שאר מזמורים

סב. אחר "תהלה לדוד" אומר לחמשת מזמורי "הללויה" (תהלים קמ"ו-ק"נ). והם שבחים נוראים ועצומים. ובפסחים (קיז ע"א) אמר רבי יהושע בן לוי: בעשרה מאמרות של שבח נאמר ספר תהלים: בניצוח, בנגון, במשכיל, במזמור, בשיר, באשרי, בתהלה, בתפלה, בהודאה, בהללויה. גדול מכולן הללויה, שכולל שם ושבח בבת אחת [בתיבה אחת], ע"כ.

סג. מזמור הַלְלִי נַפְשִׁי אֶת ה', יש באמירתו סודות נעלמים [האר"י שעה"כ יח ע"ב].
הַלְלִי נַפְשִׁי אֶת ה': אומר כלפי הנפש שהיא העיקר, הללי את ה' אשר בראך, הללי ושבחי את שמו הנכבד.
"אהללה ה' בחיי", ר"ל, בעוד אני בכחי. כי אם 'בחיי' כפשוטו, קשה, וכי לאחר מותו יהלל. אלא 'בחיי' בכחי. כל אשר תוכל לעשות בכחך עשה. [סידור הרוקח עמ' קסו]

סד. מזמור "הַלְלוּיָהּ כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ" הוא ביסוד הנקרא טוב. [שעה"כ יח ע"ב]. ואומרו "כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ", פירושו: שנאה לזמר בנעים זמירות אל אלהינו. "כִּי נָעִים נָאוָה תְּהִלָּה", לפי שנעים ונאה טוב ההילול. [סידור הרוקח עמ' קסט]

סה. מזמור "הַלְלוּיָהּ הַלְלוּ אֶת ה' מִן הַשָּׁמַיִם", יש בו סודות מופלאות המכוסות מבני אדם. [סדור הרוקח עמ' קעז]. ומזמור זה הוא נכבד מאד, ויש בו סודות עמוקים. והחל לדבר על שני עולמות, האחד העולם

Day 47

The Other *Mizmorim*

Set of five *Halleluyah*

62) We continue by reciting the five final *mizmorim* of *Tehillim* (146-150), which are arguably the most powerful praises composed by King David. The Talmud (*Pesaḥim* 117a) teaches: Ribbi Yehoshua ben Levi said that *Tehillim* consists of ten expressions of praise: נְצוּחַ, נִיגּוֹן, מַשְׂכִּיל, מִזְמוֹר, שִׁיר, אַשְׁרֵי, תְּהִלָּה, תְּפִלָּה, הוֹדָאָה, הַלְלוּיָהּ. The greatest of these expressions is *Halleluyah*, since it contains an expression of praise combined with Hashem's Name.

Praise from the innermost soul

63) The words of *mizmor* 146 – הַלְלִי נַפְשִׁי אֶת ה' – contain deep kabbalistic secrets. The simple meaning of the first verse is: I command you, the root of my soul, to praise your Creator, to praise the Name of Hashem.

The second verse: I will praise God while I am alive, while I still have the ability to do so.

The natural goodness of praise

64) *Mizmor* 147 – הַלְלוּיָהּ כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ – is based on the kabbalistic *sefira* of *Yesod*, which is absolute goodness. We say, "כִּי טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי נָעִים נָאוָה – It is good to sing the praises of our Master; it is pleasant and proper." This means, not only to pronounce His praises, but to sing them with a pleasant tune.

