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).

**עב.** נוהגים לעמוד כשאומרים פסוקי "ויברך דוד", עד תיבות "אַתָּה הוּא ה' הָאֱלֹהִים", ועד בכלל. [משנ"ב ס"ק יט, כה"ח ס"ק מג]

ומכל מקום אין חיוב מן הדין לעמוד כשאומר פסוקים אלו, ואין זה אלא ממדת חסידות. ומי שהוא זקן או חולה, רשאי לשבת אף לכתחלה. [הליכות עולם ח"א עמ' עד-עה]

**עג.** כשיאמר תיבות 'ואתה מושל בכל' יתן צדקה, שלוש פרוטות. וימסור השתי פרוטות בבת אחת, ואחריהם השלישית. ויש סוד בדבר. [באו"ח ויגש הי"ג]. וגם מקיים בזה ההלכה (בש"ע סי' צב ס"י) שטוב ליתן צדקה קודם התפלה.

**Standing up**

**72)** The custom is to stand up to recite the passage of *Vayvarekh David* up to and including the words *Atta Hu Hashem ha'Elohim*. There is no halakhic obligation to stand up, however. If someone is elderly or ill and it is difficult for him to stand up, he may remain seated.[213]

**Giving coins to charity**

**73)** According to the Kabbalah, at the point one reaches the words וְאַתָּה מוֹשֵׁל בַּכֹּל, one should give three small coins to charity, two coins together and then a third coin.[214] In this way, one can also fulfill the instructions of the *Shulḥan*

**213.** The *Sha'ar Hakavanot* (18c, cited by several *Aḥaronim*) instructs us to stand up while reciting the forty words from *Vayvarekh David* until after the words *Atta Hu Hashem ha'Elohim*, noting that the initial letters of these final words spell the sacred Name of Ehye, which alludes to the dimension of *Keter*.

**Technically, it is unnecessary**

Someone told Harav Shemu'el Garmizan (responsa *Mishpete Tzedek* #70) that he was accustomed to standing up to recite *Barukh she'amar* and the passage of *Vayvarekh David*, but now he finds it difficult. He asked if he must apply for *hatarat nedarim*. Rav Shemu'el answered that if he had always thought that the halakha demands that he stand up for these prayers, but now he discovered that it is only a custom, he can change his practice without applying for *hatarat nedarim*. His original practice was based on an error.

Based on this, Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 74) ruled that an elderly person or someone weak with illness may sit down while reciting these prayers. Supporting this ruling, he cited the *Minhagim* of Harav Yaakov Moelin (Unit *Tefilla* #8) testifying that Rav Yaakov's custom was not to stand up for the passage of *Vayvarekh David*.

**214.** This was the Arizal's practice, as recorded in *Sha'ar Hakavanot* (*Derushe Tefillat Hashaḥar* #1) and the *Peri Etz Ḥayim* (Unit *Hazemirot* 5). It is cited in the *Magen Avraham* (51:7), the *Mishna Berura* 51:19), and the *Kaf Haḥayim* Sofer (51:44).

Actually, the practice of giving charity while reciting *Vayvarekh David* predates the Arizal. The *Shulḥan Melakhim* Bueno states (*Siman* 46): "Prepare a coin for charity, and give it while reciting *Vayvarekh David*, following the instructions of *Sefer Ḥaye Olam*." The *Shem Hagedolim* states that *Ḥaye Olam* was authored by one of the early *Rishonim*, and according to some authorities the author is Rabbenu Yona.

Harav Yosef Yuzpa wrote (*Noheg Ketzon Yosef* page 32, cited in the *Kaf Haḥayim* Palachi 12:23): "In the Krakow synagogue constructed by Harav Moshe Isserles (the Rama), there was a box attached to the wall near where he stood. He dropped coins for charity in that box when he recited the passage of *Vayvarekh David*, following the instructions of the Arizal."

The editor of the newest edition of *Noheg Ketzon Yosef* noted that the Rama could not possibly have had access to the Arizal's teachings. The Arizal arrived in Safed in the year 5300/1540, and the Rama passed away in 5302/1542. The editor therefore suggested that the Rama deduced from the Kabbalah that this is the proper practice, just as the Arizal had deduced. It is more likely that the Rama knew of this practice through the *Ḥaye Olam*. See the footnote to HaKeter's edition of *Shulḥan Esh* (*Siman* 51).

