

הלכות תפלה (סימן קלד: סדר "והוא רחום" והגבהת התורה)

קלד: א-ב

Outline

1. Today's Topics
 - a. Recitation of והוא רחום (i.e. long תחנון)
 - b. Lifting the תורה for all to see
2. "קלד: א" סדר "והוא רחום"
 - a. Our practice is to increase our supplications on Mondays and Thursdays, and we say "והוא רחום" aloud, and if one does not say while standing, he is considered in breach of a rabbinic institution (שו"ע, רמ"א)
 - i. Q: What else is said?
 1. Some congregations have the practice to add וידוי and י"ג מדות של רחמים (משנ"ב א)
 - a. Q: What should one do if his practice is not to say them but he is in a shul that says them? (הע' 1)
 - i. He should follow the shul's practice (אגר"מ אר"ח ג: פט)
 - b. Q: What should one do if his practice is to say them but he is in a shul that doesn't say them? (שם)
 - i. One should say the וידוי in a way that is not recognizable to others without striking his chest (אגר"מ אר"ח ד: לד, גר"י קניבסקי), and he should not say י"ג מדות because there is no מנין for them (אגר"מ שם)
 - c. Q: What should one do if he hears the י"ג מדות but is not davening with the congregation?
 - i. One should pause and say them, unless he will take away from (אגר"מ אר"ח ג: פט) ת"ת דרבים
 - ii. Q: What is the basis for the recitation of והוא רחום?
 1. It was instituted because of a great miracle (משנ"ב ב)
 - iii. Q: How should one say "והוא רחום"?
 1. With focus and patience (משנ"ב שם)
 - iv. Q: In what case is one considered in breach?
 1. Some say that he is considered as such only if he doesn't say והוא רחום, but if he says it while sitting, he is not considered one who breaches תקנות חכמים (משנ"ב ג)
 - v. Q: What should one do if he calculates that by saying "והוא רחום" he will miss תחנון? (הע' 2)
 1. He should say תחנון and make up "והוא רחום" after קריאת התורה (גר"ח קניבסקי, רבבות אפרים ו: סא)
 - vi. Q: Why is והוא רחום said loudly according to this opinion?
 1. To awaken one's focus (משנ"ב ד)
 - b. Ashkenazic practice is to say these supplications while standing but quietly, and we do so on Mondays and Thursdays because they are days of favor, and therefore they are also the days on which we fast (רמ"א)
 - i. Q: What else must be said while standing?
 1. "קל ארך אפים" that follows חצי קדיש because it contains וידוי (משנ"ב ד)
 - i. Q: Should one always say this? (הע' 4)
 - ii. No, he shouldn't say it ביחידות because it is instituted as supplication prior to קריאת התורה (גרשז"א)
 - ii. Q: How quietly is it said?
 1. Just as שמונה עשרה is said (משנ"ב ה)
 - a. Q: Why? (הע' 5)
 - i. Because והוא רחום was established by 3 זקנים, and each section has 18 names of ה' corresponding to the 18 ברכות of שמו"ע (וה' שמו"ע)
 - iii. Q: What should one do if he finishes והוא רחום prior to the ש"ץ?
 1. Some say he should wait for the ש"ץ and do נפילת אפים together (משנ"ב שם); however, nowadays, the congregation doesn't wait for the ש"ץ (שער"ת מובא שם)

iv. Q: Why are Mondays and Thursdays days of favor?

1. Because when משה רבינו went to receive the second set of לוחות, he went up on a Thursday and came down on a Monday (משנ"ב ו)

3. קלד: (ב: הגבהת התורה)

a. One shows the writing of the ספר תורה to the congregation standing to his right and his left, and he turns it to his front and his back, because there is a מצוה for all men and women to see the writing and bow and say "וזאת התורה" and "תורת ה' תמימה" (שו"ע)

i. Q: Why does the שו"ע mention this הלכה prior to the הלכות of קריאת התורה?

1. The practice of ספרדים is to do הגבהה prior to קריאת התורה, while the practice of משנ"ב is to do so afterwards (משנ"ב ח)

a. Q: Why do משנ"ב do it afterwards? (הע' 6)

- i. To prevent people from thinking that הגבהה is more significant than קריאת התורה and coming to ignore קריאת התורה (שיירי כנה"ג)

ii. Q: How much of the תורה should be shown?

1. 3 columns (משנ"ב שם)

a. Q: Must it be 3 or can it be more?

- i. Only 3 (מג"א מובא שם)
- ii. Depends on the strength of the lifter (משנ"ב שם)

iii. Q: How should the מגביה turn himself?

