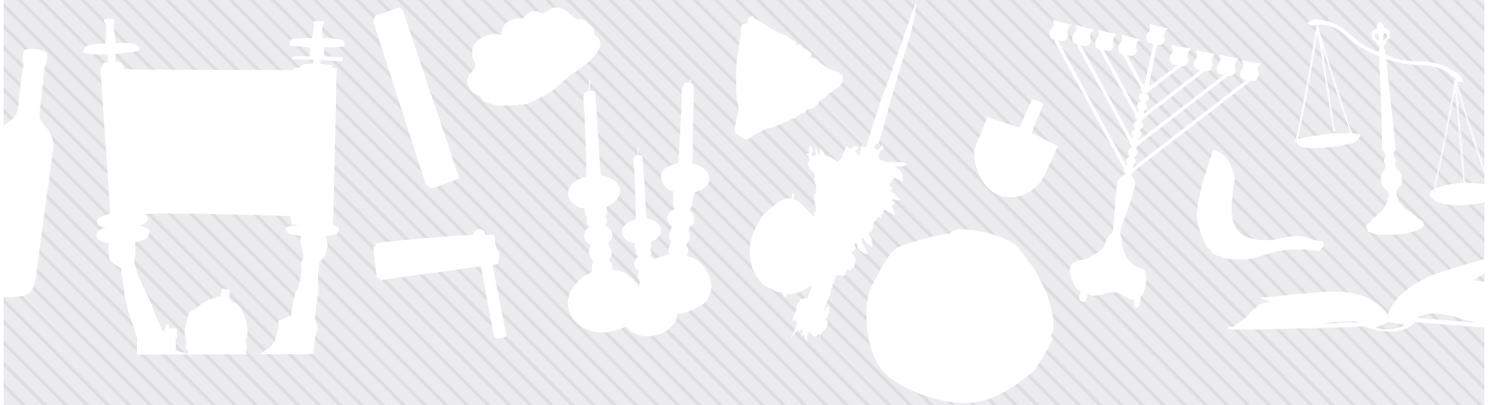


# HALACHOS HATZRICHOS

PACKET #24



# FIGHTING FOR A MITZVAH

We love *mitzvos*!

But even if we love them very much, it is NOT a *mitzvah* to fight to get to do a *mitzvah* ourselves.

We learn this from what it says in the *Mishnah* about the *kohanim* and the *Lechem Hapanim*:

In the *Beis Hamikdash*, there were 12 loaves of bread for the *Lechem Hapanim* and a lot of *kohanim* who wanted the *mitzvah* of eating them! The *tznuim* (the *aidel* ones) didn't even stretch out their hands, while the *gargeranim* (the greedy ones) grabbed all of it. The *kohanim* knew that it is NOT a *mitzvah* to fight for the *mitzvah*!

See the *Alter Rebbe's Shulchan Aruch*, *siman Nun-Gimmel*, *se'if Chof-Tes*



## KIBUD AV VA'EM

*When my parents are asleep,  
I won't play a noisy game.  
I will not scream or shout —  
That's part of Kibud Av Va'eim!*

Part of the *mitzvah* of *Kibud Av Va'eim* is not to wake up our parents when they are sleeping. We can't wake them up even when we will miss out on something by letting them sleep!

BUT, if our PARENT will miss out on something by sleeping, we ARE allowed to wake them up! Since we know it will make them happy to be woken up, we can do it.

We are also allowed to wake up our parents so they don't miss doing a *mitzvah* — because that shows *kavod* for Hashem!

*Shmiras Mitzvas Hayom p. 270*



## STANDING UP

There are many different opinions about which parts of *Pesukei Dezimra* we should stand for.

In *Shulchan Aruch* it speaks about standing for *Vayevarech Dovid*, for *Az Yashir*, and *Yishtabach*.

Some Yidden have a *minhag* that only the *chazan* stands for *Yishtabach*.

But our *minhag* is that we stand up starting with *Boruch Hashem Le'olam*, and stay standing until after *Borchu* which leads us into the next section of *davening*, *Birchos Kriyas Shema*.

*See Chikrei Minhagim*



# TZEDAKAH

Before we *daven*, we give *tzedakah*. It is important to give to others before we ask Hashem for our own needs in *Shemoneh Esrei*, and it brings a strong *chayus* into our *tefillah*! The *tzedakah* we give before we start is good for our *davening*.

In addition to giving *tzedakah* before *davening*, there is also another time during *davening* when there is a *minhag* to give *tzedakah*. The Arizal teaches (and it is brought in *Shulchan Aruch*) that the best time to fulfill the *mitzvah* of giving *tzedakah* is while we are standing and saying *Vayevarech Dovid*. When we say the words “*Ve’ata Moshel Bakol*,” that Hashem rules over everything, it is a special time to give *tzedakah*. We should have *kavana* that by giving *tzedakah* we are taking the *Shechinah* out of its *Golus* so that Hashem can rule over everything in a revealed way.



## BECHANUNI NA BEZOS

Sometimes a person wants to make conditions about their *mitzvos*. A person might think, “I will *daven* with *kavana* if Hashem makes me find my lost bicycle.”

We are not allowed to do this. It is called testing Hashem. Instead, we need to act in a way of “*Tomim Tihyeh Im Hashem Elokecha*,” we do our *mitzvos* in a *tmimus’dike* way, without calculating what will happen afterwards. Not all of Hashem’s rewards happen right away or in a clear way, and we can’t make conditions for the *mitzvos* we do.

But there is one *mitzvah* that is different: *Tzedakah*!

For this *mitzvah*, Hashem says that we SHOULD test Him. We learn this from a *posuk* in Malachi, where Hashem says “*Bechanuni Na Bezos*,” “test me with this!” Hashem promises that when we give *tzedakah*, we WILL see clear *brachos*!

The Rebbe once wrote about this to a Yid who had given a big donation to *tzedakah*.

The Rebbe told him that he was happy to see that Hashem’s *bracha* did come quickly! Soon after giving this big donation, the Yid was *zoche* to the biggest *bracha* that parents can have — their oldest son got married and began to build a beautiful Yiddishe home.

*Likutei Sichos vol 39 p. 294; See Shulchan Aruch Yoreh Deiah end of siman 247*

