

# HALACHICALLY SPEAKING

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{ TOPIC }

## RECITING ONE HUNDRED BEROCHOS DAILY



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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# RECITING ONE HUNDRED BEROCHOS DAILY

The obligation to recite one hundred *berochos* daily is very relevant to our daily lives. Many schools have adopted programs to teach children all about this *mitzvah*. What is this *mitzvah*? When was it instituted, by whom and for what reason? Is this a *d'Oraisa*, *d'rabbanan*, or simply a nice thing to do? Are women obligated? What about children? What are the one hundred *berochos* that we say every day? What about *Shabbos* and other times of the year? Is the night considered part of the following day? All these and other issues will be addressed in this very fascinating topic of one hundred *berochos*.

## Source

The *Gemora*<sup>1</sup> says that a person is obligated to recite one hundred *berochos* a day. This is derived from the *posuk*<sup>2</sup> which says, “What (*ma*)<sup>3</sup> does *Hashem* want from you?” We read the word *ma* as *meah* – one hundred.<sup>4</sup> Some posit that the reason for using this *posuk* is that the entire *posuk* has one hundred letters (actually ninety-nine).<sup>5</sup>

The *Shulchan Aruch*<sup>6</sup> rules that one is obligated to recite at least one hundred *berochos* every day. Most *poskim*

1. Meseches Menachos 43b. Refer to Sdei Tzofim on Meseches Menachos ibid.

2. Devarim 10:12. See Bal Haturim Shemos 38:27.

3. For other examples of this concept see Berochos 10b, 54b, 64a, Shabbos 30b, Kiddushin 30b.

4. Rashi Meseches Menachos 43b “*ma*.” Sefer Chassidim page 5, Kitzur Shulchan Aruch 6:7. See Maharsha Menachos ibid. Refer to Ohr Hachaim on Devarim 22:19.

5. Tosfas Meseches Menachos 43b “*shaul*,” Shibuley Haleket 1. Refer to Maharsha on Menachos 43b on this. Also see Sefas Emes Meseches Menachos 43b, Torah Temimah Devarim 10:12.

6. O.C. 46:3, Shulchan Aruch Harav 46:1, Yosef Ometz 50, Machzik Bracha 290:1, Birchei Yosef 104, Kitzur Shulchan Aruch 6:7, Mishnah Berurah 290:2, Aruch Hashulchan 46:1. See Yufei L'lev 46:17, Yalkut Yosef 46:footnote 1:page 43. Refer to Birchos Eisan (new print) pages 44-47 why no *berocha* is recited on this *mitzvah*.

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maintain that *Dovid Hamelech* established this concept (see below),<sup>7</sup> while others maintain that it was originated by *Moshe Rabbeinu*. It was forgotten, and *Dovid Hamelech* reinstated it.<sup>8</sup>

### ***D'Oraisa* or *D'rabbanan* or Nice Thing**

There is a discussion in the *poskim* if this *halacha* is a *d'Oraisa*, *d'rabbanan* or simply a nice thing to do.<sup>9</sup> Some *poskim* posit that it is a *d'Oraisa*,<sup>10</sup> while most *poskim* say that it is a *d'rabbanan*.<sup>11</sup> Some *poskim* do say that it is a pious act, but is not required.<sup>12</sup> This is implied from the fact that the *Gemora*<sup>13</sup> praises a person who ate fruits to fulfill the one hundred daily *berochos*. This would indicate that it is not obligatory.

### **Reasons**

There are many reasons given for this *halacha*.<sup>14</sup> Some base it on the following event. During the time of *Dovid Hamelech*, a terrible plague caused the death of one

7. Medrash Rabbah Bamidbar 18, Medrash Rabbah Korach 12, Tur 46, Shibuley Haleket 1, Machzor Vitri 1, Yosef Ometz 50, Tzitz Eliezer 19:11:3. See Taz 46:3, Siach Yitzchok 24.

8. Sefer Hamanhig 1:page 28, Kad Hakemach *bracha*, Tzitz Eliezer 19:11:3. Refer to Mitzvahs Meah Berochos pages 6-7, Kovetz Bais Aron V'Yisroel 91:pages 121-122, Michkrei Eretz 1:24:1. See Zera Yaakov 30:pages 592-593, Birchos Hori pages 1-2.

9. Refer to Magen Avraham 46:7, Ateres Paz 1:1:1, Yalkut Yosef 46:footnote 1, Birchos Hori pages 5-6.

10. Refer to Ateres Paz 1:1.

11. Ravyah 1:146, Rambam Sefer Hamitzvos Shoresh 1, Tur 46, Levush 46:1, Pri Megadim Eishel Avraham 46:7, Shulchan Aruch Harav 46:1, Kitzur Shulchan Aruch 6:7, Shulchan Hatohar Zer Zahav 6:page 12, Sdei Chemed Mareches Cheis Klal 34:pages 351-352, Tzitz Eliezer 19:11:3, Ateres Paz 1:1, Mitzvahs Meah Berochos page 5, Teshuvos V'hanhagos 4: 4:60, 153, Birchos Eisan (new print) pages 30-36. Refer to Birchos Eisan (new print) pages 37-40 what difference in *halacha* it makes if the *mitzvah* of 100 *berochos* is a *d'Oraisa* or *d'rabbanan*.

12. Machzik Bracha 290:1, Yabea Omer O.C. 8:23:24, opinion of Harav Elyashiv zt"l quoted in Birchos Hori page 5:footnote 10. See Pesach Hadvir 290:3, Yabea Omer O.C. 9:94:21, Yalkut Yosef 46:pages 44-45. On this topic see Birchos Eisan (new print) pages 19-26 in depth.

