

HALACHOS HATZRICHOS

PACKET #41



LEARNING TORAH BAAL PEH

It is *asur* to think about not good thoughts. That is the *mitzvah* of *Velo Sasuru*.

To stop ourselves from saying something not good isn't that hard — just close our mouths! To stop ourselves from doing something not good, we can just sit down and not do it! But it's harder to stop thinking something.

The only way to turn off a thought is to switch it for a different thought. Since we are always thinking things, we need to have a collection of good thoughts to use whenever a not good thought comes into our mind.

That's why, in many letters from the Rebbe, the Rebbe suggests to learn at least a few *perakim* of *Mishnayos* and at least one *perek* of *Tanya* by heart. That way we will always have them ready to use if a not good thought comes up!

At the very least, each of us have the twelve pesukim that we can use whenever we need to fill our mind up with good thoughts.

See, for example, Igros Kodesh chelek Vov letter #1724



NEFILAS APAYIM RIGHT AFTER SHEMONEH ESREI

After we finish *Shemoneh Esrei*, we say *Tachanun*. According to *halacha*, it is not a problem of *Hefsek B'Tefillah* to interrupt after *Shemoneh Esrei*. Still, we shouldn't get busy with other things.

It is important to say the section of *Nefilas Apayim* soon after *Shemoneh Esrei*. That is the way Hashem best accepts our asking for forgiveness.

See the Alter Rebbe's Shulchan Aruch, 131:1



WOMEN AND NEFILAS APAYIM

Tachanun is not part of the *chiyuv* for women in *davening*, but many women are able to *daven* the entire *davening*. When they do, should they put their heads on their arms for *Nefilas Apayim*?

It is brought in *seforim* that the *minhag* is that women do not put their heads down when saying *Kapitel Chof-Hey* in *Tachanun*.

One of the reasons why we do *Nefilas Apayim* at all is so that we do all types of *davening* that we learned from Moshe Rabbeinu — *davening* while standing, while sitting, and with *Nefilas Apayim*. Since women are not *mechuyav* anyway in the part of *davening* with sitting, *Pesukei Dezimra*, we see that there is no *inyan* for women to be careful with *davening* in each of these ways.

See Piskei Teshuvos vol. 2 p. 60



BLOOD

Eating blood is *asur*.

Sometimes a person's tooth is loose, and it can bleed a little. Also, a person can have sore gums which might bleed when he eats. Since eating blood is *asur*, what should he do?

The *halacha* is that if it's blood from inside of your mouth, you are allowed to swallow it. But if you are eating something, and some of the blood goes out of your mouth and onto the food you are eating, you are not allowed to eat that part of the food. You need to pull off or cut off the part with blood on it, and then you can eat the rest of the food.

See Kitzur Shulchan Aruch siman Mem-Vov se'if Gimmel



FLEISHIGE KEILIM

If I have a pareve food that was cooked in a *fleishige* pot, do I become *fleishig*?

According to *halacha*, as long as there was no meat or grease from meat in the pot, even if the pot wasn't so clean, the food won't make you *fleishig*. It is fine to have *milchigs* right after eating from that pot.

Kitzur Shulchan Aruch siman 46, se'if yud

