Tefillah When Davening Alone
HALACHICALLY SPEAKING

> 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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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.¹

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*² states that different chachamim performed certain activities as a preparation for davening. This is based on the pasuk, “One should prepare before

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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, “aval”; 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.”³ Many preparations must be conducted before one can daven properly.

One should not daven without socks,⁴ even if he is wearing slippers⁵ or Crocs. Wearing an untucked shirt shows a lack of respect for davening. Short-sleeved shirts and pants⁶ 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.⁷

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

**Set Place for Davening**

The Gemara in *Berachos*⁸ says that “whoever⁹ has a set place for davening [merits] that the G-d of Avraham will be with him.”¹⁰ This is mentioned in the *Shulchan Aruch*¹¹ and all

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³ Amos 4:12.
⁴ Rambam, ibid.; Tur 91; Tiferes Yisrael, Shabbos 23; Shulchan Aruch Harav 5; Chaye Adam 22:8; Ben Ish Chai, Yisro 1:15; Aruch Hashulchan 91:15; Kaf Hachaim 22; Yaskil Avdi 7:105. 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; Chaye Adam ibid.; Mishnah Berurah 12; Kaf Hachaim 22; Avnei Yashpe, 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 Yashpe ibid., footnote 2; Siach Tefillah 3:6:9, page 72; see Yechaveh Da’as 4:8.
⁹ Refer to Yisa Berachah, pages 29-34 on this.
¹⁰ Refer to Yisa Berachah, pages 1-2.
¹¹ O.C. 90:19.
of the *poskim*. The Gemara in *Berachos* 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.

If one is davening at home he should have a set place to daven as well.

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

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12 Rosh, Maseches Berachos 1:7; Rambam, Hilchos Tefillah 5:6; Chaye 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 Hakehashi 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).
glass.\textsuperscript{21} If one is able to see his image when standing in front of marble he should not daven in front of it.\textsuperscript{22}

**Colorful Garments**

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

**Davening in Other Languages**

Can one who is davening alone daven in a language other than \textit{lashon kodesh}?\textsuperscript{25} The \textit{Shulchan Aruch}\textsuperscript{26} says that one who is davening alone may do so in any language besides for Aramaic.

**Baruch She’amar**

The Rema\textsuperscript{27} mentions the custom to stand when reciting \textit{Baruch She’amar}. The Mishnah Berurah\textsuperscript{28} mentions that even if one is davening alone, he should stand.

**Yishtabach**

The Rema\textsuperscript{29} says that we stand when reciting \textit{Yishtabach}. The Ateres Zekeinim\textsuperscript{30} says that when one is davening alone, he does not have to stand. However, those who are “\textit{anshei}...”

\textsuperscript{21} \textit{Shulchan Aruch Harav} 90:22. See Kaf Hachaim (Palagi) 15:9; Ben Ish Chai, Yisro 1:14, and \textit{Ohr Etzion} 2:7:11, which argue. Refer to \textit{Daas Torah} 90:23.

\textsuperscript{22} \textit{Olas Yitzchak} 2:41; \textit{Rivevos Ephraim} 8:103; see \textit{Orchos Rabbeinu} 1, page 57, 185.

\textsuperscript{23} \textit{Shulchan Aruch} 90:23.

\textsuperscript{24} See \textit{Mishnah Berurah} 90:70.

\textsuperscript{25} 101:4.

\textsuperscript{26} Ibid.

\textsuperscript{27} 51:7.

\textsuperscript{28} 51:1.

\textsuperscript{29} Ibid.

\textsuperscript{30} Ateres Zekeinim 53.
“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.\(^{31}\) 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\(^ {32}\) says “*Kadosh, Kadosh, Kadosh*” can be said alone, but the Mishnah Berurah\(^ {33}\) 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*.\(^ {34}\)

**Krias Shema**

Some permit one to say “*Baruch Shem Kevod*” out loud when one davenes alone.\(^ {35}\)

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.\(^ {36}\) What should one do about this when he is davening alone?

