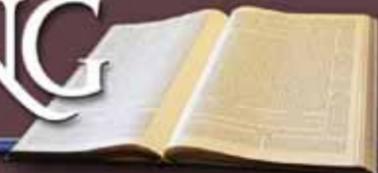


HALACHICALLY SPEAKING

Volume 11 Issue 4



{ TOPIC }

All About Tehillim



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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All About Tehillim

Tehillim plays a huge role in our lives. Many *pesukim* in *davening* are selected from *Tehillim*. *Tehillim* are said daily as a *zechus* for a *refuah sheleima* for a loved one.¹ Whoever wants a *yeshua* in any area recites a few chapters of *Tehillim*.² What is *Tehillim*, and why is it so popular among *Klal Yisroel*? Can you be *mafsik* while reciting *Tehillim*? Can one recite them before *davening*? Can it be recited by heart, or at night? All these and other issues will be addressed in this article.

*Tehillim*³

The word *Psalms* is derived from the Greek word *psalmoi*, meaning, “songs sung to a harp.” This in turn was derived from *psallein*, “play on a stringed instrument.”

There are 150 chapters in *Tehillim*. There is a discussion as to how many chapters were written by *Dovid Hamelech*.⁴

Many of the chapters were composed while in danger, wandering in the deserts from his enemies, and also during times of joy and light.

In *Tehillim*, *Dovid* joined the tribulations of his people with his own. When he petitioned for himself he petitioned for the entire nation, for he identified well with their suffering and with their joy.

Through these psalms, *Dovid* drew closer to *Hashem*. It

1. In regard to when *Tehillim* started being said by *Klal Yisroel* see *Ohr Yisroel* 15:pages 152-166 in great depth.

2. *Meoros Haparsha* page 129.

3. Refer to *Sefer Matamim* page 233:4 (new) on why *Tehillim* is called *Tehillim* and not *Tehillos*.

4. For more on this see *Meseches Bava Basra* 14b, *Medrash Shir Hashirim Rabbah* 4:5, *Ohr Yisroel* 15:page 152:footnote 1.

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has become customary for Jews to grab a *sefer Tehillim* when they need to reach out to *Hashem* for salvation or for praise.⁵

Dovid Hamelech was born and died on *Shavuos*,⁶ therefore, many say that this is an opportune time to recite *Tehillim*.⁷ Many have the custom to visit his grave as well.⁸

Benefits of *Tehillim*

The *Maharsha*⁹ says that *Tehillim* brings one to fear of *Hashem*. The *Peleh Yoetz*¹⁰ says that *Tehillim* has many benefits. He concludes that, “One who routinely says *Tehillim* is protected from all harm befalling his house, his family etc. One who wishes to attach himself to *Hashem* and His praises should be connected to *sefer Tehillim*.”¹¹ *Dovid Hamelech* asked of *Hashem* that saying *Tehillim* should be considered like learning *Negoim* and *Ohalos*. Some explain the connection as follows: *Tehillim* is not necessarily meant to be said by everyone, since *Dovid Hamelech* wrote it at different times in his life, and the same episodes may not arise for every individual. *Negoim* and *Ohalos* are not applicable to everyone either, but still we learn them and get reward. Therefore, *Dovid Hamelech* requested that saying *Tehillim* should be rewarding as if we learned *Negoim* and *Ohalos*.¹² Saying *Tehillim* protects you in this world and in the next.¹³

5. Refer to Har Tzvi O.C. 1:117:2 regarding the fact that some say *Dovid Hamelech* wrote *Tehillim* based on *ruach hakodesh*.

6. Refer to Rus Rabbah 3:2.

7. Moreh B'etzvah 8:264, Moed Lechol Chai 8:31, Ben Ish Chai Bamidbar 1:6. Refer to Bereishis Rabbah 68:11.

8. Meoros Haparsha page 129.

9. Meseches Avodah Zarah 19a “solik.”

10. *Tehillim* page 641 (new).

11. *Peleh Yoetz Tehillim* page 642 (new).

12. *Halichos Shlomo Tefillah* 8:footnote 62.

13. Moreh B'etzvah 1:119.

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

The *Peleh Yoetz* writes that, “We have a tradition that one who has a problem, or pain, or is going on the road, should read the entire *Tehillim* all day without stopping, with *kavana* and humbleness. He will see wonders. This tradition has been tried and tested (and works).”¹⁴

The Point of Saying *Tehillim*

Saying *Tehillim* (besides for the benefits based on *kabblah*)¹⁵ brings one to *deveikus* to *Hashem*, just a *Dovid Hamelech* did when he was compiling *Tehillim*. When one reaches this level it is a *zechus* for himself or for the person for whom he is saying *Tehillim*. Therefore we say *Tehillim* instead of learning for a sick person since this brings closeness to *Hashem*. Based on this, one should understand what he is saying.¹⁶

Why is it Permitted to Recite *Tehillim*?

