

# HALACHICALLY SPEAKING

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{ TOPIC }

## *Tefillah* When Davening Alone



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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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# Tefillah When Davening Alone

Unfortunately, most of us find ourselves davening alone during these trying times. There are certain halachos we need to know about davening alone at home.

So many people have questions regarding davening alone. This shows that *tefillah b'tzibbur* is such an integral part of our day that we're not familiar with the halachos that apply to one who davens alone.<sup>1</sup>

A person davening at home does not have time constraints, especially if he is not traveling to and from shul. Therefore, he should daven slowly and perhaps say *korbanos*, which he might not usually have time to say.

## Clothing for Davening

Aside from the fact that we are currently davening at home, many of us are also working at home. We may prefer to wear more comfortable clothing throughout the day. Some people might even want to wear pajamas or sportswear. May one wear this clothing when davening?

The Gemara in *Shabbos*<sup>2</sup> states that different *chachamim* performed certain activities as a preparation for davening. This is based on the *pasuk*, "One should prepare before

1 The author would like to thank a dear friend and colleague, Rabbi Aryeh Lebowitz, for his *shiur* on this topic. Some of the material in this article is based on this *shiur*. In addition, *sefer Hayachid V'hilchosav*, dedicated to the halachos of one who is alone, was a great asset to this topic.

2 10a; see *Rashi, Berachos* 25a, "ava"; *Rambam, Hilchos Tefillah* 5:5; *Ba'al Haturim, Bereishis* 25:1-2; *Shulchan Aruch* 91:2, 5. Refer to *Pele Yoetz*, "levishah," page 365.

calling to your G-d.”<sup>3</sup> Many preparations must be conducted before one can daven properly.

One should not daven without socks,<sup>4</sup> even if he is wearing slippers<sup>5</sup> or Crocs. Wearing an untucked shirt shows a lack of respect for davening. Short-sleeved shirts and pants<sup>6</sup> should not be worn while davening, since one would not wear this sort of attire when meeting an important person. In a place where the custom is to wear short sleeves in front of important people, one may wear them for davening.<sup>7</sup>

When one is davening alone on Shabbos, he should wear whatever he would normally wear on Shabbos, such as a hat and suit.

### Set Place for Davening

The Gemara in *Berachos*<sup>8</sup> says that “whoever<sup>9</sup> has a set place for davening [merits] that the G-d of Avraham will be with him.”<sup>10</sup> This is mentioned in the *Shulchan Aruch*<sup>11</sup> and all

3 *Amos* 4:12.

4 *Rambam*, *ibid.*; *Tur* 91; *Tiferes Yisrael*, *Shabbos* 23; *Shulchan Aruch Harav* 5; *Chayei Adam* 22:8; *Ben Ish Chai*, *Yisro* 1:15; *Aruch Hashulchan* 91:5; *Kaf Hachaim* 22; *Yaskil Avdi* 7:10:5. The *Igros Moshe*, *Y.D.* 3:68:4, says if one davened barefoot it is an acceptable *tefillah*.

5 Refer to *Magen Avraham* 91:5; *Be'er Heitiv* 5; *Chayei Adam* *ibid.*; *Mishnah Berurah* 12; *Kaf Hachaim* 22; *Avnei Yashpei*, *Tefillah*, page 51, footnote 9; *Rivevos Ephraim* 5:106; *Ishei Yisrael*, page 88. See *Asher Chanan* 6-7:3.

6 Refer to *Hillel Omer* 29; *Mishnah Berurah* 55:96; *Miyum Hahalachah* 3:26; *Halichos Shlomo*, *Tefillah* 2:15; *Avnei Yashpei* *ibid.*, footnote 2; *Siach Tefillah* 3:6:9, page 72; see *Yechaveh Da'as* 4:8.

7 *Yechaveh Da'as* *ibid.*; *Lekach Hakemach Hachadash* 91, footnote 9; *Hatefillah V'hilchoseha* 5:4; *Az Nidberu* 2:55:4.

8 6b. See *Yerushalmi*, *Maseches Berachos* 4:4. Refer to *Rif*, page 6.

9 Refer to *Yisa Berachah*, pages 29-34 on this.

10 Refer to *Yisa Berachah*, pages 1-2.

11 *O.C.* 90:19.

כל השנה הלכות בכל יום מובטח לה שיהא בו עולם תפלה... (מדה עב)



of the *poskim*.<sup>12</sup> The Gemara in *Berachos*<sup>13</sup> says “one who has a set place to daven makes his enemies fall beneath him.” The *Orchos Yosher* says one should be very careful to keep this halachah.<sup>14</sup>

If one is davening at home he should have a set place to daven as well.<sup>15</sup>

## Davening in Front of a Mirror

When one is davening at home, there may be mirrors in the area where he chooses to daven. Is this permitted?

One is not allowed to daven *Shemoneh Esrei*<sup>16</sup> opposite a mirror.<sup>17</sup> One will not be able to concentrate, and in addition it looks as if one is bowing down to himself.<sup>18</sup> One is also not allowed to daven opposite a glass object if he can see his reflection,<sup>19</sup> but if he has no choice, he may close his eyes.<sup>20</sup> Some suggest that one is permitted to close his eyes in a situation where he has to daven opposite a mirror or

12 *Rosh*, *Maseches Berachos* 1:7; *Rambam*, *Hilchos Tefillah* 5:6; *Chayei Adam* 22:3; *Kitzur Shulchan Aruch* 12:10; *Chesed Lalafim* 90:9; see *Tzitz Eliezer* 15:54.

13 7b.

14 Page 97.

15 *Magen Avraham* 90:33; *Elyah Rabbah* 22; *Mishnah Berurah* 59; *Aruch Hashulchan* 23; *Kaf Hachaim* 118.

16 *Shevet Hakehasi* 6:82.

17 *Radvaz* 106; *Be'er Heitiv* 90:30; *Mishnah Berurah* 70. The *Yabia Omer*, *Y.D.* 4:35:3, says that since davening takes place in a *beis avel* the mirrors are covered. If no davening takes place there, one does not have to cover the mirrors (*ibid.*). See *Miyum Hahalachah* 2:31.

18 *Mishnah Berurah* 90:71; *Aruch Hashulchan* 28.

19 Harav Yisroel Belsky, *zt”l*; see *Orchos Rabbeinu* 1, page 57, 184.

20 *Ohr L'tzion*, *ibid.* Davening opposite a glass frame with the words “*Shivisi Hashem*” is permitted. Since one is used to seeing it, he will still be able to concentrate (*Shevet Halevi* 9:21:1).

