

לְךָ אֶזְבַּח זֶבַח תְּנוּדָה, וּבִשְׁמֵי יְהוָה אֶקְרָא. נְדָרֵי לַיהוָה  
אֲשֵׁלֵם, נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְהוָה, בְּתוֹכְכִי  
יְרוּשָׁלַיִם הִלְלוּיָהּ.

Congregation, then chazzan:

תהלים קיז

**הללו** אֶת יְהוָה, \* כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת. \* כִּי גִבֹר  
עָלֵינוּ חֲסִדּוֹ, \* וְאַמַּת יְהוָה לְעוֹלָם, הִלְלוּיָהּ.

Each of the following four verses is recited aloud by the chazzan. After each verse, the congregation responds *הודו לה' כי טוב*, *hodu la' Hashem, ki tov*, and then recites the succeeding verse.

On Succos, the Four Species are waved. See page 631.

כִּי לְעוֹלָם חֲסִדּוֹ.  
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כִּי לְעוֹלָם חֲסִדּוֹ.

תהלים קיח

**הודו** לַיהוָה כִּי טוֹב, \*  
יֹאמֶר נָא יִשְׂרָאֵל,  
יֹאמְרוּ נָא בֵּית אֱהֲרֹן,  
יֹאמְרוּ נָא יִרְאֵי יְהוָה,

**מִן הַמִּצָּר \* קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה. יְהוָה לִי לֹא אֵירָא,**  
**מָה יַעֲשֶׂה לִּי אֲדָם. יְהוָה לִי בַּעֲזָרִי, \* וְאֲנִי אֶרְאֶה**  
**בְּשַׁנְאֵי. טוֹב לַחֲסוֹת בִּיהוָה, מִבֶּטֶחַ בְּאָדָם. \* טוֹב לַחֲסוֹת**  
**בִּיהוָה, מִבֶּטֶחַ בַּנְּדִיבִים. כָּל גּוֹיִם סִבְבוּנִי, בְּשֵׁם יְהוָה כִּי**  
**אֲמִילֵם. סִבְבוּנִי גַם סִבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילֵם. סִבְבוּנִי**  
**כְּדֹבָרִים וְעֵכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילֵם. דַּחָה**  
**דַּחֲתִנִּי לִנְפֹל, וַיהוָה עֲזָרְנִי. \* עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.**  
**קוֹל רִנָּה וִישׁוּעָה, בְּאֶהְלִי צְדִיקִים, \* יִמִּין יְהוָה עָשָׂה חֵיל. יִמִּין**

latter serves him only in response to external threats (*Sforno*).

הללו — *Praise HASHEM*. This psalm, containing only two verses, is the shortest chapter in all of Scripture. *Radak* explains that its brevity symbolizes the simplicity of the world order which will prevail after the advent of the Messiah.

הָאֲמִיּוֹת, *the states*, is written with the definite article, whereas *nations*, is spelled without it. This teaches that *הָאֲמִיּוֹת* refers to large nations that are well known and powerful; whereas *גּוֹיִם* refers to small, backward nations that have no prominence (*Iyun Tefillah*).

כִּי גִבֹר עָלֵינוּ חֲסִדּוֹ — *For His kindness has overwhelmed us*. Why should non-Jewish peoples and nations praise God for overwhelm-

ing Israel with Divine kindness? Israel will merit God's kindness because of the extraordinary service they rendered to Him. Recognizing Israel's distinction, the nations will consider it a privilege to become subservient to God's chosen ones, and will praise Him for His kindness to the Jews (*Yaavetz Hadoresh*).

הודו לה' כי טוב — *Give thanks to HASHEM, for He is good*. This is a general expression of thanks to God. No matter what occurs, God is always good and everything He does is for the best, even though this may not be immediately apparent to man (*Abarbanel*).