There is a *halacha* that words of the *Torah* may not be used to heal someone.¹⁷ Nevertheless, it is permitted to recite *Tehillim* with the intention of becoming healed.

Many *poskim* say that the purpose of reciting *Tehillim* is to improve spiritually. There are two explanations for this. One is since you are *davening* for a *refuas hanefesh* it will bring about a *refuah* of the body.¹⁸ In addition, one is saying the *tehillim* so it should be a *zechus* and the *zechus* should help the sick person.¹⁹ According to some *poskim*, one should only spell out the name of the sick person with the

14. Peleh Yoetz Tehillim page 642 (new).

15. Refer to Moreh B'etzvah 3:119.

16. Halichos Shlomo Tefillah 8:footnote 2. Refer to Masei Rav 104 (new).

17. Meseches Shavuot 15b, Rosh Sanhedrin 11:4, Rambam Avodah Zarah 11:12, Shulchan Aruch Y.D 179:8, Taz 8, Tzitz Eliezer 17:30. See Maharsha Shabbos 67a. Toras Chaim Shavuot 16b.

18. Refer to Maharsha Shabbos 67a, Toras Chaim Shavuot 16b, Taz Y.D. 179:8.

19. Sharei Tzion page 289, V'ein Lumo Michshal 2:pages 280-281.

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119th chapter of *Tehillim* if the patient is in grave danger.²⁰ Some *poskim* are of the opinion that one should not say in the *Yehiy Ratzon* after *Tehillim*, “in the merit of *sefer Tehillim*.”²¹ Others are not concerned about this since it can be considered a *tefillah*, and this is the accepted custom.²²

Saying it Slowly

One should recite *Tehillim* slowly and with the proper pronunciation. One should not fly by it quickly.²³

Learning Torah or Saying Tehillim

The question often arises if it is better to learn *Torah* or to recite *Tehillim* (as a *zechus* for one who is sick). Some *poskim* say that one who says *Tehillim* in place of learning is considered being *mevatel Torah*.²⁴ The overwhelming custom is that one recites *Tehillim* at certain times even if one is being *mevatel Torah*.²⁵

When to Recite a Name of a Person

When reciting *Tehillim* in public (i.e. *shul*), and mentioning a name of a person who is not well, the name of the person should be mentioned before saying *Tehillim*.²⁶

Mother's Name

When *davening* for a sick person, one should mention the person's name, and then the mother's name.²⁷ For example,

20. Teshuvos V'hanhugos 1:121, 2:67. Refer to V'ein Lumo Michshal 2:page 281 who is lenient.

21. Teshuvos V'hanhugos ibid.

22. Kovetz Bais Aron V'Yisroel 98:page 132. Refer to Mishnah Berurah 581:3.

23. Pri Megadim M.Z. 1:8, Peleh Yoetz Tehillim page 642 (new).

24. Pela Yoetz Yedia pages 272-273 (new), Tehillim page 641 (new).

25. Shevus Yaakov 2:44 (end), Vayivorech Dovid 2:pages 178-179, Kovetz Bais Aron V'Yisroel 98:page 133.

26. Halichos Shlomo Tefillah 8:footnote 22:page 105, Cheko Mamsakim 1:page 69.

27. Torah L'shma 399, Apraksisa D'anya 385, Yabea Omer O.C. 2:11.

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ploni ben plonis. Some explain that there is less *kitrug* on a woman since she is obligated in fewer *mitzvos*. Therefore, it is a *zechus* to mention the mother's name.²⁸

Reciting *Tehillim* Before *Davening*

There is a discussion in the *poskim* if one may recite *Tehillim* before *davening*.²⁹ The accepted custom is to permit it only with a *minyan*.³⁰

Reciting *Tehillim* by Heart

Tehillim are routinely recited by heart. This practice is questionable, as we will see.

The written *Torah* (*Torah Shebekesav*) may not³¹ be recited by heart,³² even one word.³³ One reason is that one might not pronounce the words correctly.³⁴ Verses that are well known by everyone may be recited by heart,³⁵ such

28. Yabea Omer O.C. 2:11:2.

29. Refer to Magen Avraham 6:6, Pri Megadim M.Z. 1:8, Noheg Katzon Yosef page 47:11, Eyunei Halachos 1:pages 156-166 in great depth.

