

HALACHOS HATZRICHOS

PACKET #29



AMEN AFTER GO'AL YISROEL

We are not allowed to make any interruptions between the *bracha* of *Go'al Yisroel* and *Shemoneh Esrei*.

But what should you do when you are in *shul*, and the *Chazan* says the *bracha* of *Go'al Yisroel*? Don't you have to answer *Amen*?

According to many *poskim*, it is not a problem to answer *Amen*. It is counted as part of the *bracha*!

Still, it is best to follow the *halacha* in a way that EVERYONE agrees it is not a problem. So the best thing to do is to finish off the *bracha* of *Go'al Yisroel* together with the *Chazan*! Since we don't answer *Amen* to our own *brachos*, we don't have to worry about saying *Amen*. This way, EVERYONE agrees that we are not making a *hefsek*.

See the Alter Rebbe's Shulchan Aruch, siman 66 se'if 9



BORUCH SHEIM

It is a *minhag* to add the words “*Boruch Sheim*” after the first line of *Shema*, like we learned from Yaakov Avinu.

But why do we say this line quietly?

In *Shulchan Aruch*, the Alter Rebbe explains that we want to show that it is different than the other parts of *Shema*. The other parts come directly from the Torah, and we don't want it to look like *Boruch Sheim* is also a *posuk* in Torah. But we can't skip *Boruch Sheim*, since it is the words of one of our *Avos*!

So we say *Boruch Sheim* quietly, to show that it is different, but still very important!

See the Alter Rebbe's Shulchan Aruch, siman 61 se'if 13



SHEMA

When we say *Shema*, we pause between each two words, so it sounds like:

Shema Yisroel — Listen Yisroel!

Hashem Elokeinu — Hashem is our *Aibishter*,

Hashem Echod — Hashem is One.

See the Alter Rebbe's Shulchan Aruch, siman 61, se'if 14



KRIYAS SHEMA

To get 248 words of *Shema*, matching up to the 248 parts of a man's *guf*, the *Chazan* says the last three words of *Shema* out loud.

But when someone is *davening* without a *minyán*, how does he get the extra words?

There are many opinions brought in *Shulchan Aruch*, but in the *Siddur* the Alter Rebbe *paskens* what we should do: We repeat the words “*Ani Hashem Elokeichem*” at the end of *Shema*, before saying the word “*Emes*.” (So we would say, “*Ani Hashem Elokeichem, Ani Hashem Elokeichem Emes*.”)

We don't only do this in *Shacharis*, we also do this in *Kriyas Shema She'al Hamitah*, and every other time *Kriyas Shema* is said — except for putting on the *Tefillin* of *Rabbeinu Tam*.

See *Igros Kodesh chelek Tes-Zayin*, p. 294, Letter #6069



TZIDKASCHA

After *Shmoneh Esrei* (on a day of the month that there would be *Tachanun* if it was a weekday) we say three *pesukim* that remind us of three *Tzadikim* that passed away during the time of *Mincha* on Shabbos: Yosef Moshe and Dovid. This is the paragraph of *Tzidkas'cha*.

It is a little bit like we are mourning for them, so we don't make a *shiur* during that time, but we say *Pirkei Avos* or *Tehillim*. The Rebbe told us of a *minhag* of his father R' Levi Yitzchak, that he would say *Kapitel Kuf-Yud-Tes* at that time.