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glass.<sup>21</sup> If one is able to see his image when standing in front of marble he should not daven in front of it.<sup>22</sup>

## Colorful Garments

One should not daven opposite colorful garments since they distract one from davening properly.<sup>23</sup> Based on this, one should be careful not to daven while facing something that will cause him not to focus on davening.<sup>24</sup>

## Davening in Other Languages

Can one who is davening alone daven in a language other than *lashon kodesh*?<sup>25</sup> The *Shulchan Aruch*<sup>26</sup> says that one who is davening alone may do so in any language besides for Aramaic.

## Baruch She'amar

The Rema<sup>27</sup> mentions the custom to stand when reciting *Baruch She'amar*. The Mishnah Berurah<sup>28</sup> mentions that even if one is davening alone, he should stand.

## Yishtabach

The Rema<sup>29</sup> says that we stand when reciting *Yishtabach*. The Ateres Zekeinim<sup>30</sup> says that when one is davening alone, he does not have to stand. However, those who are “*anshei*

21 *Shulchan Aruch Harav* 90:22. See *Kaf Hachaim* (Palagi) 15:9; *Ben Ish Chai, Yisro* 1:14, and *Ohr L'tzion* 2:7:11, which argue. Refer to *Daas Torah* 90:23.

22 *Olas Yitzchak* 2:41; *Rivevos Ephraim* 8:103; see *Orchos Rabbeinu* 1, page 57, 185.

23 *Shulchan Aruch* 90:23.

24 See *Mishnah Berurah* 90:70.

25 101:4.

26 *Ibid.*

27 51:7.

28 51:1.

29 *Ibid.*

30 *Ateres Zekeinim* 53.

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

*maaseh*” stand both during the week and on Shabbos, even when saying it alone.

### Saying *Kadosh, Kadosh, Kadosh*

When reciting *Birchos Krias Shema* we say “*Kadosh, Kadosh, Kadosh.*” There is a discussion in the *poskim* if we should say this when we are davening alone. According to the Shulchan Aruch, the best option would be to read it with the *trup* as one does when reading *pesukim* from the Torah.<sup>31</sup> Harav Moshe Feinstein, *zt”l*, says that if one reads the *pesukim* with a *niggun* he may say “*Kadosh, Kadosh, Kadosh*” as well. The Rema<sup>32</sup> says “*Kadosh, Kadosh, Kadosh*” can be said alone, but the Mishnah Berurah<sup>33</sup> says to follow the Shulchan Aruch’s opinion. One can say it in a loud voice just as he would say it when davening with a *tzibbur*.<sup>34</sup>

### *Krias Shema*

Some permit one to say “*Baruch Shem Kevod*” out loud when one davens alone.<sup>35</sup>

There are 245 words in *Krias Shema*. In order to bring up the count to 248 words, which correspond to the 248 limbs of the body, the chazzan says “*Hashem Elokeichem Emes.*” With this, the entire *tzibbur* fulfills the recitation of 248 words with the chazzan.<sup>36</sup> What should one do about this when he is davening alone?

The Rema<sup>37</sup> says that one who is davening alone should

31 59:3.

32 59:3.

33 59:11.

34 *Mishnah Berurah* 13.

35 *Teshuvos V’hanhagos* 2:46.

36 *Beis Yosef* 61; *Shulchan Aruch* 61:3.

37 61:3.

איך לומר קדוש בלבד? (ברכות ה')

say “*Kel Melech Ne’eman*” at the beginning of *Krias Shema*. In this way he still reaches the count of 248 words.

## Davening Out Loud

When one is davening alone he may daven aloud in order to enhance his concentration.<sup>38</sup>

## Three Steps Back at the End of *Shemoneh Esrei*

One<sup>39</sup> should remain standing in place<sup>40</sup> until the chazzan reaches *Kedushah*,<sup>41</sup> or at least until he starts *chazaras hashatz*<sup>42</sup> (if the space is limited<sup>43</sup>). When davening *Maariv*, one should wait in his place until the chazzan starts *Kaddish*.<sup>44</sup> If one would return to his place right away, it would seem that he wants to daven again (and that his first *Shemoneh Esrei* was invalid).<sup>45</sup>

When one is davening alone he should wait in his place until the chazzan begins his repetition of *Shemoneh Esrei*. This means that if one finishes *Shemoneh Esrei* and then waits two minutes until the chazzan begins *chazaras*

38 *Shulchan Aruch* 101:2.

39 The chazzan should wait until the time it takes to walk four *amos* (*Rema* 123:2; *Biur Halachah*, “*v’hashatz*”; see *Magen Avraham* 7).

40 *Kitzur Shulchan Aruch* 18:14; *Aruch Hashulchan* 123:3; *Kaf Hachaim* 11.

41 Refer to *Sha’arei Teshuvah* 5 and *Mishnah Berurah* 9, who say that one who finished *Shemoneh Esrei* as the *tzibbur* is about to start *Kedushah* may go to his place (*Mishnah Berurah*, *ibid.*; see *Aruch Hashulchan* 4, who says that one should wait until the time it takes to walk four *amos* before returning to his place).

42 *Shulchan Aruch* 123:2; *Mishnah Berurah* 12. Many are not careful with this halachah, and it is unclear why this is so (refer to *Piskei Teshuvos* 123:2). When *piyutim* are said, one may return to his place at the onset of *chazaras hashatz* (*Magen Avraham* 6; *Mishnah Berurah* 10; *Aruch Hashulchan* 3).

43 *Aruch Hashulchan* 123:3.

44 *Halichos Shlomo*, *Tefillah* 13:12.

45 *Yoma* 53b; refer to *Mishnah Berurah* 123:7; *Aruch Hashulchan* 3.

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*hashatz*, he should wait two minutes before taking his steps forward at the conclusion of his *Shemoneh Esrei*.<sup>46</sup>

### **Tachanun While Alone**

After *viduy* is recited, one says the thirteen *middos* of Hashem. When saying “*Vayikra b'Shem Hashem*,” one should be *mafsik* between “*b'Shem*” and “Hashem.”<sup>47</sup> A person who is davening without a *minyan* does not recite the thirteen attributes.<sup>48</sup>

One who is davening alone should say the rest of *Tachanun*, but not from “*V'yavor Hashem al panav*” until the end of the thirteen *middos*.

Many *poskim* say that *Tachanun* may only be recited if one is in a place that has a *sefer Torah*.<sup>49</sup>

There are many *poskim* who say that one may recite *Tachanun* (with one's head down) even if there is no *sefer Torah*, as long as there are *sefarim* in the room.<sup>50</sup> Others say *Tachanun* may only be recited if there is a *sefer Torah* and that having *sefarim* in the room is not sufficient. This seems

46 *Mishnah Berurah* 123:11.

