

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# **The Roadmap to Prayer**

## **Lesson 25**

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# The Roadmap to Prayer

Lesson

# 25

## Kaddish

### Chatzi Kaddish

After completing *Shemoneh Esrei* (and *Tachanun*), *Chatzi Kaddish* (Half *Kaddish*) is recited before starting the new section of *Krias HaTorah*. In truth this is a complete *Kaddish* except that compared to other types of *Kaddish*, it omits the added verses of *Tiskabel* (Accept), *Yehei shlamah* (Let there be peace) and *Osseh shalom bimromav* (Who makes peaces in the Higher Spheres)<sup>1</sup>.

The main power of *Kaddish* is that it contains the lofty words of *Yehei Shemei Rabba Mevorach* (may His Great Name be blessed). The letters in this verse number 28 and the amount of words from *Yehei Shemei* until *Da'amiran be'Alma* also number 28. The significance of the number 28 is that it is the numerical value of the Hebrew word *Ko'ach* כח, "power". During the Ten-day period from *Rosh Hashanah* through *Yom Kippur* (*Asseres yemei teshuvah* עשרת ימי תשובה we add one word in this portion of *Kaddish*. The word *Le'eilah* (high above) is repeated to show the loftiness of these days when Jews spend their time in introspection and repentance. In order to keep the number of words at 28, the words *min kol* (from all) מן כל is contracted to *mikol* (from all) מכל.

People should be careful to make this adjustment during this period of time in order to keep the word count to 28 corresponding to the Hebrew word *Ko'ach* כח.

תגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה, וימליך מלכותה בחייכון וביומיכון ובחיי  
דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא,

<sup>1</sup> *Aruch Hashulchan* 56: 8

לְעֵלָא מִן כָּל (עֲשֵׂרֵת יְמֵי תְשׁוּבָה - During the Ten-day Teshuvah period) לְעֵלָא וְלְעֵלָא מִכָּל)  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

According to this order, *Chatzi Kaddish* is recited once before the Torah-reading and again afterwards. The reason for this is to recite words of sanctification between this segment of Torah-study and the other segments of Prayer.

We can draw an analogy between this and the way the verses of *Va'yebi binso'ab* וַיְהִי בְּנִסְוֹעַ are arranged in the Torah. If one looks at a *Sefer Torah* or even at a printed *Chumash*, one will notice that this paragraph is demarcated with two backward letters of the Hebrew alphabet. Those letters are both the letter *nun* נ which serves as brackets do in other languages. It shows that this segment is like “miniature” Torah scroll on its own. In fact the *Gemara*<sup>2</sup> derives a *Halacha* that as long as a *Sefer Torah* contains at least 85 letters like this chapter, it will retain its sanctity (*Kedusha*) even if all the rest of the letters had been erased. Thus it is separated from the rest of the Torah. Likewise, we demarcate the Torah-reading from the rest of the Prayers by the *Kaddish* which is said before and after its reading.

The *Pri Megadim*<sup>3</sup> maintains that the purpose for the *Chatzi Kaddish* is to separate the different parts of davening.

## Sefer Torah



*An Old Iranian Sephardic Sefer Torah in its casing*



*An Ashkenazi style Sefer Torah*

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<sup>2</sup> Shabbos 116a

<sup>3</sup> Simon 55 *Mishbetzot Zaban* 7

## Proper Respect for a Sefer Torah

It is necessary to show respect for a *Sefer Torah* (Torah scroll) by standing up whenever it is being carried to and from the *Aron Kodesh*<sup>4</sup>. This is actually a Torah obligation, which is derived from the obligation of honoring a *Talmid Chacham* (Torah scholar)<sup>5</sup>. If one must stand up for a *Talmid Chacham* who studies it, surely for the Torah itself one must stand up in its honor<sup>6</sup>. Rav Moshe Feinstein ז"ל comments that this method of derivation is a *de'Oraisa*<sup>7</sup> and as long as the *Sefer Torah* is being transported and has not yet been put down in its place, one must remain standing in its honor. Rav Shlomo Zalman Auerbach ז"ל<sup>8</sup> explains that the law requires one to stand whenever the *Sefer Torah* is not resting in its place. If however the *Sefer Torah* is being held by someone in a certain place just that the individual prefers to stand, one doesn't have to remain standing, since it is in its place. Accordingly, on *Simchas Torah* when the *Sefer Torah* scrolls are all out of the *Aron*, one doesn't have to remain standing during the entire time of the dancing, since we consider them to be in what is now their proper place. However, during the first round of each of the *Hakafos* one must stand since this is what dancing on *Simchas Torah* was meant to be.

