"הודו"

ו. מנהגינו לומר קדיש, קודם הודו לה' קראו בשמו וכו'. [ראה כה"ח סי' נ ס"ק ו, משנ"ב סי' נ סוף ס"ק י]. ומיהו אם לא היה עדיין מניין בבית הכנסת, נוהגין לומר "הודו", ואומרים קדיש קודם ברוך שאמר. [כה"ח שם]

ויאמרו תחילה המשנה "רבי חנניא בן עקשיא אומר..." כדי שיהיו עשרה בשעת הלימוד, ואז יאמרו הקדיש דרבנן. וכפי שנתבאר לקמן בסימן נ"ה הלכה ט"ו.

ואם נתאספו מנין רק כשהגיעו לפסוקי דזמרה, ראה לקמן בסימן נ"א הלכה ל"ח, כיצד ינהגו.

Hodu

Day 36

Kaddish before *Hodu*

6) Our custom is to recite kaddish before continuing with the passages of *Hodu*.[121] If there are not yet ten men in the synagogue, those who are present do not wait, but continue with *Hodu*. If there are ten men by the time they are about to recite the blessing of *Barukh she'amar*, kaddish can be recited at that point.[122] Once the tenth man arrived, someone should recite the Mishna of Ribbi Hananya ben Akashya in the presence of the minyan, and then they can recite the kaddish. This will be explained below in *Siman* 55:15. See below in *Siman* 51, halakha 38 for the rule when the tenth man arrives only after the congregation has begun *Pesuke dezimra*.

121. The *Binyamin Ze'ev* praises the practice of reciting kaddish just before continuing with the blessing of *Barukh she'amar*. The *Kenesset Hagedola* (gloss to *Arba'a Turim*), however, preferred the custom of reciting kaddish before the passages of *Hodu*. The *Magen Avraham* (51:3) and the *Mishna Berura* (51:10) cited both customs as acceptable, but the *Kaf Hahayim* Sofer (50:6) stated that according to the *Sha'ar Hakavanot* the correct practice is to recite kaddish before the passages of *Hodu*, and this is the common practice of all Sefardic Jews today.

122. According to the editor of the *Shalme Tzibbur* (page 63c), if a quorum of ten men has not yet arrived, those present continue straight onto *Hodu*, hoping to recite kaddish just before *Barukh she'amar* and thus following the instructions of the *Binyamin Ze'ev* cited in the previous footnote. He noted that in some congregations the kaddish is recited immediately after the *Hodu* passages and before the verse of *Hashem Melekh* if ten men have arrived by then. He complained that there is no source in the *Poskim* for such a custom, and in fact it is incorrect according to the Kabbalah. In fact, it is recorded that such an incident once took place in the synagogue of Harav Shalom Mizrahi Sharabi, and he instructed his followers to continue up to *Barukh she'amar* and then to recite kaddish. This is likewise the ruling of Harav HIDA (*Kesher Godal* 7:23). The *Kaf Hahayim* Sofer (50:6) testified that this is still the custom in Yerushalayim's Yeshivat Bet El.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 78) wrote that if there are not ten men in the synagogue until just before *Barukh she'amar*, they should recite the kaddish of *yehe shelama*, without the passage of *Al Yisrael*. For some reason, he chose to ignore the instructions of Harav Shalom Mizrahi Sharabi, cited in the *Kaf Hahayim* Sofer, that if the tenth man arrives before the congregation begins *Barukh she'amar* they recite "*the* kaddish," referring to the kaddish of *Al Yisrael*. Perhaps Rav Auerbach felt that it is no longer possible to recite that kaddish since it must be connected to the passages of the *korbanot* and the congregation has gone forward with the passages of *Hodu*. Harav Sharabi, however, did not consider this to be an interruption.

