יב. צריך ליזהר להפסיק בדיבור משיתחיל "ברוך שאמר", עד סוף שמונה עשרה. ואפילו לצורך מצוה אין לדבר בין "ברוך שאמר" ל"ישתבח". [ש"ע סי' נא ס"ד]

יג. אף על פי שאסור להפסיק בשיחה מתחילת "ברוך שאמר" עד סוף תפלת שמונה עשרה, מכל מקום מי שעבר והפסיק בשיחה בין "ברוך שאמר" לפסוקי דזמרה, אין להצריכו לחזור ולברך "ברוך שאמר", כדין מי שהפסיק בין ברכה למצוה שחוזר ומברך, אלא דינו שאינו חוזר ומברך. [כה"ח ס"ק ז, ילקו"י מהדו"ק עמ' ע ע"פ יבי"א ח"ו סי' ה אות ג]

Conversing during *Pesuke dezimra*

12) Once someone begins the blessing of *Barukh she'amar*, he may not engage in conversation until after he completes the *Amida*.[157] Even if he needs to say something for the sake of a mitzvah, he may not interrupt *Pesuke dezimra*; he must wait until after he finishes the blessing of *Yishtabaḥ*.[158]

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If someone spoke during *Pesuke dezimra*

13) Although it is forbidden to converse from the time one begins *Barukh she'amar* until after one completes the *Amida*, if someone interrupts his prayers and talks, he does not need to repeat the blessing of *Barukh she'amar*. In fact, even if he spoke immediately after reciting the blessing of *Barukh she'amar* and before reciting any of the *Pesuke dezimra*, he does not have to repeat the blessing.[159] In contrast, if someone recites the blessing for performing a mitzvah and then converses before beginning the act of the mitzvah, he must repeat the blessing.

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157. Actually, on those days when *taḥanun* is recited it is forbidden to converse until after reciting *taḥanun*, as the *Shulḥan Arukh* (131:1) ruled. The *Mishna Berura* (131:1) added that if someone does interrupt and converse between the *Amida* and *taḥanun*, his *taḥanun* prayer will be far less effective. *Taḥanun* is considered an extension of the *Amida* prayer.

158. It is permissible to interrupt and speak for the sake of a mitzvah between the blessings of *Yishtabaḥ* and *Yotzer or*, as explained below in *Siman* 54, halakha 6.

159. The *Mishna Berura* (51:4) suggested that if someone interrupts with conversation, or even one word, immediately after *Barukh she'amar* and before reciting any of *Pesuke dezimra*, he might be required to repeat the blessing. The *Kaf Haḥayim* Sofer (51:7), however, ruled that he would not have to repeat the blessing since this is not a fatal interruption like it would be if someone spoke after reciting a blessing over a food or beverage and before partaking of it, or if he spoke after reciting a blessing for a mitzvah and before performing it. We do not consider the blessing of *Barukh she'amar* to be a blessing recited for a mitzvah, but as part of the mitzvah of *Pesuke dezimra*. The *Anshe Kenesset Hagedola* received the text for this blessing on a parchment that fell from Heaven, and they chose to include it in our daily prayers as a preface to *Pesuke dezimra*, but it is not designated to thank Hashem for giving us the mitzvah of reciting *Pesuke dezimra*. Therefore, it is not possible to consider a conversation to be an interruption between the blessing and the mitzvah. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VI, #5:3; *Halikhot Olam* Vol. I, footnote on page 76) concurred with this, citing the Rashba"tz who taught that interrupting with conversation between the blessing of *Barukh she'amar* and *Pesuke dezimra* is equal to interrupting between two passages of *Pesuke dezimra*, and it is not considered an interruption between a blessing recited for a mitzvah and the act of performing the mitzvah. This is likely the position of the *Bet Yosef*, since he ruled that it is permissible to respond Amen immediately after finishing the blessing of *Barukh she'amar*, as explained above in halakha 10. Maran the Rishon Letziyon originally issued this ruling in *Yalkut Yosef* (first edition, page 70).