Heaven and earth join forces

65) The words of *Mizmor* 148 – הַלְלוּ אֶת ה' מִן הַשָּׁמַיִם – likewise contain deep kabbalistic secrets. It begins with a description of the heavens and the heavenly

העליון והוא העולם הרחב והגדול, ואחר כן הזכיר עולם השפל. [אבן עזרא תהלים קמח, א]

סו. מזמור הַלְלוּיָהּ שִׁירוּ לַה' שִׁיר חָדָשׁ, אמרו דוד הע"ה על מה שעתיד להיות בביאת משיח צדקנו. ואמר שירו לו שיר חדש, כלומר שלא יהיה להם די בשירים אלה הכתובים, אלא אתם תחדשו לו שיר על הנפלאות שעשה עמכם. [ראה רד"ק שם קמט, א]

סז. מזמור הַלְלוּ יָהּ הַלְלוּ אֵל בְּקָדְשׁוֹ, יש בו סודות גדולים ונפלאים. [ראה זוה"ק פקודי רלב ע"א, שעה"כ יח ע"ב, שערי אורה פ"ה ספירה ו ועוד]

סח. פסוק אחרון שהוא "כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ" כופלים אותו, לפי שהוא סוף פסוקי דזמרה. [רמ"א ס"ז בשם הטור]

bodies, and then continues with a description of the manifold creatures that exist on this world.[205]

Vision of the Mashi'ah

66) King David composed *Mizmor* 149 as a vision of the arrival of Mashi'ah. At that time, we will need to compose a new song of praise – שִׁירוּ לַה' שִׁיר חָדָשׁ – since the praises contained in *Tehillim* will no longer suffice after we experience the miracles that Hashem will perform at that time.

Ten phrases of *Hallelu*

67) Each phrase of *Mizmor* 150 – הַלְלוּ אֵל בְּקָדְשׁוֹ – represents deep, wondrous kabbalistic concepts.[206]

Repeating the final verse

68) The final verse of *Mizmor* 150 – כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ – is recited twice to signify that this is technically the end of *Pesuke dezimra*.[207]

205. This follows the interpretations of Rabbenu Avraham ibn Ezra and the *Roke'ah*. The Mahara"l (*Netivot Olam* Unit *Ha'avoda* 86) noted that the word *hallelu* appears ten times in this *mizmor* and again in *mizmor* 150. This corresponds to the *Zohar's* teaching (*Pekude* 232a) that these two *mizmorim* represent Hashem's holy Name and include every praise.

Ribbi Yose declared (*Shabbat* 118b), "I hope that my portion will be among those who complete the Hallel every day." Rashi explained that he was referring to *mizmor* 148 and *mizmor* 150. Based on this, the *Shulhan Arukh* (52:1) ruled that if someone arrived late to the synagogue and needs to omit parts of *Pesuke dezimra* so that he can recite the *Amida* together with the congregation, he should at least recite this *mizmor*.

This *mizmor* has become part of the accepted text for *Birkat Halevana* and for *Birkat Hahama*. See the *Mo'ed Lekhol Hai* (1:6).

206. In the previous footnote, it was noted that Rashi and the *Zohar* stated that *mizmor* 148 and *mizmor* 150 have a special status. The Talmud (*Rosh Hashanah* 32a) states that in *musaf* we include ten verses in each of the three blessings – *malkhuyot*, *zikhronot*, and *shofarot* – corresponding to the ten times the word *hallelu* appears in this *mizmor*.

Rabbenu David Abudarham commented that *Pesuke dezimra* corresponds to the ten statements with which the world was created. *Barukh she'amar* corresponds to the first verse of *Bereshit*. *Mizmor letoda* corresponds to the creation of light, and so forth. The *mizmor* of *Hallelu El bekodsho* corresponds to the creation of man, for of all the creatures, only man is capable of praising Hashem.

207. This explanation is offered by the *Arba'a Turim*, the *Kol Bo* (#4), the *Roke'ah* (#32), and the Avi Ha'ezri (Vol. II, Unit *Lulav* #685). Harav Yaakov Moelin (*Minhagim* Unit *Tefilla* #9) explained that this is the final verse of the book of *Tehillim*.

The *Bet Yosef* (*Siman* 422) cited the *Shibbole Haleket* (#172) teaching in the name of the *Ge'onim* that by repeating the final verse of this *mizmor*, we recite the verb *hallelu* a total of twelve times. This hints to the custom we have of reciting Hallel on each *Rosh Hodesh*.