מִן הַמִּצָּר — *From the straits*. This psalm expresses gratitude and confidence. Just as David himself was catapulted from his personal straits to a reign marked by accomplishment and glory, so too Israel can look forward to Divine

יהוה רוממה, ימין יהוה עשה חיל. לא אמות כי אחיה,  
 ואספר מעשי יהי. \* יסר יסרני יהי, ולמות לא נתנני. \* פתחו  
 לי שערי צדק, אבא בם אודה יהי. זה השער ליהוה, צדיקים  
 יבאו בו. (—Each of the following four verses is recited twice.) אודה \* כי עניתני,  
 ותהי לי לישועה. אכן מאסו הבונים, היתה לראש פנה. \*  
 מאת יהוה היתה זאת, היא נפלאות בעינינו. \* זה היום עשה  
 יהוה, נגילה ונשמחה בו.

The next four lines are recited responsively — *chazzan*, then congregation.  
 On Succos, the Four Species are waved during the next two verses. See page 631.

אָנָּא יְהוָה הוֹשִׁיעָה נָּא. <sup>ד</sup> <sup>ו</sup> <sup>ל</sup> <sup>ב</sup> <sup>ר</sup> <sup>פ</sup>  
 אָנָּא יְהוָה הוֹשִׁיעָה נָּא. <sup>ד</sup> <sup>ו</sup> <sup>ל</sup> <sup>ב</sup> <sup>ר</sup> <sup>פ</sup>  
 אָנָּא יְהוָה הַצְּלִיחָה נָּא. <sup>ד</sup> <sup>ו</sup> <sup>ל</sup> <sup>ב</sup> <sup>ר</sup> <sup>פ</sup>  
 אָנָּא יְהוָה הַצְּלִיחָה נָּא. <sup>ד</sup> <sup>ו</sup> <sup>ל</sup> <sup>ב</sup> <sup>ר</sup> <sup>פ</sup>

Each of the following four verses is recited twice:

On Succos, the Four Species are waved each time the verse הודו is recited. See page 631.

בָּרוּךְ הָבָא בְּשֵׁם יְהוָה, בְּרַכְנוֹכֶם מִבֵּית יְהוָה. אֵל יְהוָה וַיָּאֶר  
 לָנוּ, אֶסְרוּ חַג בְּעֵבְתִּים, עַד קִרְנוֹת הַמִּזְבֵּחַ. אֱלֹהֵי אֲמָה  
 וְאוֹדָה, אֱלֹהֵי אֲרוֹמָמָה. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֵׂיהָ, \* וַחֲסִידֶיהָ צְדִיקִים \* עוֹשֵׂי  
 רְצוֹנָהּ, \* וְכָל עַמָּה בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ  
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת

יה — לא אמות כי אחיה ואספר מעשי יה — *I shall not die! But I shall live and relate the deeds of God.* I will survive the assassination attempts of my enemies and live to recount the deeds of God, Who saved me from my foes (Radak).

— God has chastened me exceedingly, but He did not let me die. Throughout the duration of the exile, I survived because whatever suffering God decreed was only to atone for my sins (Rashi).

— This is the gate of HASHEM; the righteous shall enter through it. This refers to the gate of the Temple. When the exile is over, the righteous will enter through this gate, and they will thank God for answering their plea for redemption (Targum; Rashi).

#### Repetition of Verses

אודה — I thank You. From this point until the end

of the Scriptural part of Hallel — i.e., the nine verses until יהללוך — each verse is recited twice.

This entire psalm, which begins with הודו לה', Give thanks to HASHEM, follows a pattern, namely, that each new theme is repeated in the next verse or two in the same or slightly different words. Therefore the custom was introduced to follow through on this repetition by repeating each of these verses as well (Rashi to Succah 38a).

Another reason for repeating each verse is based upon the Talmud (Pesachim 119a) which relates that these verses were recited in a responsive dialogue between Samuel, Jesse, David, and David's brothers when the prophet announced that the young shepherd would be the future king of Israel. To honor these distinguished personages, we repeat each one's statement, as if it were a full chapter.