

HALACHOS HATZRICHOS

PACKET #17



SEFORIM

Seforim have Hashem's holy Torah inside.
We need to treat *seforim* with *kavod*.

One *halacha* is that if we see a *sefer* upside down, we shouldn't leave it. We should turn it the right way!

See *Kitzur Shulchan Aruch siman Chof-Ches se'if vov*



BUYING SEFORIM

There is a *mitzvah* in the Torah that every person should write a *Sefer Torah*. Nowadays, we fulfill this *mitzvah* by buying a letter in the *Sefer Torah* and by buying *seforim*.

Did you know that there are *halachos* about which *seforim* to buy first?

The most important *seforim* to buy are the ones you need for learning. So before having a nice set of *seforim* to put on your shelf, you should first make sure you have the ones that will you will need for learning.

Of course we need a *Chitas* and a *Rambam*, and basic *seforim* like a *Tanach*. But after that, which *seforim* of learning should we get?

The Alter Rebbe tells us in *Hilchos Talmud Torah* that the first parts of Torah to learn are the ones that teach us how to behave as a Yid, both *halacha seforim* that teach us what to do and *seforim* of *Mussar* and *Chassidus* which give us the right *hashkafa* and *Yiras Shomayim*.

See *Kitzur Shulchan Aruch siman Chof-Ches, se'if Beis*, and the Alter Rebbe's *Shulchan Aruch, Hilchos Talmud Torah perek Beis*



KISSING THE SEFER TORAH

There are many *halachos* that we do to show *kavod* and love for the *Sefer Torah*. One way is by kissing the *Sefer Torah* when it is carried past us in *shul*.

There is a *minhag* brought in *Shulchan Aruch* that when the *Sefer Torah* comes out in *shul*, we should especially bring children to come and kiss it. This will help in their *chinuch* and get them excited to do *mitzvos*!

Shulchan Aruch Orach Chaim siman 149



KAVOD OF A SEFER TORAH

One of the ways we show *kavod* for a *Sefer Torah* is by standing up when the Torah is being carried.

When the *Sefer Torah* is being brought to the *Bimah* or to the *Aron Kodesh*, we need to stand up out of *kavod*, and stay standing until the Torah is resting on the *Bimah* or inside the *Aron Kodesh*.

If the Torah is being carried somewhere else, we need to stand up until we can't see it anymore.

See Kitzur Shulchan Aruch, siman Chof-Ches, se'if Gimme!



KAVOD FOR THE SEFER TORAH

We do many things to show our *kavod* for the *Sefer Torah*.

Out of the things we do is to be *melaveh* (escort), to go along with the *Sefer Torah*.

Any person who helped do something with the *Sefer Torah* while it was out of the *Aron Kodesh*, should escort the *Sefer Torah* if he is nearby. He should continue walking with it until it is brought to where it belongs.

For example, the person who did *Hagbah* (lifting up the open *Sefer Torah* for everyone to see) should go along with the *Sefer Torah*, back to the *Aron Kodesh*. The person who did *Gelilah* (tying and covering the *Sefer Torah*) should also go together with the *Sefer Torah* if it is brought back right away (like in *Mincha* of Shabbos). The person who opens up the *Aron Kodesh* should also go along with the *Sefer Torah* until it is brought to the *Bimah*.

See Shulchan Aruch siman 149, and Piskei Teshuvos vol. 2, p. 208



KAVOD FOR SEFER TORAH

One of the ways we show our *kavod* for the *Sefer Torah* is to be *melaveh*, to escort the *Sefer Torah*.

If the Torah passes by you (like if you are on the end seat) on its way to the *Aron Kodesh*, you should join in and go along with it until it reaches the *Aron Kodesh*. If it didn't pass by you, you should follow it with your eyes, by looking at the *Sefer Torah* until it reaches where it belongs.

In a very big *shul* (like 770), you shouldn't push so you can join the line of people going with *Sefer Torah*. There are so many people there, you will probably end up squishing someone or pushing them. That wouldn't be *kavod* for the *Sefer Torah* at all!

But if you are in a smaller *shul* and the Torah passes by you, you should join along with the Torah and bring it to the place it belongs.

See Shulchan Aruch siman 149, and Piskei Teshuvos vol. 2, p. 208