The Rema\(^ {37}\) says that one who is davening alone should

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\(^{31}\) 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.
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.\(^{38}\)

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

One\(^{39}\) should remain standing in place\(^{40}\) until the chazzan reaches Kedushah,\(^{41}\) or at least until he starts chazaras hashatz\(^{42}\) (if the space is limited\(^{43}\)). When davening Maariv, one should wait in his place until the chazzan starts Kaddish.\(^{44}\) 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).\(^{45}\)

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

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\(^{38}\) *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.

\(^{44}\) *Halachos 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.46

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.”47 A person who is davening without a minyan does not recite the thirteen attributes.48

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.49

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.50 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.
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).
to be the custom.\textsuperscript{51} According to those who are stringent, \textit{Tachanun} is recited, but without covering one’s face.\textsuperscript{52}

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

\textbf{Vehu Rachum}

We say \textit{Vehu Rachum} on Mondays and Thursdays during \textit{Tachanun}.\textsuperscript{56} One who is davening alone is allowed to say this as well.\textsuperscript{57}

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


\textsuperscript{52} \textit{Kitzur Shulchan Aruch} 22:4, \textit{Avodas Ephraim} 1, page 170.

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

\textsuperscript{54} Refer to \textit{Halichos Shlomo Tefillah} 11, footnote 37.

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

\textsuperscript{56} \textit{Shulchan Aruch} 134:1.

\textsuperscript{57} 131:20; \textit{Rivevos Ephraim} 6:61.
said when there is *leining*. Kel Erech Apayim is also not said when davening alone.

**Kedushah in Uva L’tzion**

One is allowed to say the Kedushah section in *Uva L’tzion* when davening alone, although the *Mishnah Berurah* mentions it is preferable to say it with the *tzibbur*.

**Eating before Minchah / Maariv**

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

The Gemara 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. (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.
67 *Shabbos* 9b; Rashi, *Shabbos*, ibid., "ad" and "lo"; *Magen Avraham* 8.
69 *Shabbos*, ibid.
70 *Mishnah Berurah* 232:5.
of the other activities are prohibited.\textsuperscript{71}) There are two different zemanim for Minchah.\textsuperscript{72} Minchah Gedolah\textsuperscript{73} is about seven and a half hours into the day.\textsuperscript{74} Minchah Ketanah\textsuperscript{75} is nine and a half hours into the day.\textsuperscript{76}

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

The \textit{Shulchan Aruch}\textsuperscript{82} rules that it is forbidden to eat even a small meal close to Minchah Gedolah if one has not yet davened.\textsuperscript{83}

The Rema\textsuperscript{84} 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

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\textsuperscript{71} Ibid.
\textsuperscript{72} Refer to \textit{Yechaveh Da'as} 4:19.
\textsuperscript{73} \textit{Shabbos} 9b.
\textsuperscript{74} \textit{Rashi, Maseches Shabbos}, ibid.
\textsuperscript{75} \textit{Shabbos}, ibid.
\textsuperscript{76} \textit{Magen Avraham} 232:4; \textit{Mishnah Berurah} 7. See \textit{Shulchan Aruch} 233:1.
\textsuperscript{77} \textit{Mishnah Berurah} 232:11.
\textsuperscript{78} Ibid 24.
\textsuperscript{79} Ibid 11.
\textsuperscript{80} \textit{Shabbos} 9b; \textit{Tosafos}, “b’taspores”; \textit{Rosh}, \textit{Shabbos} 1:18; \textit{Beis Yosef} 232; \textit{Shulchan Aruch} 232:2. Refer to \textit{Aruch Hashulchan} 11, who says that this opinion is not acceptable. See \textit{Beis Yosef} 232, quoting the opinion of the Rif. See \textit{Rambam, Hilchos Tefillah} 6:5. Refer to \textit{Mishnah Berurah} 5. See \textit{Aruch Hashulchan} 12.
\textsuperscript{81} See \textit{Beis Yosef} 232, quoting the opinion of Rabbeinu Tam.
\textsuperscript{82} \textit{O.C.} 232:2.
\textsuperscript{83} Refer to \textit{Ohr L’tzion} 2:15:1, who says that the custom is to be lenient.
\textsuperscript{84} 232:2.
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to daven — see below.)\(^{85}\) One should be stringent and not eat a large meal close to Minchah Gedolah (see below).\(^{86}\) 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,\(^ {87}\) he does not have to stop to daven,\(^ {88}\) as long as there is still time in the day to daven.\(^ {89}\) If he reaches the point where there would be no time to daven,\(^ {90}\) he must stop right away\(^ {91}\) and daven.\(^ {92}\)

