

ליקוטי ופסקי הלכות

"חוקי חיים"

ותלמוד
 "חוקי חיים"
 לעשות רצונך
 בלבב שלם



שע"י "חדר הודאה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochohs compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochohs of

Saying Tehilim

Request:

In these troubled time where people are not in the Batei Midrash, Please send to as many people as possible , with that, having a hand in spreading Torah and relevant Halochohs

[To Donate](#)



Click To Download
previous Gilyonos
[Archives](#)

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמדם
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not
read during
Davening or
Krias Hatorah

Saying Tehillim

Beha'aloscha [E"Y] – Naso [Chu"i] 5780

180

Saying Tehillim

Tehillim is the sefer that accompanied Klal Yisroel at every moment, in every era, during times of trouble throughout the generations. Yidden have always been murmuring its words. Tehillim is the sefer full of song and praise that gives every person the opportunity to open his heart with expressions of gratitude and glorification toward Hashem. Tehillim is the only sefer a person can take in his hand in whatever situation he finds himself, say and concentrate on its pesukim [a little bit with kavanah is better than a lot without], and feel that the words precisely fit what he wants to evoke (עי"פ מלבי"ם בהקדמה).

We currently find ourselves in a difficult situation, a time when many people are taking a Sefer Tehillim in hand to daven and cry out for relief, health, and consolation. At the same time, many are taking the same Sefer Tehillim to thank, glorify, and praise Hashem for the goodness and miracles He granted in saving us from disease, trouble, and distress. Therefore, a few days after the yahrzeit of Dovid Hamelech – the "pleasant composer of [songs for] Yisroel" – we saw fit to write some halochos about saying Tehillim that are relevant and that we have been asked about.

Saying Tehillim in Davening

Before Birkas HaTorah

1. One should not say pesukim before Birkas HaTorah even if they are said as a plea ["derech tachanunim"]. Some say it is not a problem if they are just pleas, but it is proper to satisfy the first opinion if they are just pleas, but it is proper to satisfy the first opinion (ש"י אר"ח סי' מ"ז ס"ט). The Rama writes that the minhag follows the second opinion (רמ"א שם). According to the present minhag to say Birkas HaTorah right after Asher Yatzar, before anything else, one should not say any pesukim beforehand, even if they are said as pleas (מ"ב סק"ז וכ"ח).
2. **Tehillim.** Therefore, if someone says Tehillim before Shacharis, he should lechatchilah say Birkas HaTorah first. However, if someone does not go back to sleep when he wakes up in the middle of the night without saying some Tehillim first, he may say Tehillim without saying Birkas HaTorah (שו"ת מנחת יצחק ח"ח סי' ה').

In Pesukei Dezimrah

3. After starting Boruch She'amar, one must be careful not to speak until the end of Shmoneh Esrei (ש"י נ"א ס"ד). Also, one may not say maamados (עי' סדר מעמדות בסדר רב עמרם גאון) or requests during Pesukei Dezimrah (באר היטב סק"ג). Therefore, one should also refrain from saying Tehillim during Pesukei Dezimrah or before Yishtabach. Although Pesukei Dezimrah itself is Tehillim, Chazal established the nusach with extreme precision, and we should not add to what they established (חיד"א, מורה באצבע סי' ג' אות ע"ד). One may say perakim of Pesukei Dezimrah or the Shabbos/Yom Tov additions if he did not say them where they belong (אג"מ אר"ח ח"ב סי' ט"ז).
4. **After Yishtabach.** One may not interrupt after Yishtabach (ש"י סי' ג'). Tehillim is considered an interruption and should not be said then. However, one may say parts of Pesukei Dezimrah he skipped.

Shmoneh Esrei

5. **After the silent Shmoneh Esrei.** One may not learn before taking his three steps back since he is still standing before the King. Still, one may say Tehillim since it is also a tefillah (אש"י ישראל פל"ב הע"י). One may certainly say Tehillim after taking his three steps back.

6. **Chazoras Hashatz.** One should be silent, concentrate on the brochos the chazzan is saying, and answer "Amein." Therefore, one should avoid saying tefillos or learning during Chazoras Hashatz (מ"ב סי' קכ"ד סק"ז); this includes saying Tehillim.
7. **Chazoras Hashatz of Rosh Hashanah Mussaf.** If a chazzan is drawing out Chazoras Hashatz of Rosh Hashanah Mussaf with tunes, one may say Tehillim; it is not an interruption in Shmoneh Esrei. It is also not an interruption between the tekios blown during Mussaf ["tekios deme'umad"] since Tehillim is also a form of pleas and requests (סודי שורש ועבודה שער האיתון שער ד' ספר שופרות).