30. Bais Yaakov 127, Machatzis Hashekel 6:6.

31. Refer to Aruch Hashulchan 49:3 who says it is a *mitzvah min hamuvchar* not an *issur*.

32. Meseches Gittin 60b, Shulchan Aruch 49:1, 53:14, Chai Adom 8:11, Shulchan Aruch Harav 49:1, see Ritvah Meseches Gittin *ibid*. Refer to Birchei Yosef 49:2, Machzik Beracha 49:1, and Kaf Ha'chaim 2 who discuss if this is a *d'oraisa* or *d'rabannan*. One who is blind *r'l* or locked in jail can recite the *Torah Shebekesav* by heart (Magen Avraham 49:1, Mishnah Berurah 1, Kaf Hachaim 5). Refer to Rivevos Ephraim 4:79. Refer to Shevet Halevi 5:158 regarding the children *Sefer Torahs* and reading from them.

33. Rambam Hilchos Tefillah 12:8, Chesed Lealafim 49:1. The translation of *Torah Shebekesav* can be said by heart (Birchei Yosef 49:1, Sharei Teshuva 1, Machzik Beracha 49:4, Kaf Hachaim 3).

34. Bais Yosef O.C 49, Elya Rabbah 1. Refer to Moadim U'zmanim 7:240.

35. Tur O.C 49.

איננו להקדיף"ה בעולמו אלא יי אמות של הלכה בלבד".... (ברכות ה.)



as *pesukei d'zimra*,³⁶ *birkas kohanim*,³⁷ *krias shema*,³⁸ *shiras hayam*,³⁹ and others.⁴⁰

The opinion of many *poskim* is that the restriction only applies when being *motzei* someone else in his obligation,⁴¹ but saying a *posuk* to praise *Hashem* or for *tefillah* is allowed.⁴² Others say that the whole concern applies only to *pesukim* from the *Torah*.⁴³ Some are even more lenient, and maintain that the whole concern is to recite it with the *trup*, but without the *trup* it is permitted.⁴⁴

Some *poskim* hold that if an individual is fluent with a particular verse, then he may recite it by heart, even if most people are not fluent with that verse.⁴⁵ Most *poskim* do not allow it unless it is fluent by all.⁴⁶ Others say that if one does not say a complete *posuk* by heart then it is permitted (such as those mentioned in the *Gemarah*).⁴⁷

Many have the custom of reciting *pesukim* by heart, such as *vayehi bensoa*, *kedusha* etc. Some explain that we can rely

36. Tur *ibid*, Mishnah Berurah 5.

37. Bais Yosef 49.

38. Kol Bo 13, Bais Yosef *ibid*, Shulchan Aruch 49:1, Chai Adom 8:11, Shulchan Aruch Harav 49:1.

39. Chai Adom 8:11, Shulchan Aruch Harav 49:1.

40. Shulchan Aruch 49:1. Some include *Tehillim* in this (Refer to Chesed Lealafim 49:1). Refer to Biur Halacha "kegon" on reciting *Hallel*.

41. Tosfas Meseches Temura 14b "devarim," Ravyah 3:878, Ritvah Meseches Yoma 70a, Tur *ibid*, G'ra 49, Pri Chadash 1, Elya Rabbah 2, Shulchan Aruch Harav 49:1 (do not rebuke someone for relying on this), Mishnah Berurah 49:2,6, Aruch Hashulchan 1-2.

42. Ritvah *ibid*.

43. Tosfas Meseches Temura 14b "devarim." Refer to Bais Yosef O.C. 49.

44. Kol Bo 2, 13, Bais Yosef O.C. 49.

45. Bach 49, see Birchei Yosef 49:5.

46. Shulchan Aruch 49:1, Magen Avraham 1, Be'er Heitiv 1, Chai Adom 8:11, Shulchan Aruch Harav 49:1, Kitzur Shulchan Aruch 1:6, Mishnah Berurah 4, Kaf Hachaim 1. Refer to Chesed Lalafim 49:1.

47. Sheilas Yaavetz 1:81.

כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (תדה עב)

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on the opinion which holds that the *issur* is only if one is being *motzei* others.⁴⁸

If a public speaker does not have a *chumash* readily available, he can recite a *posuk* by heart.⁴⁹

Teachers⁵⁰ often ask students to memorize *shiras hayam*, *shiras devorah* or *tefillas Chanah*. This is permitted for a number of reasons.⁵¹

Some permit reciting *Tehillim* by heart since it is considered a *tefillah*.⁵² Moreover, we can rely on those *poskim* who maintain that the whole concern is being *motzei* someone in his obligation.⁵³ The *Chayai Adom*⁵⁴ frowns on this practice. Nonetheless, the custom is to recite those chapters that are fluent to all, such as *shir hama'alos mi mama'akim*, and *shir hama'alos esa einay*.