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.\(^ {93}\) This heter would only apply to a small meal near\(^ {94}\) Minchah Ketanah.\(^ {95}\)

The above heter only applies if one actually davens in shul,\(^ {96}\) and only if he leaves as soon as he is summoned. Otherwise, it has no value.\(^ {97}\) 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.
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.
97 Mishnah Berurah 232:29.
not apply. The *Aruch Hashulchan* 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*. 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* — someone to watch and make sure one daven. Some poskim say that if one has a shomer who will remind him to daven then he may eat a small meal even within a half hour of *Minchah Ketanah*. For example, if one’s wife is eating with him and she will remind him to daven, then he may eat.

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98 *Aruch Hashulchan* 232:15; *Beis Baruch* 33:17.
99 232:15.
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’teil Hachachmah* 3:88, 93; *Ohr L’zion* 2:15:1; *Beis Baruch* 33:18.
105 *Ohr L’zion* 2:15:1.
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. It seems that this suffices only if one has a tendency to act once the alarm goes off and not “snooze” it.

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

Krias Shema

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

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 is the time when one can recognize

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106 Opinion of Harav Moshe Heinemann, shlita, 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 (Biur Halachah, “v’im”).
109 Mishnah Berurah 21.
110 Shulchan Aruch 235:2.
111 Magen Avraham 7.
112 Mishnah Berurah 58:1.
a casual acquaintance\textsuperscript{113} from four \textit{amos} away (\textit{misheyakir}).\textsuperscript{114} In a case of pressing need (e.g., if one has to travel)\textsuperscript{115} one may say \textit{Krias Shema} and the \textit{brachos} from \textit{alos hashachar}.\textsuperscript{116} One who recites it after \textit{alos hashachar} when there is no pressing need is \textit{yotzei bedi’eved}.\textsuperscript{117} Others say that this dispensation is only available once a month, but if one does this too often he has to repeat \textit{Krias Shema} with the \textit{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.\textsuperscript{118}

**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 \textit{mechitzah} only applies in a shul. However, homes are not meant for davening, and therefore, have no requirement for a \textit{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 \textit{tefillah} has its own unique halachos that apply to the time when the \textit{tefillos} can be davened.

\textsuperscript{113} Refer to ibid. 58:2.

\textsuperscript{114} \textit{Shulchan Aruch} 58:1.

\textsuperscript{115} \textit{Mishnah Berurah} 58:13.

\textsuperscript{116} \textit{Shulchan Aruch} 58:3. Refer to \textit{Biur Halachah} 58, “v’mi.”

\textsuperscript{117} \textit{Shulchan Aruch} 58:4.

\textsuperscript{118} \textit{Mishnah Berurah} 58:19.
Shacharis

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

Since one is davening alone, he should daven \underline{vasikin} if possible since it has a greater impact.\textsuperscript{126} However, if it will affect his daily schedule or he needs extra sleep he can daven when he normally would.\textsuperscript{127}

Maariv

There is a \underline{machlokes Rishonim} regarding the latest time one may daven Maariv (\underline{Krias Shema} of \underline{Arvis}). Some say one may daven until \textit{chatzos},\textsuperscript{128} while others say one may

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\textsuperscript{119} \textit{Biur Halachah}, "\textit{yotzei}.

\textsuperscript{120} \textit{Mishnah Berurah} 4.

\textsuperscript{121} \textit{Tosafos, Maseches Berachos} 31a, "\textit{avuha}," \textit{Shulchan Aruch} 89:1. Refer to \textit{Mishnah Berurah} 89:1; \textit{Aruch Hashulchan} 11-12. Refer to \textit{Rashi}, Maseches Berachos, "\textit{havei}.

\textsuperscript{122} Refer to \textit{Yechaveh Daas} 2:8, who brings all the opinions on this issue. See also \textit{Piskei Teshuvos} 89:2 in great depth. See \textit{Biur Halachah} 58, "\textit{v'im}," and \textit{m'kialeh}.

\textsuperscript{123} \textit{Shulchan Aruch} 89:1. Refer to \textit{Magen Avraham} 3.