13. Meseches Menachos 43b.

14. For a complete list see Higyunei Haparsha 2:pages 462-464.

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hundred people every day. Through *ruach hakodesh*, Dovid Hamelech understood the reason for the outbreak,<sup>15</sup> and established this *halacha* to recite one hundred *berochos* every day. As a result, the deaths stopped.<sup>16</sup> The *Levush*<sup>17</sup> says that the people at that time did not see the good of *Hashem* and did not recite the *berochos* correctly. They were punished, so Dovid Hamelech established one hundred *berochos*. (Since the *berochos* prevent death, one should be careful to say each word clearly, especially the name of *Hashem*).<sup>18</sup> The *Bach*<sup>19</sup> says that the danger of one hundred people dying applies today as well, and we need to say the one hundred *berochos* every day.

In addition, there are ninety-eight curses mentioned in the *Torah*, and the words *kol makeh* and *kol choli* add two more, for a total of one hundred. The one hundred *berochos* we say each day save us from these curses.<sup>20</sup>

Another basic reason for this obligation is to bring one to revere *Hashem*, love Him, and remember Him always.<sup>21</sup>

There are reasons based on *Kabbalah* as well.<sup>22</sup>

## Focus of the One Hundred *Berochos*

Many *seforim* explain the link between one hundred

15. Shulchan Aruch Harav 46:1.

16. Medrash Rabbah Bamidbar 18, Medrash Rabbah Korach 12, Medrash Tanchuma Korach 12, Yalkut Shemonei Eikev 855, Tur 46, Taz 46:7, Bach 46, Shulchan Aruch Harav 46:1, Taamei Haminhagim 31:page 5, Mishnah Berurah 46:1, Aruch Hashulchan 46:1, Kaf Hachaim 46:30. See Tzitz Eliezer 22:29:page 44. Refer to Rashbatz 2:161.

17. 46:1.

18. Refer to Kaf Hachaim 46:31. See Chofetz Chaim on Aggados Meseches Berochos 5a.

19. 46.

20. Rokeach 320, Keshet Gadol 5:32, Yosef Ometz 50, Machzik Bracha 46:2, Taamei Haminhagim 32:page 5, Kitzur Shulchan Aruch 6:7, Tzitz Eliezer 19:11:4, Apirion Parshas B'halosicha (beg).

21. Shulchan Aruch Harav 46:1, Kitzur Shulchan Aruch 6:7. See Tzitz Eliezer 19:11:4.

22. Refer to Zohar brought in Yalkut Yosef 46:footnote 1, also Zohar Parshas Chai Sara 23.

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*berochos* and *yiras Shomayim*.<sup>23</sup> We are accustomed to receive whatever we need and desire and we forget that everything we have comes from *Hashem*. Therefore, we recite one hundred *berochos* each day to remind and instill in us that everything is from *Hashem*. We remember this when we recite *Hamachzir Nishamos Lifgarim Meisim, Pokeach Ivrim* and the like.<sup>24</sup> It is a *segulah* to fear *Hashem*.<sup>25</sup>

Some maintain that the goal is to recite one hundred *berochos* on different things (*davening* three different times a day is called different things). The *mitzvah* is not to just recite one hundred *berochos*.

Harav Shimshon Pinkus *zt"l*<sup>26</sup> says that the point of this *halacha* is for us to know that *Hashem* loves us and is close to us. Therefore, we say thank you to Him for all He gives us.

### Reward<sup>27</sup>

Whoever recites one hundred *berochos* a day merits being a *ben Olom Haba*.<sup>28</sup> One who fulfills the one hundred *berochos* a day is considered as if he brought a *korbon*.<sup>29</sup>

### Adding to the One Hundred

One who adds to the reciting of one hundred *berochos* a day is praiseworthy.<sup>30</sup> Others say there is no *hidur* to add

23. Refer to Tlali Oros 9:page 178, Mikdash Halevi (Dinar) pages 569-570, Toras Habracha 1:pages 6-7, Taam V'daas Pekudei 38:27:pages 240-241, see Sichos Rebbe Shimshon Dovid Pinchus (Elul) pages 121-122, Minchas Yitzchok Eikev 10:12:page 213. Even if one will not have the right intention when saying a *bracha* and it will not bring him to *yiras Shomayim* he should recite the *bracha* (Sheilas Rav 2:26:13).

24. Maharam Shik on Devarim 10:12. See Chai Moshe 3:introduction, Notrei Amen 1:pages 115-121.

25. Taam V'daas Eikev 10:12:page 75.

26. Sichos Rebbe Shimshon Dovid Pinkus (Chinuch) page 171.

27. Refer to Mitzvas Meah Berochos pages 22-23.

28. Birchei Yosef 46:5, Tzitz Eliezer 19:11:4.

29. Otzer Hamidrashim Vaykira 1:page 9.

30. Avudraham Seder Tefillas Hachol page 119, Tur 46, Levush 46:1, Yalkut Yosef 46:1.

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to the one hundred.<sup>31</sup> In addition, one should make sure to calculate the number of *berochos* he recites during the day.<sup>32</sup> It would seem that this is only necessary to be done on *Shabbos* and *Yom Tov* when it is difficult to make one hundred *berochos*.<sup>33</sup>

## Can't Get to One Hundred

If, for some reason, one cannot get to one hundred *berochos* (i.e. he is sick), is there a point in trying to get as close as possible to one hundred? The Brisker Rav *zt"l* is quoted as saying that there is no point in adding *berochos* if one will not achieve one hundred,<sup>34</sup> as the goal is to praise *Hashem* with one hundred *berochos*.<sup>35</sup> Others do not seem convinced that this is so.<sup>36</sup>