Reciting *Tehillim* Before *Chazaras Hashatz*

Neither the *tzibur*⁵⁵ nor the *shatz*⁵⁶ may talk while waiting for *chazaras hashatz*. Glancing into a *sefer* is permitted.⁵⁷ Some say that one may catch up on certain parts of

48. Doleh Umashka page 50:49. This would be an issue with reciting *Kiddush* by heart since one is being *yotzei* someone else's. (Refer to Rivevos Ephraim 2:115:74, 8:67:3, 578:4).

49. Mishnah Berurah 49:3.

50. See Lev Avraham 1:13 if this applies to women.

51. For a discussion on this see Tzitz Eliezer 13:11, also see Lev Avraham 1:13, Rivevos Ephraim 8:578:4 quoting the opinion of Harav Elyashiv z"l.

52. Chavos Yuer 175, see Kaf Hachaim 6.

53. Mishnah Berurah 49:6.

54. 8:11, see Sharei Teshuva 49:1, Kitzur Shulchan Aruch 1:6.

55. Kaf Hachaim Palagi 15:52, Ben Ish Chai Teruma 1:10.

56. Kaf Hachaim Palagi 15:52, Kaf Hachaim 124:1, Aruch Hashulchan 111:4, see Be'er Moshe 3:17.

57. Refer to Ben Ish Chai Teruma 1:10, Kaf Hachaim 124:1, Ishei Yisroel 24:footnote 145, Yabea Omer O.C. 9:page 159:2. Others are lenient with learning as well (Ishei Yisroel 23:70:footnote 225 new).

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davening that he might have missed,⁵⁸ or may even recite *Tehillim*.⁵⁹

Learning Mikrah – Reciting Tehillim at Night

The *Medrash* says that *Moshe Rabbeinu* knew it was day when *Hashem* taught him *mikra* and knew it was night when *Hashem* taught him the *Mishnah* and *Gemorah*.⁶⁰ Based on this, some say that one should not read *mikrah* at night.⁶¹ *Kabbala* also frowns on this.⁶² Some explain that learning *mikrah* at night arouses the *midah* of *din*.⁶³ Nonetheless, there is no actual *issur*.⁶⁴ If one read the *posukim* with a *targum* this *inyan* does not apply.⁶⁵

One may say *mikrah* on *leil Shabbos*, *Motzei Shabbos*,⁶⁶ *leil Yom Tov*,⁶⁷ *leil Chol Hamoed*, and *leil Yom Kippur*.⁶⁸ The *pesukim* which are customarily recited at *krias shema al hamittah* are permitted, since they refer to night.⁶⁹ One who

58. Halichos Olom 1:page 191.

59. *Ishei Yisroel* *ibid*, *Halichos Chiam* 2:page 53:86, *Sheilas Rav* 2:9:18:24. Refer to *Mevakshei Torah* 3:page 250:54.

60. *Medrash Tanchuma Ki Sisa* 36:page 591 (new), see *Tanei D'bei Eliyahu* 2:16.

61. Refer to *Rosh Meseches Rosh Hashanah* 4:14, *Ben Ish Chai Pekudei* 1:7, *Rav Poalim* 2:2, *Sdei Chemed Shut Ohr Li* 40, *Shemiras Haguf Vehanefesh* 84:1-6 in depth. See *Eishel Avraham Butchatch* 238.

62. *Be'er Heitiv* 238:2, *Ben Ish Chai Pekudei* 1:7, *Birchei Yosef* 238:2, *Kaf Hachaim* 237:9. One can think about *mikrah* at night (*Shevet Ha'kehusi* 6:141).

63. *Ben Ish Chai Pekudei* 1:7, *Lekutei Maharich* 1:page 287 (new), *Betzel Hachuchma* 4:44.

64. *Shar Ha'tzyion* 238:1, *Betzel Hachuchma* 4:44.

65. *Birchei Yosef* 238:2, *Yesod V'shoresh Hu'avodah* 6:2, *Lekutei Maharich* *ibid*, *Daas Torah* 238:2, *Yabea O.C. Omer* 6:30.

