *Sefer Torah* for the *Yom Tov Maftir* Reading.

As a result,

We make sure to mention *Yom Tov* explicitly in the blessing of the *Haftorah* Reading.

Koh Keili and Yizkor

Koh Keili is a song that we sing on *Yom Tov* days when it is during the week and when we don't recite *Yizkor*. Otherwise, when it is *Shabbos* or a day that we recite *Yizkor*, *Koh Keili* is omitted.

Switching back to Morid HaTal or omitting Mashiv Haru'ach U'morid Hageshem

Just as on *Shemini Atzeres* we make an adjustment in the second *Brocha* of the *Amidah* / *Shemoneh Esrei* prayer for the arrival of the rainy winter season, so too, on *Pesach* when the season switches again, we stop mentioning *Mashiv Haru'ach U'morid Hageshem* to make the appropriate adjustment for the new season.

According to *Nusach Sefard*,

Sephardim and in some *Ashkenazi* communities, instead of *Mashiv Haru'ach U'morid Hageshem*²⁹ (Who makes the wind blow and makes the rain descend) they switch to saying *Morid HaTal* (Who makes the dew descend).

Along with this change in the second *Brocha* of the *Amidah* / *Shemoneh Esrei* comes the change in the *Brocha* of *Bareich Aleinu* where we cease to ask for *dew and rain* and we omit them completely from that *Brocha*.

Tosefos in *Mesechta Brochos*³⁰ brings from the *Yerushalmi*,

If one were to omit *Mashiv Haru'ach U'morid Hageshem* in the winter season, one would need to repeat that *Shemoneh Esrei*. However, if one said *Morid HaTal* instead, then *Shemoneh Esrei* would not need to be repeated.

Accordingly,

Some people have the custom of reciting *Morid HaTal* all through the summer season so that if they forget to recite *Mashiv Haru'ach U'morid Hageshem* in the winter season, they wouldn't have to repeat the *Shemoneh Esrei* since they most likely at least said *Morid HaTal*³¹.

Tefillas Tal – The Prayer for Dew

Just as we have a special arrangement of prayers on *Shemini Atzeres* that the *Chazzan* recites at *Mussaf* to initiate the recitation of *Mashiv Haru'ach U'morid Hageshem*, (*the Prayer for Rain*) so too on the first day of *Pesach*, the *Chazzan*

²⁹ *Tur Orach Chaim* Simon 114

³⁰ *Daf* 29b

³¹ Quoted by *Beis Yosef* to *Tur Orach Chaim* Simon 114

recites a special arrangement of prayers for *Tal (Dev)*, to initiate the seasonal change.

Therefore, in these communities they only begin omitting *Mashiv Haru'ach U'morid Hageshem* at the next *Tefilla* (prayer), which is *Mincha*.

However, the opinion of the *Mechaber*³²,

Is to stop reciting *Mashiv Haru'ach U'morid Hageshem* by the quiet *Amidah* of the congregation at *Mussaf*. This is the custom of Sephardim who follow the ruling of the *Mechaber*. Since it is their custom to recite *Morid HaTal* during the summer months, it is indeed the custom that the *Shamash* (sexton) announces for everyone to begin saying *Morid HaTal*.

The *Rama*³³ who disagrees and maintains,

That one only stops reciting *Mashiv Haru'ach U'morid Hageshem* by *Mincha*, is because he also maintains that *Morid HaTal* is not inserted in place of *Mashiv Haru'ach U'morid Hageshem*.

Nusach Sefard recites *Morid HaTal* and begins inserting it at the quiet *Amidah* of *Mussaf* after it's announced by the *Shamash*.

Accordingly,

Ashkenazim begin *Morid HaTal* at *Mincha* of the first day of *Pesach* and recite it until *Mussaf* of *Shemini Atzeres* after the *Shamash's* announcement.

Sephardim and *Nusach Sefard*,

Begin reciting *Morid HaTal* at *Mussaf* of the first day of *Pesach* and recite it until *Mincha* of *Shemini Atzeres*.

