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

ויש ליזהר לומר ה' מֶלֶךְ, במלעיל. וה' מָלָךְ, במלרע. ובפרט יזהרו בזה החזנים המנגנים את התיבות, ומחמת כן מהפכים מלעיל למרע ולהיפך.

כג. אחר אמירת ה' מלך יאמר "הושיענו", עד, "הללויה" (תהלים קו, מז-מח). כל הנשמה תהלל יה הללויה (סוף תהלים). ואחר כך אם הוא בחול יאמר מזמור למנצח בנגינות מזמור שיר. (תהלים סז). ואם הוא

When we recite the phrase *Hashem Melekh*, we must make sure to pronounce the word *melekh* with the accent on the first syllable. When we recite *Hashem Malakh*, we must make sure to pronounce the word *malakh* with the accent on the last syllable. We must make sure to pronounce the words correctly regardless of the tune we are using for the verse.

Verses recited after *Hashem Melekh*

23) We continue the prayers with the verses of *Hoshi'enu* (*Tehillim* 106:47 and 48) and the final verse of *Tehillim* – *Kol haneshama*. On weekdays, this is followed with *Lamenatze'ah binginot* (ibid. 67). On Shabbat and *Yom Tov*, it is followed with the *mizmor* of *Hashamayim mesapperim* (ibid. 19) and the set of *mizmorim*

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think of His existence in the present, in the past, and in the future – in that order. In contrast, in the fourth blessing of *Birkat Hamazon* the text is *Hu hetiv*, *Hu metiv*, *Hu yetiv* – past, present, and future. The *Petah Hadevir* discussed this at length, and the opinions of a number of *Aharonim* are cited in the footnotes to the HaKeter edition of the *Petah Hadevir*.

The *Od Yosef Hai* (*parashat Vayigash* halakha 2) explained that we believe that God's sovereignty existed in essence even before the world was created. The fact that He is King during the world's existence has been demonstrated incontrovertibly many times through His overt supernatural miracles, such as Avraham Avinu's miraculous survival after being cast into the furnace in Ur Kasdim, Avraham's war against the four kings, the ten miraculous punishments brought upon the Egyptians, the splitting of the Reed Sea and the Jordan River, the daily fall of manna from Heaven, the battles with Sihon, Og, and the thirty-one kings of Canaan, Barak's war when he besieged Yerushalayim, the miraculous survival of Hananya, Misha'el, and Azarya when they were cast into the furnace, Daniel's survival when he was cast into the lion's den, and Yehezkel's resurrection of the dried bones in the valley.

Since it is undeniable that God is King over this world, it becomes easier for us to understand that He reigned supreme before the world existed, and that He will continue to reign even after this world no longer exists. This is what King David exclaimed (*Tehillim* 8:4) "כִּי אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂי אֶצְבְּעֹתֶיךָ, יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּה – When I see Your Heavens, the works of Your Fingers, the moon and stars that You set in place...." Through observing the wonders of the Creation, we are forced to admit that "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ – God our Master! How great Your Name is throughout the world!" Heaven inspired Nebuchadnezzar to exclaim (*Daniyel* 3:33), "אֹתוֹתֵי כַּמָּה רַבְרְבִין וְתִמְהוֹהִי כְּמָה תַקִּיפִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְשָׁלְטָנֵהּ עִם דָּר וְדָר – His signs are immeasurably grand, and His wonders are immeasurably mighty. His reign has been eternally present, and his rule lasts through every generation." He meant that after witnessing God's incredible miracles, we have no choice but to believe retroactively that God has always reigned over the world and that He will always rule in the future.

Harav Hayim of Volozhin (*Ru'ah Hayim*, commentary on *Avot*) interpreted this verse as follows: In the highest realms of Heaven, God is the undisputed King. No wickedness exists there, and nothing contrary to His Dominion has any expression, as the verse states (*Tehillim* 5:5), "Evil does not sojourn with You." This is the meaning of the present-tense phrase, "God is King." When the world was first created and until Adam sinned, the entire universe was united in the recognition that God is King. The world returned to that state briefly when the nation of Yisrael stood at Mount Sinai and received the Torah. That is the meaning of the past-tense phrase, "God was King." Since that event, we have been lacking although we recognize to a degree that God is King. We pray daily for the time when we and all the world will perfect our recognition of God as King and make it everlasting, and this is the meaning of the future-tense phrase – God will be King forever and ever.

שבת יאמר מזמור השמים מספרים כבוד אל וגו' (תהלים יט). ואחר כך יאמר סדר המזמורים שהם, רננו צדיקים בה' (תהלים לג), עד סיום הלל הגדול (תהלים קלו) כנודע. [שער הכוונות, הובא בכה"ח סי' מח ס"ק א]

"למנצח בנגינות"

כד. מאד הפליגו באמירת למנצח בנגינות בציור מנורה. וכתבו ז"ל, ששכרו רב ועצום, ויש בו סודות עמוקים. [כה"ח סי' נ ס"ק י]. וכל האומרו בצורת המנורה בכל יום בהנץ החמה, לא יקרה לו שום מקרה רע, וחשוב כאילו הדליק את הנרות בבית המקדש. [ראה בשבט מוסר פל"א אות יא, ושלמי חגיגה רצח ע"ב בשם אגרת הרמב"ן]

וכתב החיד"א בספר מדבר קדמות (מערכת ד אות כב): דוד המלך ע"ה, הראהו הקב"ה ברוח הקדש מזמור למנצח בנגינות מזמור שיר אלהים יחננו וכו' כתוב על טס של זהב מופז, עשוי בצורת מנורה, וכן הראה אותו למשה רבינו ע"ה. והיה דוד המלך ע"ה נושא זה המזמור כתוב ומצוייר וחקוק במגינו בטס של זהב כצורת מנורה כשהיה יוצא למלחמה, והיה מכוין סודו, והיה נוצח אותם, ואויביו נופלים לפניו. (ומקורו מכתיבת יד הקדש של הגאון מהרש"ל ז"ל, ושם כתוב סודות ונפלאות הרמוזות במזמור זה).

