



Overview

Siman 132 Seif 1:

We translate the *kedusha* of **ובא לציון** and one must be careful to concentrate on it when it is read. Regarding the question of whether it is recited by an individual the *halacha* is the same as *kedusha* of **יוצר**, see above *siman* 59. The *kedusha* that is in Aramaic is recited by an individual and should not be recited by two people and it should not be recited out loud.

- ❖ It is translated so that it will be understood. (M.B. 1)
- ❖ Rema's conclusion there is that the custom is that it is recited by individuals but it is preferable for it to be recited together with the *tzibbur*. Therefore, if the *tzibbur* is saying **קדוש ואתה** and one has not yet recited **אשרי** or **אשרי ואתה** he should say **קדוש** with them and then go back to say **למנצח** and the two *pesukim* before **ואתה קדוש**. (M.B. 3)
- ❖ The *kedusha pesukim* that are read in *lashon kodesh* should be read with others and the *pesukim* that are in Aramaic should be said to one's self since *tefilos* said in Aramaic are not said communally. If one is not *davening* with a *tzibbur* the *pesukim* in Aramaic may be read out loud. (M.B. 4)

Stories to Share

"Shalom Aleichem!"

ש"ע ס' קל"ב, א': "וצריך לזהר בו מאד לאמרו בכונה..."

On today's amud we find that one should have intense kavanah when saying *uva l'tzion*. The gemara tells us that since the destruction of the Beis Hamikdash, the world rests upon the careful recital of this *kedushah*. Unfortunately, many people fail to maintain proper focus during prayer in general.

One day in the beis medrash, as the prayers were drawing to a close, Rav Levi Yitzchak of Berditchev zt"l seemed to be observing a group of his chasidim. While everyone was busy wrapping up their talleisim and tefillin, he made his way over to them. To their surprise, he approached them with a hearty greeting. "Shalom aleichem!" he thundered.

They looked somewhat puzzled to hear their rebbe offer the greeting traditionally given only after returning from a journey of at least three day's duration. "But Rebbe," they protested, "we haven't been anywhere! We've been here in Berditchev all along!"

Halacha Highlight

Tachanun customs

Shulchan Aruch Siman 132 Seif 1

כשנופל על פניו נהגו להטות על צד שמאל

When one "falls on his face" the custom is to lean on his left arm

Rema raises the question of whether one is permitted to say *kedusha* in **ובא לציון** by himself or whether it must be read together with the *tzibbur*. The answer to this question is that *kedusha* in **ובא לציון** follows the same guidelines as *kedusha* that is recited in ברכת יוצר which was discussed above in *siman* 59. Mishnah Berurah (סק"ג) explains that the custom is that it is permitted for one to recite the *kedushos* even by oneself. However, it is preferable for one to recite them together with the *tzibbur*. Therefore, if the *tzibbur* began **קדוש ואתה** and one has not yet read **אשרי** and **אשרי ואתה** he should recite **קדוש** together with the *tzibbur* and then go back and recite the paragraphs that he skipped. Rav Chaim Kanievski (אשי ישראל תשובה רל"ד) writes that even if a person began to read **אשרי** or **למנצח** he should interrupt to say the *kedusha* of **ובא לציון** together with the *tzibbur* and then go back and make up the parts that he skipped.

Aruch HaShulchan (סעי' ח') writes that our custom is not to skip to be able to recite *kedusha* together with the *tzibbur*. Since *halacha* follows the opinion that allows one to say *kedusha* by oneself there is no reason one should *daven* out of order to be able to say it with the *tzibbur*. Similarly, Kaf HaChaim (אות ח') notes that according to Arizal one should not skip in order to be able to recite *kedusha* together with the *tzibbur* since it is more important to *daven* in order. In the event that one will read *kedusha* by himself it is preferable if he reads with the *trup* and the tune for reading those *pesukim* since according to some opinions reading in this manner is permitted even according to the authorities who maintain that the *pesukim* may not be recited by an individual (פסקי תשובות אות ג').

Rav Levi Yitzchak continued to make the rounds, shaking their hands vigorously, as if they were newly-arrived travelers, all smiles.

Suddenly, he turned serious and said, "From the way you were praying, it was clear that your minds were elsewhere! So, welcome back from Odessa, welcome home from the market in Lodz! Since none of you were actually here while you prayed, I was glad to welcome you back upon your return!"