Saying Tehillim on Shabbos

Requests and Pleas on Shabbos

8. One should not daven for parnassah, someone who is sick, and the like, on Shabbos if he is pained over the situation, as one should not cause himself pain on Shabbos (מ"ב סי' רפ"ח סק"ב). The poskim explain that anything established as part of the nusach of tefillah is allowed (מ"ב סי' קפ"ח סק"ט). Also, the requests in tefillah are phrased in the plural and do not cause people much pain. However, one should not make personal requests that can cause him pain on Shabbos unless he is in need of mercy due to an event that is occurring (מ"ב סי' רפ"ח סק"ז).

Saying Tehillim

9. In light of the above, the poskim discuss in what manner one may say Tehillim on Shabbos.
10. **In a manner of praise.** One may say Tehillim on Shabbos as praise to glorify and exalt Hashem without mentioning the name of any sick or needy person (שו"ת תשוה"נ ח"ג סי' צ"ז) even if in his mind, he is intending that it should be for a sick person to get healed or a zechus for a particular person. There are even people that say extra Tehillim before Shacharis on Shabbos, as it is an auspicious time (קבלה מפי המאור עינים).
11. **Dangerously ill person.** If a person's life is in real and present danger, one may daven and say Tehillim for him by name openly in a tzibbur. A specific tefillah for the ill person may also be said just like during the week, since pikuach nefesh overrides everything (ש"י רפ"ח סי' י"י).
12. **Danger, but not immediate.** If a person is in danger, but his condition is stable and there is no immediate danger to his life, e.g., he has a chronic illness, lo aleinu, but his life is not specifically at risk today, one should not daven for him and openly say Tehillim in a tzibbur unless he himself requested that people say Tehillim for him and might be put in danger if he finds out they didn't say it (שו"ת אג"מ). However, an individual may daven for mercy and say Tehillim for him by name (ש"י הרב סי' ט).
13. **Non-dangerous illness.** One may not daven or say Tehillim for a non-dangerously ill person by name on Shabbos even by himself. Similarly, one may not say Tehillim for someone without children or a shidduch and mention their name since davening for them is not necessary on Shabbos itself. One may say Tehillim without mentioning the subject's name and have in mind that the praise and gratitude to Hashem should be a zechus for them.

Someone Who Says Tehillim Every Day

14. If someone always says Tehillim every day, e.g., by the day of the month, the day of the week, one sefer daily, or the whole Sefer Tehillim daily, he may continue on Shabbos and Yom Tov. This Tehillim is part of regular songs and praises to Hashem, not a form of making personal requests.

15. **40-day commitment.** Similarly, one who took it upon himself to say Tehillim as a zechus for something may continue to say Tehillim on Shabbos. He should have in mind the one who needs the zechus, but he should not mention him by name.

During Tosefes Shabbos

16. During the time added before and after Shabbos, one may say Tehillim in any manner, even mentioning the subject's name (עי"פ) (פמ"ג סי' רצ"ג משב"ז סק"א, פסקי תשובות סי' רפ"ח אות ו').

"Yehi Ratzon" after Tehillim

17. On Shabbos, one should not say the special Yehi Ratzon said before reciting Tehillim or the Yehi Ratzon said after completing one of the sefarim of Tehillim or the entire Sefer Tehillim. One may say the special Yehi Ratzon meant for Shabbos and Yom Tov after saying Tehillim, but not the weekday Yehi Ratzon. For someone who is dangerously ill, the Yehi Ratzon may be said.