One is not supposed be leaning on a table or other object while the *Sefer Torah* is being transported to the *Bimah*, as this is also *Halachically* considered like sitting<sup>9</sup>.

There is also a prohibition not to handle the parchment of the *Sefer Torah* with one's hands directly<sup>10</sup>. One should only handle it through the wrapping of the *Sefer Torah* or some other garment. The *Gemara*<sup>11</sup> comments that one who handles a *Sefer Torah* with his bare hands will be buried undressed i.e. he will be stripped of the *Mitzvah* he was performing when he handled it.

This unique law implies that one must always adhere to the laws of the Torah even when dealing with regard to the Torah itself. The Torah is an extremely holy article and must be treated with the utmost respect. One must not think that as long as he is

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<sup>4</sup> *Kiddushin* 33a

<sup>5</sup> *Kiddushin* 33b (see text in next footnote)

<sup>6</sup> קידושין דף לג עמוד ב', איבעיא להו: מהו לעמוד מפני ספר תורה? ר' חלקיה ור' סימון ור' אלעזר אמרי: קל וחומר, מפני לומדיה עומדים, מפניה לא כל שכן

<sup>7</sup> Torah law

<sup>8</sup> *Halichos Shlomo* 12:12, 13

<sup>9</sup> 146:17

<sup>10</sup> Simon 147:1

<sup>11</sup> *Shabbos* 14a, *Megillah* 32a

doing something for the sake of Torah, he is free to act as he wishes to handle it disrespectfully. One must always follow the guidelines of the Torah and work according to its parameters. One will ultimately be stripped of the *Mitzvah* one transgresses anything even for the sake of the Torah. There is no greater Torah merit than to do what the Torah itself instructs us to do.

## 4 MAJOR CATEGORIES OF TORAH STUDY

The *Chasam Sofer*<sup>12</sup> writes another insight into this law. He explains that one is not allowed to explain Torah verses literally without understanding that the words of Torah have layers and layers of hidden meaning as well as the exegesis that our Sages have expounded. The words of Torah are like clothing (*Levush*). Just as clothing covers one's body, so too the words of the written Torah covers the hidden and not so obvious insights. Hence one must realize that the literal words contain many additional meanings that are concealed by it like clothing that covers one's physical body. The *Chasam Sofer* adds that there are 4 major categories of Torah study. They are *Pshat* (simple meaning) *Remez* (alluded meaning) *Drush* (expounded meaning) *Sode* (hidden *kabalistic* meaning) (Acronym - **פרד"ס**, *Pardes*). **In the first 3 levels (*Pshat* (simple meaning), *Remez* (alluded meaning), *Drush* (expounded meaning) we can add our insights as they are like outer garments that contain more meaning under its surface. However, the category of *Sode* (Kabala) is taught by individuals to individuals and is taught in specific terms. In this area one must treat it as the essence of Torah which doesn't lend itself to interpretation. In a certain sense it is like fundamental elements that cannot be broken down any further.**

## Taking the Torah from the Ark

*On Mondays and Thursdays we read a small segment of the weekly parsha in shul when a Minyan present. The custom is to recite Keil Erech Apayim before removing the Sefer Torah (Torah scroll) from the Aron Kodesh (Holy Ark).*

בשני וחמישי אומרים זה:

(On Mondays and Thursdays we recite the following prayer)

מנהג אשכנז

קַל אֶרֶךְ אַפִּים וְרַב חֶסֶד וְאֵמֶת, אֵל בְּאֶפֶךָ תִּזְכֶּינֵנוּ. חוֹסֶה יי על עַמּוֹ, וְהוֹשִׁיעֵנו מִכָּל רָע.  
חֲטֵאנוּ לְךָ אֲדוֹן, סָלַח נָא כְּרוֹב רַחֲמֶיךָ, קַל.