47 Refer to *Kaf Hachaim* 131:20; *Halachah Berurah* 131, footnote 8.

48 *Keshet Hagadol* 19:9; *Igros Moshe, Y.D.* 3:21; *Minchas Elazar* 4:22; *Halachah Berurah* 131:footnote 4.

49 *Rema* 131:2; *Shulchan Aruch Harav* 3; *Aruch Hashulchan* 10; *Shulchan Hatohar (Karmarna)* 131:8; *Shulchan Shlomo* 131:2. The *Aruch Hashulchan*, *ibid.*, says the rooms around the shul have the same *din* as a shul.

50 *Birchei Yosef* 131:1; *Igros Moshe, O.C.* 5:20:5; *Avnei Yushfei* 3:10; *Orchos Rabbeinu* 1, page 67:9; *Teshuvos V'hanhagos* 2:79; *Katzei Hamateh* 581:51; see *B'mechitzas Rabbeinu*, page 52. For those who say a *sefer* helps, many *siddurim* also help for this purpose (Harav Yisroel Belsky, *zt"l*; see *Avnei Yushfei, ibid.*, *Sheilas Rav* 2:11:12). One *sefer* is enough (*Sheilas Rav* 2:11:11).

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to be the custom.<sup>51</sup> According to those who are stringent, *Tachanun* is recited, but without covering one's face.<sup>52</sup>

The custom in the Old City of Yerushalayim is to always recite *Tachanun* with one's head down, even if there is no *sefer Torah*, since the Old City has an abundance of *kedushah*.<sup>53</sup> There is uncertainty among the *poskim* as to whether this halachah applies to the Yerushalayim of today, since its borders extend well past the Old City.<sup>54</sup> The custom to always recite *Tachanun* with one's head down only applies to the Old City and does not apply to the rest of Yerushalayim.<sup>55</sup>

### ***Vehu Rachum***

We say *Vehu Rachum* on Mondays and Thursdays during *Tachanun*.<sup>56</sup> One who is davening alone is allowed to say this as well.<sup>57</sup>

There is no need to say the *Yehi Ratzon* that is normally said on Monday and Thursday, since it was only meant to be

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51 Harav Yisroel Belsky, *zt"l*; see *Elya Rabbah* 131:5; *Kitzur Shulchan Aruch* 22:4, *Mishnah Berurah* 11 is not *machria*, *Kaf Hachaim* 45, *Halachah Berurah* 131:23, *Beis Baruch* 32:171, *Siach Tefillah*, page 206, *Beis Avi* 4:85, *Vayehi Binsoa*, page 69:1.

52 *Kitzur Shulchan Aruch* 22:4, *Avodas Ephraim* 1, page 170.

53 *Ketzos Hashulchan* 24:4, *Ir Hakodesh V'hamikdash* 3:25; page 341:8; *Igros Moshe*, *Y.D.* 3:129:2; *Beis Baruch* 32:170; *Ishei Yisrael* 25, footnote 32 quoting the opinion of Harav Shlomo Zalman Auerbach, *zt"l*, *V'aleihu Lo Yeibol* 1, page 96, see *ibid* page 398.

54 Refer to *Halichos Shlomo Tefillah* 11, footnote 37.

55 *Minhagei Eretz Yisrael*, page 49, footnote 3; *Teshuvos V'hanhagos* 2:79; *Siach Tefillah*, pages 206-207; see *Teshuvos V'hanhagos* 4:41, who says the custom is in all of Yerushalayim.

56 *Shulchan Aruch* 134:1.

57 131:20; *Rivevos Ephraim* 6:61.

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said when there is *leining*.<sup>58</sup> *Kel Erech Apayim* is also not said when davening alone.<sup>59</sup>

### ***Kedushah* in *Uva L'tzion***

One is allowed to say the *Kedushah* section in *Uva L'tzion* when davening alone, although the *Mishnah Berurah*<sup>60</sup> mentions it is preferable to say it with the *tzibbur*.

### **Eating before Minchah / Maariv**

The *Mishnah*<sup>61</sup> says that one should not start a haircut close<sup>62</sup> to Minchah. So too, he should not enter the washroom,<sup>63</sup> a tannery,<sup>64</sup> start to eat,<sup>65</sup> start to judge,<sup>66</sup> or begin other activities at that time. The reason is that perhaps he will get involved in these activities and forget to daven.<sup>67</sup> This is mentioned in the *Shulchan Aruch*<sup>68</sup> as well.

The *Gemara*<sup>69</sup> discusses two possible ways of understanding the *Mishnah*, which did not address what kind of eating is prohibited and to which Minchah it is referring.<sup>70</sup> (The *Mishnah* also did not discuss what aspects

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58 Opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus.

59 *Ishei Yisrael* 26, footnote 7.

60 132:3.

61 *Shabbos* 9b.

62 This is a half hour before Minchah (*Beis Yosef* 232; *Magen Avraham* 4; *Mishnah Berurah* 7).

63 See *Magen Avraham* 232:5; *Mishnah Berurah* 8, 21; *Aruch Hashulchan* 8-9.

64 *Magen Avraham* 232:6; *Mishnah Berurah* 9; 21; *Aruch Hashulchan*, *ibid*.

65 *Brachos* 28b.

66 See *Magen Avraham* 232:7.

67 *Shabbos* 9b; *Rashi*, *Shabbos*, *ibid.*, "ad" and "lo"; *Magen Avraham* 8.

68 *O.C.* 232:2.

69 *Shabbos*, *ibid*.

70 *Mishnah Berurah* 232:5.

אין ללמוד להלכה בלבד... (ברכות ה')

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

of the other activities are prohibited.<sup>71</sup>) There are two different *zemanim* for Minchah.<sup>72</sup> *Minchah Gedolah*<sup>73</sup> is about seven and a half hours into the day.<sup>74</sup> *Minchah Ketanah*<sup>75</sup> is nine and a half hours into the day.<sup>76</sup>

One opinion holds that one may not have a large meal such as a wedding *seudah*, *bris milah* meal,<sup>77</sup> or *pidyon haben*<sup>78</sup> close to the time of *Minchah Gedolah*. A small, regular meal<sup>79</sup> is allowed. Others hold that even a small meal is not allowed,<sup>80</sup> while some do not even allow a small meal close to the time of *Minchah Ketanah*.<sup>81</sup>

The *Shulchan Aruch*<sup>82</sup> rules that it is forbidden to eat even a small meal close to *Minchah Gedolah* if one has not yet davened.<sup>83</sup>

The Rema<sup>84</sup> rules that one may eat a large meal near the time of *Minchah Gedolah* but only a small meal near the time of *Minchah Ketanah*. (This is because one will be reminded

71 Ibid.

72 Refer to *Yechaveh Da'as* 4:19.

73 *Shabbos* 9b.

74 *Rashi*, *Maseches Shabbos*, *ibid*.