\textsuperscript{124} \textit{Rambam, Hilchos Tefillah} 3:4, \textit{Shulchan Aruch} 89:1, \textit{Mishnah Berurah} 4; \textit{Yechaveh Daas} 2:8. One who davenes before \underline{neitz hachamah} should not be rebuked (\textit{Biur Halachah} 89, "\textit{yotzei}.

\textsuperscript{125} \textit{Shulchan Aruch} 89:8.

\textsuperscript{126} Opinion of Harav Shmuel Kamenetsky, \underline{shlit'a}.

\textsuperscript{127} Opinion of Harav Moshe Heinemann, \underline{shlit'a}, as mentioned in a special webinar about the coronavirus.

\textsuperscript{128} Refer to \textit{Brachos} 2a; 8b; \textit{Divrei Chamudos} 1:43; \textit{Tur} 235; \textit{Shulchan Aruch} 3; \textit{Levush} 3; \textit{Elyah Rabbah} 10; \textit{Mishnah Berurah} 108:15; \textit{Biur Halachah} 235, "\textit{v'zmanah}.

The main time for Maariv is \underline{tzeis hakochavim} (\textit{Levush} 3; \textit{Pri Megadim}, E.A. 9; \textit{Chayei Adam} 68:6; \textit{Halichos Shlomo Tefillah}, page 17, footnote 62; see \textit{Piskei Teshuvos} 235, footnote 64). Some say one is allowed to start before \underline{chatzos} even if he finishes after \underline{chatzos} (\textit{Eishel Avraham} [Butchatch], \underline{tanina} 235).
daven until alos hashachar. Many poskim say one should daven before chatzos and that one who davened afterwards was only yotzei bedi‘eved. Others say that davening after chatzos (until alos hashachar) is permitted even l’chatchilah. Based on this opinion, many are not makpid to daven before chatzos. Nonetheless, one should ideally daven before chatzos unless he is in a situation where this is not possible.

One who plans on davening Maariv after chatzos should still say Krias Shema (without the accompanying brachos) before chatzos.

If one is davening alone, the best time to daven is after tzeis hakochavim and not earlier.

V’hu Rachum of Maariv

If one wishes he may say the V’hu Rachum said before Maariv during the week.

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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; Shaarei 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 Yashpe 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, shlita, as mentioned in a special webinar about the coronavirus.

136 Opinion of Harav Moshe Heinemann, shlita, as mentioned in a special webinar about the coronavirus.
**Lecha Dodi**

When saying *Lecha Dodi*, one should turn toward the door even when he is alone.\(^{137}\)

**Vayechulu**

When one is alone and cannot say *Vayechulu* with a *minyan*, does he have to find someone else to say it with him?\(^{138}\)

The *pesukim* of *Vayechulu* are recited three times on Friday night: once during *Shemoneh Esrei*,\(^{139}\) once after *Shemoneh Esrei*,\(^{140}\) and once during Kiddush.\(^{141}\)

The *Tur*\(^{142}\) says that even when one is davening alone he recites *Vayechulu* in *Shemoneh Esrei*.

*Vayechulu* is said in a loud voice and while standing.\(^{143}\) 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.\(^{144}\) 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.\(^{145}\)

The *Mishnah Berurah*\(^{146}\) 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.
Vayechulu with two people.\textsuperscript{147} The Chazon Ish\textsuperscript{148} 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 \textit{Ohr Litzion}\textsuperscript{149} is that one does not have to look for another person after \textit{Shemoneh Esrei} in order to recite Vayechulu.

\textbf{Birkas Me’ein Sheva}

The \textit{Shulchan Aruch}\textsuperscript{150} says that one davening alone does not say Birkas Me’ein Sheva. However, the \textit{Rema}\textsuperscript{151} says that one can say it alone without the \textit{brachah}. Therefore, one who wishes to say it alone should start from Magen Avos until Zecher l’maseh Bereishis.\textsuperscript{152}

The \textit{Taz}\textsuperscript{153} mentions that this \textit{brachah} is only said in a place that is set aside for davening.\textsuperscript{154} Therefore, it seems that one does not say this when davening alone at home.

