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*.

י. לאחר הודו אומרים עוד כמה פסוקי תהילים מקובצים: רוֹמְמוּ ה' אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא. [צט, ה]. רוֹמְמוּ ה' אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ גו'. [צט, ט]. וְהוּא רַחוּם יְכַפֵּר עָוֹן גו' [עח, לח]. אַתָּה ה' לֹא תִכְלָא [מ, יב]. זְכֹר רַחֲמֶיךָ ה' גו' [כה, ו]. תְּנוּ עֹז לֵאלֹהִים גו' [סח, לה-לו].
אֵל נְקָמוֹת ה' גו' [צד, א-ב]. לַה' הַיְשׁוּעָה גו' [ג, ט]. ה' צְבָאוֹת עִמָּנוּ גו' [מו, ח]. ה' צְבָאוֹת אַשְׁרֵי גו' [פד, יג]. ה' הוֹשִׁיעָה גו' [כ, י]. הוֹשִׁיעָה אֶת עַמֶּךָ גו' [כח, ט]. נַפְשֵׁנוּ חִכְּתָה גו' [לג, כ-כב]. הַרְאֵנוּ ה' חַסְדֶּךָ גו' [פה, ח]. קוּמָה עֶזְרָתָה גו' [מד, כז]. אָנֹכִי ה' אֱלֹהֶיךָ גו' [פא, יא]. אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ [קמד, טו]. וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי גו' [יג, ו].

יא. באומרו אֵל נְקָמוֹת ה' גו' [תהלים צד, א-ב]. יכוין שינקום ה' נקמת אותם עשרה הרוגי מלוכה, ועל ידי

Additional verses

10) After the two passages of *Hodu*, we recite groups of collected verses from *Tehillim*. The first group is:

99:5 - רוֹמְמוּ ה' אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ גו'
99:9 - רוֹמְמוּ ה' אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ הוּא
78:38 - וְהוּא רַחוּם יְכַפֵּר עָוֹן גו'
40:12 - אַתָּה ה' לֹא תִכְלָא גו'
25:6 - זְכֹר רַחֲמֶיךָ ה' גו'
68:35 and 36 - תְּנוּ עֹז לֵאלֹהִים גו'

The second group is:

94:1 and 2 - אֵל נְקָמוֹת ה' גו'
3:9 - לַה' הַיְשׁוּעָה גו'
46:8 - ה' צְבָאוֹת עִמָּנוּ גו'
84:13 - ה' צְבָאוֹת אַשְׁרֵי גו'
20:10 - ה' הוֹשִׁיעָה גו'
28:9 - הוֹשִׁיעָה אֶת עַמֶּךָ גו'
33:20-22 - נַפְשֵׁנוּ חִכְּתָה גו'
85:8 - הַרְאֵנוּ ה' חַסְדֶּךָ גו'
44:27 - קוּמָה עֶזְרָתָה גו'
81:11 - אָנֹכִי ה' אֱלֹהֶיךָ גו'
144:15 - אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ גו'
13:6 - וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי גו'[127]

Remembering the Ten Martyrs

11) When reciting the verses of 94:1 and 2 - אֵל נְקָמוֹת ה' גו', it is proper to think about the ten martyred *Tanna'im* at the hands of the Romans, and to nurture the hope that God will avenge their deaths. The kabbalists taught that by

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127. The *Sefer Eshkol*, the *Orhot Hayim*, and the *Kol Bo* all mention that the custom is to recite these groups of verses, but they list only two or three of the verses we recite. We recite the verses of (46:8) - ה' צְבָאוֹת עִמָּנוּ גו' and (84:13) - ה' צְבָאוֹת אַשְׁרֵי גו' based on the passage in the Talmud Yerushalmi: "This verse should be present on your lips at all times." The full list of the verses can be found in the *Sha'ar Hakavanot*.

הזכירה הזאת הם מתגברים ולוקטים הנצוצות של הנשמות הנתונות תוך הקליפה דעשיה. [האר"י הובא בכה"ח סי' נ סוף ס"ק ז]

יב. לאחר אמירת סדר הפסוקים הנ"ל, יאמר מזמור אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי גו' (תהלים ל). **ומנהגינו** שאין אומרים הפסוק הראשון של מזמור זה "מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד", אלא מתחילים מפסוק אֲרוֹמִמְךָ וגו'. ואף בחנוכה לא יאמרו מזמור שיר חנוכת הבית. [ראה רב פעלים ח"ג סי' ה, באו"ח וישב הכ"ה, כה"ח סי' נ סוף ס"ק ז]

ה' מלך

יג. "ה' מלך ה' מלך ה' ימלוך לעולם ועד" יאמר ב' פעמים, על דרך שכפלו ישראל: "ה' הוּא הָאֱלֹהִים ה' הוּא הָאֱלֹהִים" (מלכים א' יח, לט). והטעם, כדי להמליכו בגופים ובנשמות. [באו"ח ר"פ ויגש. ועי' ב"י סי' נ בשם התקו"ז]

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thinking these thoughts, we rectify sparks of souls that have been trapped by satanic forces in the dimension of *asiya*.[128]

Aromimkha Hashem

12) The collected verses are followed by Psalm 30, beginning with the second verse – אֲרוֹמִמְךָ ה'.[129] We do not recite the introductory verse of the psalm. This is our custom all year long, even during the eight days of Hanukka.[130]

Hashem Melekh

Hashem Melekh

13) We stand up to recite the composite verse of ה' מֶלֶךְ ה' מָלָךְ ה' יִמְלֹךְ, and we recite it two times, in the style that the people declared, "ה' הוּא הָאֱלֹהִים ה' הוּא הָאֱלֹהִים – *Hashem* is the Almighty, *Hashem* is the Almighty" (*Melakhim I* 18:39). In this way, we declare that *Hashem* is the King over our bodies, and that He is King over

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128. There are four "worlds" in the Heavens: the dimensions of *asiya*, *yetzira*, *beriya*, and *atzilut*. The *shaḥarit* prayers are divided into sections corresponding to these worlds. The section beginning with *Akedat Yitzḥak* corresponds to the world of *asiya*, until the blessing of *Barukh she'amar*. Therefore, we can liberate these trapped sparks by reciting these verses before the prayers ascend from the world of *asiya*.