דיני "פסוקי דזמרה"

יט. אין אומרים הזמירות במרוצה כי אם בנחת. [ש"ע סי' נא ס"ח]. שלא ידלג שום תיבה ולא יבליעם אלא יוציא מפיו כאלו מונה מעות ומרגליות. [משנ"ב ס"ק כ]

ויתעורר מאד ביראה ואהבה והכנעה ושמחה לומר כל הזמירות, ובפרט ה' מלך. ויזהר שלא לבלוע התיבות או האותיות, ובפרט האזכרות. וידע נאמנה כי בכל אות ותיבה יש סודות נוראות להפליא. ודי לנו צע"ר בנגע, כי לא אתנו יודע עד מה בסדר עליית העולמות והיחוד העליון על פי מדותיו, ותכסנו כלימתנו, ולפחות נזהר לומר התיבות במספרם כמשפט, ולהבין פשטן ביראת ה', ולידע דרך כלל כי הכל סודות עמוקים ולצורך היחוד. [מרן החיד"א בצפורן שמיר סי' ב אות טו"ב, הו"ד בכה"ח ס"ק מו]

Pesuke Dezimra

Proper pace and attitude

19) We are to recite *Pesuke dezimra* at a comfortable pace; we must not race through it so quickly that we are liable to omit words or mispronounce them. In the language of the *Poskim*, "recite the words one by one as if you are counting jewels."[168]

Everyone must prepare himself emotionally to recite all of *Pesuke dezimra* with awe and love for Hashem, humbly and joyfully. This applies especially to the verse of *Hashem Melekh*. He must take care not to omit any words or syllables, especially when pronouncing any of Hashem's Names.

We must realize that every word of *Pesuke dezimra* contains wondrous kabbalistic secrets that accomplish enormous changes in the Heavens. It is quite sad and embarrassing that we are not cognizant of the spiritual power of these words and passages, but we should at least acknowledge their importance by taking care to pronounce them correctly, to pay attention to their simple meaning, and to be aware that they have great spiritual significance.

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168. The *Sefer Mitzvot Katan* (#11, cited in the *Darkhe Moshe* 51:5) states: "Think of the meaning of each word and make sure not to omit any of the words, as if you are counting coins." The *Shene Luḥot Haberit* (Unit *Asara Hilulim*) states: "Pronounce every word clearly, for the mispronunciation of even one letter could potentially destroy the entire world. Make sure not to make any errors by uttering each word distinctly as if you are counting coins."

Our Sages taught (tractate *Soferim* 18): Ribbi Yose said, "I pray that my portion should be equal to that of those who recite these six *mizmorim* of *Tehillim* every day." The *Petaḥ Hadevir* (51:3) cited the commentary *Naḥalat Ariel* noting that *Ribbi Yose* referred to *Pesuke dezimra* as a prayer although it does not include any requests. This is because we are expected to recite it with great concentration on the meaning of each verse so that we acknowledge the wonders of Hashem's Creation."

"מזמור לתודה"

נא. מִזְמוֹר לְתוֹדָה (תהלים פרק ק), אומרים אותו סמוך לברוך שאמר. ויש לאומרו בנגינה, משום שכל השירות עתידות ליבטל חוץ ממזמור לתודה. [ש"ע סי' נא ס"ט]

Mizmor Letoda

With a melody

51) Immediately after *Barukh she'amar*, we recite Psalm 100 – *Mizmor letoda*.[190] We should recite it with a melody, since our Sages taught that all songs except for *Mizmor letoda* will cease to be sung in the future.[191]

190. The Talmud teaches (*Shevu'ot* 15b): "The song of *Toda* was accompanied by harps, lutes, and cymbals. The players stood at every corner and on top of every boulder in Yerushalayim." This was part of the procession for expanding the borders of the sanctified area of the city of Yerushalayim.

Rabbenu David Abudarham stated that our Sages instituted the practice of reciting *Mizmor letoda* to correspond to the creation of light on the first day. Light is the foremost commodity in our lives, as the verse states (*Iyov* 25:3): "וְעַל מִי לֹא יָקוּם אוֹרֵהוּ – upon whom does His light not shine?" and we need to thank Hashem daily for it. Hashem's Name appears four times in this *mizmor*, corresponding to the four situations that obligate one to recite the blessing of *Hagomel* – traveling through a wilderness, traveling over a body of water, after being released from prison, and after recovering from illness.