## Women

There is a discussion in the *poskim* whether women have this obligation. Some exempt women because *tzitzis* and *tefillin* are counted towards the one hundred *berochos*, and women do not recite these *berochos*.<sup>37</sup> Others maintain that they can replace them with other *berochos*.<sup>38</sup> In addition, the case for women to be obligated can be based on the following: Women are obligated in the *mitzvah* of *mezuzah* because *mezuzah* protects, and women need protection as

31. Yesodo Yeshurin 1:page 125.

32. Rambam Hilchos Tefillah 7:16, Yaavetz 1:page 579, Teshuvos V'hanagos 2:129, 4:153.

33. Yabea Omer O.C. 8:23:24, Birchos Eisan (new print) page 87:footnote 10, pages 195-196.

34. Teshuvos V'hanagos 4:153, Mitzvas Meah Berochos page 35. Others say there may be a point (Sheilas Rav 2:26:14).

35. Mitzvas Meah Berochos, hosafos.

36. Birchos Eisan (new print) pages 26-27.

37. Shulchan Aruch O.C. 17:2 (*tzitzis*), 38:3 (*tefillin*), Shevet Halevi 5:23.

38. Yalkut Yosef 46:5, Halichos Olom 1:page 59, Mitzvas Hanashim 8:2. See Bais Hillel 20:page 128, 21:page 107, 28:page 158.

איננו להלכה אלא דאמור של הלכה בלבד... (ברכות ח)

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well.<sup>39</sup> Therefore, since the one hundred *berochos* protect from death, women would need this protection as well. One can argue, however, that only men died during the plague (mentioned above), and women were not affected.<sup>40</sup>

Some *poskim* exempt women because they are not obligated to *daven* three times a day, and it is not feasible that they have an obligation to recite one hundred *berochos*.<sup>41</sup> It is odd that no earlier *poskim* discuss this issue. Until recently, women were largely uneducated, and it would seem awkward to require them to recite one hundred *berochos*. Modern-day women are highly educated, but are still exempt.<sup>42</sup>

Others say it may be considered a time-bound *mitzva* from which women are exempt.<sup>43</sup> Some do require women in one hundred *berochos*,<sup>44</sup> but this is not the overwhelming custom.<sup>45</sup>

## Children

Children do not recite the *berochos* on *tefillin* and *tallis*. In addition, many children do not eat bread every day or *daven* three times a day. Therefore, some maintain that

39. Shulchan Aruch Y.D. 291:3, Shach 4, Beer Heitiv 1, Aruch Hashulchan 4.

40. Ateres Paz 1:1. Refer to Higyonei Haparsha 2:page 468.

41. Refer to Halacha Berurah 46:8, Bais Hillel 31:page 88. See Yalkut Yosef 46:pages 47-50.

42. Yosef Daas 1:7.

43. Shulchan Aruch O.C.17:2, 38:3, 70:1, 640:1, Teshuvos V'hanhagos 2:129, Shevet Halevi 5:23.

44. Halichos Olom 1:page 59:9, Alei Siach page 53:1 quoting the opinion of Harav Chaim Kanievsky Shlita, Ashrei Haish O.C. 1:page 47:1. See Halichos Chaim page 29 and 2:page 33, Sheilas Rav 1:page 80:7. A deaf person is also obligated in 100 *berochos* if he is able to (Alei Siach page 54:2).

45. Harav Yisroel Belsky Shlita, see Ateres Paz 1:1, Mitzvas Meah Berochos page 7, Shevet Hakehasi 1:63, Rivevos Ephraim 3:47:1, 5:114, 7:42, 8:114:page 64, Vezos Habracha page 186, Nishmas Shabbos 2:430, Shevet Halevi 5:23, Nezer Hatorah 16:page 351, Halichos Bas Yisroel 14:47, Ohr Yitzchok 1:28, Teshuvos V'hanhagos 2:129, Kovetz Bais Aron V'Yisroel 117:page 168, Bais Avi E.H. 4:172:page 347 (top), Michkrei Eretz 1:24:3, Halichos Shlomo Tefillah 22:25:footnote 44, Halichos Beisa 13:2, Birchos Eisan (new print) pages 63-64.

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young children do not have to be taught to do this *mitzvah*.<sup>46</sup> Others disagree with this premise.<sup>47</sup>

## When the Day Begins

When does the day begin? Do we start upon awakening in the morning until the night, or from the night until the next night?<sup>48</sup> Some indicate that it starts from the morning,<sup>49</sup> while the consensus of the *poskim* is that the reckoning of the hundred *berochos* starts from the evening until the next evening.<sup>50</sup>

## Weekday Calculation<sup>51</sup>

On a weekday, it is easy to reach one hundred *berochos*.<sup>52</sup> The total will be affected by the number of meals one eats during the day, in addition to a few differences between *Sefardim* and *Ashkenazim*, as *Sefardim* make a few less *berochos*.

46. Hakotton V'hilchosov 13:footnote 1, Ashrei Haish O.c. 1:page 47:1. For a discussion on this see Birchos Eisan (new print).

Pages 69-73.

47. Birchos Eisan (new print) pages 71-72.

48. For more on this topic see Shivivi Eish Bereishis pages 1-3.

49. Refer to Rambam Hilchos Tefilla 7:14, Levush 46:1, O'ver Orach (back of Orchos Chaim Spinka) 46, Piskei Teshuvos 16:page 17, Tzitz Eliezer 19:11:3, Rivevos Ephraim 8:563:4.

50. Refer to Bais Yosef 46, Shulchan Aruch Harav 46:1, Kaf Hachaim Palagi 36:2, Shulchan Hatohar 46:4, Betzel Hachochma 4:155, Ateres Paz 1:1, Halacha Berurah 46:7, Halichos Olom 1:page 59, Yalkut Yosef 46:3, Yabea Omer O.C. 8:23, 10:7, Mitzvas Meah Berochos pages 11-13, Birurei Chaim 4:page 523, Halichos Shlomo Tefillah 22:23, Teshuvos V'hanhagos 4:60, B'mechitzas Rabbeinu pages 56-57, Nishmas Shabbos 2:430, Birchos Eisan (new print) pages 88-96. See Mitzvas Meah Berochos page 35 what the *halachos* of *ben hashmashos* has regarding these *halachos*.