ז. טוב לסמוך אמירת פסוקים של הודו לפרשת התמיד ואיזהו מקומן בכל מה דאפשר, יען כי בתמיד של שחר היו אומרים מ"הודו לה'..."‚ עד, "ובנביאי אל תרעו". ובתמיד של בין הערבים היו אומרים מ"שירו לה' כל הארץ" עד "והלל לה'" (ראה בהקדמה). ועל פי הסוד יש טעם בפסוקים אלו כדי להפריד הקליפות מעל הקדושה. [באו"ח פי' מקץ הי"א]

ח. נודע מנהג האשכנזים לומר פסוקים של "הודו" אחר "ברוך שאמר". אולם מנהג הספרדים לומר פסוקים אלו קודם "ברוך שאמר". ושני מנהגים אלו יש בהם טעם על פי הסוד. ורבינו האר"י ז"ל היה עושה בדבר זה כמנהג הספרדים. [באו"ח פי' מקץ הי"א]

Connecting *Hodu* to *korbanot*

7) It is best to recite the passages of *Hodu* as soon as possible after reciting the passages of the *korban tamid* and *Ezehu mekoman*, since in the *Bet Hamikdash* the passage of *Hodu*, up to the words וּבְנְבִיאַי אַל תָּרֵעוּ, was recited while the morning *korban tamid* was offered on the Altar. While the afternoon *korban tamid* was offered, the passage beginning with the words שִׁירוּ לַה' כָּל הָאָרֶץ and ending with the words וְהַלֵּל לַה' was recited. According to the Kabbalah, by reciting these passages we succeed in separating the profane from the sacred.[123]

Ashkenazic custom

8) The custom of Ashkenazic Jews is to recite the passages of *Hodu* after the blessing of *Barukh she'amar*, whereas the custom of Sefardic Jews is to recite them before that blessing. Both customs have a sound basis according to the Kabbalah, but the Arizal followed the Sefardic custom regarding this.[124] Any Ashkenazic

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123. These are the instructions of the *Ben Ish Hai* (*parashat Miketz* halakha 11). He added that if someone cannot come to the synagogue one day before the beginning of *shaharit* and instead recites all the passages of the *korbanot* at home up to the verse of *Hashem Melekh* and then comes to the synagogue, he should repeat the passages of *Hodu*. In this way, he does not interrupt between *Hodu* and *Hashem Melekh*. Even though he recites the passages of *Hodu* in the synagogue, he had to recite them while at home in order to avoid interrupting between the *korbanot* and *Hodu*. The passages of *Hodu* must be connected to the *korbanot* preceding them, and also connected to *Pesuke dezimra* following them.

124. As explained in the preface to this section, the *Rishonim* testified that in some communities the passages of *Hodu* were not recited at all, while in others they were recited on Shabbat and *Yom Tov* but not on weekdays. The prayer books of Rashi (#6) and the *Mahzor Vitri* (#1), however, give instructions to recite them every day, and that is the universal practice today. The *Arba'a Turim* (*Siman* 51) stated: According to one opinion, these verses and *mizmorim* are added before reciting *Barukh she'amar*, but in Germany the custom is to recite *Barukh she'amar* first, and then to recite all these *mizmorim*, both on weekdays and on Shabbat. This is logically the better custom, so that all the *mizmorim* come after the opening *berakha* and before the closing *berakha*.

The *Sefer Ha'eshkol* (Albeck edition, page 5b) states: "After the *baraita* of Ribbi Yishma'el, we recite the passages of *Hodu*. I believe that the reason for this is that during the years that King David housed the Holy Ark in a tent, he instituted the practice of reciting these passages in its honor every day, as recorded in *Sefer Yuhasin*. We recite it nowadays to complement the passages of the *korbanot*."

The *Kol Bo* (#4) and the *Orhot Hayim* (*Me'a Berakhot* #25) stated that in some communities the custom was to recite the blessing of *Barukh she'amar* before the passages of *Hodu*, but that it is more correct to recite those passages immediately after the *korbanot*. This is based on the historical origin of these passages. Moreover, the passages of *Hodu* have no connection to the final chapters of *Tehillim*, and therefore the blessing of *Barukh she'amar* does not apply to them.

