

HALACHOS HATZRICHOS

PACKET #12



HASHEM ELOKEICHEM EMES

There are a few different *nuscha'os* of how much of *Shema* we should say in *Kriyas Shema She'al Hamitah*. We follow the *minhag* that the Alter Rebbe brings in the *siddur*, of saying all three paragraphs of *Shema* — *Shema*, *Vehaya*, and *Vayomer*.

If you add up the words from all of these paragraphs, you will see that there are exactly 245 words. We add an extra 3 words to make a total of 248 words. This way, we can have in mind that each word of *Shema* should bring a *refuah* to one of the 248 parts of a man's body.

We add the three words by repeating the last words of *Shema*, "*Ani Hashem Elokeichem, Ani Hashem Elokeichem,*" "I am Hashem Your *Aibishter.*" We then finish off with the word "*Emes,*" true.



TEHILLIM AT NIGHT

The Arizal says that we should not say *Tehillim* at night.

Many poskim write that there are times that we are allowed to. For example, we can say *Tehillim* for a sick person at night, for a dangerous situation, or if we are afraid.

In a letter, the Rebbe writes that we still do not say the *Tehillim* of *Chitas* at night! We should say the *shiur* of *Tehillim* either before *Tzeis Hakochavim* or after *Chatzos* in the middle of the night.

The only times during the year when there is no problem with *Tehillim* at night are on *Rosh Hashana* and *Yom Kippur*.

(See *Piskei Teshuvos siman 238*, and *Shulchan Menachem siman 143*)



TACHANUN IN SHEMA ON MOTZEI SHABBOS

On Shabbos, we don't say *Tachanun* in *davening*, or in *Kriyas Shema*. So do we say *Tachanun* in *Shema* on *Motzei Shabbos*, when part of the *kedusha* of Shabbos is still in the world?

The Rebbe wrote about this to a few different people. The Rebbe said that if a person is saying *Kriyas Shema She'al Hamitah* before *Chatzos* on *Motzei Shabbos*, they don't say *Tachanun*. But if they say *Shema* after *Chatzos*, they should say *Tachanun*.

(We do something similar when we say *Selichos*. The first night of *Selichos* is always *Motzei Shabbos*, and we wait until after *Chatzos* to start. This is because *Selichos* is *Tachanun*, and we don't say *Tachanun* before *Chatzos* on *Motzei Shabbos*.)

(See *Shulchan Menachem chelek alef*, p. 377)



WOMEN AND KABOLAS DALED MISOS

The paragraphs of *Kabolas Daled Misos* in *Kriyas Shema She'al Hamitah* talk about specific *aveiros* that a person might do, which would hurt the name of Hashem. But most of these *aveiros* are only for a boy — women don't put on *Tefillin*, for example! So is there a reason to say these paragraphs?

There are two opinions:

- 1) **Skip these paragraphs!** Since a woman does not have these *mitzvos*, these paragraphs are not important for her to say, and she should skip them.
- 2) **Say part of them!** In other parts of *Kriyas Shema She'al Hamitah*, we skip the part of *Ribon Kol Ha'olamim* that speaks about *Tikun Chatzos*, since we don't say *Tikun Chatzos*. But we still say the rest of the paragraph! The same way, women should say the paragraphs, and skip the words that mention the *mitzvah* of *Kriyas Shema*, *Tefillin*, and *Tzitzis*.



ANA B'KOACH

In our *siddurim*, the *Roshei Teivos* of *Ana B'koach*, which spell out Hashem's name, are written next to each line.

In *Hayom Yom*, it teaches that we should look at and think about these words, but we shouldn't actually say them.