51. There are many *poskim* who list the *berochos* which equal 100 (See Avudraham Seder Tefillas Hachol page 119, Rokeach 320, Ravyah Meseches Berochos 146, Kad Hakemach Bracha, Rambam Hilchos Tefillah 7:14, Shibuley Haleket 1, Bais Yosef 46, Prishah 15, Magen Avraham 46:1, Machatzis Hashekel 46, Shulchan Aruch Harav 46, Mishnah Berurah 46:14, Aruch Hashulchan 46:2, Krayna D'igrasa 1:page 149, Taamei Haminhagim page 5). For a nice discussion of these *halachos* see Zera Yaakov 22:pages 315-321, Alei Temarim 2:pages 67-72.

52. Mitzvas Meah Berochos introduction.

איך על להקדיף ה בעולמו אלא י אמות של הלכה בלבד... (ברכות ה)



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (גדה עב)

**Hamapil (1)**<sup>53</sup>

**Al Netilas Yadayim (1)**<sup>54</sup>

**Asher Yotzar (1)**<sup>55</sup>

**Tzitzis (1)**<sup>56</sup>

**Tefillin (1)**<sup>57</sup>

**Birchos Hashachar (15)**<sup>58</sup>

**Birchos HaTorah (3)**<sup>59</sup>; some say two *berochos*.<sup>60</sup>

**Boruch She'omar (1)**<sup>61</sup>

**Yishtabach (1)**<sup>62</sup>

**Birchos Krias Shema day**<sup>63</sup> and night<sup>64</sup> (7)<sup>65</sup>

**Shemoneh Esrei 19 x 3 (57)**<sup>66</sup>

**Meals – 2 x (8) (6 – Al Netilas Yadayim and Hamotzi and**

53. Shulchan Aruch 239:1. Refer to Ben Ish Chai Pekudei 1:12 who says no *bracha* is made on *hamapil*, see Kaf Hachaim 239:7.

54. Shulchan Aruch O.C. 4:1.

55. Shulchan Aruch O.C. 7:1.

56. Shulchan Aruch O.C. 8:1.

57. Shulchan Aruch 25:5, 8,9, Refer to Rambam Hilchos Tefillah 7:14, Shibuley Haleket 1, Sefer Hamanigig 1:page 29, Bais Yosef 46, Magen Avraham 46:8, Machatzis Hashekel 46:8, and many others see Halacha Berurah 46:footnote 25.

58. Shulchan Aruch O.C. 46:1,4,6.

59. Bais Yosef 46, Shulchan Aruch O.C. 47:6, Rama 6. See Mishnah Berurah 46:14, Aruch Hashulchan 46:2.

60. Refer to Shulchan Aruch O.C. 47:6.

61. Shulchan Aruch O.C. 51:1, Mishnah Berurah 46:14, Aruch Hashulchan 46:2.

62. Shulchan Aruch O.C. 51:1, Mishnah Berurah 46:14, Aruch Hashulchan 46:2.

63. Shulchan Aruch O.C. 59:1, 60:1.

64. Shulchan Aruch O.C. 236:1, Mishnah Berurah 2.

65. This is due to the fact that *Sefardim* do not recite the *brocha* of *Yiru Eineinu* at night (Aruch Hashulchan 46:2).

66. Even if one did not have the right intention while saying the first *brocha* (see Biur Halacha 101 "*hamispalel*") it counts towards the 100 *berochos* (Halichos Shlomo Tefillah page 99:footnote 11).

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four of *Birchas Hamazon*).<sup>67</sup> The Bais Yosef<sup>68</sup> adds drinking during a meal, with a *brocha* before and after (2). He is probably referring to *kos shel brocha*,<sup>69</sup> which many people do not observe.<sup>70</sup> Even when this rule is observed, only the one who leads the *zimun* makes the *brocha* and not all people present.<sup>71</sup>

The above calculation, based primarily on the custom of *Sefardim*, adds up to one hundred and five *berochos* each day.<sup>72</sup>

However, this assumes that one eats two bread meals each day. Those who do not eat bread that often would have to make it up with other *berochos* during the day.<sup>73</sup>

Below we will detail the one hundred *berochos* daily according to the *Ashkenazim*:

The *Ashkenazim* recite two *berochos* on *tefillin*<sup>74</sup> and also the *brocha* of *Hanosen Layaeif Koach* in *Birchos Hashachar*,<sup>75</sup> as well as the *brocha* of *Yiru Einienu* in *Maariv*.<sup>76</sup> Here, too, those who do not eat bread twice per day must find other sources to reach one hundred. Furthermore, one does not recite a *brocha* on a *tallis katton*, if one recites a *brocha* on a *tallis gadol*.<sup>77</sup>

67. Bais Yosef 46. See Aruch Hashulchan 46:2.

68. 46.

