

HALACHOS HATZRICHOS

PACKET #5



THE ALTER REBBE'S HALACHA SEFORIM

One of the main *seforim* the Alter Rebbe wrote was the Alter Rebbe's *Shulchan Aruch*, a *Shulchan Aruch* which has reasons given for the *halachos*.

Later, the Alter Rebbe took many commonly needed *halachos* and rewrote them for the siddur. These *halachos* are known as the "*Piskei HaSiddur*."

In some places, the *halachos* in the *Piskei Hasiddur* look different than the *halachos* in *Shulchan Aruch*. In the *Piskei Hasiddur*, the Alter Rebbe includes many more *halachos* based on Kabbalah.



SLEEPING IN TZITZIS

The *mitzvah* of tzitzis from the Torah is only during the day, not at night. Because of this, many people don't sleep with their tzitzis on.

However, the Alter Rebbe writes in his siddur that people who are careful with *mitzvos* have a *minhag* to sleep in their tzitzis.

The Alter Rebbe gives three good reasons to sleep with tzitzis on:

- 1) It is true that there is no *mitzvah* to wear tzitzis at night, but many people wake up when it's already morning! For that time until they wake up, they don't want to be left without a *mitzvah*.
- 2) If you aren't sleeping with tzitzis, you might want to put them on first thing in the morning. But according to what we learned about *Negel Vasser*, you're not supposed to touch clothing until you wash.
- 3) According to Kabbalah, there is a *mitzvah* to wear tzitzis at night too!

In many letters, the Rebbe encouraged people to be careful to sleep with their tzitzis at night.

(See *Piskei Hasiddur, Hilchos Tzitzis*)



RINSING OUT OUR MOUTHS

Cleanliness is a very important part of *Avodas Hashem*.

The Rebbe Rashab said that before we rinse our mouth out, we should not say *Brachos* in the morning. (Except, of course, on a fast day.) We should rinse out our mouth two or three times.

In *Shulchan Aruch*, it explains that we will be saying Hashem's name, and we should be saying it with a clean mouth, with *kedusha* and *tahara*.

See Sefer Haminhagim Chabad p. 1



WEARING CLOTHING

The Torah teaches us how to act in every part of our lives. In everything we do, the Torah tells us the way to do it. We are even taught about how to get dressed!

One *halacha* is that we don't put on two pieces of clothing at the same time, like a shirt together with a vest on top.

In *Shulchan Aruch*, it says that the reason is because it is *Kasheh Leshikcha*, it can make a person forget his learning. Other *seforim* give different reasons why not, and the Mittlerer Rebbe even explains the *Ruchnius'dike* reasons for this *halacha* in his *Chassidus*.

Therefore, even if nowadays we are not careful about all of the things that make a person forget, we should still be careful with this.

Some some sources bring that we should also be careful not to take off two pieces of clothing at the same time.

See the Alter Rebbe's Shulchan Aruch, siman beis, and Piskei Teshuvos siman beis



HOW WE PUT ON OUR SHOES

Every thing we do, we do in a Torah way. The Torah teaches us exactly how Hashem wants us to act, in every part of our lives!

In *Shulchan Aruch*, we even learn about how we should put on our shoes:

First, we put on our right shoe, and then our left shoe.

We do this because we know that the Torah gives *kavod* to the right side, so we give *kavod* to our right side too. For example, during the *Shivas Yemei Hamiluim*, the seven days when they prepared the *Mishkan* to be used, oil was put on the hands and feet of the *kohanim*. The oil was placed on the right hand and foot first. We see more examples like this in the *halachos* of a *Metzora* and with *Chalitzah*!

If we have shoes with laces that need to be tied, we DON'T tie the right shoe first. We see from the *mitzvah* of *Tefillin* that *kavod* is given to the LEFT side for things that are tied, like *Tefillin*. So we tie our left shoe before tying our right shoe.

This *halacha* is also for other clothing. For clothes where we need to put on two of them (like socks) or two sides (like shirt sleeves), we put on the right side first. If we have ties or bows on other parts of our clothes, we tie the left side before tying the right side.



HOW TO WASH YOURSELF

The Torah doesn't just tell us how to do mitzvos, it tells us how to act in every part of our lives!

When we wash parts of our body, we wash the right hand first. We do this because we see in Torah that there is a special *kavod* given to the right side. (We see this from *pesukim* in the Torah. For example, the Torah tells us to anoint the *kohanim* on their right hands and feet during the *Shivas Yemei Miluim*.)

If someone is washing his whole body, like in the shower or bath, he should wash his head first, before washing the rest of the body. That is because the head is like the king of the body, and we give it a special *kavod* before washing the rest of the body.

See the Alter Rebbe's Shulchan Aruch, siman beis

