



PhiloTorah D'var Torah

Bracha Mei-ein Sheva

Every Friday night, including when Shabbat is Yom Tov, after the Amida of Maariv, we say VAYCHULU. This is said with a minyan and even when a person davens on his own.

Following VAYCHULU we have B'racha Mei-ein Sheva, sort of like a miniature repetition of the Amida (which we never have for any Maariv).

This is said only with a minyan. It is not said when one davens on his own.

And when Leil HaSeder (first night of Pesach) is on Friday night, it is not said. On all other Friday nights, we have B'racha Mei-ein Sheva.

There are many non-shul minyanim on Friday nights, often in apartment buildings - especially hold-overs from Covid of a few years ago. And especially now during wartime.

The question is: Does such a non-permanent minyan say B'racha Mei-ein Sheva, or not.

The following is from the book T'fila K'Hilchata by Yitzchak Yaakov Fuchs.

He writes: B'racha Mei-ein Sheva is

not said, unless where there is a fixed minyan and a Sefer Torah. Therefore, he continues, at a one-shot minyan in someone's home, for example, it is not said, unless there is a minyan there for a number of weeks in a row, and there is a Sefer Torah.

He then writes that in Yerushalayim, the practice is to say B'racha Mei-ein Sheva even in a one shot minyan and even without a Sefer Torah.

In a footnote, the author quotes Igrot Moshe of R' Moshe Feinstein, that a minyan fixed for Friday nights (even if they don't gather to daven at any other time), says B'racha Mei-ein Sheva, even without a Sefer Torah.

Bottom line: In Jerusalem, there is support to say B'racha Mei-ein Sheva at a Friday night minyan, even temporary or one-time. Outside Jerusalem, I recommend you ask a Rav for guidance for this issue. **PTDT**

Back to VAYCHULU. With a minyan, it is ideal to say it together with the minyan, but one need not rush his own Amida in order to say VAYCHULU together with everyone.

Many who finish their Amida after the congregation has said VAYCHULU will look for another person to say it with, based on the idea that it is like EIDUT, testimony to G-d's Creation and sanctification of Shabbat. The Chazon Ish held that this is not necessary; one can say it by himself.