75 *Shabbos*, *ibid*.

76 *Magen Avraham* 232:4; *Mishnah Berurah* 7. See *Shulchan Aruch* 233:1.

77 *Mishnah Berurah* 232:11.

78 *Ibid* 24.

79 *Ibid* 11.

80 *Shabbos* 9b; *Tosafos*, "b'taspores"; *Rosh*, *Shabbos* 1:18; *Beis Yosef* 232; *Shulchan Aruch* 232:2. Refer to *Aruch Hashulchan* 11, who says that this opinion is not acceptable. See *Beis Yosef* 232, quoting the opinion of the Rif. See *Rambam*, *Hilchos Tefillah* 6:5. Refer to *Mishnah Berurah* 5. See *Aruch Hashulchan* 12.

81 See *Beis Yosef* 232, quoting the opinion of Rabbeinu Tam.

82 *O.C.* 232:2.

83 Refer to *Ohr L'tzion* 2:15:1, who says that the custom is to be lenient.

84 232:2.

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to daven — see below.)<sup>85</sup> One should be stringent and not eat a large meal close to *Minchah Gedolah* (see below).<sup>86</sup> A small meal near *Minchah Gedolah* is permitted.

If one began any of the above activities within a half hour of *Minchah Gedolah* or *Minchah Ketanah*,<sup>87</sup> he does not have to stop to daven,<sup>88</sup> as long as there is still time in the day to daven.<sup>89</sup> If he reaches the point where there would be no time to daven,<sup>90</sup> he must stop right away<sup>91</sup> and daven.<sup>92</sup>

Many are lenient in regard to eating close to *Minchah* based on the fact that there was a custom to have a *shamash* call people to come to shul so they would not forget.<sup>93</sup> This *heter* would only apply to a small meal near<sup>94</sup> *Minchah Ketanah*.<sup>95</sup>

The above *heter* only applies if one actually davens in shul,<sup>96</sup> and only if he leaves as soon as he is summoned. Otherwise, it has no value.<sup>97</sup> The reality today is that we do not have a *shamash* call people to shul and the *heter* should

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85 The *Kaf Hachaim* 232:34 says this is the *minhag ha'olam* (even for Sephardim). Nonetheless, if one is stringent, he will have *berachah* (ibid.).

86 This is even with a *shamash* telling one to go to shul, since if one eats a large meal he may become drunk (*Mishnah Berurah* 232:30).

87 *Tosafos, Brachos* 28b, “*keivan*”; *Taz* 232:3; *Aruch Hashulchan* 20.

88 *Shabbos* 9b; *Tosafos*, “*v'im*”; *Rosh* 1:18; *Beis Yosef* 232.

89 *Rosh* ibid.; *Shulchan Aruch* 232:2; *Rema*; *Mishnah Berurah* 13, 15 and 16.

90 *Aruch Hashulchan* 232:20.

91 Even if there is a lot of time left to the day (*Magen Avraham* 232:11).

92 *Shulchan Aruch* 232:2.

93 232:2; see *Magen Avraham* 8.

94 Even after *Minchah Ketanah* as well (*Aruch Hashulchan* 14; see *Mishnah Berurah* 232:26; *Shevus Yitzchak* 2:23, pages 281-282).

95 *Mishnah Berurah* 232:29.

96 *Magen Avraham* 232:8; *Mishnah Berurah* 28. See *Shevus Yitzchak* 2:23, pages 285-286.

97 *Mishnah Berurah* 232:29.

איזן על להקדיף ה' בעולמו אלא י' אמות של הלכה בלבד... (ברכות מ)



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

not apply.<sup>98</sup> The *Aruch Hashulchan*<sup>99</sup> says that the Gemara only prohibited eating close to *Minchah Ketanah* because it held that the time for Minchah is only until *plag haminchah*, which is about one and a quarter hours before *shekiah*. We hold like the majority opinion that the end of the time to daven Minchah is when it gets dark. Therefore, there are no restrictions until close to nightfall.

Many *poskim* say that we are lenient today since we are used to davening in a shul and there is no concern that one might forget to daven. One who does not daven with a minyan would be required to daven first if he wishes to eat within a half hour of *Minchah Ketanah*.<sup>100</sup> However, since we are davening alone the minyan leniency would not work and we need to come up with a different leniency in order to permit eating.

There are many places in halachah where we have the concept of *shomer*<sup>101</sup> — someone to watch and make sure one davens.<sup>102</sup> Some *poskim* say that if one has a *shomer* who will remind him to daven then he may eat a small meal<sup>103</sup> even within a half hour of *Minchah Ketanah*.<sup>104</sup> For example, if one's wife is eating with him and she will remind him to daven, then he may eat.<sup>105</sup>

98 *Aruch Hashulchan* 232:15; *Beis Baruch* 33:17.

99 232:15.

100 *Aruch Hashulchan* 232:16; *Kaf Hachaim* 29, 34; *Igros Moshe, O.C.* 4:99:1; *Ohr L'tzion* 2:15:1; *Toras Hayeshivah* 5:5; *Shemiras Shabbos K'hilchasah* 56:12; *Beis Avi* 4:20. See *Shevus Yitzchak* 2:23:6.

101 Refer to *Shevus Yitzchak* 2:23, pages 286-287.

102 For a discussion on this, see *Sukkah* 26a; *Gittin* 28b; *Shulchan Aruch, O.C.* 275:2-3; *Shulchan Aruch Harav* 275:4; *Mishnah Berurah* 89:34, 235:17, 489:23, and 692:16.

103 Refer to *Az Nidberu* 9:45.

104 Refer to *Ketzos Hashulchan* 26, *Badei* 15; *B'tzeil Hachachmah* 3:88, 93; *Ohr L'tzion* 2:15:1; *Beis Baruch* 33:18.

105 *Ohr L'tzion* 2:15:1.

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The *poskim* discuss whether setting an alarm clock would serve the same purpose as a *shomer* to remind someone to stop eating and refrain from doing other activities when the time for *Minchah Ketanah* arrives.<sup>106</sup> It seems that this suffices only if one has a tendency to act once the alarm goes off and not “snooze” it.<sup>107</sup>

The above discussion in regards to eating applies to eating before Maariv as well.

### **Krias Shema**

If one started a meal<sup>108</sup> within a half hour of *Krias Shema*, he should stop right away<sup>109</sup> and say it without the *brachos* (if he had no *heter*, see below). After the meal, he should recite *Krias Shema* with the *brachos*.<sup>110</sup> The reason for this is that *Krias Shema* may be recited all night, so one may be negligent and forget.<sup>111</sup>

When one is davening at a set time in shul, making *zeman Krias Shema* can be easy. However, when davening alone people may tend to daven later than usual since they do not have to go to shul. One must be careful to daven within the time frame when *Krias Shema* is said, which will be discussed below.

