

HALACHOS HATZRICHOS

PACKET #8



LEYIRAH OSO

There are six constant *mitzvos*, *mitzvos* that we keep all the time.

The fifth of these *mitzvos* is “**Leyirah Oso**,” to have *Yiras Shomayim*.

In the *Tanya*, the Alter Rebbe explains in many *perakim* about how to have *Yiras Shomayim*. The most basic way to feel *yirah* for Hashem is to think about how Hashem is always with us, and watching everything we do. This will keep us from doing things we know Hashem doesn't want us to do.

This is the meaning of the *posuk* “*Vehinei Hashem Nitzav Alav*,” that we are reminding ourselves how Hashem is carefully looking at whatever we do.

Thinking about this, especially when it actually gets us to behave the way we should, is fulfilling the *mitzvah* of *Leyirah Oso*.



VELO SASURU

There are six *mitzvos* that we are supposed to keep all the time. These *mitzvos* keep us always connected to Hashem!

The sixth of these *mitzvos* is “**Velo Sasuru.**” This *mitzvah* comes from the *posuk*, “*Velo Sasuru Acharei Levavchem Ve’acharei Eineichem,*” “you shouldn’t turn to follow after your heart and your eyes.” That means that you shouldn’t believe or behave according to ideas that are not the way Torah teaches.

The *Chachomim* teach us that we should be careful not to read or watch non-Torah ideas, so that we won’t end up following them. This means not to read books or newspapers that are against Torah, and not to look at advertisements or videos that show a way of life that is not right for a Yid.

Any time that we keep ourselves from looking where we shouldn’t look, or thinking what we shouldn’t think, we are keeping this *mitzvah*!

The reason why this is the last *mitzvah* is that when we keep the first five *mitzvos* (1- to believe in Hashem, 2- not to believe in anything else, 3- to believe that Hashem is One, 4- to have *Yiras Hashem*, 5- and have *Ahavas Hashem*), then it will make it much easier to keep this *mitzvah*!



DAVENING WITHOUT TACHANUN

Here are some things we do differently in *Shacharis* when we don't say *Tachanun*:

- In ***Korbanos***, there are 4 paragraphs we don't say.
- Usually, when we say ***Slach Lanu*** in *Shmoneh Esrei*, we *klap* our fist on our heart by the words "*Chotono*" and "*Foshonu*." When we don't say *Tachanun*, we don't *klap*.
- We don't say ***Tachanun*** after *Shmoneh Esrei* — including the longer *Tachanun* on Mondays or Thursdays
- We don't say ***Kapitel Chof*** after the second *Ashrei*. The Friediker Rebbe said that on days we don't say *Kapitel Chof* in *davening*, we should say it with the daily *Tehillim*
- We don't say "***Tefillah Ledovid***" before the *Shir Shel Yom*

We also say ***Shir Hamaalos*** instead of *Al Naharos Bavel* before *bentching*.

Tachanun is where we ask Hashem to forgive our *Aveiros*. On days we don't say *Tachanun*, it means Hashem is ready to overlook our *Aveiros* even without us asking!



PREPARING FOR DAVENING

Did you ever go on a long car trip?

Before we leave, our parents tell us to go to the bathroom. They don't want to have to stop in the middle of driving!

According to *halacha*, it's best not to stop in the middle of *davening*, either. Starting from *Boruch She'amar*, we should try to *daven* the whole thing without any interruptions.

Because of this, one of the ways we prepare for *davening* is by going to the bathroom before if we need to. We want to be able to *daven* the entire thing without needing to stop.

See the Alter Rebbe's Shulchan Aruch, siman tzadik-beis



DAVENING SHEMONEH ESREI QUIETLY

We *daven Shemoneh Esrei* in a quiet voice that no one else can hear. The *Chachomim* say that a person who *davens* loud shows that he doesn't have such strong *emunah*, because he thinks he has to *daven* loud so Hashem can hear.

But that's only if you'll still be able to have *kavana*, because *kavana* is the main thing. If *davening* out loud will help you have more *kavana*, and won't bother anyone else (like if you're *davening* at home, and not with a *minyan*), then you can also *daven* out loud.

You are also allowed to *daven* out loud for *chinuch*, if you want your family to learn how to *daven*.

(See the Alter Rebbe's *Shulchan Aruch, Hilchos Tefillah, siman 101*)



DAVENING QUIETLY

The best way to *daven Shemoneh Esrei* is to say the words quietly, but in a way that you can hear it by yourself.

Still, if someone said the words of *Shemoneh Esrei* so quietly that only his lips were moving, and he couldn't hear the words, he is still *yotzei*.

But if someone just THOUGHT the words without saying them at all, it is not counted as *davening*.

In *Tanya*, the Alter Rebbe explains why saying words is so important:

The reason the *neshama* came into the world was not to make itself holy, but to make the body and the world holy, by using them for *kedusha*. Thinking does use the body, but not in a way that we can see. To do most *mitzvos*, we are supposed to actually say words or do things, which use *Gashmius* in a way that can easily be seen. That's why even with the *mitzvah* of *davening*, where the main thing is *kavana*, it is very important to actually SAY the words using at least our lips.

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Alef and Tanya Perek Lamed-Ches