One may wonder,

Why according to Sephardim and *Nusach Sefard* where the *Shamash* can announce the seasonal change before the quiet *Amidah* of *Mussaf* both on *Pesach* and *Shemini Atzeres*, why then on *Pesach* is it announced **before** *Mussaf*

³² 488:3 & 114:1

³³ Ibid. and in *Simon* 114:3

and on *Shemini Atzeres* no announcement is made and *Mashiv Haru'ach U'morid Hageshem* is only inserted **after** *Mussaf*?

Perhaps we can better answer this after examining the two reasons why we begin saying *Morid HaTal*.

The Reason we Begin Morid HaTal on Pesach

There are two reasons mentioned why we begin reciting *Morid HaTal* on the first day of *Pesach*:

1. The *Beis Yosef* cites a *Yerushalmi* that states that we pray (*daven*) for *Tal* (dew) and not for *geshem* (rain) because we want the Three Festivals to have pleasant weather.
2. In *Pirkei De'Rebbe Eliezer* it states that on *Pesach*, the Heavenly storehouse of dew is opened.

According to the first reason,

It is understandable why the custom of Sephardim and *Nusach Sefard* is to begin *Morid HaTal* sooner (by *Mussaf*) and *Mashiv Haru'ach U'morid Hageshem* a little later (by *Mincha*), since we wish to delay mentioning our need for rain during the Three Festival, so not to inconvenience all the travelers.

Chol Hamoed Prayers: Pesach Weekdays

Maariv of Chol Hamoed

During *Chol Hamoed*, the order for *Tefillas Maariv* (the Evening prayer) is similar to *Maariv* on a regular weekday except for the following differences:

1. On the first night *Chol Hamoed* we insert *Atta Chonatamu* in the *Brocha* of *Atta Chonen* just as on a regular *Motzei Shabbos Maariv*.
2. We begin reciting *Vesein Brocha* instead of *Vesein Tal U'matar Livrachab* in the *Brocha* of *Bareich Aleinu*.
3. We insert *Ya'aleh Veyavoh* with the appropriate mention of the then current festival in the *Brocha* of *Retzei*.
4. We do not recite *Vibi No'am* and *Ve'Atta Kadosh* even when it coincides with *Motzei Shabbos*.

5. In the Land of Israel, the first night of *Chol Hamoed* begins *Sefiras Ha'Omer*. Outside of Israel, *Sefiras Ha'Omer* begins on the same night except that it is their second night *Yom Tov*.

ITEMS 1, 3 & 4 APPLY EQUALLY TO CHOL HAMOED OF SUCCOS

Shacharis of *Chol Hamoed*

The order for *Pesukei De'Zimra* follows the regular weekday order except that -

1. *Mizmor Le'Sodah* is omitted because it represents a *Thanksgiving* offering which contains 30 loaves of *Chametz* bread which may not be brought on *Pesach*.
2. According to some Sephardic opinions³⁴, *Mizmor Le'Sodah* is recited on *Yom Tov* days as well as on *Pesach*.

A number of other *Halachos* about the order of the daily *Chol Hamoed* prayers are -

1. We continue saying *Morid HaTal*.
2. We continue saying *Vesein Brocha*.
3. We recite *Ya'aleh Veyavoh*.
4. We do not recite *Tachanun*.
5. We recite the *Chatzi-Hallel* (partial *Hallel*) with a *Brocha*.
6. We take two *Sifrei Torah* for the four *Aliyas* that are portioned out; three from the first, and one more from the second *Sefer Torah*.

Mussaf of *Chol Hamoed*

On *Chol Hamoed* of *Pesach*, the daily *Mussaf* prayer

1. Is the same as on the first day(s) of *Yom Tov*?

³⁴ *Yalkut Yosef*, "Kitzur" Volume 1, 45-54:37

**THE PIRCHEI SHOSHANIM ROADMAP FOR PRAYER PROJECT
AN ATTACHMENT OF THE SOUL**

ON *CHOL HAMOED* OF *SUCCOS*, EACH DAY'S *MUSSAF* MUST HAVE THE APPROPRIATE INSERTION CORRESPONDING TO THE CORRECT AMOUNT OF *KORBANOS* (SACRIFICE OFFERINGS) THAT WERE OFFERED IN THE *BEIS HAMIKDASH* ON THAT DAY. IN *CHUTZ LA'ARETZ* THE *SFEIKA DE'YOMA* IS TAKEN INTO ACCOUNT WHEN MENTIONING THE CORRESPONDING AMOUNT OF *KORBANOS* FOR EACH DAY.

