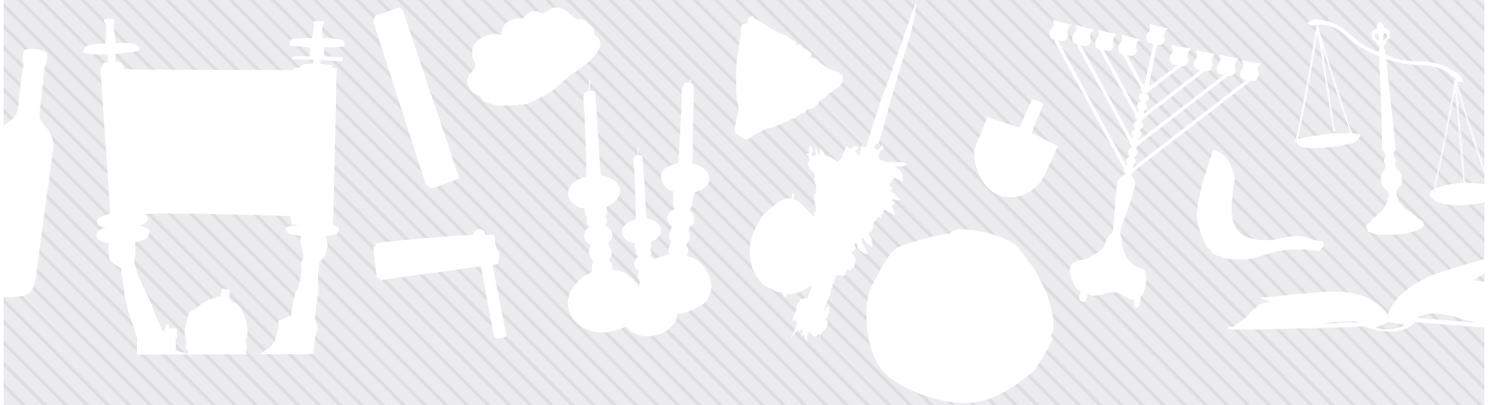


# HALACHOS HATZRICHOS

PACKET #3



# SHABBOS BATHS

After we take a Shabbos bath or shower, we should put on our Shabbos clothes right away. It's good to take our bath or shower closer to Shabbos, so that it's easy to see why we're wearing these clean, fancy clothes: *Lekavod Shabbos Kodesh!*

*See the Alter Rebbe's Shulchan Aruch, Siman Reish-Samach-Beis, se'if hey*



# BIRCHOS HANEHENIN

*The Rebbe told Chassidim that it is very important to learn Halachos Hatzrichos, halachos about the mitzvos we do on a regular basis. One of the parts of halacha that the Rebbe specifically mentioned is Birchos Hanehenin, brachos for the parts of Hashem's world that we enjoy!*

All food fits into three main groups: Food that grows from the ground (like carrots), food that grows on trees (like apples), and food that we get any other way (like chicken or eggs). Depending on where our food comes from, that is the *bracha* we make!

For juicy peaches, which grow on trees, we make a *bracha* of **Ha'eitz**, thanking Hashem for letting us enjoy the food that grows on trees. On crunchy celery, which grows from the ground, we make a *bracha* of **Ha'adama**, thanking Hashem for letting us enjoy the food that grows from the ground. For fish, which we don't get from the ground or from trees, we make a *bracha* **Shehakol**, thanking Hashem for letting us enjoy His world, which was all created through Hashem's words.

These are the three "general" *brachos*, that we use for most foods.

But there are some foods that the *Chachomim* taught us are IMPORTANT foods. These foods get their own specific *bracha*! Even though wine is a kind of drink, which should be *Shehakol*, it is a very important drink. For wine or grape juice, we say the *bracha* **Hagafen**.

Cooked grain, like wheat and barley, is also an important kind of food. Really, it grows from the ground, so it should be *Ha'adama*. But when grain is cooked, it gets a *bracha* of **Mezonos**, thanking Hashem for making satisfying food. If we make the grain into bread, it becomes **Hamotzi**, thanking Hashem for making bread!

Knowing that these are important foods will help us when we learn more *halachos* about saying *brachos*!

*(See Birchos Hanehenin, perek Alef se'if Beis)*



# SAYING BRACHOS

*The Rebbe wanted very much that chassidim should know Halachos Hatzrichos, the halachos about the mitzvos we do all the time. One of the parts of halacha that the Rebbe specifically mentioned is Birchos Hanehenin, the halachos of brachos over things we enjoy.*

Hashem created a magnificent world. It is full of wonderful smells, delicious tastes, incredible sights, and exciting experiences. Hashem made all of these things for us to enjoy! He only asked us to be sure to get His permission first.

