

HALACHICALLY SPEAKING

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{ TOPIC }

The *Tefillah* of *Aleinu*



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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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The *Tefillah* of *Aleinu*

The *tefillah* of *Aleinu* is said daily after each *tefillah*, as well as during the Yamim Nora'im. During the week one can see many people leave shul before reciting this *tefillah* with the *tzibbur*, and many say it while walking out.¹ It is known that many said the *tefillah* of *Aleinu* should not be *tefillas haderech*, meaning one should not recite *Aleinu* as one is walking out of shul.

We will discuss the importance of this *tefillah* in this article.

Source

The custom is to recite *Aleinu* at the end of each of the three daily *tefillas*.² The *tefillah* originated in the *Mussaf* of Rosh Hashanah.³ *Aleinu* was written by Yehoshua when he conquered Yericho.⁴ The second half of *Aleinu* which begins with "*V'al kein*" was written by Achein.⁵

1 *Yalkut Yosef* 132, footnote 22.

2 Refer to *Rema*, O.C. 132:2; *Magen Avraham* 1; *Be'er Heitiv* 3; *Mishnah Berurah* 7; *Kaf Hachaim* 132:11; *Tefillah K'hilchasah* 17:13; *Rivevos Ephraim* 4:44:89; *She'eilas Rav* 2:11:37, 39; see *Pri Hasadeh* 4:41.

3 *Tur*, O.C. 591; *Rema* 7.

4 *Kol Bo* 16; *Elyah Rabbah* 132:3; *Pri Megadim*, *Eishel Avraham* 1; *Chayei Adam* 1:32:35; *Kaf Hachaim Palagi* 17:20; *Aruch Hashulchan* 133:1. Women should recite *Aleinu* as well (*Machzei Eliyahu* 1:20).

5 *Mekor Chaim* 132:2.

איננו לומדים את התורה בלימודים אלא בלימודים אלה (ברכות ה.)

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It was implemented by Rav Yochanan ben Zakkai to say daily.⁶

Reasons

One of the reasons *Aleinu* is recited is to ingrain in ourselves that Hashem is our king before we go out into the world and are amongst the non-Jews, and when we go into business dealing with the non-Jews who may be successful in business we should not be drawn into their idol worship.⁷ Others say it is based on the halachah that one is supposed to wait a little after *davening* as not to make it seem that *davening* is a burden, and *Aleinu* accomplishes this.⁸

Other Halachos

Aleinu should be said standing⁹ and with great concentration¹⁰ and joy.¹¹ The *Seder Hayom*¹² mentions that this *tefillah* has a lot of deep secrets and strengths. Reciting it is a *segulah* not to have pain and suffering. The *Machzik Brachah*¹³ mentions that this *tefillah* is more praiseworthy

6 *Machzik Brachah* 132:2. It is interesting to note that the *tefillah* of *Aleinu* is not mentioned in the *Rambam* or the *Avudraham*, from where many of our customs in *davening* stem from. In addition, the *Shulchan Aruch* does not mention *Aleinu* in *O.C.* 132:2 where he brings down the last part of *Shacharis*.

7 *Bach* 133; see *Likutei Maharich* 1, page 203 (new).

8 *Meiri, Brachos* 32, page 118.

9 *Kol Bo* 16; *Levush* 133:1; *Elyah Rabbah* *ibid.*; *Aruch Hashulchan* 1; *Kaf Hachaim* 15; *Ketzos Hashulchan* 24:11; *Likutei Maharich* 1, page 203; *Orchos Yosher* page 104, 33; *B'mechitzas HaChazon Ish* page 209. This also applies to "al kein nekaveh..." (*She'eilas Rav* 2:11:44).

10 *Kol Bo* 16; *Seder Hayom, Kavanas Aleinu; Matei Moshe* 212; *Yesod V'shoresh Ha'avodah* 5:10; *Levush* 133:2; *Chayei Adam* 32:35; *Ben Ish Chai, Ki Sisa* 1:18; *Mishnah Berurah* 132:8; *Aruch Hashulchan* 133:1; *Kaf Hachaim* 15; *Ketzos Hashulchan* *ibid.*

11 *Kesher Gadol* 20:9.

12 *Kavanas Aleinu*.