***Atta moshel bakol***

The *Ben Ish Ḥai* (*parashat Vayigash* halakha 12) specified to give the three coins when one reaches the words *Atta moshel bakol*, and he added that some people give three more coins when they reach the words *ki khol bashamayim uva'aretz*, since there are two versions of the

ולכן כדי לקיים מצוה זו בתמידות, יכין את עצמו מקודם לכך, וישא בחיקו ובכיסו, מעות מפוזרות למשמרת, ופזר נתן לאביונים צדקתו דבר בעתו. [כה"ח פאלאגי סי' יב אות כג]

*Arukh* (92:10) recommending that one give charity before praying.[215] Everyone should prepare loose coins in advance so that he will be able to fulfill this wonderful mitzvah.

instructions handed down by Harav Hayim Vital. The *Orhot Tziyon* Mussafi (page 349) states that the coins should be given specifically upon reciting the word *bakol*. There is a basis for this in the *Sha'ar Hakavanot*.

The *Ben Ish Hai* added that the ideal way to give charity according to the Kabbalah is to hand the money to the charity trustee, who then distributes it to the poor people. If a poor person comes begging at your door, hand the money to another member of your household so that he can give it to the beggar. Also, have in mind that the coin you are giving represents the letter *yod* of Hashem's Name, the five fingers of your hand represent the first letter *he*, your forearm represents the letter *vav*, and the hand of the person to whom you give the money represents the second letter *he*. You should give the charity from your right hand to the left hand of the recipient.

If there is no poor person or charity trustee at hand, designate a pouch or purse for charity money. Hold it in your left hand when you recite the words *Atta moshel bakol*, and use your right hand to deposit the coins into the pouch, which takes the place of the poor person for the moment.

**On Shabbat**

The *Od Yosef Hai* (*parashat Vayigash* halakha 12) praised the practice of some people who prepared two envelopes, one containing two coins and the other containing a single coin, labeling them as such. They placed the two envelopes in two ends of a cubby and left them there through Shabbat. On Shabbat morning when they recited the words *Atta moshel bakol*, they pictured the two envelopes in their minds' eye and thought, *I pledge to give these two coins and the third coin to charity*. After Shabbat, they took the coins and either gave them to a poor person, to a charity trustee, or deposited them in a charity box.

**How to handle a large coin or bill**

The *Kaf Hahayim* Sofer (51:45) wrote that someone has no small coins, but he has coins of a large denomination that he cannot afford to give all at once to charity, this is not a reason for him to forgo fulfilling this mitzvah. He should hold the large coin or bill in his right hand and declare, "I am giving two cents worth of this coin to charity," and then place it in his left hand. After that, he should pick it up again with his right hand and declare, "I am giving one cent of this coin to charity," and then place it in his left hand. If he is in the middle of *Pesuke dezimra* when he cannot speak, he should think these things. He should do this for a number of days, until he has pledged the entire value of the coin he is using, and then hand the coin to a poor person.

**215. Giving charity before praying**

The Talmud teaches (*Bava Batra* 10a) that Ribbi El'azar had the practice of giving a coin to a poor person and then praying, based on the verse (*Tehillim* 17:15): "וַאֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ – I will see Your Face through charity." This practice is cited in the *Shulhan Arukh* (92:10). Rabbenu Menahem Hame'iri (commentary to *Bava Batra*) explained the mitzvah of giving charity acts as a lobbyist on the giver's behalf, enhancing his prayers. The *Hesed La'alafim* (51:8) pointed out that if Ribbi El'azar felt that he needed the boost of the mitzvah of charity each day to help his prayers to be accepted by Heaven, we dare not consider approaching Hashem in prayer without the help of this mitzvah.

The *Sha'ar Hakavanot* specifies that we can fulfill this step through giving charity while reciting *Vayvarekh David*. It is not necessary to give it before beginning *shaharit*.

The *Kaf Hahayim* Sofer (51:44; 92:45; 232:3), however, instructs us to give three coins before entering the synagogue, since this is the plain meaning of the verse – "I will see Your Face (meaning the inside of the synagogue) – through charity." An additional three coins should be given while reciting *Vayvarekh David*.

This does not seem to match the instructions of the Arizal, however. When the Talmud states to give charity before praying, the term "praying" refers to the *Amida* only. Likewise, the *Ben Ish Hai* made no mention of giving charity other than while reciting *Vayvarekh David*. Of course, there is nothing wrong with giving charity an extra time each day. It can only increase the blessings one will receive in return.

The *Kaf Hahayim* Sofer (92:45) related that there was a person who had the practice of giving three coins every day before entering the synagogue and again while reciting *Vayvarekh David*. One day he failed to keep up this practice, and that night he dreamed that he was being rebuked for missing his commendable practice. The *Orhot Tziyon* Mussafi (page 351) asserts that the tradition among the Jews of Iraq who immigrated to Yerushalayim is that whenever the *Kaf Hahayim* related such a story about an anonymous person, the author was the person to whom it happened.