**This is the version that was recited in Germany, Bohemia as well as in other parts of Europe**

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<sup>12</sup> *Drashos Chasam Sofer* Volume 1:198

### מנהג פולין

קל ארך אפים ומלא רחמים, אל תסתור פניך ממנו. חוסה יי על ישראל עמך, והצילנו מכל רע. חטאנו לך אדון, סלח נא כרוב רחמיה, קל.

**This is the version that was recited in Greater Poland (Poland and Lithuania) and in other parts of Europe**

*O G-d slow to anger, and abundant in kindness and in truth. Do not chastise me in Your anger (Version 1)/ do not hide Your face from me (Version 2). Pity, Hashem Your people and save/rescue them from all evil. We have sinned against You, Master; forgive us we beg You, in accordance with Your abundant mercy, O G-d.*

The above two versions are short supplications asking *Hashem* to have mercy on us despite our shortcomings in our service to Him and in our adherence to Torah commandments.

The two versions are only slightly different in their general wording, except for the highlighted area where they are different in their meaning as well. In the first version **אל באפך תוכיחנו** means *Do not chastise me in Your anger*. In the second version it says **אל תסתור פניך ממנו** *Do not hide Your face from me*.

### מקורות Background

The *Kolbo* and *Abudraham* both ask on the versions of *Keil Erech Apayim* why it first uses the terminology of **והושיענו** (save us) and then **והצילנו** (rescue us). **והושיענו** refers to saving us from our exile in *Gabus* which refers to the final redemption. Then we pray for our rescue from our immediate day to day troubles until we merit the final redemption.

It is apparent from the question that they asked that it was the custom to say both versions of *Keil Erech Apayim* combined.

There is yet another version for reciting *Keil Erech Apayim*. The *Machzor Vitriye* says that the *Shali'ach Tzibbur* would recite the first version and the congregation would respond by saying the second version.

The *Siddur Hatehilla Ve'hatziferes* mentions a nice insight into the slight variation between the two versions. Historically, the *Keil Erech Apayim* prayer was composed during the time of the Crusades. The Crusaders started their rampage and pillaging of Jewish communities spreading fear and terror throughout Jewish communities all over Europe. The German (*Ashkenaz*) communities who were terrorized first recited this supplication **אל באפך תוכיחנו** / *Do not chastise me in Your anger*. Since they were

under attack already, this prayer is appropriate. However, in the other parts of Europe where the crusaders had not yet reached, they said the version of *Do not hide Your face from me* which they said because the fear of the Crusaders reached them by word of mouth.

### דינים Halacha

*The above short supplication is omitted on Festivals, Chol Hamo'ed (Intermediary days), Rosh Chodesh, Erev Pesach, Tish'a B'Av, Erev Yom Kippur, Chanukah, Purim and Shushan Purim and on 14<sup>th</sup> and 15<sup>th</sup> Adar I of a leap year. It is also omitted in a house of mourning.*

Since this is a supplication that mentions our sins, we wish not to dampen our spirits on Shabbos or Yom Tov; so it is omitted. It is not mentioned in a house of a mourner because we do not want to mention our sins in a place of mourning; where G-d's strict judgment has just visited.

The custom is to recite this prayer when standing even though it is recited before the *Aron Kodesh* is opened. The reason for this is because the *Halacha* is to stand when reciting a confession. Since in this prayer we ask *Hashem* forgiveness for our sins, we should say it while standing.

Rav Hirsch ז"ל comments that in the *Keil Erech Apayim* prayer we pray for G-d's mercy and forgiveness for our sins particularly at this time when we remove the *Sefer Torah* from the *Ark*, because we are reminded by the *Sefer Torah* of our shortcomings in fulfilling its commands.

