

HALACHOS HATZRICHOS

PACKET #40



SNEEZING

When we hear someone else sneeze, we should say “*Asusa*” (which means “*Tzu Gezunt*,” or “*Labriyut*”). This is a *bracha* that the person should be healthy.

The person who sneezed answers, “*Boruch Tihiyeh*,” you should be *bentched*.

He then says, “*Lishuas’cha Kivisi Hashem*,” I hope for Your *yeshuah*, Hashem. Since he just *davened* to Hashem by *bentching* his friend with *Boruch Tihiyeh*, he asks Hashem that he should be answered first. Like the *Chachomim* teach us, when someone *davens* for another person, he is answered first.

See Kitzur Shulchan Aruch 61:5



LEARNING YOUR KAPITEL ON ROSH CHODESH

There is an old *minhag* that on every *Rosh Chodesh*, we learn one *posuk* with Rashi (and other explanations) from your *kapitel Tehillim*. If your *kapitel* has less than 12 *pesukim* (or less than 13 in a leap year), you can learn the same *pesukim* over again. If your *kapitel* is long, learn a few *pesukim* every *Rosh Chodesh*.



YAALEH VEYAVO IN BENTCHING

“*Vehaya Hashem Mivtacho*. Oops!”

What happens if you were *bentching* on *Rosh Chodesh*, and forgot to add *Yaaleh Veyavo*?

If you remember right away, before starting the next part of *bentching* (“*HaKeil Avinu*”), there something you can say right after *Uvnei*, which is printed in the siddur.

But if you didn’t remember then, or if you only remembered afterwards, what should you do?

Nothing!

On *Rosh Chodesh*, we don’t go back and *bentch* again if we forgot *Yaaleh Veyavo*.

We only need to go back in *bentching* if there is a *mitzvah* to *bentch* with *Yaaleh Veyavo* on that day. On *Rosh Chodesh*, there is no *mitzvah* to wash for a *seudah*, so there is no *chiyuv* to *bentch*.

Only during *Shemoneh Esrei* of *Shacharis* and *Mincha* on *Rosh Chodesh* (*Maariv* is different), do we go back if we forgot *Yaaleh Veyavo*. That’s because there IS a *mitzvah* to *daven* on *Rosh Chodesh*, with *Yaaleh Veyavo*.

See the Alter Rebbe’s *Shulchan Aruch*, *siman* 188:10



VELO SASURU

By stopping ourselves from thinking about *aveiros*, we are doing a *mitzvah*!

When someone gets an idea of a *taavah* or another *aveira* he wants to do, he might want to think about it. But by stopping himself from even thinking about it, he is doing a *mitzvah* — the *mitzvah* of “*Velo Sasuru*.”

According to the Rambam, one of the 613 *mitzvos* is “***Velo Sasuru Acharei Levavchem Ve’acharei Eineichem***,” not to let our minds be busy thinking about things that are *asur* or *taavos* that are not helpful for our *Avodas Hashem*.

So for example, when a person is walking outside or is riding in a car, he might accidentally notice a sign with a non-*tznius* picture on it, or a picture of a delicious-looking non-kosher food. By not thinking about these things, and thinking about something else instead, we are doing this *mitzvah* of *Velo Sasuru*!



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

