

גליון הלכתי - כושל את הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים מוסדו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א

מאת הר"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
טורנטו קנדה - ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



לשכת הפוסקים

לזכרו המהור של פוסק הדור מורנא הגר"ש אלישיב זצוק"ל
מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זיע"א
ביתר עילית

✧ The Month of Elul ✧

1. Customarily, one is to recite the tefillah of 'yom kippur kutun' on erev Rosh Chodesh, even if one does not recite the tefillah the other months.
2. The period of mercy and forgiveness begins on Rosh Chodesh. It is appropriate to awaken one's heart and repent during this time. Some begin reciting selichos from Rosh Chodesh. Although Ashkenazim do not traditionally begin from Rosh Chodesh, repentance during this time holds greater merit. However, these days are not part of the days of judgment of Tishrei which hold special halachos.

✧ Minhagim ✧

3. It is customary to distribute charity and to give (or catch up on the years), מעשר during the month of Elul.
4. During the period between Rosh Chodesh and Yom Kippur, it is customary to sign off a letter to a friend wishing them a shanah tovah, and that their name be inscribed in the sefer hachaim.
5. Many have the custom of reciting ten perakim of Tehillim following davening to complete Tehillim twice before Rosh Hashanah. Preferably, one should recite them by day and with a minyan.
6. Men of stature had the custom of checking their tefillin and mezuzos every year in Elul. However, in our times when tefillin and mezuzos are kept insulated properly, one does not need to check them, unless there is reason to believe that they were ruined.
7. Some have the custom of taking upon themselves a taanis dibur during portions of the day from Rosh Chodesh until Yom Kippur.

✧ Le'Dovid ✧

8. Customarily we recite the mizmor of לְדוֹד ה' אורי וישעי following shacharis and at night (some say it by minchah and some say it by maariv) from Rosh Chodesh until Simchas Torah. If one forgot to recite le'dovid, they are not obligated to say it later, however, there is no issue with reciting it, as a perek of tehillim.
9. If one davened in a minyan that recites le'dovid by mincha, he should recite it along with them. If one already recited it by mincha and davens maariv in a minyan that recites it then, he may repeat it by maariv as well.

✧ Shofar ✧

10. We have the custom to blow the shofar following davening from the second day of Rosh Chodesh until erev Rosh Hashanah (erev Rosh Hashanah not included). We do so to awaken one's heart to do teshuvah, and since it is the day Moshe Rabeinu went to heaven through the sound of a shofar.
11. There is a disagreement among the poskim if a minyan forgot to blow shofar after shacharis if it should be blown following mincha. Since the primary reason to blow shofar is to awaken one's heart to do teshuvah, it would seem proper to make it up after mincha.

The Month of Elul

12. One should make an effort to hear the shofar even if they must leave shul early or must daven alone, however, it is not obligatory. And doesn't need to be made up, (as is accustomed to a minyan which skipped it).
13. If one is holding in the middle of davening (even during shmoneh esrei) when the shofar is blown, he should pause and listen to the shofar. If there is no one in shul that can blow the shofar but himself and he is in the middle of davening, he may pause and blow (however, during shmoneh esrei one should not pause unless it will cause him to get distracted from davening).
14. There is no obligation to stand while hearing the shofar.
15. In a time and place of need, a child may blow the shofar during Elul.
16. There is no inyan for a woman to hear the shofar during Elul.

✧ The Days of Selichos ✧

17. We rise early and recite selichos from the motzai Shabbos preceding Rosh Hashanah until Yom Kippur. However, if Rosh Hashanah falls out on a Monday or Tuesday, we begin reciting selichos from the motzai Shabbos a week earlier, in order to have four days of selichos prior to Rosh Hashanah.
18. Although in essence, one must recite selichos before dawn, the accepted practice has become to just wake up earlier than usual. However, one should be stringent about reciting selichos the first day, either at chatzos or before dawn as we recite in that selicha that it is still night.
19. One who wishes to recite selichos every night at chatzos, may do so although the appropriate time is in the morning.
20. One should not recite selichos prior to chatzos (unless one is in a situation where he will not be able to have a minyan thereafter. In this situation, one may recite the selichos but should only recite the selichos with the trup used to lain the Torah.
21. Before one begins Slichos, he washes his hands as usual (three times, with a brachah) and after Slichos (if he began before Alos) he rewashes, without a brachah. He says birchas hatorah as usual and doesn't resay it prior to davening.
22. Slichos is to be said calmly with no rush. The selichos however must be said with a brachah.
23. Slichos should be said standing, throughout the entire duration, but as a minimum by the selichos and "ג' מידות של רחמים".
24. One who is unable to daven with a minyan, can say Slichos. He should omit "ג' מידות של רחמים" (or say it as if he lains it), skip the Aramaic tefilah (ומטי). However if he began with a minyan, and fell behind, he may catch up with the Aramaic tefilah.
25. Vidui according to the Gr"a and Ariza"l customs is only said once.
26. The Baal Tefilah for Selichos should preferably be the like of which is appropriate for Yamim Nora'im (25-30 years of age, married, accomplished ת"מ (וירא"ש)).

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please email; LishkasHaposkim@Gmail.Com