

Overview

Halacha Highlight

Siman 56 Seif 2:

When the *shaliach tzibbur* says יתברך the *tzibbur* should answer אמן. The *tzibbur* should also answer אמן when the *shaliach tzibbur* says אמן. ואמרו אמן. We are not accustomed to answer אמן after יתברך or לעלא מכל. בריך הוא. One should not interrupt between בריך הוא and לעלא מכל וכי ברכתא וכי.

- ❖ The custom is to answer אמן to the phrase רבא ויתקדש שמה רבא (M.B. 12)
- ❖ Our custom is to repeat the words בריך הוא after the *shaliach tzibbur* reads those words. (M.B. 13)
- ❖ Sha'arei Teshuvah quotes authorities who maintain that the phrase בריך הוא is connected to the word קודשא and then one should pause before beginning וכי. (M.B. 14)

Siman 56 Seif 3:

Those who conclude their response with the words לעלמי עלמיה are mistaken because it is prohibited to separate the word לעלמי from the word יתברך.

- ❖ The Bais Yosef implies that the *tzibbur* reads all the way to the words לעלמי עלמיה, 28 words in all but Magen Avrohom indicates that the ancient custom is more authoritative and the *tzibbur's* response concludes with the words יתברך. Biur HaGra asserts that the response ends with the word לעלמי. It would appear that if one reads the word יתברך in a second breath it is acceptable. In the event that one is answering in a place where one is not permitted to interrupt for mundane matters one should conclude with the word לעלמי עלמיה. (M.B. 15)

Siman 56 Seif 4:

When the *chazzan* says יתגדל he should bow as he should when he says אמן and יהא שמה רבא, יתברך, בריך הוא.

Siman 56 Seif 5:

After finishing *kaddish* one should take three steps back and say עשה שלום וכי.

Siman 57 Seif 1:

The *shaliach tzibbur* says ברכו את ה' המברך and the *tzibbur* responds ועד ברוך ה' המברך לעולם ועד and then the *shaliach tzibbur* repeats the words ברוך ה' המברך לעולם ועד. The custom is that the *shaliach tzibbur* extends the reading of the word ברכו so that the *tzibbur* could say וכי during that time.

- ❖ The *shaliach tzibbur* should say ברכו out loud. (M.B. 1)
- ❖ If one hears the *tzibbur* say ברוך ה' המברך וכי he should answer with them even though he did not hear the *shaliach tzibbur* but if he only hears the *shaliach tzibbur* say ברוך ה' המברך וכי he should merely answer אמן. (M.B. 2)
- ❖ The phrase וישתבח is said while the *chazzan* is singing the tune but while he is saying words the *tzibbur* should be silent. In the event that the *shaliach tzibbur* does not extend וישתבח it is best for the *tzibbur* to be silent so that they may answer וכי. (M.B. 5)

Siman 57 Seif 2:

A place that has the custom to allow one to rebuke their friends or address public matters between *kaddish*, ברכו and יוצר אור is mistaken.

Bowing during and taking three steps after *kaddish*

Shulchan Aruch Siman 56 Seif 4
כשאומר החזן יתגדל כורע

When the *chazzan* says יתגדל he should bow

Shulchan Aruch (סעי' ד') writes that the *shaliach tzibbur* should bow when he says the words: אמן and יתגדל, יהא שמה רבא, יתברך, בריך הוא. Although there are many opinions amongst the *Rishonim* regarding the number of times one should bow and at which words one should bow, Bais Yosef cites Kol Bo and Avudraham that one should bow at the five places mentioned above. Interestingly, Chavos Yair in his work Mikor Chaim (קיצור הלכות) wondered why people are not more careful to bow at these places when saying *kaddish*, especially since Tur characterized these bows as obligatory. Vilna Gaon, however, ruled that one should not bow while saying *kaddish*. The reason he gives is the concern that bowing during *kaddish* would involve adding to the number of bows enacted by Chazal (ביאור הגר"א סק"י ומעשה רב אות נ"ו). Aruch HaShulchan (סעי' ז') suggests that if one bows his head only slightly he fulfills the opinion that mandates bowing but does not run the risk of adding to Chazal's enactment regarding the number of times one should bow.

Shulchan Aruch (סעי' ה') also writes that after *kaddish* one should take three steps and then say עושה שלום במרומיו וכי. Ketzos HaShulchan (סיי ט"ז סייק י"ו) notes that Bais Yosef's wording implies that anyone who says *kaddish* is required to take these three steps after *kaddish*. The significance of this is that the source for this requirement is Terumas HaDeshen who was discussing *kaddish tiskabel* and there are numerous authorities who maintain that the requirement to take three steps is limited to *kaddish tiskabel*. The reason the requirement would be limited to *kaddish tiskabel* is that this *kaddish* is said after *chazaras hashatz* and these three steps are the steps the *shaliach tzibbur* must take at the end of the *amidah*. Nevertheless, since we do not find *Poskim*, in general, making this distinction and it is clear from the practice of people that anyone who says *kaddish* takes three steps one should follow that general custom (עי"ע פסקי תשובות אות י').

that Ashkenazic custom is not to say amen for בריך הוא, unlike Sefard or Sefaradi. Although he was reluctant to say בריך הוא while davening with a nussach that says אמן, he was equally loath to say אמן against his own custom.

When Rav Avraham Chaim Changel, shlit"א, asked this question to Rav Chaim Kanievsky, shlit"א, he ruled that he should say בריך הוא as per his custom. "But you should this in a low tone so that no one hears."

דולה ומשקה, עי' נ"ו

This follows the Steipler Gaon's own practice. Although he would daven in Lederer's shul, which davened nusach Ashkenaz, he himself came from a chassidic family and davened Sefard. For any response that had to be said aloud, the Steipler followed the shul's practice rather than his own. But he recited all other parts of the prayers according to his regular nusach.

אורחות רבינו, ח"א, עי' מ"ח

On another occasion Rav Changel wondered about a person who davens nusach Ashkenaz and finds himself in a Sefard or Sefaradi minyan when he must say *kaddish* for a departed relative. Unless the two say *kaddish* at different speeds, the one who says *kaddish* in nusach Ashkenaz will get ahead, since he does not say פורקניה. The same thing will occur when they reach the addition in nusach Sefard to רבא. He posed a question to Rav Kanievsky, "Should the person who davens nusach Ashkenaz wait for one reciting *kaddish* in nusach Sefard or Sefaradi at every relevant clause so that they say amen together?"

As usual, Rav Chaim's was clear and to the point. "He should wait." דולה ומשקה, עי' נ"ח

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Local Custom

רמ"א סי' נ"ו, ב': "ולא נהגו לומר אמן אחר יתברך ולא אחר בריך הוא..."
A certain person who davened nusach Ashkenaz often found himself praying with a minyan that followed nussach Sefard. He wondered what he should do regarding בריך הוא. As we find on today's amud, the Rema writes