Position of Harav Moshe Schick

The responsa *Mahara"m Schick* (*O.H.* #43) complained that the custom of Chassidic Jews to recite the passages of

ואשכנזי שרצה לשנות מנהגו ולומר "הודו" קודם "ברוך שאמר", רשאי לעשות כן. [ביי"א ח"ו סי' י אות ג]

Jew who wishes to change his personal practice and recite *Hodu* before *Barukh she'amar* may do so.[125]

Hodu before the blessing of *Barukh she'amar* is incorrect. His position was that the blessings of *Barukh she'amar* and *Yishtabah* are blessings for the mitzvah of reciting verses in praise of God, and therefore it is incorrect to begin the mitzvah before reciting the blessing for that mitzvah. He noted that Rabbenu Yitzhak Alfasi and Rabbenu Asher (in the beginning of chapter 5 of *Berakhot*) both identified these blessings as such.

The responsa *Minhat El'azar* (#11) responded to this accusation quite indignantly, pointing out that both Rabbenu Yitzhak Alfasi and Rabbenu Asher defined *Pesuke dezimra* as the six final chapters of *Tehillim* and ruled that *Pesuke dezimra* is prefaced with *Barukh she'amar* and followed by *Yishtabah*. All other praises that we might recite are not defined as part of *Pesuke dezimra* and therefore it is definitely permissible to recite other verses of praise before *Barukh she'amar*.

Harav Shim'on Greenfeld, who actually was a disciple of Harav Schick, wrote (responsa Vol. II, #67) that Harav Schick overstepped his bounds when he declared that someone who recites *Hodu* before *Barukh she'amar* does not fulfill his obligation. After all, the passages of *Hodu* are not an integral part of the mitzvah of reciting *Pesuke dezimra*; even if someone omits *Hodu* altogether he still fulfills the obligation of reciting *Pesuke dezimra*. Moreover, it is not forbidden to recite verses of praise before *Barukh she'amar*. If it was, then how do Ashkenazic Jews recite the chapter of *Mizmor shir hanukkat habayit* before *Barukh she'amar*? Just like this is permitted since it is not part of *Pesuke dezimra*, it is likewise permissible to recite *Hodu* before *Barukh she'amar*. On the contrary, one could argue that it is forbidden to recite *Hodu* after *Barukh she'amar* since it interrupts between the blessing and the genuine *Pesuke dezimra*.

More criticism for Harav Schick comes from responsa *Bet Hayotzer* (*O.H.* #5): "What possible source exists to say that it is forbidden to recite verses of praise to God before reciting the blessing of *Barukh she'amar*? It is a crime to accuse all the great Torah scholars over the generations of wrongdoing because they chose to adopt the instructions of the Arizal and recite *Hodu* before *Barukh she'amar*. Anyone who prays according to the Ashkenazic version of the prayers is permitted to switch to the version approved by the Arizal if he so chooses. It is forbidden, however, for someone who has the custom of reciting *Hodu* before *Barukh she'amar* to change and adopt the practice of reciting it after the blessing."

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VI, #10:3) noted that Harav Schick cited the Arizal's teaching in *Sha'ar Hakavanot* that each of the twelve tribes of Yisrael had its own gate in Heaven, or channel, through which its prayers rise. Based on that, he ruled that it is forbidden for someone to switch from the Ashkenazic version of the prayers to the Sefardic version, since he then attempts to send his prayers using a channel not meant for him. Maran the Rishon Letziyon countered that the Arizal was an Ashkenazic Jew and yet he adopted the Sefardic version of the prayers. Harav HIDA and the *Shalme Tzibbur* stated that there is a tradition in the name of the Arizal that the Sefardic version of the prayers can access Heaven through any of the twelve gates.

125. A Sefardic Cantor for an Ashkenazic Minyan

The *Or Letziyon* (Vol. II, chapter 5) ruled that if a Sefardic Jew serves as a cantor for Ashkenazic Jews whose custom is to recite the blessing of *Barukh She'amar* before the passages of *Hodu*, he may recite the prayers in that order. This is because the Arizal taught that there is a valid basis according to Kabbalah for reciting the prayers in that order, as explained in the *Sha'ar Hakavanot*.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VI, #10:8) ruled that if a Sefardic Jew wishes to serve as cantor in an Ashkenazic congregation, he should ask for permission to conduct the prayers in the Sefardic tradition. This is based on the ruling that Ashkenazic Jews may switch and adopt the Sefardic tradition of the prayers, following the example of Harav Natan Adler, the teacher of the *Hatam Sofer*. He served as cantor for his congregation in the Sefardic tradition, while they prayed in the Ashkenazic tradition.