Tehillim at Night

Pesukim from Tanach at Night

18. There is a concept that pesukim shouldn't be learned at night since Hashem taught Moshe Rabbeinu pesukim by day and Mishnah at night (באה"ט ושעה"צ סי' רל"ח סק"א). [That is how Moshe Rabbeinu knew when it was day and when it was night (כי תשא אות ל"ו)].
19. **Halachah or Kabbalah?** Some poskim hold this is not an issur; just lechatchilah it is better to learn pesukim by day (שער הציון שם) (פמ"ג, שער הציון שם). However, the Arizal treated this issue with gravity, at least for people who conduct themselves according to Kabbalah (יסוד שורש ועבודה) (שער שיש"פ ב"ב, כף החיים סי' רל"ז סק"ט).
20. **"Night."** For this issue, it is considered night from tzeis and on; one may learn pesukim during bein hashmashos even according to Kabbalah (ש"ת מי יהודה או"ח סי' כ"ב, מו"ד בשבט הקהתי ח"ו סי' קנ"א).
21. **"Day."** Some hold this restriction lasts until midnight, but afterward, there is no problem even according to Kabbalah (אור צדיקים). However, most Kabbalah seforim hold it applies all night until alos hashachar (כ"ה, כ"ה, כ"ה) (ש"ת מהר"ח, ש"ת חיים שאל להחיד"א ח"ב סי' כ"ה, ליקוטי מהר"ש"ם סי' קנ"ח).
22. **Simple people.** Simple people who do not base their conduct on mystical ideas and cannot learn Mishnah or Gemara can set pesukim as their topic of learning at night since strictly speaking, it is allowed (חיד"א, כיכר לאדן סי' ה' אות ז', סידור יעב"ץ).
23. **Women, children.** Similarly, women and children who only know how to learn pesukim and their meforshim can learn at night even according to the Arizal (מ"ד, מ"ד, מ"ד) (ש"ת לבושי מרדכי תנינא או"ח סי' קפ"ו, מו"ד בעל) (שבט הקהתי באורח כהלכה ענינים שונים סי' ד' אות ל').

Saying Tehillim

24. The poskim discuss whether the abovementioned practice of the Arizal applies to saying Tehillim as a plea to arouse mercy, not for the sake of learning. Some are also careful not to say Tehillim at night (מנהג מקובלים הובא בש"ת חיים שאל ח"ב סי' כ"ה), but most sefarim say this was not the Arizal's intent, and there is no reason at all to refrain from saying Tehillim as a plea or as a segulah for a particular thing (אשל אברהם בוטשטאש סי' רל"ח, ש"ת בצל החכמה ח"ד סי' מ"ד, אורחות) (רבינו ח"א עמ"ב צ"ו).
25. **Shabbos and Yom Tov.** Some hold the Arizal's practice does not apply to the nights of Shabbos, Yom Tov, Yom Kippur (ש"ת יוסף אומץ) (ש"ת לבושי מרדכי שם) (סי' נ"ד, ש"ת מהר"ש"ם שם) Some extend this heter to Thursday night, when the light of Shabbos already begins to glow (כף החיים סי' רל"ה סק"ט, ש"ת) (דברי יציב י"ד סי' קל"ו, זכור לאברהם ח"ג מערכת ל').

Miscellaneous Halochos

Tehillim By Heart

26. Although one may not say Torah Shebichsav by heart, anything that people are accustomed to and fluent in, e.g., Krias Shema, Birkas Kohanim, Parshas Hatamid, and the like, can be said by heart (ש"ת או"ח סי' מ"ט). Since everyone is fluent in it, Pesukei Dezimrah may also be said by heart (מ"ב סק"ה).
27. **Saying Tehillim.** Several heterim are given for saying Tehillim by heart. Some allow it, reasoning that since it is to arouse Hashem's mercy, it is like a tefillah (חוות יאיר, מ"ב סק"ו). However, it could be this reason only works together with the fact that people were fluent in Tehillim in the days when there were communities that said all of Sefer Tehillim together (ח"ו שם); now that people are not so fluent in most of Sefer Tehillim, this would not be enough to allow it (א', ח"י אדם כלל ח' סי"א).

28. Some allow it since the whole issur is only when being motzi people in something; otherwise it is fine (עטרת זקנים, הגר"א). Others allow it since Tehillim was originally instituted to be said by heart – the Levi'im who sang certainly did not sing from a sefer (ש"ת חת"ם) (י"ד סי' ד"ה איברא).