כשפותחין ארון הקודש אומרים זה:

Upon opening the *Aron Kodesh*

*Kolbo Simon 37, Orchos Chaim Simon 80 Laws of Shabbos: Tefillas Shacharis* mention that

**וַיְהִי בְּנִסּוֹעַ**

is recited upon opening the *Aron Kodesh*.

**וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה, קוּמָה, יְיָ, וַיִּפְצוּ אֲבִיבֶיךָ, וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנֶּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ**

**וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה, קוּמָה, יְיָ, וַיִּפְצוּ אֲבִיבֶיךָ, וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ**  
*Va'yebi binso'ah ha'Aron va'yomer Moshe, kuma Hashem ve'yafutzu oye'vecha ve'yanussu me'san'echa mi'pa'necha (Bamidbar 10:35).* So it was, whenever the ark set out, Moses would say, Arise, O *Hashem*, may Your enemies be scattered and may those who hate You flee from You.

**כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם**

*Ki mi'Tzzyone teitzei Torah u'dvar Hashem mi'Yerushalayim (Isaiah 2:3)* For out of Zion shall the Torah come forth, and the word of Hashem from Jerusalem.

**בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ**

*Baruch she'nassan Torah legato Yisrael bi'kedushaso*

Blessed is He Who gave His Torah to His people *Yisrael* in His holiness

*Although the Shulchan Aruch* doesn't mention this prayer; it is a universally accepted prayer.

The **Tur**<sup>13</sup> writes that we recite **וְנִרְמְמָה שְׁמוֹ יְחַדּוּ גְדְלוֹ לֵי אֱתִי, וְנִרְמְמָה שְׁמוֹ יְחַדּוּ** *Gadlu la'Hashem itti une'romema sbemo yachdaw* (Let's exalt Hashem together and raise up His Name as one). The congregation then responds **וְנִרְמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.** *Romemu Hashem Elokeinu ve'Hishtachvu etc.* (Let's raise up Hashem our G-d and bow to His holy mountain, for Hashem our G-d is holy). The **Darchei Moshe**<sup>14</sup> cites that in *Meseches Sofrim*<sup>15</sup> it says that *Al Hakol Yisgadul etc.* is recited when the *Sefer Torah* is removed from the Ark. He comments that it is our custom to recite this on Shabbos but not during the week.

### **Hagbahah – Raising the Torah**

The *Beis Yosef* brings from *Meseches Sofrim*<sup>16</sup> that *Hagbahah* (raising the *Sefer Torah* up high) is done immediately before the start of *Krias HaTorah* showing the face of the writing of the *Sefer Torah* to the entire congregation. The *Sefer Torah* was turned in all directions so that all the men and the women could see its writing and they would then bow towards the *Sefer Torah* saying *Ve'zose HaTorah asher sabm Moshe lifnei Bnei Yisrael*<sup>17</sup> (and this is the Torah which Moshe put forth to the *Bnei Yisrael*). They also said the verse *Toras Hashem Temimah*<sup>18</sup>.

This custom is prevalent amongst *Sephardim* and amongst some *Ashkenazim* as well<sup>19</sup>. Others just do this after the Torah Reading has been completed<sup>20</sup>.

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<sup>13</sup> 134: 2

<sup>14</sup> Authored by the Rama as a commentary to the Tur Shulchan Aruch

<sup>15</sup> Perek 14: 12

<sup>16</sup> Perek 14: 12

<sup>17</sup> Devarim 4:44

<sup>18</sup> *Tehillim* 19:8

<sup>19</sup> *Tefilla Kibuchasa* 16:14

<sup>20</sup> Simon 134:2

Rav Ovadiah Yosef *sblit"u* writes<sup>21</sup> that it is commendable to hold the *Sefer Torah* open right away when taking it out of the *Aron Kodesh* carrying it facing the people so that all could see its writing. One may even carry it a little out of the way for this purpose. While doing this, one should tilt the *Sefer Torah* slightly towards his right side.