69. Mitzvas Meah Berochos page 32.

70. Mitzvas Meah Berochos page 33.

71. Mitzvas Meah Berochos page 25:footnote 10.

72. Bais Yosef 46. See Magen Avraham 46:8, Machtzis Hashekel.

73. Refer to Aruch Hashulchan 46:2, Sharei Habracha 10:footnote 50.

74. Rama O.C. 25:5.

75. Rama O.C. 46:6.

76. Shulchan Aruch O.C. 236:2.

77. Sharei Habracha 10:footnote 50.

איך ללמוד להקדיש את הברכות של הלכה גדולה... (ברכות ח)

**Hamapil** (1)

**Al Netilas Yadayim** (1)

**Asher Yotzar** (1)

**Tzitzis** (1) (some say one on *tallis katton* and one on *tallis gadol*)<sup>78</sup>

**Tefillin** (2)<sup>79</sup>

**Birchos Hashachar** (16)<sup>80</sup>

**Birchos Hatorah** (3)<sup>81</sup>

**Boruch She'omar** (1)

**Yishtabach** (1)

**Birchos Krias Shema** day and night (8)<sup>82</sup>

**Shemoneh Esrei** 19 x 3 (57)

These calculations arrive at ninety-two *berochos*.<sup>83</sup>

**Meals** – (8) per meal, if two meals then 16. Most people do not drink wine at meals, so two *berochos* are excluded from each meal<sup>84</sup> (especially since most times one *bentches*

78. Aruch Hashulchan 46:12.

79. Rama 25:5, 8, Mishnah Berurah 31, Mishnah Berurah 46:14. Refer to Birchos Eisan (new print) pages 82-83. Regarding a *brocha* recited in *korbonos* “*hamikadesh shmo b’rabim*” see Bais Yosef 46, Rokeach 320, Elef Hamateh 622:2, Aruch Hashulchan 46:2, Birchos Eisan (new print) page 116.

80. Some count *Elokay Neshoma* (Aruch Hashulchan 46:1). Others say that since *Elokay Neshoma* does not start with a *brocha* it is not counted towards the 100 *berochos* (Mitzvahs Meah Berochos page 37, quoting the opinion of the Brisker Rav zt”l, see *ibid* page 38, see Birchos Eisan (new print) pages 115-116). Refer to Shulchan Aruch 46:1, Mishnah Berurah 6:12. Some say *Hamaveir Sheina* and the *Yehi Ratzon* are two *berochos*. See Mitzvas Meah Berochos page 38. Regarding reciting *Hanosen Layaeif Koach* see Tur 46, Shulchan Aruch 46:6, Rama 46:6, Yufe Lelevi 21, Mishnah Berurah 21, Aruch Hashulchan 7, Birchos Eisan (new print) pages 80-82.

81. Rambam Hilchos Tefillah 7:10, Bais Yosef 46, Shulchan Aruch Harav 46:1, Mishnah Berurah 46:14 based on Rama 46:6, Aruch Hashulchan 46:2, see Krayna D’igrasa 1:page 149.

82. The Ashkenazim say *Yiru Eineinu* at *Maariv* (Mishnah Berurah 46:14, Aruch Hashulchan 2). Refer to Pe’as Sudcha 2:66.

83. Mishnah Berurah 46:14.

84. Refer to Birchos Eisan (new print) pages 86-87. Many *poskim* dispute whether you need a cup when *bentching* at all or it depends on how many people are *bentching*, see Shulchan Aruch 182:1, Mishnah Berurah 4, Shar Hatziyon 3, Kaf Hachaim 1, Piskei Teshuvos 182:footnote 2,

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by himself).<sup>85</sup> If one drinks wine and eats two meals then we add another four *berochos* which brings us to one hundred and eight.<sup>86</sup>

Since some people wash once per day and do not drink wine at their meal,<sup>87</sup> we arrive at one hundred.<sup>88</sup>

## Shabbos

As mentioned above, *Shabbos* and *Yom Tov* are much more challenging.<sup>89</sup> It is important to point out that the obligation applies even on these days.<sup>90</sup>

The main challenge on *Shabbos* is that there are twelve fewer *berochos* from each *Shemoneh Esrei*,<sup>91</sup> plus no *birchos tefillin* (38).<sup>92</sup> However, we add *Magen Avos* (some say *Me'ein Sheva*),<sup>93</sup> *Kiddush*,<sup>94</sup> the seven *berochos* of *Mussaf*,<sup>95</sup> and the eight *berochos* of *shalosh seudos*<sup>96</sup> (according to those who

Orchos Rabbeinu 1:page 83.

85. *Birchos Eisan* (new print) page 87.

86. *Mishnah Berurah* 46:14.

87. *Aruch Hashulchan* 46:2, see *Sharei Habracha* 10:footnote 48.

88. Refer to *Aruch Hashulchan* 46:2, *Sharei Habracha* 10:footnote 50.

89. *Mitzvas Meah Berochos* introduction, *Birchos Hori* page 28, *Birchos Eisan* (new print) introduction. Whether one counts the *Maariv* of *Motzei Shabbos* towards *Shabbos* or weekday count see *Yabea Omer O.C.* 10:7.

90. Refer to *Meseches Menachos* 43b, *Rosh Meseches Berochos* 9:24, see *Birchos Eisan* (new print) pages 17-19, *Higyonei Haparsha* 2:pages 471-479.

91. *Bais Yosef* 46.

92. Refer to *Rashi Meseches Menachos* 43b "*b'Shabbosos*." See *Mishnah Berurah* 290:2. If one forgot *Retzeh* or *Ya'aleh V'yavo* and he needs to recite the *brocha* recited before *Hatov V'hameitiv* it counts towards the 100 *berochos* (*Mitzvas Meah Berochos* page 40). In regard to whether some of the *sheva berochos* on *Shabbos* counts towards the 100 see *Mitzvas Meah Berochos* pages 41-43.

93. *Bais Yosef* 46, *Darchei Moshe* 46, see *Birchos Eisan* (new print) pages 170-172. Others disagree (*Magen Avraham* 46:8, *Shulchan Aruch Harav* 46:1).

94. *Bais Yosef* 46.

95. *Bais Yosef* 46.