Maran the Rishon Letziyon added that if the congregation does not agree to this arrangement, however, it is best that he choose not to serve as cantor. According to this, it seems that Maran the Rishon Letziyon disagrees with the ruling of the *Or Letziyon*. It is possible that he would agree regarding the placement of the *Hodu* passages since

ט. בפסוק "כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים", צריך להפסיק [מעט] בין 'אלילים' לבין 'וה' שמים עשה'. [ש"ע סי' נא ס"ק ט]. כדי שלא יהיה נשמע ח"ו כחוזר למעלה על שם ה'. [טור שם]. וכן יש להפסיק בין 'כי' ל'כל', דיש פסיק בין 'כי' לבין 'כל', שלכן הכף דגושה. וכן יפסיק בין 'העמים' ל'אלילים'. ובין 'שמים' ל'עשה', כדי שלא תבלע המ"ם. [משנ"ב ס"ק יד, כה"ח ס"ק ל].

ופסוק "הודו לה' כי טוב כי לעולם חסדו" אשר בתוך פסוקי הודו, אין כופלין אותו, אלא אומרים אותו פעם אחת. [באו"ח פי' מקץ הי"א]

ובפסוק כי לעולם חסדו, ידגיש בתיבת 'כי' הברת החיריק, שלא ישמע 'כֶּלעולם', וכן יתיז הסמ"ך של תיבת 'חסדו' כדי שלא ישמע 'חזדו'. [כה"ח שם]

***Hodu la'Hashem ki tov* only once**

9) The passage of *Hodu* includes the verse of כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים וַה' שָׁמַיִם עָשָׂה. When reciting this verse, one must pause between the words אֱלִילִים and וַה', so that it does not appear as if one is declaring that Hashem is as powerless as all other gods. Also, one must pause between the words כִּי and כָּל. The liturgical note on the word כִּי calls for a pause, and therefore the letter *kaf* in the following word כָּל has a *dagesh*.[126] [In most verses where these words appear together, they are pronounced כִּי כָל.]

One must pause between the words הָעַמִּים and אֱלִילִים so that they do not sound like one word – *ha'amimelilim* – or like *ha'ami melilim*. Likewise, one must pause between the words שָׁמַיִם and עָשָׂה based on the same principle. [This is a general rule for all the prayers – wherever a word ends with the letter *mem* and the following word begins with the letter *alef*, an *ayin* or the vowel *shuruk* – וּ, one must pause between the two words to ensure that they are pronounced correctly.]

The verse of הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ that appears in the middle of the passage of *Hodu* is to be recited only once, unlike the custom of some communities to recite it twice. We must make sure to pronounce the long vowel *hirik* in the word כִּי correctly [like the English word "key"], so that it does not sound like we are saying *kilolam*. Another point is to make sure to pronounce the word *hasdo* correctly, since people often make the careless mistake of saying *hazdo* instead.

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the Arizal taught that both practices are correct, but he certainly would not direct a Sefardic Jew to serve as cantor in the Ashkenazic tradition for the rest of the prayers. As mentioned in the previous footnote, the prayers of different communities each rise through their own channel to Heaven, but the Sefardic version of the prayers can rise through any of the channels.

If someone recited *Barukh She'amar* and then realized that he had not yet recited *Hodu*

The *Or Letziyon* added that in this case, the individual may certainly recite the passages of *Hodu* after *Barukh She'amar*, since he now has no other choice and the Kabbalah allows for the passages to be recited in this order. It is likely that Maran the Rishon Letziyon would concur with this ruling.

126. Whenever the letter *bet*, *gimel*, *dalet*, *kaf*, *pe*, or *tav* begins a word, the letter is pronounced with a *dagesh*. Depending on the liturgical notes, however, if the previous word ends with the letter *alef*, *he*, *vav*, or *yod*, the first letter of the following word is pronounced without a *dagesh*. In this case, since the liturgical note calls for a pause between the two words, the letter *kaf* in the word כָּל keeps its *dagesh*.