"ברוך ה' לעולם"

סט. אחרי מזמורי הללויה, אומרים ד' פסוקים: בָּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן (תהלים פט, נג): בָּרוּךְ ה' מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָיִם הַלְלוּיָהּ (תהלים קלה, כא): בָּרוּךְ ה' אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת כֹּל הָאָרֶץ אָמֵן וְאָמֵן: (תהלים עב, יח-יט).

והטעם לאמירת פסוקים אלו, מפני שבמזמורי ה'הללויה' נשלם ספר תהלים (תהלים קמ"ה-ק"ן), לכן תיקנו לומר אחריהם הפסוקים הנ"ל, כי אלו הפסוקים מצינו אותם כתובים בסוף ספרי התהלים, לכן תיקנו לאומרם בהשלמת התהלים. [אבודרהם ברוך שאמר ופסוד"ז]

ע. מי שסיים פסוקי דזמרה עד "ויברך דוד", ועדיין השליח צבור באמצע הזמירות, אינו רשאי להוסיף מזמורים אחרים על אלו, שיש בזה משום חשש הפסק. ואף לחזור על המזמורים שכבר נאמרו על

Barukh Hashem Le'olam

The official end of *Pesuke dezimra*

69) After completing the *mizmorim*, we recite a passage consisting of four collected verses:

1) בָּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן (*Tehillim* 89:53)
2) בָּרוּךְ ה' מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם הַלְלוּיָהּ (Ibid. 135:21)
3) בָּרוּךְ ה' אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ (Ibid. 72:18)
4) וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן (Ibid. 72:19)

These verses mark the ends of units in the book of *Tehillim*. Since we complete the final section of *Tehillim* in *Pesuke dezimra* and we then continue with other passages from Scriptures, we recite these verses to signify that it is the end of *Tehillim*.[208]

Adding additional *mizmorim*

70) If someone goes ahead of the congregation and reaches *Vayvarekh David* before them, he may not recite additional *mizmorim* while waiting for them to catch up with him. This would be an unnecessary interruption of *Pesuke*

The initial letters of the words כָּל הַנְּשָׁמָה תְּהַלֵּל form the sacred combination of כ"ת, which is the eighth of the 72 sacred combinations. It is known to be helpful and protective, and its power can be invoked to prevent a woman from miscarrying or to save people from the wiles of a wicked person. See more about this in the *Orhot Mussafi* (page 347).

208. This reason is offered by Rabbenu David Abudarham. It is true that verse #1 marks the end of the third unit of *Tehillim*, and that verses #3 and #4 mark the end of the second unit of *Tehillim*. (*Tehillim* is divided into five units corresponding to the five Books of the Torah.) Verse #2, however, does not mark the end of a unit; it is only the final verse of *mizmor* 135. We can only guess why it is included with the other three verses.

The *Matte Moshe* (*Siman* 54) added that when we recite these verses, it is counted as if we recite the entire book of *Tehillim*. He then wrote: "One authority offered an explanation for reciting these verses in this particular order. He suggested that these verses correspond to *Barekhu*, the *Shema*, and the *Amida*. The first verse consists of five words, just like the response of *Barukh Hashem hamevorakh le'olam va'ed*. The second verse consists of six words, just like the verse of *Shema Yisrael* and the verse of *Barukh Shem kevod malkhuto le'olam va'ed*. The final pair of verses contain a total of nineteen words, corresponds to the nineteen blessings in the weekday *Amida*."

For more reasons, see the *Levush* (51:5) and the *Eliya Rabba* (51:4).