96. Regarding one who forgot to recite *Retzeh* and has to *bentch* again see *Birchos Eisan* (new print) pages 121-122.

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make a *brocha* on a drink in middle of the meal it is eight – otherwise it is six *berochos*). We are still missing many *berochos*.<sup>97</sup>

The *Gemora*<sup>98</sup> suggests eating fruit<sup>99</sup> and other snacks during the day<sup>100</sup> to add additional *berochos*.<sup>101</sup> If this is not sufficient<sup>102</sup> then one can listen<sup>103</sup> to the *berochos* of *aliyos*<sup>104</sup> during *Shacharis* and *Mincha* (and answer *amen*).<sup>105</sup> The ten *aliyos* (*Shacharis* and *Mincha*) add up to twenty *berochos*.<sup>106</sup> One should only rely on this if he has no means to make the missing *berochos* himself.<sup>107</sup>

97. Bais Yosef 46, Birchos Hori pages 32-35, Mitzvahs Meah Berochos page 26. Refer to Yalkut Yosef 46:2.

98. Meseches Menachos 43b.

99. Meseches Menachos 43b, Rashi ibid "*basparmiki*." Refer to Birchos Eisan (new print) pages 135-136.

100. As well as Friday night (Mishnah Berurah 290:1).

101. Rambam Hilchos Tefillah 7:15, Kol Bo 37, Bais Yosef 46, Shulchan Aruch 290:1, Levush 290:1, Pri Megadim Eishel Avraham 46:8, Shulchan Aruch Harav 290:1, Kitzur Shulchan Aruch 6:7, Aruch Hashulchan 46:2, 206:12, 290:1, Yechaveh Daas 6:26, Yalkut Yosef 176:4, Tzitz Eliezer 19:11:3, Mishneh Halachos 6:35 (during the week one may not do this).

102. Magen Avraham 46:8, Shulchan Aruch Harav 284:7, Mishnah Berurah 46:12, Aruch Hashulchan 46:2, 290:1, Yabea Omer O.C. 8:23:24.

103. Hago'es Maimonies Hilchos Tefillah 7:80, Mabit 1:117, Levush 284:3, Pri Chadash 124:8, Magen Avraham 46:8, Pri Megadim Eishel Avraham 7, Machatzis Hashekel 46:8, Shulchan Aruch Harav 46:1, Mishnah Berurah 284:5. Others say there is no need to listen to the *brocha* as long as you answer *amen* and know which *brocha* is being said (Refer to Birchos Eisan (new print) pages 153-154).

104. Rosh Meseches Berochos 9:24, Avudraham Seder Tefillas Hachol page 119, Shulchan Aruch 284:3, Kitzur Shulchan Aruch 6:7, 77:22, Aruch Hashulchan 284:12. Refer to Mesora 13:pages 54-55 where it explains the Rambam's opinion on this issue. See Birchos Eisan (new print) pages 143-146. In regards to adding to the *aliyos* in order that the *berochos* be counted towards the 100 *berochos* see Teshuvos V'hanhagos 2:86.

105. Avudraham Seder Tefillas Hachol page 119, Mishnah Berurah 46:14, Aruch Hashulchan 284:12. Refer to Mitzvas Meah Berochos pages 15-19. One should not say *boruch hu u'voruch shmo* (Rivevos Ephraim 6:page 174:4, Nishmas Shabbos 2:298).

106. Bais Yosef 46.

107. Mabit 1:117, Magen Avraham 46:8, Elya Rabbah 290:1, Shulchan Aruch Harav 46:1, Ben Ish Chai Baluk 1:1, Daas Torah 290:1, Mishnah Berurah 46:14, Aruch Hashulchan 290:1, Kaf Hachaim 290:5, Yabea Omer O.C. 8:23, Birchos Eisan (new print) pages 146-147, Teshuvos V'hanhagos 2:86. See Teshuvos V'hanhagos 4:153. Others say one may count the *berochos* from the *aliyos*

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One may count the *berochos* of *maftir* and the *berochos* of the *haftora* by answering *amen*.<sup>108</sup>

One who eats *shalosh seudos* after dark may count the *berochos* recited at this meal for *Shabbos* unless he has already *davened Maariv*.<sup>109</sup> Some say that when one makes *Shabbos* early the *berochos* recited count towards Friday and not *Shabbos*.<sup>110</sup> Others argue with this premise.<sup>111</sup> It seems like the custom is to be lenient with this.<sup>112</sup> Those who do not actually recite *Hagofen*, *Hamotzi* or *Havdala* cannot count those *berochos*.<sup>113</sup> Others say that one should make sure to use a cup of wine at *bentching* on *Shabbos* to gain extra *berochos* even if he does not follow this practice during the week.<sup>114</sup>

The *poskim* mention a few other ways to achieve the one hundred *berochos* on *Shabbos*. Some maintain that *Modim* equals one hundred in *gematria* and one who says *Modim* properly is like he said one hundred *berochos*.<sup>115</sup>

One who makes *Kiddush* for different people many times

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even if he has fruit, etc. (Refer to *Birchos Eisan* (new print) page 148).

108. Shulchan Aruch O.C. 284:3, Levush O.C. 284:3, Elya Rabbah 46:8, Magen Avraham 46:8, Machtzis Hashekel 290:1, Mishnah Berurah 46:14, 284:3, Elef Hamagen 622:6, Aruch Hashulchan 46:2, Teshuvos V'hanhagos 4:153, Mishneh Halachos 11:226.

109. Minchas Shlomo 2:4:27, Halichos Shlomo Tefillah 22:23, Shevet Halevi 5:23, Halichos Olom 1:page 60, Yabea Omer O.C. 10:7. See Sheilas Rav 2:26:17.

110. Minchas Shlomo 2:4:27, Betzel Hachochma 4:155, Teshuvos V'hanhagos 4:60. Refer to Shraga Hamier 5:43:5. See Sheilas Rav 2:26:15 who argues. Refer to *Birchos Eisan* (new print) pages 175-182 in great depth.

