

HALACHOS HATZRICHOS

PACKET #43



TEACHING NACH TO CHILDREN

In the first *perek* of *Hilchos Talmud Torah*, the Alter Rebbe describes the *chiyuv* a father has in teaching Torah to his son. Even though the *mitzvah* of *Chinuch* for *mitzvos* is *Miderabanan*, teaching Torah is *Mide'oraisa*.

The beginning of *Chinuch* starts with teaching a child *pesukim*, even before he is able to read. (We do this by teaching children the 12 *pesukim* as soon as they are able to talk!) Then, as soon as a child is able to, we make sure he learns the letters and the *nekudos*, and practices reading the words of Torah inside.

Then, when a child is old enough, usually at about 6 or 7, if the father can't learn with his son himself, he needs to hire a *melamed* that will learn with him the entire *Tanach* and review it with him many times.

This is the beginning of the *chiyuv* of a father to teach Torah to his son.

See Hilchos Talmud Torah from the Alter Rebbe, with explanations from Horav Ashkenazi A"H



WASHING BEFORE MINCHA

Before *Mincha*, just like before *Shacharis*, we need to make sure that our hands are clean for *davening*.

If we know that we didn't touch any place which would make us need to wash *Netilas Yodayim* (like a part of our body that is usually covered), we can just wipe our hands on something and that is enough.

But if we know that we did touch a place which makes us need to wash, then we need to wash our hands with water before *davening*.

See the Alter Rebbe's Shulchan Aruch, siman Tzadik-Beis se'if Daled and Hey, and Kitzur Shulchan Aruch siman Samach-Tes se'if Daled



KISUI HADAM

There is a *mitzvah* called *Kisui Hadam*, covering the blood of an animal that was *shechted*. This is not a *mitzvah* most of us usually get to do!

Usually, this *mitzvah* belongs to the *shochet*.

But the *shochet* is allowed to give other people the chance to do it. So one time a year, all Yidden have a chance to do the *mitzvah* of *Kisui Hadam: Erev Yom Kippur!*

After the *shochet shechts* our *Kaparos* chicken or rooster, it is a *hiddur* to cover the blood ourselves. We first ask permission from the *shochet*, then we cover the blood with some dirt, and say the *bracha* “*Asher Kidishanu Bemitzvosav Vetzivanu Al Kisui Hadam Be’afar.*”

See *Shevach Hamoadim, halachos of Kaparos*



AHAVAS YISROEL IN HALACHA

The *mitzvah* of *Ahavas Yisroel*, to love your fellow Jew as yourself, and do everything for him as much as you would do everything for yourself, is kept when we do many other *mitzvos*. For example, *Bikur Cholim*, we visit someone else when he is sick, just like we would want others to care about us when we are sick.

Besides for all of those other *mitzvos*, “*Ve’ahavta Le’reiacha Kamocha*” is also a *mitzvah* for itself. It is described in *Shulchan Aruch* with two general things to be careful with:

- 1) Care about every other Yid’s *kavod*, just like you care about your own.
- 2) Care about every other Yid’s money, just like you care about your own.

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



AVAK LASHON HARA

We learned in *Tanya* today about the *issur* of saying *Lashon Hara*. There is also something called “*Avak Lashon Hara*,” the dust of *Lashon Hara*.

This is not saying something that hurts another person, but it can cause someone else to be hurt through the speech. Here are two examples:

If someone speaks nicely about another person in front of someone who doesn't like him, or in front of a big group of people, where there might be someone that doesn't like him, that's *Avak Lashon Hara*. When a person hears something nice about a person he doesn't like, he will want to say something NOT nice.

Even in front of his friends, you need to be careful, because if you speak too much about someone, eventually you will end up saying something not nice.

See the Alter Rebbe's Shulchan Aruch, siman Kuf-Nun-Vov, se'if Yud-Beis