13 132:2.

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

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than any other *tefillah* we say, and should say it with *atifas harosh* (with a *tallis* or a hat on one's head).¹⁴

Women should recite *Aleinu* as well.¹⁵

When you reach the words of “*va’anachnu korim...*” you bow down.¹⁶

Some say the custom is to spit when reciting *sheheim mishtachavim l’hevel varik*.¹⁷ However, the custom of most is not to spit.¹⁸ Even of those who do, many just make a motion as if one is spitting without letting spit out of the mouth.¹⁹

Before saying “*va’anachnu korim...*” one should pause a bit.²⁰

If one hears Kaddish or a *brachah* while reciting *sheheim mishtachavim* he should answer amen.²¹

Reciting *Aleinu* Even When Not Holding There

Based on *derech erez*, some *poskim* maintain that

14 Also see *Orach Ne’eman* 132:10.

15 *Machzei Eliyahu* 1:20.

16 *Rema* 132:2; *Mishnah Berurah* 9. If one did not bow he should repeat *Aleinu* since the bowing is the point of the *tefillah* (Harav Yisroel Belsky *zt”l*). Harav Shlomo Zalman Auerbach *zt”l* did not have the custom to bow (*Halichos Shlomo, Tefillah* 9, footnote 34).

17 Refer to *Taz*, Y.D. 179:3; *Da’as Torah* 133:2; *Torah Temimah, Beshalach* 15:44; *Ketzos Hashulchan* 24:11; *Beis Baruch* 2, page 373; *Rivevos Ephraim* 2:91:60; *She’eilas Rav* 2:11:43; *Orchos Rabbeinu* 1, page 68, 14; *Halichos Shlomo, Tefillah* *ibid*. Harav Elyashiv *zt”l* did not have the custom to spit at this point (*Ish Al Ha’edah* page 202). Harav Elyashiv *zt”l* did not recite “*sheheim...*” during the year but did say it at *Mussaf* on Rosh Hashanah and Yom Kippur (*ibid.*, page 201). The custom in Lubavitch is to spit. There were times when the non-Jews decreed that the Jews may not recite *Aleinu* due to this part (*Dor Dor U’minhagav* pages 66-71). Some did not have the custom to say this phrase at all (*Ketzos Hashulchan* 24, *badei* 39).

18 *Orach Ne’eman* 132:11; *Otzer Dinim U’minhagim* pages 322-323. Refer to *Tefillah Lish* pages 494-498.

19 *Beis Baruch* *ibid.*; *Tefillah Lish* page 493. Some mention actually spitting is allowed even in a shul since it is done for a purpose (*Teshuvos HaGrach* 1, page 353, 908). Even those who do spit should not do so when reciting *Aleinu* during *Mussaf* on Rosh Hashanah (*Tefillah Lish* *ibid.*).

20 *Rema* 133:2; *Levush* 2.

21 *Ben Ish Chai, Terumah* or *Ki Sisa* 1:18; *Halichos Olam* 1, page 247.

איננו להגידה בעולמו אלא י
אמור של הלכה בלבד... (ברכות ט)



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

when the congregation is reciting *Aleinu* and others are at an earlier point in *davening*, they should also recite it.²² Others maintain that they may recite it later.²³ Harav Yisroel Belsky *zt"l* mentioned that in this case one should say until “*va'anachanu korim*,” bow, and then repeat *Aleinu* when he finishes *davening* on his own.²⁴

Minchah and Then Ma'ariv

According to the Bach, who says that *Aleinu* is recited when going out to the world, when Minchah and Ma'ariv are *davened* together, *Aleinu* should not be recited until after Ma'ariv.²⁵ However, based on the opinion of the Magen Avraham that it is recited after all three *tefillos* of the day, then it would be recited after each *tefillah* in this situation as well, and this is the custom.²⁶

Different Nusach

If one *davens Nusach Ashkenaz* (where the *minhag* is to recite *Aleinu* after *Ashrei U'va l'tzion*)²⁷ and finds himself at a *Nusach Sephard minyan* (where they recite *Aleinu* at the

22 *Machatzis Hashekel* 65:3; *Mishnah Berurah* 9; *Aruch Hashulchan* 6; *Kaf Hachaim* 4; *She'eilas Rav* 2:11:38. The same is true for “*al kein nekaveh...*” (*She'eilas Rav* 2:11:36). Refer to *Ohr L'tzion* 2:7:38 in footnote.