2. In the *Kedusha* of *Mussaf*, we only recite the weekday version of *Kedusha*; not the longer *Yom Tov Kedusha* that begins with *Kesser Yitnu Lecha*³⁵ or *Na'aritzcha Ve'nakedishcha*³⁶.

Mincha of Chol Hamoed

The *Mincha* prayer for *Chol Hamoed* is the usual *Mincha Shemoneh Esrei* with the insertion of *Ya'aleh Veyavoh* in the *Brocha* of *Retzei*. *Tachanun* is omitted since it is a festival day.

Shevi'i shel Pesach - The Seventh Day of Passover

On the seventh day of *Pesach* the *Bnei Yisrael* in the Hebrew calendar year of 2448 the *Bnei Yisrael* miraculously crossed over the *Yam Suf* (Red Sea). The event of *Krias Yam Suf* (The Splitting of the Red Sea) is commemorated each year on the seventh day of *Pesach* when we read the *torah Portion* of *Beshalach* that relates how *Hashem* split the sea to save the *Bnei Yisrael* on their way out of Egypt, with the entire Egyptian army in hot pursuit. Not only did *Hashem* take the *Bnei Yisrael* across the sea with tremendous miracles, He also drowned the entire nation of Egyptian males in the very same waters. The entire nation of *Bnei Yisrael* were so moved that they all sang the *Shirah* (song) of *Az Yashir* together.

In the Land of Israel, this is the last day *Yom Tov*. Those communities that have the custom to recite *Yizkor* recite it today.

³⁵ According to Sephardim and *Nusach Ashkenaz*

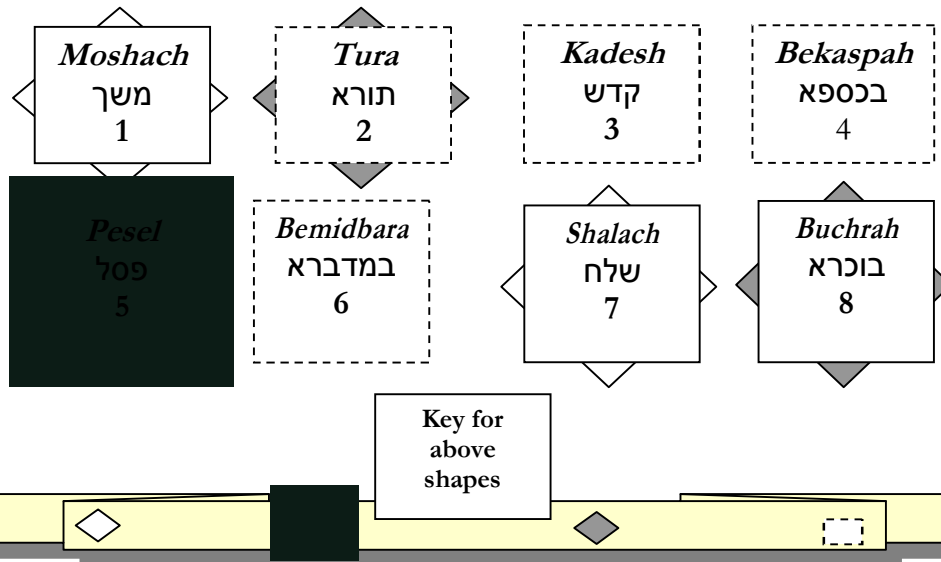
³⁶ According to *Nusach Ashkenaz*

Acharon shel Pesach - The Final Day of Passover

Outside the Land of Israel, the eighth day is the final day of *Yom Tov*. The prayers are the same as on the previous day. The *Kriah* (*Torah* Reading) for this day was mentioned earlier in the lesson.

