

HALACHOS HATZRICHOS

PACKET #27



KADDISH

Between certain parts of *davening*, the *Chazan* says *Kaddish*.

Kaddish speaks about the holiness of Hashem! We need to be very careful to listen when *Kaddish* is being said, and answer *Amen* and *Amen Yehei Shmei Rabah* in the right place. The words of *Kaddish* are even more holy than the *Kedusha* that is said in *Chazoras Hashatz* of *Shemoneh Esrei*, and we need to be careful to answer *Amen* every time!

See the *Alter Rebbe's Shulchan Aruch siman nun-vov, se'if Alef*



KADDISH

According to the *Shulchan Aruch*, it is very important to answer *Amen Yehei Shmei Rabah* in *Kaddish*.

We need to be careful to have *kavana* when we say these words! By answering with our full *kavana*, it can stop a *din* in *Shomayim* against a person's life.

When we say the words *Amen Yehei Shmei Raba*, we should say them loud and clear! The words go up to *Shomayim* and break decrees against Yidden.

But we should be careful not to say them TOO loud, because that might make another person laugh at us in a not nice way — which would be an *aveira* for them.

See the Alter Rebbe's Shulchan Aruch siman nun-vov, se'if Beis



STANDING DURING KADDISH

Do we need to stand when the *Chazan* is saying *Kaddish*?

There are two opinions:

One opinion says that we don't need to stand up when we hear *Kaddish* or *Barchu*. Still, if we are already standing up, like after *Hallel*, we should stay standing.

The second opinion is that we should stand whenever we hear words of *Kedusha*! We learn this from a non-Jewish king, a *rasha*, named Eglon. He stood up to hear the words of the *Navi*. If even he stood up, of course Yidden should stand to hear words of *kedusha*! According to this opinion, we should stand up even if we were sitting.

The Alter Rebbe says that it is good to follow this second opinion.

See the Alter Rebbe's Shulchan Aruch, siman 56 se'if 5



THE ECHOD OF SHEMA

The *Gemara* teaches us that if someone spends a long time thinking about the *Daled* of *Echod*, Hashem gives him a long life! (“*Kol Hamaarich BeDaled Shel Echod, Maarichin Lo Yamav Ushnosav.*”)

The *halacha* is that it is counted as a long enough time if we are able to think about how Hashem is the one *Aibishter* over all four (*daled*) corners of the earth.

In *Shulchan Aruch*, the Alter Rebe brings the *minhag* that when we say the word *Echod*, we tilt their head in all of these directions — up, down, and towards all four corners. (If you watch a video of the Rebbe *davening*, you can see how this is done.)

See the Alter Rebbe’s Shulchan Aruch, Hilchos Kriyas Shema siman 61 se’if vov



WOMEN AND SHEMA

The Torah tells us that women don't need to do some *mitzvos* that need to be done at a certain time — “*Mitzvos Shehazman Grama.*”

The *mitzvah* of saying *Kriyas Shema* is one of these *mitzvos*. It has a certain time, in the morning and at night. Women do not need to keep the *mitzvah* of saying *Kriyas Shema*.

But women DO have a different *mitzvah* — to have *Kabolas Ol Malchus Shomayim!*

The first *posuk* of *Shema* helps us to have this *Kabolas Ol*. So women DO need to say at least the first *posuk* of *Shema*, “*Shema Yisrael Hashem Elokeinu Hashem Echod.*”

Women also need to say *Emes Veyatziv*, which helps us do a different *mitzvah* — remembering *Yetzias Mitzrayim*. They should say this whole section, until *Go'al Yisroel*, so that their *Shemoneh Esrei* will be connected to a *bracha* for the *Geulah*, called being “*Somech Geulah L'Tefillah.*”

See the Alter Rebbe's Shulchan Aruch, siman Ayin se'if Alef; article on Women & Tefillah