The proper time for reciting *Krias Shema* and its accompanying *brachos*<sup>112</sup> is the time when one can recognize

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106 Opinion of Harav Moshe Heinemann, *shlit"á*, as mentioned in a special webinar about the coronavirus. Refer to *Chayei Moshe* 232; *Shevus Yitzchak* 2:23, pages 287-288.

107 *Ohr L'tzion* 2:15:1; *Shevus Yitzchak* 2:23, page 287, quoting the opinion of Harav Shlomo Zalman Auerbach, *zt"l*; *Ashrei Ha'ish*, O.C. 1, page 274, 5.

108 This would apply to other actions as well (*Biar Halachah*, “*v'im*”).

109 *Mishnah Berurah* 21.

110 *Shulchan Aruch* 235:2.

111 *Magen Avraham* 7.

112 *Mishnah Berurah* 58:1.



איזן לל להקצי"ה בעולמו אלאי יי אמות של הלקה בליבד... (ברכות ח)

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

a casual acquaintance<sup>113</sup> from four *amos* away (*misheyakir*).<sup>114</sup> In a case of pressing need (e.g., if one has to travel)<sup>115</sup> one may say *Krias Shema* and the *brachos* from *alos hashachar*.<sup>116</sup> One who recites it after *alos hashachar* when there is no pressing need is *yotzei bedi'eved*.<sup>117</sup> Others say that this dispensation is only available once a month, but if one does this too often he has to repeat *Krias Shema* with the *brachos*. If one frequently finds himself in a pressing situation (such as businessmen during the winter months), he may rely on this even on a daily basis.<sup>118</sup>

### Men and Women in Same Room

There is no issue with men and women of the same family davening in the same room. The issue of having a *mechitzah* only applies in a shul. However, homes are not meant for davening, and therefore, have no requirement for a *mechitzah*. This is even if one would daven there each day.

### Times for Davening

When one is davening with a minyan in shul, he knows the set times for davening and chooses which minyan to daven with. When one is home he can choose what time to daven. However, each *tefillah* has its own unique halachos that apply to the time when the *tefillos* can be davened.

113 Refer to *ibid.* 58:2.

114 *Shulchan Aruch* 58:1.

115 *Mishnah Berurah* 58:13.

116 *Shulchan Aruch* 58:3. Refer to *Biur Halachah* 58, "v'mi."

117 *Shulchan Aruch* 58:4.

118 *Mishnah Berurah* 58:19.

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## Shacharis

The preferred<sup>119</sup> time for Shacharis (*Shemoneh Esrei*)<sup>120</sup> is at *netz hachamah* (sunrise),<sup>121</sup> but one who davened after *alos hashachar* (dawn, which is seventy-two minutes before *netz hachamah*)<sup>122</sup> was *yotzei*<sup>123</sup> *b'dieved*.<sup>124</sup> However, *Krias Shema* and the *berachos* of *Krias Shema* must be delayed until later.<sup>125</sup>

Since one is davening alone, he should daven *vasikin* if possible since it has a greater impact.<sup>126</sup> However, if it will affect his daily schedule or he needs extra sleep he can daven when he normally would.<sup>127</sup>

## Maariv

There is a *machlokes Rishonim* regarding the latest time one may daven Maariv (*Krias Shema* of *Arvis*). Some say one may daven until *chatzos*,<sup>128</sup> while others say one may

119 *Biur Halachah*, “yotzei”

120 *Mishnah Berurah* 4.

121 *Tosafos, Maseches Berachos* 31a, “*avuha*,” *Shulchan Aruch* 89:1. Refer to *Mishnah Berurah* 89:1; *Aruch Hashulchan* 11-12. Refer to *Rashi, Maseches Berachos*, “*havei*.”

122 Refer to *Yechaveh Daas* 2:8, who brings all the opinions on this issue. See also *Piskei Teshuvos* 89:2 in great depth. See *Biur Halachah* 58, “*v'im*,” and *m'shialeh*.”

123 *Shulchan Aruch* 89:1. Refer to *Magen Avraham* 3.

124 *Rambam, Hilchos Tefillah* 3:4, *Shulchan Aruch* 89:1, *Mishnah Berurah* 4; *Yechaveh Daas* 2:8. One who davens before *neitz hachamah* should not be rebuked (*Biur Halachah* 89, “yotzei”).

125 *Shulchan Aruch* 89:8.

126 Opinion of Harav Shmuel Kamenetsky, *shlit”a*.

127 Opinion of Harav Moshe Heinemann, *shlit”a*, as mentioned in a special webinar about the coronavirus.

128 Refer to *Brachos* 2a; 8b; *Divrei Chamudos* 1:43; *Tur* 235; *Shulchan Aruch* 3; *Levush* 3; *Elyah Rabbah* 10; *Mishnah Berurah* 108:15; *Biur Halachah* 235, “*v'zmanah*.” The main time for Maariv is *tzeis hako'avim* (*Levush* 3; *Pri Megadim, E.A.* 9; *Chayei Adam* 68:6; *Halichos Shlomo Tefillah*, page 17, footnote 62; see *Piskei Teshuvos* 235, footnote 64). Some say one is allowed to start before *chatzos* even if he finishes after *chatzos* (*Eishel Avraham* [Butchatch], *tanina* 235).

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

daven until *alos hashachar*.<sup>129</sup> Many *poskim* say one should daven before *chatzos* and that one who davened afterwards was only *yotzei bedi'aved*.<sup>130</sup> Others say that davening after *chatzos* (until *alos hashachar*) is permitted even *l'chatchilah*.<sup>131</sup> Based on this opinion, many are not *makpid* to daven before *chatzos*.<sup>132</sup> Nonetheless, one should ideally daven before *chatzos* unless he is in a situation where this is not possible.<sup>133</sup> One who plans on davening Maariv after *chatzos* should still say *Krias Shema* (without the accompanying *brachos*) before *chatzos*.<sup>134</sup>

If one is davening alone, the best time to daven is after *tzeis hakochavim* and not earlier.<sup>135</sup>

### ***V'hu Rachum of Maariv***

If one wishes he may say the *V'hu Rachum* said before Maariv during the week.<sup>136</sup>

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129 *Brachos* *ibid.*; *Tur* 235; *Mishnah Berurah* 28.

130 Refer to *Beis Yosef* 235; *Rambam*, *Hilchos Krias Shema* 1:9; *Shulchan Aruch* 2; *Rivevos Ephraim* 5:37:11 and 8:61.

131 *Tur* 235; *Beis Yosef*; *Pri Megadim*, *M.Z.* 108:3; *Aruch Hashulchan* 235:18.

132 *Aruch Hashulchan* 235:18.

