

# HALACHOS HATZRICHOS

PACKET #9



# KEEPING MILCHIGS AND FLEISHIGS SEPARATE

As *Chassidim* we need to be EXTRA careful to act the way *Shulchan Aruch* teaches us!

Here is one *halacha* about *Basar BeChalav* that maybe you didn't know: Let's say you go on a trip with camp. If one of your friends has a salami sandwich for lunch, and you have a cream cheese sandwich, you need to put something called a "*Heker*" on the table. The *heker* will remind you not to sneak a taste of your friend's food!

One *heker* that *Shulchan Aruch* teaches us is for one person to eat on a tablecloth, and the other person not to. Another *heker* can be putting something between you that you usually don't put on the table, like maybe your camp hat!



# WASHING OUR HANDS

Do you know why we wash our hands every morning? We wash our hands to make them *tahor* so we can be ready to serve Hashem.

But what if I'm not ready to *daven* yet? I won't be serving Hashem until much later. Maybe I should wait to wash *Negel Vasser*?

No! Every morning, Hashem gives you back your *neshama*. You are like a new person! And why did Hashem make you? To serve Him ALL DAY! All of the things we do are part of doing our *avodah*. We get dressed in a certain way, we make *brachos* before we eat, and we have *Ahavas Yisroel*.

So every morning, no matter what we're planning on doing right away, we wash our hands like a *kohen* who washes his hands before going to work in the *Beis Hamikdash*!

*(from the Alter Rebbe's Shulchan Aruch, Hilchos Netilas Yodayim)*



# TZITZIS

In the siddur, the Alter Rebbe writes that we are careful to sleep in our tzitzis.

There is one problem, though. How can we make a *bracha* on tzitzis if they're the same ones we were wearing yesterday, when we already made a *bracha* when putting on this pair?

We can take care of this problem by having two pairs of tzitzis, and switching to the other pair every morning. This way, when we make the *bracha*, it is a *bracha* on putting on this new pair of tzitzis.

*(See the sefer "Tzitzis Halacha Lemaaseh, p. 139)*



# LEARNING THE MEANING OF THE WORDS OF DAVENING

In *Shulchan Aruch*, it teaches that *davening* NEEDS to be with *kavana*. Because of this, a person is even allowed to *daven* in whatever language he speaks, so that he will understand what he is saying.

Practically speaking, we *daven* nowadays in *Lashon Kodesh* even if we don't understand it. We do this because there is a special *kedusha* in *Lashon Kodesh*, and many deeper meanings and *kavanos* are hidden in these words.

Still, this *halacha* teaches us how important it is to understand the meaning of *davening*!

When we know what the words of *davening* mean, we can *daven* with all of the beautiful *kavanos* and deeper meanings hidden in the words of *Lashon Kodesh*, as well as the main thing — understanding the words we say to Hashem!

*(We are very lucky nowadays, because there is a new siddur that can help kids and adults to understand the meaning of the words of davening in a simple way, the Tzivos Hashem Siddur, now also available for Shabbos!)*

See the Alter Rebbe's *Shulchan Aruch*, *siman Kuf-Alef*



# SHABBOS GUESTS

When Yidden keep a *minhag* for a long time, it becomes as important as a *halacha*!

One *minhag* that has been kept by Yidden throughout the generations is to have Shabbos guests. Even during hard times, and for all Yidden, rich or poor, Yidden have always made sure to have guests at their Shabbos meals. The *minhag* has been not just to invite one guest, but many guests!

We give our guests from the best foods we have, and happily. We don't want the guests to feel like they are taking away food that we wanted for ourselves! We want our guests to know that we are HAPPY to have them join us for the Shabbos *seudah*. Having guests brings *simcha* to every single person in the family!

*See Shulchan Menachem vol 2, page 25*



# MUKTZA

The Torah teaches us 39 kinds of work we are not allowed to do on Shabbos. These are called the 39 *melachos*.

The *Chachomim* also added another *isur*, to make sure Shabbos stays *Shabbos'dik*: Not moving anything *Muktza*.

Something that is “*muktza*” means that it isn't *muchan* (prepared) to use on Shabbos.

What does that mean?

Here are a few examples:

- We are not allowed to write on Shabbos. Since pens are used for writing, they aren't something we have a use for on Shabbos. Because of this, pens are *muktza* — since their job is something *asur* on Shabbos.
- We don't wear *tefillin* on Shabbos. Because of this, *tefillin* don't have a use on Shabbos. That's why they are *muktza*.
- Stones and sticks outside were definitely not prepared to be used on Shabbos! They are also *muktza*, even if we have an *eiruv* in our yard. (If we did prepare a certain stick to use for something on Shabbos, for example to keep the door open, that particular stick would not be *muktza*.)
- Most knives are not *muktza*, since we are allowed to cut food on Shabbos! But a *shechitah* knife IS *muktza*. A *shechitah* knife is very expensive and takes a long time to sharpen. A *shochet* doesn't use his knife for chopping vegetables! He is afraid he will nick the blade and then it won't be kosher for *shechting* until he sharpens it again. Since *shechting* is *asur* on Shabbos, his knife doesn't have a use on Shabbos. That's why it is *muktza*.
- Our weekday dishes are NOT *muktza*. Even though we usually only use our Shabbos dishes, we would take out our weekday dishes if we had lots of extra guests, for example. Therefore, our weekday dishes ARE prepared to use on Shabbos, and they do not become *muktza*.