111. Mitzvas Meah Berochos pages 34-35. See *Birchos Eisan* (new print) pages 104-105.

112. Yosef Daas 1:6:4.

113. Mitzvas Meah Berochos page 36. There is an uncertainty what the *halacha* is in regard to *Kiddush* by day where one only has to hear the *Borei Pri Hagofen*.

114. Lekutei Maharich 2:page 41 (old).

115. Kaf Hachaim Palagi 15:37. See Tlalei Oros Tefillah page 373.

(such as in a hospital) may count each *brocha* of *Kiddush* towards the one hundred *berochos*.<sup>116</sup>

On *Shabbos Chanukah* we add the two *birchos Hallel*.<sup>117</sup> The same is true for *Shabbos Rosh Chodesh*.<sup>118</sup>

In regard to reciting *Birchos Ha'llanos* on *Shabbos*, some *poskim* forbid it<sup>119</sup> out of concern that one might pluck a bud from the tree,<sup>120</sup> or that he might carry a *siddur*.<sup>121</sup> Nonetheless, virtually all of the *poskim* maintain that this *brocha* may be recited on *Shabbos*.<sup>122</sup> Some say that one may recite it in order to reach the one hundred *berochos* on *Shabbos*.<sup>123</sup>

### Listening to *Chazaras Hashatz*

There is a discussion in the *poskim* whether one may count listening to *chazaras hashatz*.<sup>124</sup>

Some *poskim* maintain that in extraordinary situations

116. Minchas Shlomo 2:4:27. Some add foods to the *Kiddush* in order to make more *berochos* and have an easier time to reach the 100 *berochos* on *Shabbos* (Aruch Hashulchan 249:14).

117. Mitzvas Meah Berochos page 27.

118. Mitzvas Meah Berochos page 27.

119. Moed Lechol Chai 1:8:page 8, Kaf Hachaim 4, Shraga Hameir 6:127:1, Asei Lecha Rav 6:page 328:16, see Ohr L'tzion 3:6:5:footnote 5.

120. Moed Lechol Chai ibid, Kaf Hachaim ibid.

121. Teshuvos V'hanugos 1:190.

122. Harav Yisroel Belsky Shlita, see Lev Chaim 2:44, Mishnas Yosef 61, Be'er Moshe 8:79, Betzel Hachuchma 6:32, Rivevos Ephraim 4:113:41, 5:73, 6:458:2, 7:119, 8:32, 8:75:2, Yechaveh Daas 1:2, Shraga Hameir 8:13:2, Halichos Shlomo Tefilla page 289:footnote 121, Valeihu Lo Yeibol 1:page 124:169, Teshuvos V'hanugos 1:191, Yalkut Yosef 5:page 346, Vezos Habracha page 157:3, Orchos Rabbeinu 3:page 224:26, Chazzon Ovadia Pesach 1:20:5 footnote 12 in depth, Haggadah Shel Pesach Harav Elyashiv zt"l page 9, see Shemiras Shabbos K'hilchoso 26:footnote 72, Eluney D'Chai pages 90-100 in depth. The Eluney D'Chai 12:1 says although it is permitted to recite the *brocha* on *Shabbos* the custom is not to do so. The Chashukei Chemed Pesachim page 582 says if you know the tree was planted on *Shabbos* no *brocha* is recited on that tree.

123. Yalkut Yosef 14:page 91:10.

124. Refer to Rosh Meseches Berochos 9:24, Shulchan Aruch 46:1, 215:5, 290:1. See Birchos Eisan (new print) pages 163-164.

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one may count the listening of *chazaras hashatz*.<sup>125</sup> This may apply to *Yom Kippur* (see below for other possibilities regarding *Yom Kippur*).<sup>126</sup>

### **Ein K'Elokeinu on Shabbos**

There is a discussion in the *poskim* if reciting *Ein K'Elokeinu* counts towards the one hundred *berochos*.<sup>127</sup> It could be that the praises to *Hashem* suffice. The calculation would be as follows: in *Ein K'Elokeinu* we say “*ein*,” “*mi*” and “*nodeh*” four times. The first letters spell *amen*. In addition we say *boruch* four times and *ata* four times, which is equal to 12 *amens*.<sup>128</sup> The overwhelming custom is to not count *Ein K'Elokeinu*,<sup>129</sup> as it is not mentioned in the *Shulchan Aruch*. Nevertheless, one may rely on the lenient opinion in place of need.<sup>130</sup>

### **Yom Tov**

*Yom Tov* has the same issue as *Shabbos* and the *eitzahs* described above work for *Yom Tov* as well.<sup>131</sup> There is one less meal since we do not have *shalosh seudos* on *Yom Tov*.<sup>132</sup>

125. Magen Avraham 46:8, Shulchan Aruch Harav 249:11, Kitzur Shulchan Aruch 6:7, Mishnah Berurah 46:14, 215:18, Tzitz Eliezer 19:11:3, see Aruch Hashulchan 290:1, Yosef Daas 1:6:2, Michkrei Eretz 1:24:5. Refer to *Minchas Pri* 14 if one has to listen to the entire *chazaras hashatz* or even part of it can be counted. See Shulchan Aruch Hamekutzar 1:6:11.

126. *Birchos Eisan* (new print) page 165 and pages 233-235. Refer to *Be'er Heitiv* 46:6, Shulchan Aruch Harav 46:1, Matei Ephraim 622:3, Mishnah Berurah 46:14.

127. It is not recited on *Yom Kippur* (*Rama* 622:1). Refer to *Birchos Hori* pages 31-32.

128. *Avudraham Seder Tefillah Hachol* page 119, *Shibuley Haleket* 1, *Kol Bo* 37, *Taz* 622:3, *Mishnah Berurah* 622:5. Refer to *Yalkut Yosef* 46:pages 51-52.

