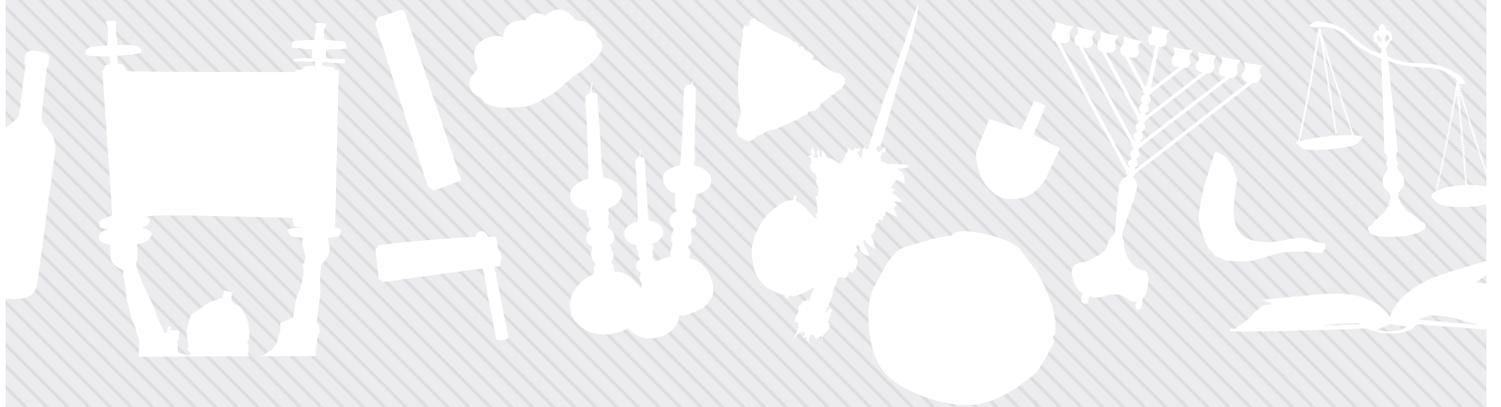


HALACHOS HATZRICHOS

PACKET #39



THE BRACHA ON RICE

What is the *bracha* on rice?

It's actually very complicated! There are two reasons why:

1) Rice is a kind of grain, but it's not one of the 5 *mezonos* kinds of grain. But since it can fill a person up, and you can make kinds of bread from it, it is possible that it should also be *mezonos*.

2) In the *Gemara*, there are two kinds of grain talked about, "orez" and "dochen." They each have different *halachos*, and we're not sure if rice is *orez* or *dochen*!

So the Alter Rebbe *paskens* that a *Yerei Shomayim* should eat rice only in the middle of a *seudah* that you washed for.

But if you're eating rice outside of a *seudah*, then you should make a *Shehakol*.

(Some people follow a *minhag* from older *Chassidim*, even though it isn't in the *Shulchan Aruch*, about eating rice outside of a *seudah*. They eat it together with other foods that have the *bracha* of *Mezonos*, *Ho'adamah*, and *Shehakol*, so that they say every possible *bracha*.)

See Seder Birchos Hanehenin perek Alef, se'if Yud and Yud-Alef, and Birchos Hanehenin Hamevu'ar p. 33-34



BRACHA ACHARONA ON SHIVAS HAMINIM

After we eat one of the fruits that Eretz Yisroel is praised for, the *Shiva Minim*, we say the longer *Bracha Acharona*, the *Bracha Mei'ein Shalosh*.

We say "*Al Ha'eitz Ve'al Pri Ha'eitz*," and end off with "*Al Ha'aretz Ve'al Hapeiros*."



THE BRACHA ON CHOLENT

What *bracha* do you make on cholent?

Of course, we're not talking about what you do in the middle of a *seudah* where you washed your hands and ate challah, because then we don't have to make a separate *bracha*. But what about during a *kiddush* in *shul*?

Cholent can have potatoes and beans which are *Ho'adamah*, it can have meat which is *Shehakol*, and it might have kishke or barley which is *Mezonos*. So which *bracha* do we make?

If you can't tell which pieces are which, we make only one *bracha*. If there is *Mezonos* in the cholent, we make a *Mezonos* on the whole cholent. If not, we make the *bracha* on whichever there is more of — *Shehakol* if there is more meat, and *Ho'adamah* if there are more vegetables.

But if you can tell the pieces of the cholent apart, then what *bracha* do you make?

It depends! There are two ways to understand the Alter Rebbe's *Shulchan Aruch* about this. So some *Rabbonim pasken* that you should still only make one *bracha* on the whole cholent, the same way as you do for cholent that has pieces you can't tell apart, since they were cooked together. But others *pasken* that you should make a *bracha* on each kind of piece separately, since you can tell which is which.

What does your *Rav* say?

See *Birchos Hanehenin for Children (Pansaim) chapter 8*



BRINGING KIDS TO SHUL

It is so wonderful for children to come to *shul*!

But is it always the right thing to do?

If kids are coming to *shul* just to run around and play games, it's better for them not to come to *shul*. Especially if they are bothering other people who are *davening*, they should play at home until they are old enough to behave properly during *davening*.

*See the Alter Rebbe's Shulchan Aruch siman 98:1
and 124:10*



BRINGING KIDS TO SHUL

When children are old enough to behave properly during *davening*, it is a wonderful thing to bring them to *shul*!

The father should teach his children how to answer *Amen* in *shul*. There is a special *chelek* in *Olam Haba* once a child starts to answer Amen!

The father should also teach his children how to stand with *kavod* and *Yirah* in *shul*, since we are standing before Hashem.

See the Alter Rebbe's Shulchan Aruch siman 124:10

