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

**טו.** ה' מלך כו', צריך לאומרו מעומד, עם פסוק "וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד" (זכריה יד, ט) שגם כן יאמרנו מעומד. [באו"ח ויגש ה"א, כה"ח סי' מח סק"א, וסי' נ סק"ח]. ואחר כך כשאומר פסוקי "הושיענו", עד, "הללויה" אם ירצה לישב רשאי לישב. [כה"ח שם]

**טז.** יחיד העוסק בתורה, ושומע את הציבור אומרים "ה' מלך", צריך לעמוד עמהם, וגם נכון שיענה עמהם ה' מלך, כדי להמליך את ה' יחד עם הציבור.

**אולם** אם היחיד עוסק בתיקוני תפלה, שאומר קרבנות, או שקורא קריאת שמע וברכותיה, אף שאינו צריך להפסיק לענות עם הציבור ה' מלך, מכל מקום צריך הוא לעמוד בשעה שהציבור אומרים ה' מלך. [ראה באו"ח פי ויגש ה"א, כה"ח סי' נ סק"ח]

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**While standing**

**15)** The verses of *Hashem Melekh* and of וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד (*Zekharya* 14:9) must be recited while standing.[134] Afterward, it is permissible to sit down to recite the verses of *Hoshi'enu* through *tehallel Yah Halleluyah*.[135]

**Participating with the congregation**

**16)** If someone is studying Torah while seated in the synagogue and he hears the congregation reciting the verse of *Hashem Melekh*, he must stand up along with the congregation. It is commendable for him to recite the verse together with the congregation, so that he joins them in declaring that God is his King.

If someone is reciting his prayers, and he is in the middle of the *korbanot* or another section of his prayers when he hears the congregation reciting this verse, he should still stand up although he is not expected to interrupt his prayers and recite the verse together with the congregation.[136]

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hears an individual reciting this verse he does not have to stand up.

**134.** The *Shibole Haleket* wrote that we stand up in order to emulate the angels, who declare this verse while standing, as explained in the preface to this *Siman*. He added that on weekdays people did not stand up for this portion of the prayers since they needed to hurry to work. The *Minḥat Aharon* (11:6) challenged this explanation, for the act of standing up does not take any measurable time.

The *Od Yosef Ḥai* (*parashat Vayigash* halakha 2) likewise stated that we stand up in order to emulate the angels, but he pointed out that the angels do not stand up specifically for reciting this verse. Angels never sit down; they cannot bend their legs, as our Sages taught in *Midrash Tehillim* #1 and in *Ḥagiga* 15a based on the verse וְנָתַתִּי לָךְ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה – I will give you pathways among these standing creatures (*Zekharya* 3:7).

**135.** The words of the *Sha'ar Hakavanot* are: "afterward he sits." The *Kaf Haḥayim* Sofer (48:1) explained that this does not mean that he is obligated to sit, but only that he may sit down if he wishes. According to the *Peri Ḥadash*, we are supposed to stand while reciting the verses following *Hashem Melekh*, but the *Yad Aharon* (*Siman* 50, gloss to the *Bet Yosef*) refuted this, demonstrating that the Arizal stated specifically that it is not necessary to stand.

**136.** The *Ben Ish Ḥai* and the *Kaf Haḥayim* Sofer cited the *Sha'ar Hakavanot* as the source for this rule. Even if the person is reciting a section of the prayers that may be interrupted, he still is not obligated to repeat the verse of *Hashem Melekh* together with the congregation. He is obligated to stand up while the congregation repeats it, however.

The *Peri Ḥadash* remarked that this leniency was proper for the Arizal, for he was aware of the ascending spiritual nature of each passage of the prayers and he could not recite them out of order. For ordinary people who are completely unaware of these secrets, it is best to interrupt the prayers and respond together with the congregation, joining them in declaring that God is King.

Nevertheless, the *Ben Ish Ḥai* and the *Kaf Haḥayim* Sofer ruled that we should emulate the Arizal and stand up, but we should avoid interrupting at any point in the prayers

**יז.** מי ששומע יחיד האומר ה' מלך, אינו צריך לעמוד. [כה"ח סי' נ סוף ס"ק ח]

**יח.** ה' מלך שאומרים בסליחות, צריך לאומרם מעומד, ואף השומע צריך לעמוד. [באה"ח פ' ויגש ה"ב, כה"ח סי' נ ס"ק ח]

**יט.** מי שהוא זקן או חולה, רשאי לשבת בה' מלך אף לכתחילה, משום שאין העמידה בו חיוב מעיקר הדין. [הליכות עולם ח"א עמ' עד-עה]

וה' מלך שאומרים אחר כל הקפה בשמחת תורה, אין חייב היושב בבית הכנסת לעמוד בשעה שהצבור אומרים אותה, מכיון שאמירת ה' מלך בהקפות הוא בתורת מנהג בעלמא. [באה"ח ויגש הלכה ב]. ומכל מקום בשעת ההקפות עצמם, אף הזקנים והחלשים חייבים לעמוד, ובין הקפה להקפה יכולים להקל

**With no minyan**

**17)** If someone hears an individual reciting the verse of *Hashem Melekh* in his prayers without a minyan, the listener does not have to stand up.[137]

**During *selihot***

**18)** We are obligated to stand up when reciting the verse of *Hashem Melekh* in the *selihot* as well. Likewise, anyone who hears a congregation reciting this verse in the *selihot* must stand up even though he is not reciting *selihot* with them.

