

HALACHOS HATZRICHOS

PACKET #11



HEFSEK BETEFILLAH

If you are *davening* with a *minyan*, and the *minyan* is ahead of you, there are many details of when you are allowed to interrupt to answer along with everyone else.

If you are in the middle of *Pesukei Dezimra*, there are many parts you are allowed to answer to (as we learned yesterday).

But during *Kriyas Shema* and its *brachos* (before and after), the *halachos* are much more strict.

While you are actually saying the line of *Shema* or *Boruch Sheim*, you are saying that Hashem is One! You are not allowed to interrupt for anything.

In the rest of *Kriyas Shema*, you can only interrupt for a few very important parts of *davening*, that have extra levels of *Kedusha*:

- The main parts of *Kedushah* (*Kadosh*, *Baruch*, and *Yimloch*)
- The first three words of *Modim* (“*Modim Anachnu Lach*”) to show that you are bowing to Hashem along with everyone else
- Answering to *Barchu*
- The main part of *Kaddish* (“*Amein Yehei Shemei Rabah*,” and the *Amen* after *Le'eila* (“*Ve'imru Amen*”))
- *Amen* to the *brachos* of *HaKeil Hakadosh* and *Shomeia Tefillah* in *Shemoneh Esrei*
- If you hear someone getting an *Aliyah*, you can answer to the *bracha* of *Nosein HaTorah*

If you are in the middle of a *posuk*, you are allowed to stop in the middle to answer to these parts. But when you go back, you should go back to the beginning of the *posuk* and say it again.

See the Alter Rebbe's *Shulchan Aruch*, *Hilchos Kriyas Shema siman Samach-Vov*



KRIYAS SHEMA SHE'AL HAMITAH

Because of the special things that *Kriyas Shema She'al Hamitah* does, it is written in *seforim* that women should be careful to say AT LEAST the first paragraph, the line of *Beyodcha*, and *Hamapil*.

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In answer to someone who said that he missed saying *Kriyas Shema She'al Hamitah*, the Rebbe told him to be careful not to miss it again, and to know the practical *halachos* about *Kriyas Shema*.

See Shulchan Menachem Vol. 1 p. 378, and Piskei Teshuvos vol. 2 p. 990



LO SISNA ES ACHICHA BILVAVECHA

Estie is a very good student in school. She sits quietly in class and always tries her best. On Tuesday, her Morah was asking a lot of quiz questions to the girls. Even though Estie kept on raising her hand, her Morah didn't call on her once! Morah called on Raizy three times, and Shaindel twice, but didn't call on Estie at all.

Estie feels very hurt. She feels upset at her Morah for ignoring her the whole day!

Did you know that staying upset at someone else is an *aveira*? There is a *Mitzvas Lo Saasei* in the Torah, "**Lo Sisna Es Achicha Bilvavecha**," you are not allowed to hate another Jew in your heart. (Taking revenge or doing something to hurt him because you are hurt is a separate *aveira*. The Torah tells us that even just having the feeling of being upset is already an *aveira*!)

So what do you do if someone did something to hurt you?

In *Shulchan Aruch*, it says that you should go to the person, and ask them why he did what he did. For example, you could ask, "Why didn't you call on me when my hand was raised today?"

This way, the other person can explain why he did it or apologize, and you won't be upset at him anymore.

If you want to be *mochel* the other person and not bring it up to him, you are allowed to. (In fact, it is called *Midas Chassidus*.) The main thing is not to hold the hurt feeling in your heart.

See the Alter Rebbe's Shulchan Aruch, siman 156, se'if vov



LO SISNA ES ACHICHA BILVAVECHA

If someone did something to hurt us, we might feel very upset. But we are not allowed to keep this feeling inside! If we stay upset and keep thinking about how hurt we are, that is the *Mitzvas Lo Saasei* of “*Lo Sisna Es Achicha Bilvavecha*,” “You shouldn’t hate another person in your heart.”

Instead, if someone hurts us, we should go to the other person and ask them to explain why they did it, or give them a chance to apologize to us.

But we need to be careful when we do this *mitzvah*! When we go to the other person, we need to find a time to talk to them privately, calmly, and gently. We need to be very careful not to hurt them by embarrassing them!

See the Alter Rebbe’s Shulchan Aruch, siman Kuf-Nun-Vov, se’if ches



BEIN ADAM LECHAVEIRO

Treating others nicely
Is a *mentchlich* thing to do.
But it's not just about manners —
It's a *mitzvah*, too!

There are many *halachos* that teach us how to act
when we are dealing with other people.

Here is one *halacha*:

Let's say your friend Avi tells you about a neat trip
he went on. You think it's really interesting, and you
want to ask Levi what he thinks. No problem, right?

Actually, there is a problem!

Whenever someone tells us something, the *halacha*
is that we need to treat it as private, unless the other
person tells us that we are allowed to talk about it.
We can't share what another person told us unless
he specifically tells us that it is okay!

*See the Alter Rebbe's Shulchan Aruch, Hilchos Masa
Umatan, siman Kuf-Nun-Vov, se'if yud-daled*