Amen Ve'amen

The *Od Yosef Hai* (*parashat Vayigash* halakha 13) defined the word Amen as an affirmation that "it is true." King David stated this word twice in this verse to signify that: "It is true that Hashem is blessed in this world, and it is true that Hashem is blessed in the World to Come." The *Od Yosef Hai* continued his discussion and reconciled this

ידו, אינו נכון על פי הסוד. ושב ואל תעשה עדיף. אך אם חוזר משום חסרון כוונה, אין בזה חשש. [יבי"א ח"ו סי' ה. ועי"ע ביבי"א ח"א סי' ה, וביחו"ד ח"ז סי' ח]

"ויברך דוד"

עא. לאחר מכן אומרים: אומרים "ויברך דוד" ושירת הים. והטעם שנהגו לאומרם, לפי שכל אותם חמשה עשר לשונות של שבח הסדורים בברכת ישתבח, דורשים אותם מתוך שירת הים ומתוך פסוקים של 'ויברך דוד'. [אבודרהם ברוך שאמר ופסוד"ז]

dezimra.[209] Moreover, it would be incorrect to repeat any of the *mizmorim* that he already recited, since that would adversely affect the kabbalistic accomplishments of reciting *Pesuke dezimra*. If someone realized that he had recited the *mizmorim* without thinking of the meaning of the words, however, it is permissible to repeat them.[210]

Vayvarekh David

A preface to *Yishtabah*

71) These verses are followed by the passages of *Vayvarekh David*[211] and *Az yashir*. We recite these passages because they are the basis for the fifteen expressions of praise listed in the blessing of *Yishtabah*.[212]

verse with the halakha stated in the *Shulhan Arukh* (61:12) that it is forbidden to say Amen twice on one blessing. See more about this in the *Petah Hadevir* (*Siman* 50).

209. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VI, #5) asserted that no one argues that it is permissible to add passages to *Pesuke dezimra* since we already add the passages of *Vayvarekh David* and *Az yashir*. Those passages were instituted more than 1,000 years ago by great sages, and they have been incorporated as genuine parts of our daily prayers, like new jewels set in the king's crown. This does not give us permission to add passages to *Pesuke dezimra* at our personal whim. See more about this in responsa *Yabia Omer* (Vol. XI, #5).

210. There is no obligation to repeat *Pesuke dezimra* just because someone recited it without thinking of the words' meaning. It is obligatory only for the verse of *Pote'ah et yadekha*, as explained above in halakha 59. Still, it is permissible to repeat sections of *Pesuke dezimra* in order to recite them with the proper concentration. See the comments of the *Levush* and Harav HIDA cited above in the footnote to halakha 59

211. The passage of *Vayvarekh David* is composed of one section from *Divre Hayamim I*, 29:10-13, followed by a section from *Nehemya* 9:5-11. (In Ashkenazic prayer books, it is *Nehemya* 9:6-11.) In the *Roke'ah* prayer book, the author related that there was a time when the final passage of *Pesuke dezimra* was the passage from *Divre Hayamim I*, and the cantor then stood up to recite the blessing of *Yishtabah*. When Rabbenu Moshe of Lucca, son of Rabbenu Kalonymus, arrived in Mayence during the reign of Emperor Charlemagne, he introduced the custom of reciting the additional passages as we do today, up to the words *ushmo ehad*. Rabbenu Moshe was a great scholar, and no area of wisdom was beyond his grasp. He was a disciple of Abu Aharon, son of Rabbenu Shemu'el Hanasi, who immigrated to Italy from Bavel and who is regarded as "the father of all secrets."

212. This reason was forwarded by Rabbenu David Abudarham. The *Kol Bo* (#5) and the *Orhot Hayim* offered a different basis for reciting the verses of *Barukh Hashem le'olam* and the passage of *Vayvarekh David*, noting that King David composed that passage.

The *Arba'a Turim* asserted that this passage was officially added to *Pesuke dezimra* during the era of the *Ge'onim*. The *Seder Rav Amram Ga'on* concurs with this. The *Sefer Ha'eshkol* (Albeck edition, page 12) states: "Technically, we ought to recite *Yishtabah* immediately after the verse of *Kol haneshama*, which completes the mitzvah of *Pesuke dezimra*. The custom, however, is to add more verses composed by King David and *Az yashir*. See the *Orhot Hayim* (Unit *Me'a Berakhot* #32).