133 Refer to *Rosh*, *Brachos* 1:9; *Bach* 235; *Magen Avraham* 10; *Sha'arei Teshuvah* 7; *Ma'amar Mordechai* 8; *Mishnah Berurah* 29; *Biur Halachah*, *ibid.*; *Ma'adanei Yom Tov* 1:29.

134 Harav Yisroel Belsky, *zt"l*; see *Pri Megadim*, *M.Z.* 108:3; *Ketzos Hashulchan* 27, *Badei* 13, page 78b; *Doleh U'mashkeh*, footnote 375; *Yisrael V'hazmanim* 15:7, page 260; *She'eilas Rav*, page 303, 16. Refer to *Avnei Yashpei* 11, footnote 14 and *Doleh U'mashkeh*, page 337, which maintain that both *Shemoneh Esrei* and *Krias Shema* must be said before *chatzos*. See *Tzlach*, *Berachos* 26b, "*sheharei eivarim*."

135 Opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus.

136 Opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus.

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## ***Lecha Dodi***

When saying *Lecha Dodi*, one should turn toward the door even when he is alone.<sup>137</sup>

## ***Vayechulu***

When one is alone and cannot say *Vayechulu* with a *minyan*, does he have to find someone else to say it with him?<sup>138</sup>

The *pesukim* of *Vayechulu* are recited three times on Friday night: once during *Shemoneh Esrei*,<sup>139</sup> once after *Shemoneh Esrei*,<sup>140</sup> and once during Kiddush.<sup>141</sup>

The Tur<sup>142</sup> says that even when one is davening alone he recites *Vayechulu* in *Shemoneh Esrei*.

*Vayechulu* is said in a loud voice and while standing.<sup>143</sup> Some mention that since the *pesukim* of *Vayechulu* bear witness to the fact that Hashem created the world, it is not said when there aren't at least two people to say it. Therefore, if one is alone and he does not have another person to say it with, it should not be said.<sup>144</sup> Others say that one can say *Vayechulu* as he would read it from the Torah with the *trup*, and not because one is saying it as testimony that Hashem created the world.<sup>145</sup>

The *Mishnah Berurah*<sup>146</sup> says one should *lechatchilah* say

137 *Ishei Yisrael* 36, footnote 32.

138 For a nice discussion on this topic, refer to *Higyonei Haparshah Bereishis*, pages 56-62.

139 *Shulchan Aruch* 268:1.

140 *Ibid*:7.

141 *Kol Bo* 35; *Tur* 271. See *Kaf Hachaim* 268:3, 34.

142 268. Refer to *Maseches Shabbos* 119b.

143 *Shulchan Aruch* 268:7; *Aruch Hashulchan* 15.

144 *Mishnah Berurah* 19.

145 *Taz* 5; *Mishnah Berurah* 19; *Aruch Hashulchan* 15.

146 19.

איך לומר "וַיִּבְרָא" בלמוד תורה  
אין על להקב"ה בעולמו אלא י  
אמות של הלכה בלבד... (ברכות ה.)



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

*Vayechulu* with two people.<sup>147</sup> The Chazon Ish<sup>148</sup> comments that one does not have to look for another person to say *Vayechulu* with, and standing is not required either. The opinion of the *Ohr L'tzion*<sup>149</sup> is that one does not have to look for another person after *Shemoneh Esrei* in order to recite *Vayechulu*.

### ***Birkas Me'ein Sheva***

The *Shulchan Aruch*<sup>150</sup> says that one davening alone does not say *Birkas Me'ein Sheva*. However, the *Rema*<sup>151</sup> says that one can say it alone without the *brachah*. Therefore, one who wishes to say it alone should start from *Magen Avos* until *Zecher l'maaseh Bereishis*.<sup>152</sup>

The *Taz*<sup>153</sup> mentions that this *brachah* is only said in a place that is set aside for davening.<sup>154</sup> Therefore, it seems that one does not say this when davening alone at home.

### ***Saying Shalom Aleichem***

When men come home from shul they are escorted by two *malachim*. When one does not go to shul because he is sick, Harav Moshe Feinstein, *zt"l*, said that Hashem will still send the angels to escort him. The same is true in this

147 See *Shevet Hakehasi* 5:340.

148 *O.C.* 38:10. See *Shearim Metzuyanim B'halachah* on *Maseches Shabbos* 119b.

149 2:19:4.

150 268:8.

151 268:8.

152 *Mishnah Berurah* 21.

153 268:8. See *Birkei Yosef* 10.

154 The *Shulchan Aruch Harav* (268:15) says this means that a place was set aside for at least a few weeks. This is also mentioned in *Kitzur Shulchan Aruch* 76:7. However, the *Mishnah Berurah* (24) says this means a few days. See *Zechor L'Avraham* 5764, pages 410-416. Refer to *Mishneh Sachir* 91 regarding those who daven in shul just for Minchah and Maariv. Some mention that it has to be a set place for davening all three *tefillos* (*Eishel Avraham* [Butchatch] 268).

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situation and one should say *Shalom Aleichem* on Friday night.<sup>155</sup>

## Missing *Krias HaTorah*

The *poskim* discuss whether *krias haTorah* is an obligation for the *tzibbur*<sup>156</sup> or the individual.<sup>157</sup> Some say that on Monday and Thursday it is an obligation for the *tzibbur*, and on Shabbos it is an obligation for the individual.<sup>158</sup>

However, what happens if one is not able hear *leining* because the shuls are closed in his city? Does he have to read the parshah with a Chumash? The *Ketzos Hashulchan*<sup>159</sup> says one should read it in a Chumash. This is the opinion of the *Rav Poalim* as well.<sup>160</sup> The custom, however, is that one does not read it from a Chumash.<sup>161</sup>

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155 Opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus.

156 Refer to *Levush* 146:3; *Chayei Adam* 31:11; *Biur Halachah* 135:14, "ein;" *Aruch Hashulchan* 69:14, *Teshuvos V'hanhagos* 1:148; *Yabea Omer* 7:9; *Orchos Rabbeinu* 3:215:page 44, *Minchas Shlomo* 2:4:15, *Tzitz Eliezer* 18:5. *Mashgichim* often travel to overlook a production where there is no minyan (or *krias haTorah*). Refer to *Kovetz Ohr Yisrael* 46:pages 75-88 and *Divrei Shalom* 1:68 as to whether this is permitted. Refer to *Halichos Shlomo Tefillah* 1:5:4, *Shevet HaLevi* 6:21:3, and *Tefillah K'hilchasah* 8:9 as to whether one is permitted to do so for leisure or *pnassah*. See *Maadanei Yom Tov* 1, pages 215-216.