Those communities that have the custom to recite *Yizkor* recite it on this final day.

ORDER FOR KRIAS HATORAH FOR THE FESTIVAL OF PESACH / PASSOVER WHEN FIRST DAY OF PESACH OCCURS ON SUNDAY, TUESDAY OR SHABBOS

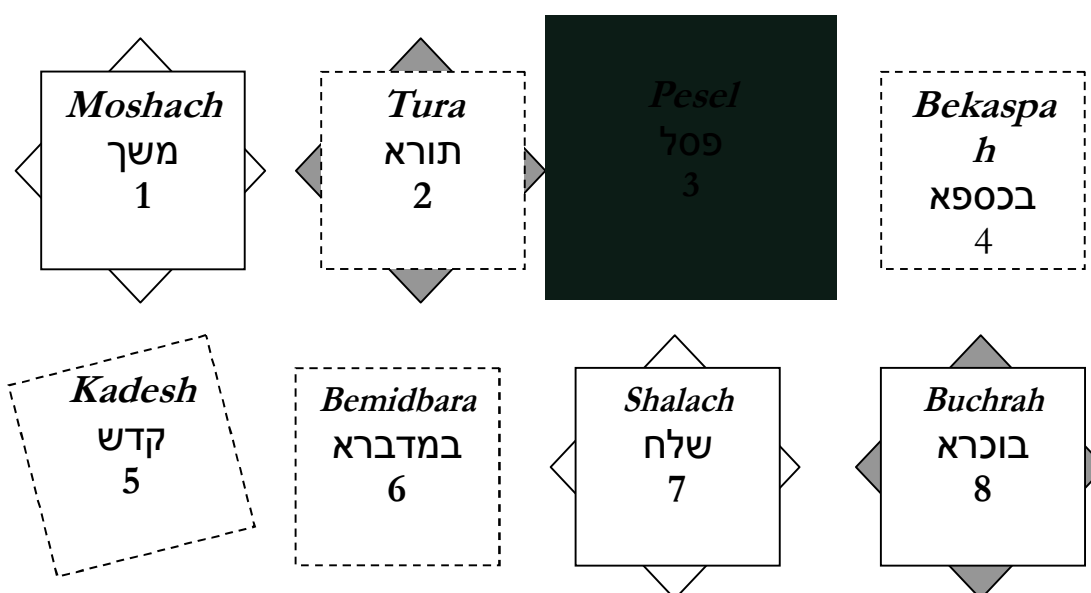


Yom Tov Shabbos or Chol Hamoed Yom Tov Outside of Israel Chol Hamoed

On *Pesach* we read *Krias HaTorah* from the following list of *Parshiyos*:

1. *Mishchu u'kechu lachem tzon* - ***Mashach***
2. *Shor oh kesef oh eiz* - ***Tura***
3. *Kadesh li kol Bechor* - ***Kadesh***
4. *Im kesef talveh* - ***Bekaspah***
5. *Pesal Lechah* - ***Pesal***
6. *Vayedabeir ... Bemidbar Sinai vyaasu Bnei Yisrael* - ***Bemidbara***
7. *Vayebi Beshalach Pharaoh es ha'am* - ***Shelach***
8. *Kol haBechor asher yivaled* - ***Buchra***

ORDER FOR KRIAS HATORAH FOR THE FESTIVAL OF PESACH / PASSOVER WHEN FIRST DAY OF PESACH OCCURS ON THURSDAY



Questions:

- 1) How is *Hallel* of *Pesach* different than that of the *Yom Tov* of *Shavu'os* and *Succos*?
- 2) What are the various customs regarding reciting *Hallel* on the first night(s) of *Pesach*?
- 3) Why do we recite *Hallel* at night even though generally *Hallel* is only recited during the daytime?
- 4) When do we begin the *Mitzvah* of *Sefiras Ha'Omer*?
- 5) What is the preferred time for *Sefiras Ha'Omer* in general? What about on the first night?
- 6) What components of counting do we customarily include when counting *Sefiras Ha'Omer*?
- 7) Why do we not recite *Shebecheyanu* for the *Mitzvah* of *Sefiras Ha'Omer*? (2)
- 8) Why do many communities have the custom of reciting *Lamenatzei'ach* (*Tehillim* 67) after *Sefiras Ha'Omer*?
- 9) Explain the reason many people recite *Shir HaShirim* after the Seder of *Pesach* night.
- 10) Explain why we specifically use the term *Chag HaMatzos* instead of the name *Pesach*?
- 11) Why is there no explicit mention of *Hashem* by name, in *Shir HaShirim*?
- 12) What noticeable difference do we find between the closing blessing for the *Haftorah Reading* of *Pesach* and *Succos*?
- 13) What benefit do people who recite *Morid HaTal* all through the summer months have over those who don't?
- 14) Why do we pray for *Tal* (dew) on *Pesach*? (2)
- 15) What other general changes do we make to the weekday *Shemoneh Esrei* of *Chol Hamoed*?

Answers:

- 1) On *Pesach*, we only recite the complete *Hallel* on the first day(s) of *Yom Tov*. The rest of *Pesach* we recite *Chatzji Hallel* (a partial *Hallel*). On the other *Yom Tov* days, we recite the entire *Hallel*.
- 2) Some recite the entire *Hallel* in the synagogue before going home to the *Seder*. They recite it with a *Brocha* both in the synagogue and by the *Seder* it is recited without a *Brocha*. Others just recite it at the *Seder*.
- 3) Since the night of *Pesach* was the night of the miraculous Exodus from Egypt, we recite *Hallel* as a song of praise, not just as a recital.
- 4) *Sefiras Ha'Omer* begins on the night of the sixteenth of *Nissan* both in the Land of Israel as well as outside of it.
- 5) The preferred time for *Sefiras Ha'Omer* is after nightfall after *Tefillas Maariv*.
- 6) We count both the amount of days and the amount of weeks where applicable.
- 7) We don't recite *Shebecheyanu* for the *Mitzvah* of *Sefiras Ha'Omer* because there is an element of sadness since we do not have a *Beis Hamikdash* for us to bring the actual *Korban* of the *Omer*. Additionally, it is only a preparatory *Mitzvah* for the *Korban* of the new grain that is brought in the *Beis Hamikdash* on *Shavu'os*.
- 8) Each verse of *Lamenatzei'ach* contains seven words and there are seven such *Pesukim* (verses) totaling forty nine words equal to the amount of days of *Sefiras Ha'Omer*.
- 9) Since on the *Seder* we relive *Hashem* redeeming us out of the bondage of Egypt and taking us as His nation, we therefore recite *Shir HaShirim* which expresses our feeling of closeness to Him.
- 10) *Chag HaMatzos* represents our efforts in *Avodas Hashem* (G-d's service), and reminds us of our duty to prevent the *Matzah* from fermenting and becoming *Chametz*. The name *Pesach* is more indicative of *Hashem* acting with kindness towards us when He skipped the houses of *Bnei Yisrael* by the tenth plague - *Makkas Bechoros* (Killing of the first-born).

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- 11) This demonstrates that *Hashem's* spiritual presence is there even in our mundane everyday activities; which is not something that is revealed.
- 12) On *Chol Hamoed* of *Succos*, we close the *Haftorah Reading* with the mention of *Shabbos* alone, but on *Succos* we mention both *Shabbos* and *Yom Tov*.
- 13) If later on in the year when one is supposed to recite *Mashiv Haru'ach U'morid Hageshem* one forgets to say it, he would still be *Yotzei* (fulfill the obligation) of *Shemoneh Esrei* since he at least recited *Morid HaTal* according to his accustomed way of davening.
- 14) We pray for *Tal* on *Pesach* so that we begin the first of the Three Festivals with pleasant weather; free from the rain of the winter season. Then we do not pray again for rain until *Shemini Atzeres* at the end of the Three Festivals. Another reason is because it is the time of year that *Hashem* opens the Heavenly storehouse of dew.
- 15) We begin reciting *Vesein Brocha* instead of *Vesein Tal U'matar Livrachab* in the ninth blessing of *Shemoneh Esrei*.