## A Blessing for Showing the Torah

The *Bach* brings from the *Gemara Yerushalmi*<sup>22</sup> that states that the curse the Torah gives for one who does not uphold the words of this Torah refers to the *Chazẓan*. The *Ramban* wonders how is it that the curse applies to the *Chazẓan* for not upholding the Torah. Is the Torah falling to the ground *Chas ve'Shalom*? Indeed the commentaries say that the *Chazẓan* is blamed for not tying the *Sifrei Torah* securely in their place. The *Ramban* in *Parshas Ki Savo* mentions that it refers to the *Chazẓan* not holding the *Sefer Torah* up high for everyone to see. One must take the *Sefer Torah* and show its writing to all the men and to all the women in the synagogue, thereby upholding the *Sefer Torah* and earning the Torah blessing of *Baruch Asher Yakim es Divrei HaTorah Hazose*.

The *Bach* goes on to say that although the language of the *Meseches Sofrim* implies showing it by facing the writing towards everyone, one may lift it facing himself and turning it to all four sides letting everyone see from over his shoulders. By doing it so, one will not have a problem flipping the *Sefer Torah* and placing back down on the *Bimah*.

It would appear that the *Bach* was referring to the *Ashkenazi* style *Sefer Torah*. Hence, if one would lift it with the writing facing towards the people, it would be difficult to flip the *Sefer Torah* in mid-air to place it back down properly. However, the *Sephardic* *Sefer Torah* scrolls are in a casing like in the picture above and can easily be held by its case with the writing facing the *Tzibbur* in *Shul*. When they are placed down, they actually stand vertically.

## A Great Spiritual Light – Seeing the Writing

The *Magen Avraham*<sup>23</sup> brings an opinion that when the *Sefer Torah* is lifted for everyone to see, one should try to get close enough to read from it. According to *Kabalistic* sources, one can gain a great amount of spiritual light through this practice.

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<sup>21</sup> *Yalkut Yosef* 134:10

<sup>22</sup> *Sotah* 7:4

<sup>23</sup> *Simon* 134

## Bowing Towards the Towards the Torah

There is also a custom to bow towards the *Sefer Torah* when reciting *B'rich Shemei*. Rav Ovadia Yosef explains<sup>24</sup> that although this is not a requirement, it is a *Minbag Yisrael* (Jewish custom), and it's considered like Torah. Just as by the *Aleinu* prayer we bow when we say *Va'anachnu kor'im u'mishtachavim* (and we bend our knees and bow) since we do not want to give the impression of not being sincere about what we are saying in our prayer about bowing, likewise in *B'rich Shemei* we say the *Aramaic* words *De'sagidna kamei* which also means we bow before Him. Therefore, it is customary to bow at this point towards the *Sefer Torah*.

## B'rich Shemei

### בְּרִיךְ שְׁמֵהּ

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלֵמָא, בְּרִיךְ כְּתוּבָה וְאִתְרַךְ. יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלָם, וַיִּפְרְקוּ יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹאֲמִטוּי לְנָא מְטוּב נְהוּרְךָ, וְלִקְבֵּל צְלוֹתְנָא בְּרַחֲמִין. יְהֵא רְעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא, וְלְהוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחָם עָלֵי וְלִמְנוּטָר יְתִי וְיֵת כָּל דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל. אָנְתָּה הוּא זֶן לְכָלֵּא, וּמִפְרִיגְס לְכָלֵּא. אָנְתָּה הוּא שְׁלִיט עַל כָּלֵּא, אָנְתָּה הוּא דְּשְׁלִיט עַל מַלְכֵיֵא, וּמַלְכוּתָא דִּילְךָ הִיא. אָנָּא עֲבָדָא דְּקִדְשָׁא בְּרִיךְ הוּא, דְּסִגְיָדְנָא קָמָה, וּמְקָמָא דִּיקָר אִוְרִיתָה בְּכָל עֵדָן וְעֵדָן. לֹא עַל אָנְשׁ רַחֲיִצְנָא, וְלֹא עַל בְּרַ אֱלֹהִין סְמִיכְנָא, אֱלֹא בְּאֵלְהָא דְּשְׁמֵיֵא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאִוְרִיתָה קְשׁוּט, וּנְבִיאִוְהִי קְשׁוּט, וּמְסִגָּא לְמַעְבַּד טְבוּן וּקְשׁוּט. בְּהָ אָנָּא רַחֲיִץ, וְלִשְׁמָהּ קְדִישָׁא יְקִירָא אָנָּא אִמְר תְּשַׁבְּחוּן. יְהֵא רְעוּא קְדָמְךָ דְּתַפְתַּח לְבָאֵי בְּאִוְרִיתָא, (וְתִיב לִי בְּנִין דְּכָרִין דְּעֲבָדִין רְעוּתְךָ), וְתִשְׁלִים מְשָׁאֲלִין דְּלָבָאֵי, וְלָבָא דְּכָל עַמְךָ יִשְׂרָאֵל, לְטָב וְלְחַיִּין וְלְשָׁלָם. (אָמֵן.)