1. If he is standing to the east of the בימה, then he should turn towards the south (clockwise), as is the הלכה regarding the turning of the כהנים for ברכת כהנים (משנ"ב ט)

a. Q: What is the precise manner in which to turn? (הע' 7)

- i. One does not do a full circle; rather, he turns to his right and then his left (משנה הלכות יא: קג)

ii. One does a full circle starting with his right (שבת הלוי ט: כו, חזו"א) and at the end, one goes a little past his right and returns (חזו"א)

1. However, if the congregation comes to see the writing, then a full circle is not necessary (שבת הלוי שם)

iv. Q: What else is done prior to taking out the תורה?

1. קדיש שלם is said, unless there is מוסף in which case קדיש קדיש (משנ"ב שם)

v. Q: What should one do when the תורה is being taken out and returned?

1. One should be in shul because of ברב עם הדרת מלך, so if he is outside, he should go inside (משנ"ב י')

vi. Q: To what degree must one see the writing?

1. It is good to see the letters because via that sight a positive spiritual force impacts the person (משנ"ב יא)

vii. Q: What מצוה does הגבהה fulfill? (הע' 9)

1. (רמב"ן דברים כז: כו) "ארור אשר לא יקים את דברי התורה הזאת"

a. Q: What is the stature of this מצוה?

- i. קרוב לדאורייתא (חת"ס יו"ד רעו) קרוב לדאורייתא
- ii. (ברכ"י) אסמכתא

viii. Q: Must the part of the תורה that was read be shown? (שם)

1. Fundamentally, no (שערי אפרים י"ד), and therefore, when necessary, it can be rolled to a different place that is easier for הגבהה

ix. Q: Who must stand for הגבהה? (שם)

1. Everyone, even those in a different רשות (שעה"צ קמו: יח) רשות

x. Q: When should a person say "וזאת התורה"?

1. Only when he says the writing (משנ"ב יב)

a. Q: What exactly should one say? (הע' 10)

- i. "של"ה, יעב"ן" "על פי ה' ביד משה" and then "וזאת התורה"
- ii. "גר"ח) "על פי ה'" and the complete פסוק of "וזאת התורה"

xi. Q: What should one do when seeing the writing? (הע' 11)

1. There is a custom to point to the ספר תורה with one's finger (not pinky) and kiss the finger (גר"ח קניבסקי ע"פ הגר"ח פלאגי)

- b. Our custom is to do קריאת התורה after הגבהת התורה; when the תורה is taken out, the ש"ץ says "גדלו", and the congregation responds with "רוממו" and "אב הרחמים", and some say "על הכל יתגדל", and this is our practice on שבת and יו"ט (רמ"א)
- i. Q: What else is said when the תורה is taken out?
 1. The practice is to say "ברוך שמיה", whether during the week or on שבת (יג משנ"ב)
 - a. Q: Until when can one say it?
 - i. Until the תורה is opened for קריאת התורה (שם משנ"ב)
 - b. Q: When should "ברוך שמיה" be said? (הע' 14)
 - i. While the חזן is holding the ספר תורה (מטה אפרים)
 1. However, one should not protest those who say it before the ס"ת is taken out (ע: דע) (אגר"מ או"ח)
 - ii. Before the ס"ת is taken out (דרכי חיים ושלים קצו)
 - c. Q: What if one is still saying "והוא רחום" or תחנון (שם)?
 - i. In the middle of "והוא רחום", he should interrupt and say "ברוך שמיה" with the congregation (יסוד ושורש העבודה), but in the middle of תחנון he should not interrupt (גר"ח קניבסקי)
 - ii. Q: How many times should the תורה be lifted?
 1. 3 times: "שמע ישראל", "אחד הוא...", "גדלו" (שם משנ"ב)
 - a. Q: If one hears a congregation say "שמע", must he say it with them? (הע' 16)
 - i. No (גר"ח קניבסקי)
 - c. One should hold the תורה in his right (רמ"א)
 - i. Q: Why?
 1. Because the פסוק says that ה' embraces us with His right (יד משנ"ב)
 2. The תורה was given with the right (שם משנ"ב), and therefore, even a lefty should carry with his right (שם משנ"ב רפב: א, שעה"צ) (הע' 19)
 - ii. Q: What else do we say when returning the תורה?
 1. On שבת, we say "הבו לה' בני אלים", and at other times we say "לדוד מזמור לה' הארץ ומלואה" (שם משנ"ב)
 - a. Q: Should one interrupt other parts of תפילה to say this? (הע' 20)
 - i. No (שבט הלוי ג: טו)
 - b. Q: Why do we change the מזמור only for שחרית on שבת? (הע' 21)
 - i. Because that is when the תורה was given (פרמ"ג)
 - d. When the first עולה goes up to the תורה, we say, "ברוך שנתן תורה" (רמ"א)
 - i. Q: Afterwards, what do we say?
 1. "הקל תמים" because it has 40 letters, which correspond to the 40 days that משה רבינו spent on הר סיני (טו משנ"ב)