129. The *Rishonim* did not mention the addition of this passage, nor is it mentioned in the *Bet Yosef* or the *Shulḥan Arukh*. For this reason, Harav Eliyahu of Vilna did not recite it, but instead continued directly with the blessing of *Barukh she'amar* after the kaddish following *korbanot*, as testified in the *Ma'ase Rav* (*Pesuke dezimra* #26).

Our source for reciting this psalm is the *Sha'ar Hakavanot*, in which the Arizal explained that it is a prophecy about the ten martyred *Tanna'im*. As such, it is connected to the verses of אל נקמות ה' גו' and must be recited before the blessing of *Barukh she'amar*, in the section of the prayers connected to the world of *asiya*, as explained by the *Rav Pe'alim* (Vol. III, #5). See the footnote to the previous halakha.

130. The responsa *Rav Pe'alim* (Vol. III, #5) explained that we omit the introductory verse based on a kabbalistic concept. As the *Mishnat Ḥassidim* (page 77b) explained, the kabbalistic theme of this psalm is the extraction of the sparks of souls that are trapped in the world of *asiya*. Just before we end the section of the prayers corresponding to that world, we concentrate our thoughts on this process, which is achieved through the souls of the ten martyred *Tanna'im*.

והשליח צבור אומר ה' מלך, וכל הקהל עונים אחריו. [עד יוסף חי ה"ב]. ובמקום שהילדים קוראים הזמירות בקול רם, צריכים להזהר שאמירת ה' מלך יאמר השליח צבור בקול רם, ולא אחד הילדים. ואם השליח צבור עדיין לא בא לבית הכנסת, יאמרנו אחר שהוא גדול. [באי"ח ויגש ה"ד]

יד. מיום ראש השנה עד יום הכפורים, קודם פסוק ה' מלך וכו', פותחים בפסוק "ה' הוא האלהים", ב' פעמים. והוא כדי למתק הדינים. [ראה כה"ח סופר סי' תקפב ס"ק יג, חזו"ע ימים נוראים עמ' קפט]

our souls.[131] Each time, the cantor recites it alone, and the congregation repeats it after him.[132] In those congregations where children are invited to lead the *Pesuke dezimra* section of the prayers, the cantor should still lead the congregation in reciting this verse. If the cantor has not yet arrived at the synagogue, another adult should lead the congregation.[133]

Day 38

During the Ten Days of Repentance

14) From Rosh Hashanah through Yom Kippur, we recite the verse of ה' הוא הָאֱלֹהִים ה' הוא הָאֱלֹהִים two times before the verse of *Hashem Melekh*. According to the Kabbalah, this practice helps to mitigate any punishments decreed in Heaven.

131. The *Bet Yosef* explained that the reason for reciting the verse twice is based on a kabbalistic concept taught in *Tikkune Zohar* (page 134b). The *Od Yosef Hai* (*parashat Vayigash* halakha 1) connected the verse of *Hashem Melekh* with the concept of the ten martyred Tanna'im, based on the Kabbalah. In the *Ben Ish Hai* (introduction to *parashat Vayigash*) he put it in simpler times, as explained above. Although it is forbidden to recite the verse of *Shema Yisrael* twice in a row, the responsa *Torah Lishmah* (#45) and *Vaya'an Yosef* (*Y.D.* #33:2) explained that it is permissible to recite the verse of *Hashem Melekh* twice in a row.

The *Bet Yosef* testified that in some communities this verse was recited three times, but he complained that there is no basis for such a practice. This practice is recorded in the Romanian prayer book (published in Venice, 5283/1523).

132. The *Od Yosef Hai* (*parashat Vayigash* halakha 2) cited the *Minhat Aharon* (11:6) explaining that we emulate the angels who recite this verse in the same manner – one angel declares it and all the others respond by repeating it.

133. This is the ruling of the *Ben Ish Hai* (*parashat Vayigash* halakha 3). The *Od Yosef Hai* (*parashat Vayigash* halakha 1) added that there is a custom to lift one's heels for each phrase of this verse, although this is not mentioned anywhere in the Arizal's teachings. He suggested a basis for this custom corresponding to the verse's kabbalistic significance.

Regarding the custom of lifting one's heels when reciting the verse of *kadosh kadosh kadosh*, the *Ben Ish Hai* (*parashat Teruma* halakha 6) warned that people should not leap high in the air and make a spectacle of themselves. This warning applies to the custom of lifting one's heels when reciting this verse as well. Actually, in Yerushalayim this custom does not seem to be the practice.

Harav Yitzhak Bueno wrote (*Shulhan Melakhim* 40:3) in the name of Harav Yitzhak di Botton that the verse of *Hashem Melekh* may be recited only if there are ten men present, and the leader must be someone who is fit to serve as the cantor.

It appears that the *Ben Ish Hai* concurred with the second ruling only, but he permits reciting the verse without ten men present. It is apparent that the *Kaf Hahayim* Sofer likewise permitted this, since he ruled (50:8) that if someone