When the *Aron Kodesh* (Holy Ark) is opened and the Torah scroll is removed, many people have a custom of reciting the verses from the *Zohar* that begins with *B'rich Shemei de'marei alma* בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלֵמָא (Blessed be the Name of the Master of the world). The custom of saying *B'rich Shemei* was started by the Ari ז"ל. The *Zohar* in *Parshas Vayakhebel* writes that this supplication should be recited at the time the *Sefer Torah* since at that time it is a time of great love and mercy for the *Bnei Yisrael*. And it is an opportune time to daven.

## Sephardim – B'rich Shemei – Only on Shabbos

Rav Ovadia Yosef *shlit"l* writes<sup>25</sup> that *Sephardim* recite *B'rich Shemei* only on *Shabbos* and *Yom Tov* but not during the week. The custom of the *Ashkenazim* is to recite it during the week as well. He writes that a *Sephardic* individual should recite it during the week if he's davening in a *shul* that says it then too. If however one finds himself at a point of *Tefilla* where interruptions are not allowed such as during *Pesukei De'Zimra* or

<sup>24</sup> *Yalkut Yosef* 134:7

<sup>25</sup> *Yalkut Yosef* 134:5, 6

*Yotzeir Ohr* one is not allowed to say *B'rich Shemei*. One may however recite between *Yishtabach* and *Yotzeir Ohr*.

## Zohar – Removing the Sefer Torah

From the *Zohar* it appears that the correct procedure is to recite this prayer when the *Sefer Torah* is removed already from the *Ark*. Therefore, those who leave the *Ark* open and leave the *Sefer Torah* inside until after reciting *B'rich Shemei* are not doing it according to the way the *Zohar* recommends saying it. The *Iggros Moshe*<sup>26</sup> maintains that the correct way is to remove the *Sefer Torah* from the *Aron Kodesh* before reciting *B'rich Shemei*. Still, one must not protest one who doesn't do it this way.

Rav Shlomo Zalman Auerbach ז"ל rules that it is not clear from the *Zohar* whether *B'rich Shemei* is recited after opening the *Ark* or after removing the *Sefer Torah* from there. Therefore, one can do it either way.

The *Sefer Seder Hayome* writes that if one did not say *B'rich Shemei* at the time the *Sefer Torah* was removed from the *Ark*, one should say it when the *Sefer Torah* is being unwrapped for *Krias HaTorah*.

However, the *Mishna Berura*<sup>27</sup> quotes that one can say *B'rich Shemei* only up until it is opened for the first *Aliyah*.

Just before carrying the *Sefer Torah* to the *Shulchan* (table) the *chazzan* says:  
גְּדְלוּ לִי אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יְחֻדּוּ.

The congregation responds:

לָךְ יִי הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יִי הַמַּמְלָכָה, וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. רֹמְמוֹ יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא. רֹמְמוֹ יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדוֹשׁ, כִּי קְדוֹשׁ יִי אֱלֹהֵינוּ.

