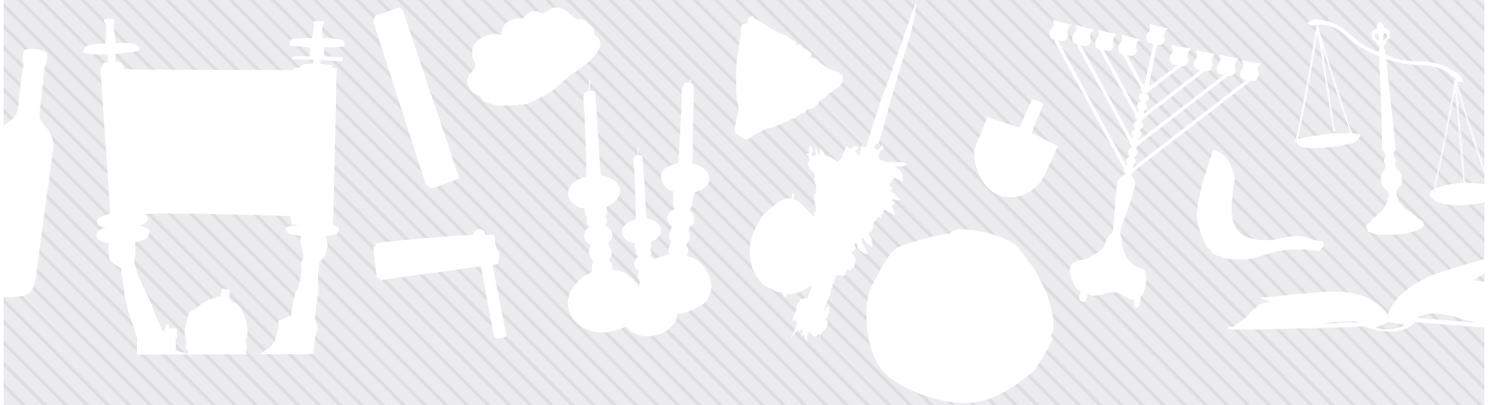


HALACHOS HATZRICHOS

PACKET #21



MAKING BRACHOS

Not only do WE need to make a bracha before we enjoy part of Hashem's world, the FOOD needs a bracha to be made on it! Because of this, it's not just enough for us to be thinking about the food, the food needs to BE there when we're making a bracha!

When we make a *bracha*, we should hold the food in our right hand. We don't have to hold the food directly in our hand, it is also counted as holding it if we hold it with a *keili*, like in a cup, or with a fork, spoon, or napkin. (This helps when we're drinking something, or eating a hot or messy food!)

If the food was in front of us, but we didn't hold it during the *bracha*, the *bracha* is still counted, *bedieved*. (That means that this is NOT the way we should do the *mitzvah*, but if it already happened, it is still okay.)

But we are not allowed to make a *bracha* on a food that is not in front of us yet! Even if we KNOW that the food is about to be brought to the table, we are not allowed to make a *bracha* on it until we actually have it. If we make a *bracha* on the food before it comes out, we will have to make another *bracha*.

See Seder Birchas Hanehenin perek Tes, se'if Daled



KORBANOS

When we say the words in *davening* that speak about the *korbanos*, Hashem counts it as if we are actually bringing these *korbanos*!

We know that by learning about *mitzvos* that we can't keep now, Hashem counts it like we are doing them. But that's only if someone is actually learning and understanding it. So if someone doesn't understand about the *korbanos*, is it worth it to say those parts of *davening*?

YES! The Rebbe explains that based on the Alter Rebbe's *Shulchan Aruch*, Hashem counts it as if we are bringing the *korbanos*, just by us saying the words! This is based on the *posuk*, "*Uneshalma Parim Sefaseinu*," that the words of our mouths are counted as the cows brought as *korbanos*.

Shulchan Menachem vol. 1, p. 189



AIZEHU MEKOMAN

It is important to understand the words of *davening*. But if you don't, it is not so bad. We are *davening* to Hashem, and HE understands what we are saying!

The section of *Aizehu Mekoman* is different. The reason we say these paragraphs is in order that we LEARN something from every part of Torah. When we learn, it is in order for US to understand in order to do the *mitzvah* of learning Torah, not just to say the words to Hashem.

So it is even more important to understand these paragraphs, so that we really do learn a part of Torah!

See the Alter Rebbe's Shulchan Aruch, siman Nun



CLOSING SEFORIM

RING! Is that the bell for recess?

Before we run to get our snack, we first take care of our *seforim*! We close the *sefer* we were in the middle of using, since it is not *kavodik* for a *sefer* to be left open with nobody learning from it.

The Rebbe said that *cheder* kids used to ALL know this. Nowadays, people don't always think about their *seforim*! They leave the room, and just leave their poor *seforim* open, all alone.

Once the Frierdiker Rebbe noticed an important person walking away from a table where he had been learning. His *sefer* was still open. In a kind way, the Frierdiker Rebbe asked him to close the *sefer*, and not just leave it that way.

The Rebbe had been standing nearby. The Rebbe knew how the Frierdiker Rebbe was always so careful not to bother other people, especially important people. He told the Frierdiker Rebbe that he could have asked him, the Rebbe, to close the *sefer* instead of telling this person!

The Frierdiker Rebbe said that it is important to make sure that the *sefer* is closed when it is left alone, but that is not all. It is also important that if it is possible, the person who opened it should close it himself.

See Toras Menachem vol. 39, p. 190-192



WRITING HASHEM'S NAME

Hashem's name is very holy! We are careful not to say it for no reason.

Even when Hashem's name is just written, it has a special *kedusha*. If there is a paper with Hashem's name on it, we treat it with *kavod*, and don't throw it away. It becomes "*Shaimos*" (meaning "names").

According to many *Acharonim*, this isn't just for Hashem's name written in *Lashon Kodesh*. If we write out Hashem's name in ANY language, that also has *kedusha*!

Because of this, we are careful not to write Hashem's name completely, even in English. We write "G-d" so that we don't have Hashem's full name written down.

See Shulchan Menachem vol. 5, p. 217



B"H ON LETTERS

When you ask a Yid how he is feeling, what does he answer?
Boruch Hashem!

Yidden are always thinking about Hashem, and are used to mentioning Hashem's name often.

It is a *minhag* by Yidden that when we write something, we first mention Hashem. We write *Boruch Hashem* (B"H), *Besiyata Dishmaya* (BS"D), or something else like this.

We even do this on papers that have nothing to do with Torah. That's because, really, the WHOLE world is full of the *kavod* of Hashem! There is nothing that doesn't have to do with Hashem and His Torah. By writing B"H or BS"D on a letter, we are reminding ourselves how EVERYTHING is connected to Hashem!

Likutei Sichos vol. 6, p. 190, Shulchan Menachem vol. 5, p. 218