66. See *Be'er Heitiv* 299:14 who argues.

67. *Harav Yisroel Belsky Shlita*, see *Rav Poalim* 2:2, *Yosef Ometz* 54, *Ben Ish Chai* *ibid*, *Yesod V'shoresh Hu'avoda* *ibid*, *Levushai Mordechai O.C.* 2:186, *Masef Lechul Hamachanus* 1:38, *Betzel Hachuchma* 4:44, *Be'er Moshe* 4:22, *Tzitz Eliezer* 8:2, *Yabea Omer O.C.* 6:30, *Yugel Yaakov* pages 92-93. In regard to *leil shishi* during *shovavim* see *Divrei Yatziv Y.D.* 136. Refer to *Rav Poalim* 2:2 in regard to *leil Rosh Chodesh*.

68. *Kaf Hachaim* 238:9, *Nemukei Orach Chaim* 238:1.

69. *Betzel Hachuchma* 4:44.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

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has a *seder halimud* every day in *tanach* and did not finish learning before night may finish the *seder* at night.⁷⁰ Some permit saying *mikrah* during *bein hashmashos*.⁷¹

Many *poskim* say that *Tehillim* is not included in this *inyan* at all.⁷² Others only permit *Tehillim* after *chatzos*.⁷³ Some say it is permitted to read a *posuk* for *rachamim* (and not *limud*).⁷⁴ The *minhag* is to recite *pesukim* of *Tehillim* on *Yom Kippur* night.⁷⁵

***Tehillim* on Shabbos**

Since *Dovid Hamelech* was *niftar* on *Shabbos*, many have the *minhag* to recite *Tehillim* on *Shabbos*.⁷⁶ *Tehillim* should not be said in public for a sick person who is not in danger.⁷⁷ When reciting *Tehillim* for such a person it should not be obvious that the *Tehillim* is being said for him.⁷⁸

Reciting *Tehillim* at Different Times⁷⁹

It is stated that one should recite *Tehillim* during the days

70. Rivevos Ephraim 8:521:1.

71. Betzel Hachuchma 4:44, Shevet Hakehusi 6:141.

72. Eishel Avraham Butchatch 238, Yosef Ometz 54, Mei Yehuda 22, Measef Lechul Hamachanus 1:38, Tzitz Eliezer 8:2, Betzel Hachuchma 4:45, Orchos Rabbeinu 1:page 97:131. Refer to Medrash Rabbah Bereishis 68:11. In regard to saying *Tehillim* for a *choleh* see Betzel Hachuchma 4:47, Halichos Shlomo Tefillah 8:17:footnote 22.

73. Ben Ish Chai *ibid*, Lekutei Maharich 1:page 18, 287 (new), Levushei Mordechai O.C. 2:186, Be'er Moshe 4:22, Nemukey Orach Chaim 238:1, Doleh U'mashka page 139. See Nemukey Orach Chaim 238, Divrei Yatziv Y.D. 136. Refer to Ohr L'tzion 2:46:64 who is stringent.

74. Refer to Pri Megadim Eishel Avraham 238:1, Betzel Hachuchma 4:46, Ohr Yisroel 16:pages 130-136 in depth, see Tzitz Eliezer 8:2 17:3.

75. Refer to Ohr Yisroel 15:page 158.

76. Eishel Avraham Butchatch 306:5, Mases Shabbos page 575:footnotes 177-178 in depth.

77. See Mishnah Berurah 293:1, Bakashas B'Shabbos 1:footnote 13, Rivevos Ephraim 8:411, Teshuvos V'hanugos 3:97.

78. Halichos Shlomo Tefillah 14:footnote 19. Refer to *ibid* 8:17. Refer to Shemiras Shabbos K'hilchoso 3:28:footnote 147 who permits one to receive money for saying *tehillim* on *Shabbos*.

79. Mishnah Berurah 581:1.

איננו לול להלכה אלא לראות של הלכה בלעד (ברכות ה')



of *Elul, selichos*, and during the *Yomim Noraim*.⁸⁰ In addition one should recite *Tehillim* on *Shabbos Shuvah*.⁸¹

Tehillim* on *Tisha B'av

Although learning *Torah* on *Tisha B'av* is not allowed because it brings joy,⁸² some *poskim* permit *Tehillim* since it is considered a *tefillah*, and not learning.⁸³ Others are stringent,⁸⁴ but the custom follows the first opinion.⁸⁵

Placing *Tehillim* on a *Siddur*

It is permitted to place a *chumash* on a *nach*, but a *nach* may not be placed on a *chumash*.⁸⁶ *Nevi'im* may be placed on *kesuvim*, and vice versa.⁸⁷ A commentary on *chumash* may not be placed on a *chumash*.⁸⁸ Some *poskim* say that a *chumash* should not be printed together with a *nach*, because when learning from the *nach* the pages will be on top of a *chumash*.⁸⁹ However, the custom is to permit this practice.⁹⁰ One may place a *Tehillim* on a *siddur*.⁹¹

80. Yesod Veshoreh Huavodah 10:4page 508 (new).

81. Ibid 11:5 page 53 (new).

82.