\textbf{Saying Shalom Aleichem}

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

\begin{itemize}
  \item \textsuperscript{147} See Shevet Hakehasi 5:340.
  \item \textsuperscript{148} O.C. 38:10. See Shearim Metzuyanim B’halachah on Maseches Shabbos 119b.
  \item \textsuperscript{149} 2:19:4.
  \item \textsuperscript{150} 268:8.
  \item \textsuperscript{151} 268:8.
  \item \textsuperscript{152} Mishnah Berurah 21.
  \item \textsuperscript{153} 268:8. See Birkei Yosef 10.
  \item \textsuperscript{154} The \textit{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 \textit{Kitzur Shulchan Aruch} 76:7. However, the \textit{Mishnah Berurah} (24) says this means a few days. See Zechor L’Avraham 5764, pages 410-416. Refer to \textit{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 \textit{tefillos} (\textit{Eishel Avraham} [Butchatch] 268).
\end{itemize}
situation and one should say Shalom Aleichem on Friday night.155

**Missing Krias HaTorah**

The poskim discuss whether krias haTorah is an obligation for the tzibbur156 or the individual.157 Some say that on Monday and Thursday it is an obligation for the tzibbur, and on Shabbos it is an obligation for the individual.158

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 159 says one should read it in a Chumash. This is the opinion of the Rav Poalim as well.160 The custom, however, is that one does not read it from a Chumash.161

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155 Opinion of Harav Moshe Heinemann, shlita, 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, Teshuvas 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 parnassah. 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 7:23). 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.
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\(^{162}\) 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.\(^{163}\) However, if Shabbos passed they do not make up that week’s *leining* on Monday or Thursday.\(^{164}\)

If many weeks were missed, the *Mishnah Berurah*\(^{165}\) holds that one only makes up the last parshah that was missed. Others are stringent and say one must *lein* all of the *parshiyos*.\(^{166}\) However, this is not the custom.\(^{167}\) The *Aruch Hashulchan*\(^{168}\) 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*.\(^{169}\) However, this is not the custom if one holds that multiple weeks of missed *leining* have to be made up.\(^{170}\)

The *Mishnah Berurah*\(^{171}\) says that in a place where there is no *sefer Torah*, one may read from a Chumash so the concept of reading the *parshash* is not forgotten. However, when one

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162 135:2.
163 *Mishnah Berurah*, 135:5.
164 *Mishnah Berurah*, ibid.
166 Ibid.
167 Ibid.
171 143:9.
is alone without a minyan, reviewing the parshah as one does for shnayim mikra would suffice.172

Some mention that one should read the haftarah to himself as well.173

**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.174

**Yekum Purkan**

On Shabbos, we say two Yekum Purkans. However, when davening alone one does not say any of them.175 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.176

**Av Harachamim**

One who is davening alone may recite Av Harachamim.177

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

173 Opinion of Harav Shmuel Kamenetsky, shlita; opinion of Harav Moshe Heinemann, shlita, 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.


176 Tefillah K’hilchasah 22:1; Nishmas Shabbos 2:308; opinion of Harav Moshe Heinemann, shlita, as mentioned in a special webinar about the coronavirus.

177 Sheilas Rav 1, page 325.
Mussaf

There is a discussion in the Gemara\(^{178}\) whether one is allowed to daven Mussaf alone or only with a tzibbur. The Shulchan Aruch\(^{179}\) 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.\(^{180}\)

Avinu Malkeinu

One is allowed to say *Avinu Malkeinu* without a minyan.\(^{181}\)

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*.\(^{182}\)

Saying Kiddush Levanah Alone

There is a mitzvah to say *kiddush levanah* with a tzibbur because of “*Berov am hadras melech.*”\(^{183}\) If this is not possible it may be recited alone.\(^{184}\)

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, shlita, 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, shlita, as mentioned in a special webinar about the coronavirus is that it is not necessary to say it.
183  *Meor U’iketziah* 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.\(^{185}\) The opinion of the *Shulchan Aruch*\(^{186}\) 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.\(^{187}\) The opinion of the Rema\(^{188}\) 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.\(^{189}\)

The Aruch Hashulchan\(^{190}\) 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.\(^{191}\)

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\(^{185}\) Refer to *Tur* 422, *Beis Yosef*. There is no *Shehechiyanu* 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).


\(^{188}\) 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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