157 Harav Yisroel Belsky, *zt"l*; see *Biur Halachah* 146, "v'yeish," *Igros Moshe, O.C.* 4:40:4; *Lev Avraham* 1:26; *Rivevos Ephraim* 4:77:1; *Har Tzvi* 1:66; *Halichos Shlomo Tefillah* 12:1; see *ibid.*, *Meluyim* 17, pages 350-351, *Likras Shabbos* 2:page 112:footnote 3, *Vayivarech Dovid* 1:27. Many say that one should do whatever it takes not to miss out on any words of the *leining* (refer to *Halichos Shlomo Tefillah* 12:3, *Yabea Omer* 8:14, see *Otzros Yosef* 7:2:3). One should try to get an *aliyah* once a month (*Siddur Yaavetz* page 320:20; *Ben Ish Chai Toldos* 2:20, *Zera Yaakov* 5, page 103). Whether the mitzvah of *leining* is to read or hear it, see *Maadanei Yom Tov* 1, pages 213-214. One may listen to *leining* before he davens (opinion of Harav Elyashiv, *zt"l*, quoted in *Ashrei Ha'ish O.C.* 1, page 135:11).

158 *Vayivarech Dovid*, *ibid.*

159 25:14.

160 *Y.D.* 52.

161 *Yabea Omer, Y.D.* 4:31:3.

איננו להלכה אלא יאמרו של הלכה בלבד... (ברכות ה')

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

In our current situation, we may be davening alone on Shabbos for several weeks. This means that we will miss *krias haTorah*. How do we make up the missed *leining*?

The Rema<sup>162</sup> says that if the entire *tzibbur* missed one week of *leining*, they should read the parshah the next week, in addition to that weeks parshah. If they have the ability to read the parshah at Minchah they should call up seven people.<sup>163</sup> However, if Shabbos passed they do not make up that week's *leining* on Monday or Thursday.<sup>164</sup>

If many weeks were missed, the *Mishnah Berurah*<sup>165</sup> holds that one only makes up the last parshah that was missed. Others are stringent and say one must *lein* all of the *parshiyos*.<sup>166</sup> However, this is not the custom.<sup>167</sup> The *Aruch Hashulchan*<sup>168</sup> says that one should make up many weeks of *leining*.

Some hold that one should not make up *parshiyos* that span different *sefarim*, such as *parshiyos Pekudei* and *Vayikra*.<sup>169</sup> However, this is not the custom if one holds that multiple weeks of missed *leining* have to be made up.<sup>170</sup>

The *Mishnah Berurah*<sup>171</sup> says that in a place where there is no *sefer Torah*, one may read from a Chumash so the concept of reading the *parshah* is not forgotten. However, when one

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162 135:2.

163 *Mishnah Berurah*, 135:5.

164 *Mishnah Berurah*, *ibid*.

165 135:6.

166 *Ibid*.

167 *Ibid*.

168 135:6.

169 *Mishnah Berurah* 135:7.

170 *Aruch Hashulchan* 135:6.

171 143:9.

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is alone without a minyan, reviewing the *parshah* as one does for *shnayim mikra* would suffice.<sup>172</sup>

Some mention that one should read the *haftorah* to himself as well.<sup>173</sup>

### ***Yizkor***

If one is alone for *Yizkor* and does not go to shul, he may recite it since a minyan is not required for *Yizkor*.<sup>174</sup>

### ***Yekum Purkan***

On Shabbos, we say two *Yekum Purkans*. However, when davening alone one does not say any of them.<sup>175</sup> These *tefillos* are in Aramaic and the angels do not wish to bring these *tefillos* up to Hashem since they view Aramaic as a deformed version of *lashon hakodesh*.

### ***Bentching Rosh Chodesh***

One should say *Birkas Hachodesh* even without a minyan. It's not necessary to know when the *molid* will be, but one does have to know when Rosh Chodesh will be.<sup>176</sup>

### ***Av Harachamim***

One who is davening alone may recite *Av Harachamim*.<sup>177</sup>

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172 Opinion of Harav Shmuel Kamenetsky, *shlit"a*. See opinion of Harav Chaim Kanievsky, *shlita*, quoted in *Ishei Yisrael*, page 779, 305.

173 Opinion of Harav Shmuel Kamenetsky, *shlit"a*; opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus. For a discussion on this, see *Hameor* 463, pages 80-82.

174 *Gesher Hachaim* 31:2; *Betzel Hachochmah* 4:53.

175 *Mishnah Berurah* 101:19. See *Ishei Yisrael* 36:68, footnote 160.

176 *Tefillah K'hilchasa* 22:1; *Nishmas Shabbos* 2:308; opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus.

177 *Sheilas Rav* 1, page 325.



איזיל להקב"ה בעולמו אלא יז אמות של הלכה בלבד... (ברכות ה')

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

## Mussaf

There is a discussion in the Gemara<sup>178</sup> whether one is allowed to daven Mussaf alone or only with a *tzibbur*. The Shulchan Aruch<sup>179</sup> says that Mussaf can be davened even when one is alone.

## Minchah on Shabbos

*V'ani sefilasi* is said even though there is no *leining* when one is at home.<sup>180</sup>

## *Avinu Malkeinu*

One is allowed to say *Avinu Malkeinu* without a minyan.<sup>181</sup> Harav Herschel Schachter, *shlita*, mentions that during these trying times we should say *Avinu Malkeinu* when we daven at home except for Minchah on *Erev Shabbos*.<sup>182</sup>

## Saying *Kiddush Levanah* Alone

There is a mitzvah to say *kiddush levanah* with a *tzibbur* because of “*Berov am hadras melech*.”<sup>183</sup> If this is not possible it may be recited alone.<sup>184</sup>

## *Hallel* on Rosh Chodesh

There are many different views regarding the recitation of

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178 *Maseches Brachos* 31a.

179 286:2.

180 *Mishnah Berurah* 292:2; *Aruch Hashulchan* 1; opinion of Harav Shmuel Kamenetsky, *shlit"a*, as mentioned in a special webinar about the coronavirus.

181 *Matei Ephraim* 584:14.

182 As mentioned by Rabbi Aryeh Lebowitz. The opinion of Harav Moshe Heinemann, *shlit"a*, as mentioned in a special webinar about the coronavirus is that it is not necessary to say it.

183 *Meor U'iketziyah* 229; *Biur Halachah*, “*e'leh*,” *Teshuvos V'hanhagos* 1:205; *Kiddush Levanah*, pages 103-104.