Yehi Ratzon after Tehillim

29. **A few perakim.** One can recite the Yehi Ratzon said before Tehillim even if he is just saying a few perakim. Also, upon finishing just a few perakim, one can say the Yehi Ratzon after Tehillim. Instead of saying "בזכות ספר ראשון" and the like, say "בזכות מזמורי תהילים" (מטה אפרים סי' תקפ"א ס"ח) "שקראנו לפניך ובזכות פסוקיהם ותיבותיהם וכו'".
30. **A full sefer.** Upon finishing an entire sefer, e.g., the first sefer, say, "בזכות ספר ראשון שבתהילים שהוא כנגד ספר בראשית" etc.
31. **All of Sefer Tehillim.** Upon finishing the entire Sefer Tehillim, say, "בזכות קריאת המשה ספרים שבתהילים, שהם כנגד המשה חומשי תורה וכו'".
32. **Didn't say it in one sitting.** If one finished a whole sefer or all of Sefer Tehillim, even if it was spread out over several days, a month, etc., he may still say the corresponding Yehi Ratzon, just like the Yehi Ratzon and Hadran said after finishing a masechta which was not learned in one sitting.

Yud-Gimmel Middos after Saying Tehillim

33. If ten men are saying the Yehi Ratzon after Tehillim on a weekday, they may say the Yud-Gimmel Middos shel Rachamim together. If there are not ten men, each person should say it quietly with the trop, as if he was reading the Torah (מ"ב תקפ"א סק"ד). If one person is saying the Yehi Ratzon after Tehillim, and there is a tzibbur saying the Yud-Gimmel Middos separately, e.g., at Tachanun or selichos, he may say the Yud-Gimmel Middos with them.
34. **Ten women.** Women do not say the Yud-Gimmel Middos shel Rachamim by themselves, even when many women and girls say Tehillim together (ש"ת מנח"י ח"ט סי"א, ש"ת משנה הלכות ח"ד סי' ע"ה).

Saying Tehillim in Aveilus

35. **Onein.** An onein [someone whose close relative has passed away but not been buried yet], lo aleinu, may not say Tehillim (ערוך) (מו"ד בעל שבט הקהתי שם). However, an onein may say Tehillim while protecting the nifter and the like (ש"ת מהר"ש"ם סי' שמ"א סי' מו"ד).
36. **Aveil.** During shiva, lo aleinu, one may not say Tehillim for the purpose of learning; as a form of tefillah, pleading, or arousal to teshuvah, however, it is allowed (ש"ת שבט הקהתי) (ח"ב סי' ש"ה). An aveil who is accustomed to completing all of Sefer Tehillim on Shabbos may continue this practice on the Shabbos of his shiva (היכל הוראה ח"ג סי' קי"ז).
37. **Tisha B'av.** Tehillim may not be said on Tisha B'av morning, but it may be said as a plea from the zman of Mincha and on (מ"ב סי' תקנ"ד) (סק"ז). Therefore, someone who says a certain amount of Tehillim every day may do so after chatzos. Tehillim may be said for someone ill even on Tisha B'av night and before chatzos of the day (ש"ת דברי מלכאל ח"ו סי' ט', ארחות רבינו ח"ב עמ"ב קמ"ב).

40-Day Tehillim Group

38. There are people who organize groups to say Tehillim for 40 days in order to merit a yeshuah (מקור מ' יום, בזוה"ק תולדות ד' קל"ו ע"ב). If the yeshuah came during the 40-day period, they must complete their pledge, just like if someone committed to fast because of a hardship, and he is answered after chatzos, he must complete his fast (ש"ת או"ח סי' תקס"ט סי"א). However, if the yeshuah came after one decided to say the Tehillim but before he actually began, he does not need to start saying Tehillim, like the halochah when a person was answered before chatzos (שם).
39. **Oneis one day.** If a group took on to say Tehillim for 40 days and one of them had an oneis one day that prevented him from saying his portion; or if an individual was unable due to an oneis to say a quota of Tehillim he committed to; he should lechatchilah say the Tehillim right away that night since with regards to learning Torah, the night follows the day (בדפי הרי"ף, וע"פ מג"א) (סי' רל"ח סק"ב), and saying Tehillim is like Torah learning, immersing oneself in the topics of nega'im and ohalos (מדרש תהילים פ"א ח'). If the night already passed, he should at least make it up the next day and say the perakim of Tehillim twice (ת"ת) (ע"פ משנת חכמים ריש הל' ת"ת) (יבין שמועה שם) or add an extra day at the end.
40. **Is the order crucial?** If a person took it upon himself to say a certain number of perakim of Tehillim but said them out of order, he is yotzei his chiyuv; as long as he said what he committed to saying, the order is not crucial (מו"ד בעל שבט הקהתי, אורח כהלכה שם אות כ"ג). Therefore, in a group as well, the Tehillim does not all need to be said in order.