23 *Mevakshei Torah* 3, page 250, 68; *Rivevos Ephraim* 1:115. Some say that in this situation one has to only bow with the *tzibbur* (*Aruch Hashulchan* 65:6; *Ketzos Hashulchan* 24:11; *Tefillah K'hilchasah* 17, footnote 31). Refer to *Mishneh Halachos* 10:22. The custom seems to be lenient that when one is in shul learning and there is a *minyan* saying *Aleinu* he does not say it with them (*Halichos Shlomo, Tefillah* 6, footnote 27).

24 Refer to *Avnei Derech* 8:137; *V'yashev Hayam* 1:5; *Olas Yitzchak* 2:84; *Rivevos Ephraim* 5:100.

25 *Magen Avraham* 132:1; *Mishnah Berurah* 7; *Likutei Maharich* 1, page 131b. Refer to *Nefesh Harav* pages 146-147; *Mesorah* 7, pages 7-8. Regarding those who have the custom not to recite *Aleinu* after Minchah see *Pri Hasadeh* 4:41.

26 *Pri Hasadeh* 4:41.

27 *Kitzur Shulchan Aruch* 25:6; *Aruch Hashulchan* 133:1. See *Tefillah K'hilchasah* 17:9, footnote 19.

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end of *davening*),²⁸ he should recite *Aleinu* with the *tzibbur*.²⁹ Others maintain that *Aleinu* should be recited when he would normally recite it.³⁰

If one has just finished his *Shemoneh Esrei*, and the *tzibbur* finishes first and begins saying *Aleinu*, the question arises if he should recite *Aleinu* and then recite *tachanun* or vice versa. Some *poskim* maintain that one should recite *Aleinu* with the *tzibbur* and then say *tachanun*, while most *poskim* say that *tachanun* should be recited first.³¹ Some *poskim* say it is better to recite *Aleinu* by yourself while wearing *tefillin* than with the *tzibbur* without wearing *tefillin*.³² If one is learning in shul at the time that *Aleinu* is being recited, there is no need to recite *Aleinu*.³³

28 *Rema* 132:2; *Aruch Hashulchan* 133:4. We can explain the difference between the various customs for saying *Aleinu*. Those who recite it at the end of *davening* hold that *Aleinu* is recited then since it is right before one goes outside. Those who hold it is recited after *U'va Ltzion* maintain that the reason is because it is said at the end of *davening*, which they hold is *Aleinu*, and the recital of the *Shir Shel Yom* afterwards is not part of *tefillah* (refer to *Ratz Katzvi, Yerach Ha'eisanim* 8, pages 97-98).

29 *Avnei Yushfei, Tefillah* 6:9, quoting the opinion of Harav Elyashiv *zt"l* and Harav Ben-zion Abba Shaul *zt"l*; *Tefillah K'hilchasa* *ibid.*; *Ishei Yisrael* 26:15 (old), quoting the opinion of Harav Chaim Kanievsky *shlit"l*; *Ohr L'tzion* 2, page 78; *Mevakshei Torah* 3, page 250, 68; *She'eilas Rav* 2:11:39; *Olas Yitzchak* 2:84; *Ashrei Ha'ish, O.C.* 1, page 66, 14; *Divrei Chachamim* page 46, 94; *Ohr L'tzion* 2:7:38; see *Yaskil Avdi* 8:17:2; *Avnei Yushfei* *ibid.* which quote others who argue.

30 Refer to *Hatefillah V'hilchosehah* 25, footnote 55.

31 *Emes L'Yaakov* 65, footnote 85; *Koneh Bosem* 2:8; *Rivevos Ephraim* 6:101; *Tefillas Chanah* page 304; *Avnei Yushfei, Tefillah* 6:21, page 84 quoting the opinion of Harav Elyashiv *zt"l*.

32 *She'eilas Rav* 2:11:42; *Doleh U'mashkeh* page 92, 42. One should initially stay until the end of *davening* (*Chayei Adam* 19:8; *Mishnah Berurah* 55:14; *Biur Halachah* 146 "ava"; *Ishei Yisrael* 26, footnote 59 (old)). The *Orchos Yosher* page 105, 38 says one may leave early only once in a while. If one left shul before *Ashrei U'va Ltzion* he has to make it up later on (*Rivevos Ephraim* 3:87:1).

33 Opinion of Harav Elyashiv *zt"l* quoted in *Rivevos Ephraim* 1:115; *Halichos Shlomo, Tefillah* 6, page 79, footnote 27 says one should say *Aleinu* in this situation but it does not seem to be the *minhag*. Refer to *She'eilas Rav* 2:11:41. The *poskim* say that one should say the *Shema Yisrael* (the first *pasuk*) (*Shulchan Aruch* 65:3) and *Ashrei* (*Magen Avraham* 65:3) when the *tzibbur* is saying them. However, the custom is that only *Shema Yisrael* etc. is recited (*Aruch Hashulchan* 65:6; *Halichos Shlomo* *ibid.*).

When to Remove the Tefillin

One should not remove his *tefillin* before hearing three *Kaddishes* and four *Kedushahs*. The four *Kedushahs* are 1. *Barchu* 2. *safah berurah* 3. the *Kedushah* recited by *chazaras hashatz* 4. the *Kedushah* of *U'va l'tzion*. The three *Kaddishes* are: 1. the half *Kaddish* by *Barchu* 2. the half *Kaddish* after *Shemoneh Esrei* 3. the *Kaddish* after *U'va l'tzion*.³⁴ Accordingly, one should not remove his *tefillin* until after the *Kaddish* of *Ashrei U'va l'tzion*.³⁵ Some base this on the writings of Kabbalah.³⁶ Many *poskim* say it is proper keep *tefillin* on until after *Aleinu* if a *Kaddish* will be recited then.³⁷ Others say that one may remove his *tefillin* after reciting *al kein nekaveh lecha* in *Aleinu*.³⁸

Shabbos

Aleinu is not said after Shacharis on Shabbos since we are *davening Mussaf* afterwards and not leaving shul after

34 Based on the *Magen Avraham* 28; *Machatzis Hashekel*; see *Pri Megadim*, *Eishel Avraham* 28; *Aruch Hashulchan* 28. Refer to *Rema* 13. Some say it means four *Kedushahs* and four *Kaddishes*. (refer to *Pri Megadim*, *Eishel Avraham* 28).

35 *Beis Yosef* 25; *Shulchan Aruch* 25:13; *Levush* 13; *Magen Avraham* 28; *Be'er Heitiv* 20; *Kitzur Shulchan Aruch* 10:19; *Aruch Hashulchan* 28. If one does not have a clean body he should take his *tefillin* off when he feels he is not going to be clean (*Magen Avraham* 25:27; *Mishnah Berurah* 35; *Kaf Hachaim* 87; *Measef L'chol Hamachanos* 25:122).

36 *Rema*; *Shulchan Aruch Harav* 37.

37 *Elyah Rabbah* 25:24; *Likutei Maharich* 1, page 39 (new); *Kaf Hachaim* 88; *Measef L'chol Hamachanos* 25:132; *Mishnah Berurah* 56; *Orchos Rabbeinu* 1, page 25, 56; *Rivevos Ephraim* 2:26; see *Teshuvos V'hanhagos* 1:45. Refer to *Ketzos Hashulchan* 8:55 which says the Arizal said *Aleinu* at the end of the *tefillah*; therefore he took it off at the end of *davening* (see *Avodas Hakodesh*, *Kesher Gadol* 4:3; *Measef L'chol Hamachanos* 25:126). Refer to *Torah Lishmah* 148. See *Avnei Yushfei* 8:54:8 which mentions that according to those to *daven Nusach Sephard* they would be able to remove the *tefillin* after the *Shir Shel Yom*, but if they wish to do *al pi Kabbalah* then they should wait until after *Aleinu*. Refer to *Nefesh Harav* page 147; *Mesorah* 7, page 8.

38 *Magen Avraham* 25:28; *Shulchan Aruch Harav* 37; *Chessed Lalafim* 25:13; *Ben Ish Chai*, *Chayei Sarah* 1:10; *Kaf Hachaim* 87, see 28:9; *Mishnah Berurah* 35. Some say one should learn before removing one's *tefillin* (*Machzik Brachah* 25:17; *Chessed Lalafim* 25:13; *Kaf Hachaim Palagi* 10:43).

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

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Shacharis.³⁹ The same is true for Rosh Chodesh and Chol Hamoed.⁴⁰

Some have the custom not to recite *Aleinu* after Minchah on Erev Shabbos if one will be davening *Kabbalas Shabbos* and Ma'ariv without leaving the shul.⁴¹

Kiddush Levanah

In reality when reciting *kiddush levanah* it is done after *Ma'ariv*, and therefore we should wait to recite *Aleinu* after *kiddush levanah*, and not after *Ma'ariv* but this is not the custom.⁴² There are numerous reasons given for this. Some say we are outside to show the greatness of Hashem Who lights up the world.⁴³ This is demonstrated when saying *Aleinu*.⁴⁴ Some say that if one is by himself no *Aleinu* should be said.⁴⁵ Harav Yisroel Belsky *zt"l* says that one should say it even when alone. After *Aleinu*, Kaddish is recited.⁴⁶ When bowing at *Aleinu* during the recital of *kiddush levanah* one should make sure not to bow in the direction of the moon.⁴⁷

Sefiras Ha'omer and Aleinu

Some have the custom to recite *Aleinu* and then *Sefiras*

39 *Harirei Kedem* *ibid.*; *Kol Mevasser* 2:31; *Sha'arei Shalom on Kitzur Shulchan Aruch* 25:11. See *Leket Hakemach Hachadash* 132, page 295, 15 which mentions that some have the custom to recite *Aleinu* after Shacharis and after *Mussaf*. Also see *Dor Dor U'manbigav* page 54. See *Ta'amei Haminhagim*, *Kuntres Acharon* 233.

40 *Harirei Kedem* *ibid.*; *Kol Mevasser* 2:31 *ibid.*

41 *Sha'arei Shalom on Kitzur Shulchan Aruch* *ibid.* See *Ratz Katzvi* *ibid.*, page 93.

42 *Teshuvos Avigdor Halevi* page 419, 10. See *Likutei Maharich* *ibid.*, page 487.

43 Refer to *Ruach Chaim (Palagi)* 426:3. See *Ratz Katzvi* *ibid.*, pages 100-101.

44 Refer to *Elyah Rabbah* 132:3; *Biyur Halachah* 426 "u'mevorach"; *Ta'amei Haminhagim* 463; *Minhag Yisrael Torah* 2, page 179; *Rivevos Ephraim* 6, page 251, 4. Some did not have the practice to recite *Aleinu* after *Kiddush Levanah* (*Moreh B'etzba* 190).

45 *Siach Tefillah* page 328; *Dinim V'hanhagos of the Chazon Ish* 16:11.

46 *Kaf Hachaim* 426:13; *Likutei Maharich* *ibid.*; *Minhag Yisrael Torah* 2, page 179; *Avnei Yushfei* 3:50:5.

47 *Kuntres Aleinu Lshabeiach* page 42, 30.

אין על להקדיף ה בעולמו אלא י
אמות של הלכה בלבד... (ברכות ט)



Ha'omer,⁴⁸ while others recite *Sefiras Ha'omer* first.⁴⁹ What is the reason for these two customs?

The reason to recite *Sefiras Ha'omer* before *Aleinu* is in order to recite it as early into the night (after the allotted time) as possible.⁵⁰

The *Harirei Kedem*⁵¹ explains the different practices in the following manner: If *Aleinu* should be said at the end of *davening*, then *Sefirah* is a separate mitzvah and is said after the completion of *davening*. However, if *Aleinu* is said before one leaves to the outside world, then it should be the last thing he says, and *Sefirah* should be first.

The custom of *Nusach Sephard* is to recite *Aleinu* and then *Sefirah*, and the custom of *Nusach Ashkenaz* is to recite *Sefirah* and then *Aleinu*.

Rosh Hashanah

During the Rosh Hashanah *Mussaf davening*, the custom is to bow down to the ground when reaching “*va'anachnu...*”⁵²

One who *davens* alone at home may say *Aleinu* during *Mussaf* as well.⁵³

Yom Kippur

During the Yom Kippur *Mussaf davening* we say *Aleinu* and bow down to the ground when reaching “*va'anachnu...*”⁵⁴

Since we are in shul the entire day and generally do not

48 *Aruch Hashulchan* 489:1.

49 See *Chok Yaakov* 489:20.

50 *Mishnah Berurah* 489:2.

51 2:109.

52 *Aruch Hashulchan* 621:4. This is much different than other times which *Aleinu* is recited, since in this instance it is recited during the *tefillah* (for more on this see *Ratz Katzvi* *ibid.*, pages 103-104).

53 *Tur* 591.

54 *Rema* 621:4. There is a discussion about the *shatz* leaving his place in order to bow down at *Aleinu* (*Rema* *ibid.*; *Mishnah Berurah* 15-16; *Aruch Hashulchan* 4). Some point out that it is proper

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leave after *Mussaf* and Minchah, we do not say *Aleinu* after *Mussaf* and Minchah on Yom Kippur. This fits well with the reason quoted above that *Aleinu* is said when we are going out into the world.⁵⁵ In reality the custom is that we do not recite *Aleinu* after *Mussaf* even when we have a break until Minchah,⁵⁶ and *Aleinu* is recited only after Ma'ariv.⁵⁷

After Bris Milah

After a *bris milah* is performed the custom is to recite *Aleinu*.⁵⁸ Since we thank Hashem in *Aleinu* for not making us like the non-Jews, we recite it after doing a *bris milah* which makes us different than the non-Jews.⁵⁹

If the *bris* is happening right after *davening*, then *Aleinu* is said after the *bris* and not during *davening*.⁶⁰ This is usually not the case, since there is a break between *davening* and the *bris milah*.⁶¹

Birchas Hachamah

The custom is to recite *Aleinu* at the conclusion of *Birchas*

for the *shatz* not to bow during the *chazaras hashatz* of the Yamim Nora'im (*Aruch Hashulchan* *ibid.*).

55 *Harirei Kedem* *ibid.*; *Teshuvos Avigdor Halevi* page 419. For more on this see *Ratz Katzvi*, *Yerach Ha'eisanim* 8. Also see *Tefillah L'ish* pages 336-338.

56 *Matei Ephraim* 623:11. Refer to *Torah Lishmah* 148 which is not happy with not reciting *Aleinu* after Minchah on Yom Kippur; *Yalkut Yosef* 132, footnote 17.

57 *Matei Ephraim* 624:1. *Teshuvos Avigdor Halevi* *ibid.*; *Harirei Kedem* *ibid.* Refer to *Matei Ephraim* 619:18. It is possible since the custom may have been that there was no break between the *tefillas* and it was considered a long *tefillah* (*Teshuvos Avigdor Halevi* *ibid.*). In addition, on Simchas Torah when there is a kiddush before *Mussaf*, *Aleinu* is not said after Shacharis even though there is a break (*ibid.*). Refer to *Torah Lishmah* 148.

58 *Levush* 133:2; *Leket Yosher* page 28; *Otzer Kol Minhagei Yeshurun* page 95. See *Shach*, *Y.D.* 265:24. For more on this see *Masas Kapay* 1, page 91; *B'shvilei Haminhag* 2, pages 66-67.

59 *Otzer Habris* 1, page 231, 29. For an additional reason see *Ratz Katzvi* *ibid.*, pages 100-101.

60 For more on this see *Otzer Minhagei Chassidim* 27:2. *Birchos Shamayim* 1:27.

61 Refer to *Aruch Hashulchan*, *Y.D.* 265:38.

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

Hachamah, but when bowing one should be careful not to bow toward the sun but should turn to the side.⁶²

Al Tira

Many have the custom to recite after *Aleinu*⁶³ three *pesukim* printed in *siddurim*, starting with *al tira...*,⁶⁴ *utzu eitzah...*,⁶⁵ and *v'ad ziknah...*⁶⁶ The *Chessed L'alafim*⁶⁷ mentions saying these *pesukim* is a great *segulah*.

62 *Chasam Sofer*, O.C. 1:56; *Yechaveh Da'as* 4:18. The *Moreh B'etzba* 190 says not to recite it. See *Avnei Derech* 3:4. Refer to *Kaf Hachaim*, O.C. 229:18.

63 The *Taz* 132:2 mentions he would say these *pesukim* while the *chazzan* is reciting *Sim Shalom*.

64 *Mishlei* 3:45.

65 *Yeshayahu* 8:10.

66 *Ibid.* 46:4; *Manos Halevi* page 231 (new); *Tziporon Shmir* 2:35. Refer to *Olas Yitzchak* 3:54 in depth. For a discussion on the reason for this see *Manos Halevi* pages 230-231 (new); *Masas Kapay* 1, pages 90-91; *Baruch She'amar* page 200.

67 132:24; *V'hiyisem Li Segulah* 1, page 247. The *She'eilas Rav* 2:33:47 mentions perhaps not to recite this on Tishah B'Av.

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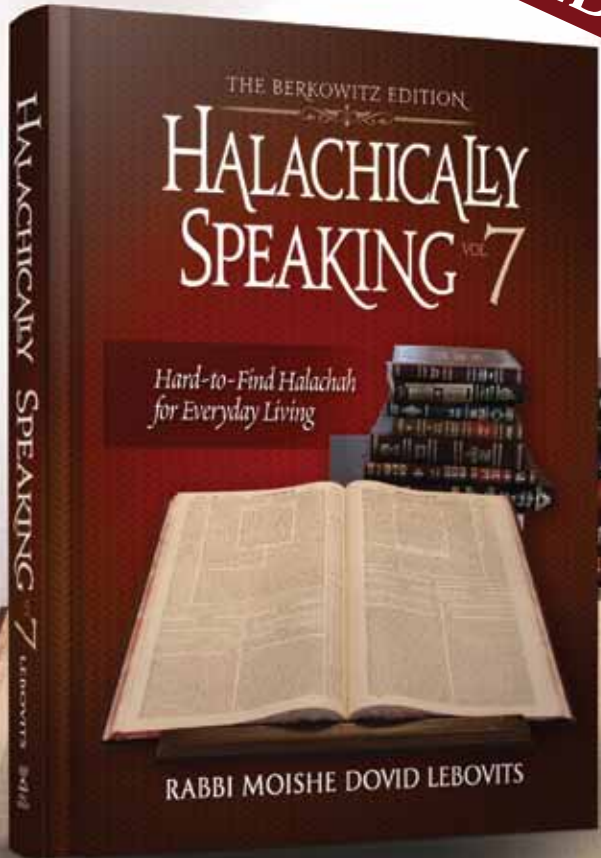


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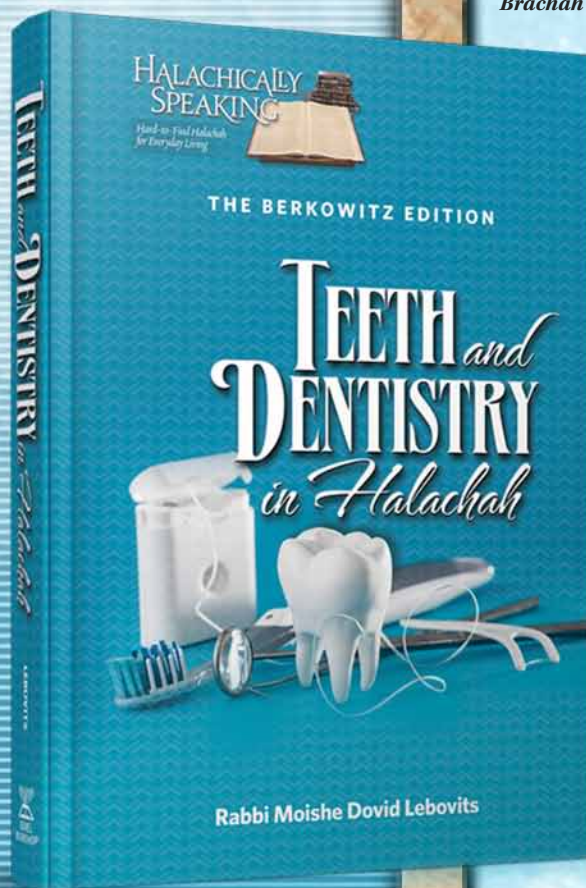


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