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printed in the prayer book, ending with *mizmor* 136, which our Sages called *Hallel Hagadol*.

Lamenatze'ah Binginot

In the form of a menorah

24) The Kabbalah masters extolled the virtue of reading the *mizmor* of *Lamenatze'ah binginot* written in the form of a seven-branched menorah. They declared that many deep secrets are included in this image, and we will be rewarded richly for reciting it while reading it from this image. They declared that anyone who recites it in this form at sunrise will experience no mishaps throughout the day, and that in Heaven it is considered as if he kindled the lights of the Menorah in the *Bet Hamikdash*.

Harav HIDA wrote in *Midbar Kedemot* (*ma'arekhet dalet* #22) that he found the following in a manuscript written by Harav Shelomo Luria: King David, *a"h*, was shown a vision of the Psalm of *Elohim yehonenu* etched on a plate made of the finest gold, and in the shape of a candelabra. The same image was showed to Moshe Rabbenu. King David made a golden plate with this Psalm etched onto it in the shape of a candelabra and he had it attached to the shield that he carried out to battle. He concentrated on the kabbalistic meditations represented by this image, and his enemies fell to the ground as he advanced.

כה. כשאומר למנצח מזמור שיר המצוייר בצורת המנורה על קלף או על נייר יזקוף את הציור של המנורה שמסתכל בו, כדי שיהיה הציור זקוף לפניו כדמיון המנורה שהיתה זקופה ועומדת בהיכל, ולא יניח הציור מושכב ושטוח לפניו. [עד יוסף חי ויגש ה"ג]

כו. כתב מרן החיד"א בספר צפורן שמיר (סי' ב אות ח"י): שכדי לעשות נחת רוח ליוצרנו, נאמר למנצח בכוונה, בציור מנורה, כתוב על קלף. [הובא כה"ח סי' נ ס"ק י"ן]. אולם לפי מה שנתבאר לעיל בהלכות השכמת הבוקר (סימן א הלכה נז) לדעת מרן הראש"ל זצ"ל, לכתחילה אין לסופר ספרדי לכתוב כן.

כז. אם אין ציור מונח לפניו, בציור השכל בלבד סגי, לחשוב צורת המנורה. [באי"ח ויגש ה"ד]

כח. בחול אומרים מזמור למנצח בנגינות בלבד, ואין אומרים מזמור "השמים מספרים כבוד אל" (תהלים יט). [ראה ברכ"י סי' נ אות ג]

Day 40

In a vertical position

25) Whenever reading this *mizmor* in the form of menorah, whether it is on paper or parchment, the image should be held vertically, just like the Menorah stood upright in the *hekhal*. The image should not be left in a horizontal position on the table in front of the person reading it.

Handwritten on parchment

26) Harav HIDA wrote (*Tziporen Shamir* 2:18) that if we desire to please our Creator, we should recite this *mizmor*, concentrating on the words' meaning, and while reading it from an image of the words in the form of a menorah, written on parchment. Note that according to Maran the Rishon Letziyon a Sefardic scribe should not inscribe a parchment in this manner, as explained in *Yalkut Yosef Hashkamat Haboker English Edition*, *Siman* 1:57.[141]

Using a mental image

27) If someone does not have an image of *Lamenatze'ah* written in the form of a menorah, it is sufficient for him to picture it in his mind as he reads the words.

***Hashamayim mesapperim* on Shabbat**

28) On weekdays, we recite the *mizmor* of *Lamenatze'ah binginot* and not the *mizmor* of *Hashamayim mesapperim* (*Tehillim* 19).[142] On Shabbat and *Yom*

141. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, *Y.D.* #23) discussed the common practice of having the passage describing the *ketoret* written on parchment, and he concluded that according to the *Shulhan Arukh* it is forbidden to write verses except when writing an entire scroll. As Sefardic Jews, we are obligated to follow the ruling of the *Shulhan Arukh* and avoid producing such scrolls as those described here. Instead, one should engage an Ashkenazic scribe to write them. Regarding the *ketoret*, the responsa *Tefilla leMoshe* (Vol. III, #27) ruled that the passage may be written since it is accompanied by the interpretation of those verses. This would not apply to the writing of *Lamnatze'ah binginot*, which is without any interpretation. Ashkenazic Jews rely on the opinion of Rabbenu Yitzhak Alfasi, who permitted writing single verses or passages. The *Halakha Berura* (page 422) concurred with these instructions.

It remains a mystery why Harav HIDA ignored this issue and recommended writing the passage by itself.

142. The *Bet Yosef* (*Siman* 50) states: "Our custom is to recite *Barukh she'amar* after *Hashem Melekh* and the *mizmor* of *Hashamayim mesapperim*. It appears from the *Orhot Hayim* and the *Zohar* (*Teruma* 136) that the *mizmor* of *Hashamayim mesapperim* is not recited on