129. *Sefer Hamanig Tefillah* page 30, *Birchos Eisan* (new print) page 151.

130. *Yalkut Yosef* 46:page 51.

131. *Sharei Ephraim* 9:39, *Mitzvas Meah Berochos* page 27, *Natei Gavriel Yom Tov* 47:15.

132. *Shulchan Aruch* 529:1, *Magen Avraham* 5, *Shulchan Aruch Harav* 3, *Birchei Yosef* 3, *Mishnah Berurah* 13. Refer to *Birchos Eisan* (new print) page 200. See *Aruch Hashulchan* 529:3-4.



איך ללמוד להלכה של הלכה בליל (ברכות ה)

## Fast Day

According to the *Sefardim*, since we have at least one less meal on a fast day we have ninety-seven *berochos*.<sup>133</sup> According to the *Ashkenazim* as well, one less meal on a fast would still leave us with less than one hundred *berochos*. Therefore, we would make it up by reciting *Asher Yotzar* and a *brocha* on foods at night before the fast start (obviously not on *Yom Kippur* and *Tisha B'Av*).<sup>134</sup>

## Tisha B'Av

There are no meals at all on *Tisha B'Av*.<sup>135</sup> Furthermore, according to some *poskim* the *brocha* of *She'asa Li Kol Tzorki*<sup>136</sup> is omitted. Therefore we have to rely on listening to the *laining*, answering *amen*, and reciting of *Asher Yotzar* to achieve one hundred *berochos*.<sup>137</sup> There is a discussion in the *poskim* if one is allowed to smell *besamim* on *Tisha B'Av* (and count it towards the one hundred *berochos*).<sup>138</sup>

## Rosh Hashanah

On *Rosh Hashanah* we have one less meal than on *Shabbos* since we do not eat *shalosh seudos*.<sup>139</sup> We add the *Shehechyanu* of *Kiddush*, the *brocha* on the *simonim*,<sup>140</sup> and the *berochos* on the *shofar*<sup>141</sup> (some recite *Shehechyanu* on

133. Magen Avraham 46:8. See Bais Yosef 46.

134. Mishnah Berurah 46:14. See Mitzvas Meah Berochos page 25.

135. Shulchan Aruch O.C. 549:1, 553:2.

136. Refer to Yabea Omer O.C. 9:8:1.

137. Mitzvas Meah Berochos page 26.

138. Refer to Shulchan Aruch 559:7, Y.D. 265:4, Levush 559:2, Shach Y.D. 265:12, Mishnah Berurah 559:27, Aruch Hashulchan 554:13, Kaf Hachaim 612:34, Bais Dovid 334, Mikadesh Yisroel (Tisha B'Av) pages 318-319. See Nechomas Yisroel 37:9.

139. Shulchan Aruch 529:1.

140. Shulchan Aruch O.C. 583:1, 600:2.

141. Shulchan Aruch O.C. 585:2.

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the *shofar* the second day).<sup>142</sup> One would have to do the *eitzahs* described for *Shabbos* as well.<sup>143</sup>

## Yom Kippur

*Yom Kippur* is the most challenging day.<sup>144</sup> Some *poskim* rule that we omit *She'asa Li Kol Tzorki*.<sup>145</sup> Therefore, one should follow the earlier suggestion regarding *laining*.<sup>146</sup> Although this is not the preferred method on *Shabbos*, it is considered *lechatchilah* for *Yom Kippur*.<sup>147</sup> Since one will still be missing three *berochos*,<sup>148</sup> he should smell *besamim*.<sup>149</sup> Some *poskim* frown on this practice, since the *nishoma* has enjoyment from the smelling (and this is not in the spirit of *Yom Kippur*).<sup>150</sup> The custom is like the first opinion.

The *brocha* may be recited more than once, but one should be sure to allow for a sufficient amount of time to elapse between each *brocha*.<sup>151</sup> In addition, if one uses the

142. Rama 600:3. See Mishnah Berurah 600:7, Aruch Hashulchan 4, Kaf Hachaim 10.

143. Mitzvas Meah Berochos page 27, Birchos Eisan pages 203-204. See Hilchos Chag B'Chag (Yomim Nora'im) page 221:9.

144. Regarding the *tefillah* of *Neilah* see Birchos Eisan (new print) pages 235-236, Teshuvos V'hanagos 4:153.

145. Keshet Godol 5:19, Kaf Hachaim Palagi 9:11, Ben Ish Chai Vayeishiv 1:9, Kaf Hachaim 46:17, Teshuvos V'hanagos 1:6. Refer to Rav Akiva Eiger O.C. 46:3, Mishnah Berurah 554:31, Yabea Omer O.C. 9:8.

146. Mishnah Berurah 46:14, Mitzvahs Meah Berochos page 28.

147. Birchos Eisan (new print) page 232.

148. See Yabea Omer O.C. 9:8:1. Refer to Betzel Hachochma 4:25 for other ways to recite additional *berochos* on *Yom Kippur*.

149. Magen Avraham 46:8, 612:4, Elya Rabbah 46:8, 612:2, Pri Megadim Eishel Avraham 612:4, M.Z. 622:3, Birchei Yosef 612:2, Shulchan Aruch Harav 612:17, Chayei Adom 145:33, Kitzur Shulchan Aruch 133:20, Matei Ephraim 622:3, Elef L'mateh 622:2, Katzeh Hamateh 612:8, Mishnah Berurah 46:14, Aruch Hashulchan 612:6, Kaf Hachaim 612:33, Daas Torah 46:3, Siach Yitzchok 171, Yabea Omer O.C. 9:56, