

# HALACHOS HATZRICHOS

PACKET #15



## KAVANA IN BRACHOS

When we *daven*, we are supposed to have *kavana*. We should know what we are saying to Hashem, at least to know what we are talking about.

In *Shulchan Aruch*, it says that this is even more important when we say a *bracha*. When we say *brachos*, we should really know the meaning of every word.

Each name of Hashem also has a meaning that we are supposed to be thinking about:

When we say the name of Hashem of **Ad-nay**, spelled as *Alef-Daled-Nun-Yud*, we should have in mind that Hashem is the master of the entire world.

There is a name of Hashem that is spelled **Yud-Kay-Vov-Kay** (or in a *siddur* sometimes as just two *Yuds*), that we pronounce as *Ad-nay*. When we say this name, we should think about the meaning of *Ad-nay*, which is that Hashem is the master of the world. We should also think about the meaning of *Yud-Kay-Vov-Kay*, that Hashem includes all times, past, present, and future.

When we say the name **Elokim**, we should have in mind that Hashem is strong, and controls everything that happens in *Ruchnius* and in *Gashmius*!

*See the Alter Rebbe's Shulchan Aruch, siman Hey*



# 100 BRACHOS FOR WOMEN & CHILDREN

According to *halacha*, women and children don't need to say 100 *brachos* every day. But that doesn't mean they shouldn't try to say as many as they can!

Every time we say a *bracha*, we are speaking directly to Hashem! We say “*Baruch ATA*,” “Blessed are YOU, Hashem!” This reminds us that Hashem is always right here with us. So we should try to say many *brachos* during the day!

The Rebbe says that we should even help young children, even if they're too young to understand why, to say many *brachos*. We can give them nosh and treats so that they will say more *brachos* to Hashem during the day!

*See Shulchan Menachem p. 22*



# BIRCHOS HASHACHAR

In the times of the *Gemara*, the *brachos* of *Birchos Hashachar* were said as soon as they happened! A person would get dressed, and right away say the *bracha* of “*Malbish Arumim*.”

But now, there is more *tumah* in the world, and also not everybody knows as much Torah. So we can't say the *brachos* right away since we need to wash *negel vasser*, and we say them all together so that people won't forget them.

In the times when Yidden would say these *brachos* right away as things happened to them, they only said the *brachos* that had to do with them. But what about nowadays, when we say all the *brachos* together? If someone didn't get dressed, for example, should they still say the *bracha* of *Malbish Arumim*?

There are different opinions about this, but we follow the opinion that says that these *brachos* mainly thank Hashem for making the world run this way for most people. Still, we try to make sure that as many of the *brachos* as possible will apply to us (by getting dressed first, for example), but even if they don't, we still say the *bracha*.

(On days when Yidden all over the world don't benefit from one of these things, we don't say the *bracha*. So on *Tisha B'Av* and *Yom Kippur*, when nobody is wearing leather shoes, we don't say the *bracha* “*She'asa Li Kol Tzorki*.”)

See the Alter Rebbe's *Shulchan Aruch*, *siman mem-vov*



# HAMAAVIR SHEINA - VIHI RATZON

The paragraph of *Vihi Ratzon*, which ends off with a *bracha*, is really connected to the *bracha* before, “*Hamaavir Sheinah*.” This is called a “*Bracha Arucha*,” a long *bracha*.

Since both *brachos* are connected, we don't say amen until after finishing the whole thing. So we don't say *Amen* when we hear someone say *Hamaavir Sheina*; we only answer *Amen* at the end of “*Hagomel Chasadim Tovim Le'amo Yisrael*.”



# NO WORDS OF TORAH UNTIL BIRCHOS HATORAH

We are not allowed to say any words of Torah before we say the *Birchos HaTorah* that are in *Birchos Hashachar*. We don't say *pesukim* from Torah *Shebichsav*, and we are also not allowed to learn from *Torah Shebaal Peh*, or speak about ideas from Torah. (We are allowed to THINK words of Torah before saying the *Birchos HaTorah*.)

Even though some parts of *Birchos Hashachar* come from the *Gemara*, we are allowed to say them before the *Birchos HaTorah*. That is because we are saying them as a *tefillah*, and not as words of Torah.

*See the Alter Rebbe's Shulchan Aruch, siman 47*



# BIRCHOS HATORAH FOR WOMEN

Men have a *mitzvah* to learn Torah all of the time. But women don't have that *mitzvah*. Do they need to say *Birchos HaTorah*?

The Alter Rebbe explains that women very much need to say these *brachos*, because they also have a *mitzvah* to learn Torah all the time!

Part of the reason we say the *Birchos HaTorah* is because we appreciate the Torah all of the time! Since women need to always be aware of the *mitzvos* they are keeping, they also need to be thinking about the Torah all day. By saying the *Birchos HaTorah*, we show Hashem that we are thankful for His special gift to us that we are using all the time.

Which part of Torah do women need to know? Women need to keep many of the *mitzvos asei* and all of the *mitzvos lo saasei*, and there are many *halachos* explaining how to keep them. Women need to learn about all of them and be aware of them all the time!

Also, women have a *chiyuv* in *davening*. Part of *davening* is saying the section from the Torah about the *Korban Tomid*. Women also need to keep the *mitzvah* of making sure the *Korban Tomid* is brought, and they need to say these words of Torah which are in place of actually bringing the *korban*.

See the Alter Rebbe's *Shulchan Aruch*, *siman* 47, *se'if* 10; and *Likutei Sichos chelek Yud-Daled*, p. 148