184 *Pri Chadash* 426:1; *Biur Halachah*, *ibid.*; see *Chai Adam* 68:11.





a *berachah* before *Hallel* on Rosh Chodesh.<sup>185</sup> The opinion of the *Shulchan Aruch*<sup>186</sup> is that one who is reading *Hallel* alone (or with a *tzibbur*) does not recite a *berachah*. Since *Hallel* on Rosh Chodesh is a custom and not a halachah, no *berachah* is recited on a custom.<sup>187</sup> The opinion of the Rema<sup>188</sup> is that a *berachah* is recited whether one is alone or with a *tzibbur*. Those who hold that a *berachah* is recited do so because we find in some places that we recite a *berachah* on a custom.<sup>189</sup>

The Aruch Hashulchan<sup>190</sup> mentions that if one is davening alone he does not say *Hodu L'Shem* after *Yomar Yisrael*. If one is davening with two others he may say it and others can say *Hodu L'Shem* afterwards.

### **Megillas Eichah**

One is allowed to read *Megillas Eichah* alone.<sup>191</sup>

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185 Refer to *Tur* 422, *Beis Yosef*. There is no *Shehechyanu* recited on *Hallel* even though we say it once a month (when there is no Yom Tov). (*Elya Rabbah* 422:10 says the reason is because some months are less than thirty days.)

186 422:2. This is the custom of the Sefardim (*Yechaveh Da'as* 4:31; *M'Ein Omer* 2, pages 222-223:2; see *Kaf Hachaim* 422:35). One who has the custom not to recite the *berachah* and moves to a place which does not recite the *beracha* he should adopt the custom of the place where he lives now (*Yechaveh Daas* 4:31).

187 *Maseches Sukkah* 44b; *Tosafos*, *Maseches Taanis* 28b, "omar"; *Rambam*, *Hilchos Berachos* 11:16; *Hilchos Chanukah* 3:7; *Mishnah Berurah* 14.

188 422:2; see *Sefer Hamanhig*, *Hilchos Hallel*, page 252, *Tosafos*, *Maseches Brachos* 44b "kan."

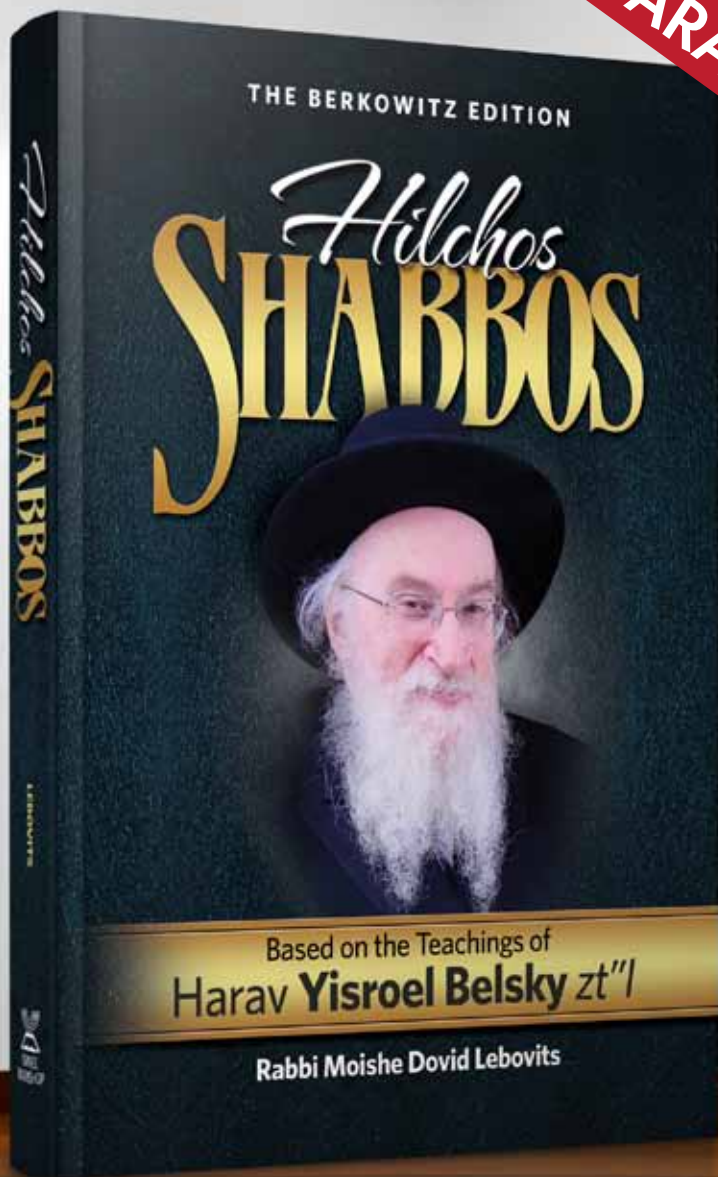
189 *Tosafos*, *Maseches Brachos* 14a, "yamim," *Maseches Taanis* 28b, "amar," *Hagahos Maimonios*, *Hilchos Chanukah* 3:7; *Mishnah Berurah* 15; *Shaar Hatzion* 13; *Aruch Hashulchan* 7.

190 422:9.

191 *Mishnah Berurah* 559:5. However, if one is reading it alone no *berachah* is recited (*Ishei Yisrael* 44:31).

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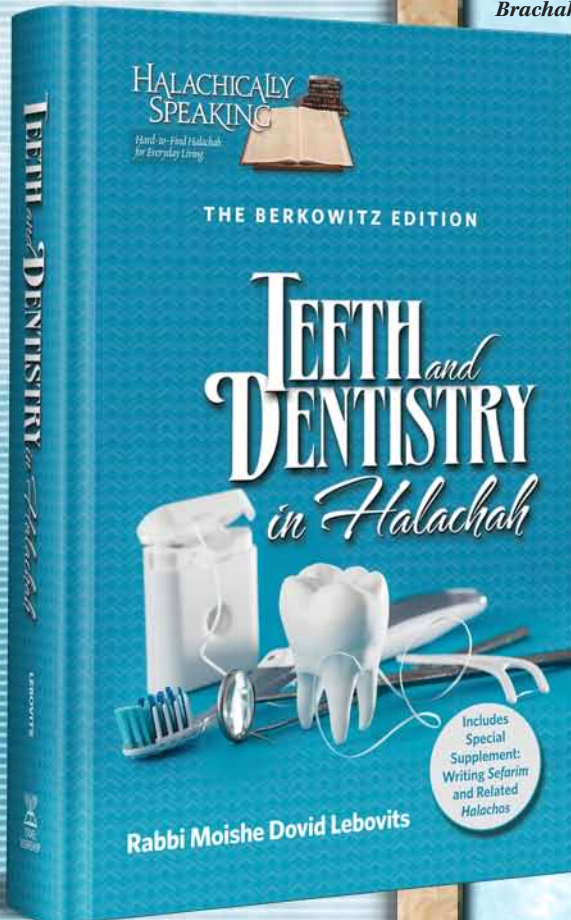
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