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וְיַגְעֵר בְּיָצָר הָרַע מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

גְּדְלוּ לִי אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יְחֻדּוּ

There are six words in this *pasuk* which are to commemorate the way they walked with the *Aron*<sup>28</sup> (Holy Ark of the Sanctuary) when Dovid *Hamelech* brought the second time to *Yerushalayim*. The first time, *Dovid* erred to transport the holy *Aron* on a wagon which lead to the death of *Uza*. This time he had the *Kobanim* transport on their shoulders, and after every six steps, *Dovid* brought two sacrifices as he was grateful

<sup>26</sup> Orach Chaim Volume 4:70 (9)

<sup>27</sup> 134:13

<sup>28</sup> *Abudraham* (Siddur *Rashbi*)

that no one died this time<sup>29</sup>. There are 26 letters in this *pasuke*<sup>30</sup> which is the numerical value (*Gematria*) of the Tetragrammaton. Thus, we exalt *Hashem's* holy Name for giving is the Torah.

Many people have a custom to follow the *Sefer Torah* to the *Bimah*. It is customary to go over and kiss the *Sefer Torah* as it passes by<sup>31</sup>. It is customary to bring little children to kiss the Torah<sup>32</sup>. Rav Shlomo Zalman Auerbach<sup>33</sup> points out that our custom is different. We do not accompany the *Sefer Torah* to the *Bimah* even though this seems to be contrary to Shulchan Aruch. He explains that this is because of a practical issue that doing so would disturb the decorum and defeats the purpose of honoring the *Sefer Torah*.

## **Holding the Sefer Torah on the Right Shoulder**

The Ark should preferably be opened from the left side to the right side. The *Sefer Torah* is removed from the *Aron Kodesh* either by another individual who hands it to the *Chazzan* or it is removed by the *Chazzan* himself. This varies from place to place according to custom. The correct way to hold the *Sefer Torah* is on one's right hand side, on the right shoulder. This is hinted in a verse in the Book of *Shir Hashirim*<sup>34</sup> *Ve'yemino techabkeini* (and His right hand embraces me). There is also a verse in *Parsha Ve'zose Habracha*, which says *Mi'yemino aish das lamo* (and from His right a fiery law to them). Even someone that is left-handed should hold the *Sefer Torah* on his right side<sup>35</sup>.

The *Chazzan* then takes the *Sefer Torah* and walks around the right hand side of the *shul* to take it to the *Shulchan* (table) where the Torah is read. The *Shulchan*, or *Bimah* as it is otherwise called, is usually located in the center of the *shul* from where it is the easiest for everyone to hear *Krias HaTorah*. After the *Chazzan* reaches the *Bimah* he places the *Sefer Torah* onto the *Bimah*.

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<sup>29</sup> *Radak II Shmuel* 6:13

<sup>30</sup> The word *שֵׁשׁ* really has a total of 5 letters

<sup>31</sup> See *Siddur Vilna*

<sup>32</sup> End of *Simon* 149 and *Mishna Berura* s"t 7

<sup>33</sup> *Halichos Shlomo* in *Dvar Halacha* 17

<sup>34</sup> 2: 6

<sup>35</sup> *Rama* 134:2 and *Mishna Berura* 282:1

The custom nowadays is to have a designated reader who reads from the Torah out loud for everyone that is called up for an *Aliyah*. Even if one knows how to read it himself, the custom is for him to allow the designated reader to read it for him. The designated reader is called the *Ba'al Koreh*. Aside for the *Ba'al Koreh*, there is another person that calls out the *Aliyas* for people to come up and recite the blessings over the Torah. This individual is known as the *Gabbai* (sexton).

## Being Called to the Torah

The *Sefer Torah* is uncovered, the place from where *Krias HaTorah* will begin is located, and then the *Gabbai* readies himself to call up the first person for the *Aliyas*.