83. Be'er Heitiv 554:4, Leket Yosher page 112, Orchos Rabbeinu 2:page 142:26-27. Some say this is only permitted after *chatzos* see Magen Avraham 554:6, Mishnah Berurah 554:7.

84. Aruch Hashulchan 554:6, Vealeihu Lo Yebiol 1:page 198, Halichos Shlomo Modaim 15:footnote 8. If it is said for someone who is sick then it is permitted (ibid). Refer to Mahari Asad Y.D. 308.

85. Teshuvos Vehanhugos 3:309:8, Mikadesh Yisroel 286.

86. Shulchan Aruch Y.D. 282:19. The Aruch Hashulchan 22 is of the opinion that all *seforim* that are printed have the same *kedusha*. However, the *minhag* is not like his opinion. (Ginzei Hakodesh 3:footnote 58).

87. Rama 19, Shach 14.

88. Bais Boruch 31:187, see Sheilas Rav 2:14:13 who says it is forbidden to place a *medrash* that explains the *chumash* on top of a *chumash*.

89. Rambam quoted in Birchei Yosef end of 282.

90. Refer to Tosfas Meseches Bava Basra 13b "Rav Yehuda," Aruch Hashulchan 22.

91. Rivevos Ephraim 1:119:2.

כל השנה הלכות בכל יום מובטח להשתדל בן עולם הנא... (תדה עב)

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An Avel (within shivah) Saying Tehillim

Some *poskim* maintain that saying *Tehillim* is not allowed for an *avel* (within *shivah*), as it is considered learning.⁹² Others permit it, since it is like *davening*, especially if one does not understand the words.⁹³

Reciting Tehillim at a Kever

The *Shulchan Aruch*⁹⁴ says that one may not recite *krias shema* within four *amos* of a *meis*. If one did recite *krias shema* he was not *yotzei*. The *Shulchan Aruch*⁹⁵ says that one may not go to a *kever* while carrying a *sefer torah* or wearing *tefillin*. The reason is that this makes the *meis* jealous (*lo'eg l'rosh*).⁹⁶ However, the *Shulchan Aruch*⁹⁷ goes on to say that one is permitted to say *pesukim* in the honor of the *meis* even within four *amos* of the *meis*. Based on this, it is prohibited to *daven* at a *kever*. However, *Tehillim* is allowed at a *kever* if it recited for the honor of the *meis*.⁹⁸ The *minhag* is to allow learning at a *kever* as well.⁹⁹ However, how is it that many people *daven shacharis, mincha* and *maariv* at a *kever*?¹⁰⁰ Some *poskim* answer that by *davening* at the *kever* of a *tzadik* we are showing it is an important place, and

92. Yehuda Yaleh Y.D. 1:368.

93. Emek Hateshuva 1:163:page 229.

94. O.C. 71:7. Refer to Teshuvos V'hanhugos 1:706.

95. Y.D. 367:3.

96. The *poskim* discuss whether or not this *halacha* applies when visiting a *kever* of a child or a woman (Refer to Sdei Chemed Aveilus 113, Natei Gavriel Aveilus 87:2, see Mishnah Berurah O.C. 23:3, Pnei Boruch 37:29). One may not eat or drink in a cemetery (Yabea Omer Y.D. 4:35:7). See Shevet Hakehusi 3:11 if one may walk into a cemetery with his *tallis* and *tefillin* in a bag.

97. Y.D. 344:17, see Bais Yosef 344, Shach 11.

98. Gesher Hachaim 1:29:10, Pnei Boruch 37:22, Masei Rav (new) 28, Teshuvos V'hanhugos 1:706. Refer to Masei Rav 28 in the name of the Chazon Ish zt"l who is stringent. See Orchos Rabbeinu 4:page 134:70 who says it is permitted in a different room. See Orchos Rabbeinu 4:page 135:71 who says the custom is to be lenient.