The *Kav Hayashar* (Chapter 8) states: Our Sages instituted the practice of reciting *Mizmor letoda* daily because we must thank Hashem and praise Him for the miracles and wonders He performs to enable us to survive the trials of this exile. By reciting this *mizmor*, we acknowledge that we ought to bring a *korban toda* for these miracles although we are not even aware that they have taken place. Therefore, one should have in mind while

נב. אין צריך לעמוד בשעה שאומר 'מזמור לתודה. ולדעת האר"י יש לאומרה מיושב בדוקא. [ראה עוד יוסף חי פ' ויגש ה"ו, כה"ח ס"ק מח]

נג. אין אומרים 'מזמור לתודה' בשבת ויום טוב. [רמ"א סי' נא ס"ט]. וכן אין אומרים 'מזמור לתודה' בראש השנה וביום הכפורים. [ראה יבי"א ח"ח סי' יא אות יד]. אלא אחר ברוך שאמר אומרים "מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת..." (תהלים צ"ב), ומזמור ה' מָלָךְ גֵּאוּת לָבֵשׁ..." (תהלים צ"ג). [בי"י אות ט בשם אורח"ח]

Standing or seated

52) There is no obligation to stand up while reciting *Mizmor letoda*. In fact, according to the Arizal one must be seated while reciting it.[192]

Days without *Mizmor letoda*

53) We do not recite *Mizmor letoda* on Shabbat, *Yom Tov*, Rosh Hashanah, or Yom Kippur. Instead, after *Barukh she'amar* we recite *Mizmor shir leyom haShabbat* and *Hashem malach ge'ut lavesh* (*Tehillim* 92 and 93). In some

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reciting it that it should be accepted in Heaven as if one has brought a *korban toda*.

The *Od Yosef Ḥai* (*parashat Vayigash* halakha 6) and the *Kaf Haḥayim* Sofer (61:59) explained that our Sages positioned *Mizmor letoda* as the first *mizmor* we recite after *Barukh she'amar* for the very fact that it emphasizes our obligation to thank Hashem constantly. Moreover, this *mizmor* includes the verse of עִבְדוּ אֶת ה' בְּשִׂמְחָה – worship Hashem in joy," so that we will continue and recite the other *mizmorim* with joy, concentrating on each word individually. If we recite them with joy in our hearts, we will not simply mumble the words.

191. This is the ruling of the *Orḥot Ḥayim*, cited in the *Bet Yosef* and brought as the halakha in practice in the *Shulḥan Arukh* (51:9). Harav Eliyahu of Vilna maintained that the correct text of the Midrash is not that all songs will cease to be sung but that all *korbanot* will cease to be brought except for the *korban toda*. The *Orḥot Tziyon* Mussafi (page 336) noted that according to the *Bet Yosef's* interpretation this does not mean that no one will bring any *korbanot*. It means, rather, that no one will become obligated to bring sin-offerings, but the obligation to bring a *korban toda* will remain for everyone.

Why we do not sing it

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 80) noted that almost no one nowadays fulfills the halakha of singing *Mizmor letoda* with a melody, even among groups who sing as much of the prayers as possible. Harav Yosef Shalom Elyashiv (*Penine Tefilla* page 69) likewise noted this anomaly.

Harav Ḥayim Kanyevsky was asked about this a number of times (as cited in *Dole Umashke* page 51). One time he answered that the halakha means only that the *mizmor* should not be recited hastily. Another time he answered that it means to recite the words in a sing-song voice, but not necessarily with a melody. This answer seems unacceptable, however, since Rabbenu Yaakov bar Yakar specified that the *mizmor* should be recited with a pleasant melody.

The *Piske Teshuvot* (*Siman* 51:21) stated that although we do not sing this *mizmor*, we should recite it slowly and joyfully, more than the rest of *Pesuke dezimra*.

Actually, the *Ḥesed La'alafim* (51:10) preceded these *Poskim* regarding this matter, stating that no one fulfills this halakah *because they do not know what it is, but once it is known people ought to fulfill it*. There are two possible interpretations for this sentence. One is that people are simply unaware of this halakha, and those who are aware of it ought to observe it. Another interpretation is that we no longer know the traditional melody for singing *Mizmor letoda*. Nowadays, several melodies have been composed for it, and it is recommended to become familiar with at least one of those melodies and to use it.

192. The master kabbalist Harav Yisrael Srug, cited by the *Yad Aharon*, instructed people to stand up while reciting *Mizmor letoda*, and the *Bet Oved* concurred with this. The *Sha'ar Hakavanot* and other *Aḥaronim*, however, insisted that people should be seated. The *Od Yosef Ḥai* (*parashat Vayigash* halakha 6) explained that this *mizmor* is not meant to take the place of offering a *korban toda*, and therefore people should not stand up as if they are now offering that *korban*. For the same reason, we recite this *mizmor* on 14 Nisan, on the morning before Yom Kippur, and on *Ḥol Hamo'ed Pesaḥ*, although it is forbidden to offer a *korban toda* on those days. In some Sefardic communities and in all Ashkenazic communities the custom is to stand up. See the *Yafe Lalev* (*Siman* 51, Vol. III, #1).