The *Gabbai* says the following introduction to the Torah reading and *Aliyas*:

ותגלה ותראה מלכותו עלינו בזמן קרוב, ויחן פלטתנו ופלטת עמו בית ישראל לחן ולחסד ולרחמים ולרצון ונאמר אמן. הכל הבו גדל לאלהינו ותנו כבוד לתורה, כהן קרב, יעמד (פ"ט) הכהן, ברוך שנתן תורה לעמו ישראל בקדשותו. (תורת יי תמימה משיבת נפש, עדות יי נאמנה מחכימת פתי. פקודי יי ישראלים משמחי לב, מצות יי ברה מאירת עינים. יי עז לעמו יתן, יי יברך את עמו בשלום. האל תמים דרכו, אמרת יי צרופה, מגן הוא לכל החסידים בו.)

The congregation responds:

ואתם הדבקים ביי אלהיכם, חיים כלכם היום.

And may His kingship over us be revealed and become visible soon, and may He be gracious to our remnant and the remnant of His people the family of Israel, for graciousness, kindness, mercy and favor...

**With this introduction, the *Gabbai* introduces the first *Aliyah* to a *Kohen*.**

## Questions:

- 1) What is the connection between *Kaddish* and the number 28?
- 2) What is the main purpose of *Kaddish* at this juncture according to the *Pri Megadim*?
- 3) From where do we derive the law of standing up for a *Sefer Torah*?
- 4) When would it be permissible to sit down even though the person holding the *Sefer Torah* is standing?
- 5) What must one do in order to be permitted to handle a *Sefer Torah*? What lesson does the *Chasam Sofer* derive from here?
- 6) In the prayer of *Keil Erech Apayim* we find two terminologies, **וְהוֹשִׁיעֵנו** (save us) and then **וְהַצִּילֵנו** (rescue us). What are they referring to according to the *Kolbo* and the *Abudraham*?
- 7) Why must this prayer be recited while standing?
- 8) How does the Ramban explain the curse for someone who doesn't uphold the Torah?
- 9) When does one perform the activity the Ramban refers to in the previous question?
- 10) If someone is in the middle of davening *Shacharis* and is past *Baruch She'omar* but still somewhere before *Krias She'ma*; may he recite *B'rich Shemei* with the *Tzibbur* (congregation)? Explain different possibilities.
- 11) At what point should one start the *Tefilla* of *B'rich Shemei*?
- 12) What is the significance of the number of words and letters in the *pasuk* **גִּדְלוּ לִי אֱתִי, וּנְרוֹמְמָה שְׁמוֹ יְחִדּוּ**?

## Answers:

- 1) In every single *Kaddish* there are a number of words totaling 28. They begin with *Amein Yebei Shemei* until *Da'amiran be'alma*.
- 2) It is meant to separate between different sections of davening.
- 3) It is derived from the law of standing up for a *Talmid Chacham*?
- 4) If the person standing with the *Sefer Torah* doesn't want to put it down anywhere and he doesn't want to transport it anywhere either.
- 5) One must only touch with a garment. The *Chasam Sofer* explains this to be alluding to understanding that Torah is not simply what it says on the surface, but it has layers upon layers of insights.
- 6) **וְהוֹשִׁיעֵנוּ** refers to saving us and redeeming us from *Galus* (exile). **וְהוֹצִילֵנוּ** refers to rescue from present troubles.
- 7) Since it mentions that we sinned, and a confession *Viduy* must be while standing.
- 8) He explains that this curse refers to the *Chazqan* who must raise the Torah up for everyone.
- 9) Some have the custom to perform it right away before *Krias HaTorah*. Others perform it at someone else vacation.
- 10) One may not interrupt after *Baruch She'omar* until after *Shemoneh Esrei* to recite *B'rich Shemei*. One may however interrupt to say after completing *Yishtabach* but before starting *Yotzeir Ohr*.
- 11) Preferably when the *Sefer Torah* is removed from the *Aron Kodesh*. Others have a custom to do it after finishing the Torah reading.
- 12) There are 6 words in this pasuk denoting the 6 steps the *Kohanim* took with the *Aron* when *Dovid Hamelech* was bringing it to *Yerushalayim*. There 26 letters in the *pasuk* corresponding to the *Gematria* of the Tetragrammaton reminding us to give praise to His Name.