99. Natei Gavriel Aveilus 86:16.

100. Gesher Hachaim 1:29:11.

איך ללמוד תהילים על הקבר? (ברכות ח')

כל השנה הלכות בכל יום מובטח לה שיהא בו עולם הנא... (תדה עב)

there is no problem of *lo'eg l'rosh*. This is considered an honor for the *meis* and is permitted.¹⁰¹ Others only permit this if the *meis* is in a different *reshus* (cave).¹⁰² This is not the case at *Kever Rochel*, so some have the custom to *daven* in the hallway.¹⁰³

Saying *Tehillim* Forty Days Straight

There is a well-known *segula* that one who says *Tehillim* for forty days is saved from harmful events.¹⁰⁴

Splitting the Recital of *Tehillim*

It is customary to split the recital of *Tehillim* among many people in order to finish it every day.¹⁰⁵ If one is saying a chapter of *Tehillim b'tzibur*, each *posuk* should be said separately.¹⁰⁶

Chapters of *Tehillim* for Special Occasions

The following are chapters of *Tehillim* which are recited for specific situations.

	CHAPTER
To find a mate (<i>shidduch</i>)	32, 38, 70, 71, 72, 82, 121, 124
On the day of a wedding	19
For healthy childbirth	4, 5, 8, 20, 35, 57, 93, 108, 142
Upon the birth of a child	20,139

101. Sdei Chemed Aveilus 115:page 53, Minchas Elazar 3:53.

102. Refer to Gesher Hachaim ibid, Zekan Aaron 2:85, Yabea Omer Y.D. 4:35:7.

103. Harav Yisroel Belsky Shlita, see Tzitz Eliezer 10:10. Refer to Divrei Yatziv Y.D 40, Teshuvos V'hanhugos 4:35 and Sheilas Rav 1:2:12 about *davening* at the Me'oras Hamachpeilah.

104. Refer to Medrash Rabbah 2:17, Meoros Haparsha page 134.

105. Meoros Haparsha page 135.

106. Opinion of Harav Chaim Kanievesky Shlita quoted in Daas Noteh 1:page 394. See Natei Gavriel Rosh Hashanah 34:9.

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On the day of a circumcision	12
For recovery from illness	6, 13, 20, 22, 23, 30, 32, 38, 41, 51, 86, 88, 91, 102, 103, 121, 130, 142, 143
For livelihood	23, 34, 36, 62, 65, 67, 85, 104, 121, 136, 144, 145
For peace	46
For success	112
For the Jewish People	43, 79, 80, 83
For thanksgiving	9, 21, 57, 95, 100, 116, 138
For Divine guidance	139
For repentance	51,90
For help in troublesome times	20,38,85,86,102,130,142
Prayer recited when traveling	91
Psalm of thanksgiving for a miracle	18
Psalm of thanksgiving upon being rescued	124
In a house of mourning	49
At a gravesite or on a Yahrzeit	33, 16, 17, 72, 91, 104, 130
At the dedication of a monument	1

Shir Hamaloos Between Yishtabach and Kaddish

The custom is that during *Aseres Yemei Teshuvah* the chapter of *shir hamaloos mimamakim* is recited between *yishtabach* and *kaddish*.¹⁰⁷ This is even due to the fact that

107. Magen Avraham O.C. 54:2, Pri Megadim Eishel Avraham 2, Beer Heitiv 603:1, Matei Ephraim 584:9, 619:37, Katzei Hamateh 584:17, Maharshag 2:37, Shol V'nishal O.C. 2:14, Meor U'ketziah 53, Mishnah Berurah 54:4, Chesed Lalafim 1, Lekutei Maharich 3:page 621 (new), Kaf Hachaim 8,11, Shulchan Aruch Hakamarna 53:4, Igros Moshe O.C. 21, Halacha Berurah 54:5, Adnei Paz Y.D. 2:5, Rivevos Ephraim 3:404:1, Kovetz Bais Aron V'Yisroel 156:page 134:5, Pe'as Sudcha 2:15, Yabea Omer O.C. 2:4:3, Teshuvos V'hanhagos 2:41, 5:183:4, Shulchan Aruch Hamekutzar 111:3, Halichos Yisroel 1:pages 144-146, Natei Gavriel Rosh Hashanah 34:7, Yalkut Yosef 54:15, Nefesh Harav



כל השנה הלכות בכל יום מובטח להשתדל בן עולם הנא... (מדה עב)

it is brought down that making a *hefsek* between *yishtabach* and *kaddish* may not be done.¹⁰⁸ The *Aruch Hashulchan*¹⁰⁹ explains that just as one may say other *tefillos* one can say this chapter as well between *yishtabach* and *kaddish*, since the *hefsek* which is not allowed is with mundane words.