**People too weak to stand**

**19)** An elderly, weak person may remain seated when the congregation recites the verse of *Hashem Melekh*. The same applies to someone who is weak due to illness. This is because the obligation to stand up is based on custom, not on Talmudic law.[138]

**During *hakafot***

When the congregation recites the verse of *Hashem Melekh* on Simhat Torah after each *hakafa*, there is no obligation for the listeners to stand up. This is because the practice of reciting this verse at this time is a relatively recent innovation, and it did not exist more than a few centuries ago.[139] During the *hakafot* when the Torah scrolls are being carried about, however, everyone must remain standing, even

to recite this verse. Logic dictates that we should remain standing until after the congregation recites the verse of *Vehaya Hashem leMelekh*, since that verse is part of the declaration that God is King.

**137.** The *Kaf Hahayim* Sofer (50:8) deduced from the *Ben Ish Hai* that the listener is obligated to stand up only if there is a congregation reciting this verse, but not an individual.

**138.** Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 74) issued this ruling based on the *Shibole Haleket* cited above in the footnote to halakha 9, who stated that people are not obligated to stand up when reciting this verse on weekdays. This is proof that anyone who finds hardship in standing up may remain seated.

**139.** This is the ruling of the *Ben Ish Hai* (*parashat Vayigash* halakha 2). Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 75) challenged this, since even someone who is not participating in the *hakafot* must remain standing as long as the Torah scroll is being carried about. If so, there is no situation of people who "may remain seated" – everyone must have been standing until this point.

Perhaps we can reconcile this based on the words of Harav Shelomo Zalman Auerbach (*Halikhot Shelomo*, *Halakhot Shemini Atzeret* page 243). Rav Auerbach noted that it is common to find elderly men who cannot remain standing during the hakafot, but they do not want to leave the synagogue in order to sit down. He suggested that since the common practice is to carry the Torah scrolls through the synagogue all through the period of the *hakafot*, the

לישב, אע"פ שמחזיקים הספרי תורה בידיהם, מכיון שאז נחשב כאילו הספר תורה מונח במקומו על התיבה. [ראה יחו"ד ח"ו סי' מב, הליכו"ע ח"א עמ' עה]

**כ.** ה' מלך שבפסוקי "יהי כבוד", אין צריך לאומרו בעמידה, ואין לכופלו. [ראה בקשר גודל סימן ז אות מא, ופתה"ד סי' נא אות ח, באו"ח שם סוף ה"א]

**כא.** כשאומרים הציבור ה' ימלוך לא ילך לצאת חוץ כי הוא נראה כפורק עול מלכות ח"ו. [עוד יוסף חי ויגש סוף הלכה ב]

**כב.** מה שאומרים ה' מלך לשון הווה, ואחר כך לשון עבר, ואחר כך לשון עתיד, כי ה' הוא שליט בג' זמנים הוה היה ויהיה. והתחיל הרמז בהוה, מפני שהזמנים כלם הם בהוה בהקב"ה. [ר' בחיי במדבר ו, כז].

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those who are elderly or weak. It is permissible to sit down between *hakafot* even if people are holding Torah scrolls in their arms, since they are standing in one place and not marching around. At that time, it is as if the Torah scrolls are resting on the *teva*.

**In *Yehi khavod***

**20)** It is not necessary to stand up when reciting the verse of *Hashem Melekh* in the passage of *Yehi khevod*. Moreover, we recite it only once in this passage.

**Walking out of the synagogue**

**21)** It is forbidden to walk out of the synagogue while the congregation is reciting the verse of *Hashem Melekh*. Walking out would give the false impression that this person does not accept God as his King, Heaven forbid.

**Meaning of *Hashem Melekh***

**22)** In the verse of *Hashem Melekh*, we first declare that God is King in the present tense, and then that He was King in the past tense, and finally that He will be King in the future tense. We begin with the present tense because God exists outside of the dimension of time. For Him, there is no past or future – there is only a constant "present," for lack of a better way to describe His existence.[140]



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entire synagogue is considered "the place of the Torah scrolls." Therefore, it is as if the scrolls are being held in one place and not being carried about, and it is permissible to sit down. Likewise, he wrote that if a Torah scholar participates in the *hakafot* and marches in the circles of men in the synagogue, it is not necessary for people who are seated to stand up each time he comes by, since he is considered to be standing in one place. Another basis for leniency is that the outer circle of dancers forms a partition between the people who are seated and the person carrying the Torah scroll, and therefore they may remain seated.

It is doubtful, however, that the *Ben Ish Hai* subscribed to any of these theories. The *Or Letziyon* (Vol. IV, 40:2) ruled emphatically that anyone present in the synagogue must stand up as long as the Torah scrolls are being carried about, and even when the person holding the Torah scroll stands still. This is based on the ruling of the *Sifte Kohen* (*Y.D.* 282:2) that someone who is walking and stops to rest for a moment is still considered to be walking. The *Or Letziyon* testified that when the Rosh Yeshivah, Harav Ezra Attia, was old and weak, he made sure to leave the synagogue when he felt he had to sit down during the *hakafot*.

A more reasonable suggestion to reconcile the *Ben Ish Hai's* ruling is to say that he described a case when the congregation finished marching around and placed the Torah scrolls on the *teva* while they sang the traditional songs in honor of the Torah. During that time, it is permissible to sit down. The *Ben Ish Hai* explained that in such a case, it is not necessary for the people to stand up when the cantor recites the verse of *Hashem Melekh*.

**140.** In the verse of *Hashem Melekh*, we recite the presence tense before reciting the past tense. Likewise, each time we recite God's Name of *havaya*, we are supposed to