Hashem didn't make it hard to get permission to enjoy the world. We don't have to write an application, pay a lot of money, or make a speech. All we need to do is say a *bracha* saying that we understand that this belongs to Hashem!

The *Chachomim* tell us in *Gemara* that someone who enjoys something in the world without making a *bracha* first is like someone who takes something that belongs to the *Beis Hamikdash*. It is like stealing from Hashem!

So before we eat anything when we are hungry or want to enjoy the flavor, even a tiny crumb, we need to make a *bracha* first. That way we have Hashem's permission to enjoy that part of His wonderful world.

*(See the Alter Rebbe's Birchos Hanehenin perek alef, se'if alef)*



# MODEH ANI

The first words that should come out of our mouths in the morning should be “*Modeh Ani Lefanecha*,” thanking Hashem for giving us back our *neshama*.

We say this even before washing *Negel Vasser*, while our hands are still *tomei*! No *tumah* in the world can stop the *Modeh Ani* of a Yid.

In *Lashon Kodesh*, a word can be different based on whether a boy or girl are saying it. The word “*Modeh*” is the way a boy would say “thank,” and “*Modah*” is the way a girl would say it. Someone asked the Rebbe if we should teach girls to say “*Modah Ani*” instead of “*Modeh Ani*,” since it makes sense according to *dikduk*. The Rebbe answered, “*keminhag hamakom*” — it depends on the *minhag* in that place. For most of us, since we don’t have a different *minhag* where we are, girls say *Modeh Ani* just like boys do.

When we say *Modeh Ani*, we pause between the words “*Bechemla*” (with mercy) and “*Raba Emunasecha*” (great is Your faithfulness.) The words “*Raba*” and “*Emunasecha*” should stay together, since they come from a *posuk*, “*Chadashim Labekarim Raba Emunasecha*.” We don’t say “*Bechemla Raba*,” with great mercy.

*Based on the audio Halacha series of Rabbi Farkash*



# MODEH ANI

*The Friediker Rebbe once told this story at a farbrengen:*

“When I was a very young child, right when I started to speak, my father (the Rebbe Rashab) told me, ‘If there’s anything you want to ask, you should ask me.’ Even though I had someone else taking care of me, my father said that I should ask any questions to him.

“When I was taught how to say *Modeh Ani*, I was told to put one hand next to the other and bow my head. This is the way I should say *Modeh Ani*.

“When I got a little older, but while I was still a child, I asked my father why we needed to say *Modeh Ani* like this. Why do we need to put one hand next to the other and bow the head?

“He answered me, ‘Really we should do this without asking why. But I did tell you that you should ask me if you have any questions.’

“He called in R’ Yosef Mordechai the *meshares* (assistant), an 80-year old man. He asked him, ‘How do you say *Modeh Ani* in the morning?’

“R’ Yosef Mordechai answered, ‘I put my hands next to each other and bow my head.’

“My father continued, ‘Why do you do it this way?’

“R’ Yosef Mordechai answered, ‘I don’t know. When I was a young child, this is what I was taught.’

“‘You see?’ my father told me. ‘He does it because this is what his father taught him, and so it goes back all the way until Moshe Rabbeinu and Avraham Avinu, who was the first Yid. We need to do what we are told without asking why.’

“I answered, ‘But I am still small!’

“My father told me, ‘All Yidden are really small. When we get older, we start to realize that we are really small.’”

~

The way we say *Modeh Ani* is by putting our hands together and bowing our head.

(To see a picture of how this is done, see [ShulchanAruchHarav.com](http://ShulchanAruchHarav.com))

*Story from Sefer Hasichos 5710*



# MODEH ANI

A person should get used to saying *Modeh Ani* right away when he wakes up. After he finishes saying *Modeh Ani*, he should get up *b'zrizus*, quickly, to go serve Hashem!

Even though we really need to start our day with *zrizus*, we shouldn't jump right out of bed. It isn't healthy to go from lying down to standing up too suddenly. We take a few seconds first to say *Modeh Ani* while sitting or lying down, and only then do we quickly get up to do our *Avodas Hashem*.

*See the Alter Rebbe's Shulchan Aruch, siman alef, se'if vov*



# HAMAPIL

Before we go to sleep at night, we say *Kriyas Shema* and the *bracha* of *Hamapil*.

Usually, when we go to sleep, we plan to sleep the whole night. If a person wakes up in the middle of the night for a few minutes, he doesn't have to say *Hamapil* again.

But if a person wakes up in the middle of the night and stays up for a while, the *halacha* is different. He needs to say *Hamapil* again, but this time without Hashem's name. (So we say, "*Baruch Hamapil Chevlei Sheina...*" and then finish off "... *Pen Ishan Hamaves,*" without saying the *bracha* at the end.)

See the *Alter Rebbe's Shulchan Aruch, siman vov, se'if ches*