The custom of those who *daven Ashkenaz* is not to recite the *shir hamaloos* before *borchu*.¹¹⁰

page 203, Eim Habanim S'meicha page 22. For a detailed discussion on this see Eyunei Halachos 1:pages 167-187, Haemek 2:pages 101-108, Ohr Yisroel 63:pages 130-132, Bais Yitzchok 39:pages 411-413. Some even recited this on Hoshanah Rabbah (custom of Harav Ovadia Yosef zt"l quoted in Halacha Berurah 54:page 120, see Piskei Teshuvos 54:footnote 24, Ohr Torah 5772:page 79, Eyunei Halachos 1:page 174). If one is holding in middle of *pesukei d'zimra* he does not have to stop and recite the *shir hamaloos* with the *shatz* (Mekadesh Yisroel Yomim Noraim 231). If one is *davening* himself he does not have to recite it (Rivevos Ephraim 8:511:2).

108. Magen Avraham, Pri Megadim, Mishnah Berurah *ibid*.

109. 54:2. Refer to Aruch Hashulchan 54:4. See Pesach Hadvir O.C. 54:2.

110. Hilchos Chag B'chag Yomim Noarim page 78. The custom of Harav Chaim Kanievesky Shlita is not to say it either (Eyunei Halachos 1:page 184).

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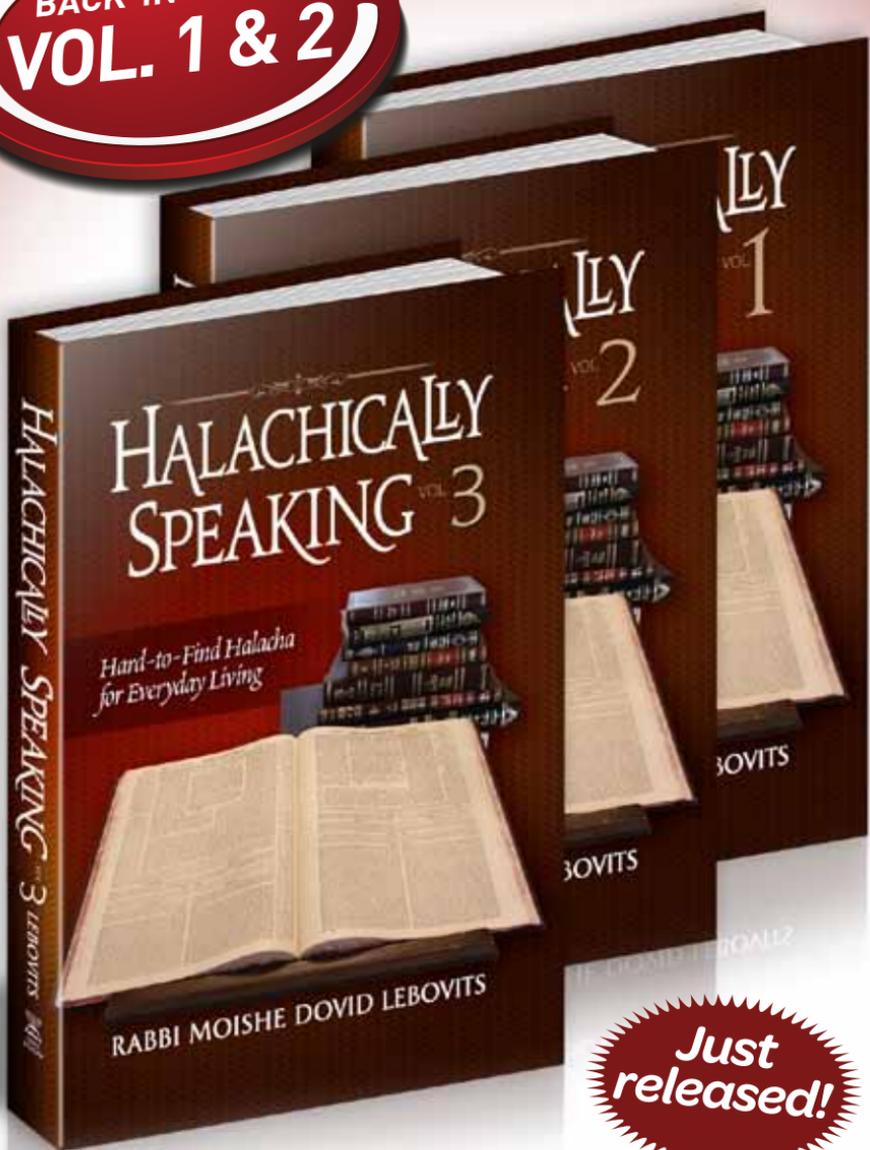
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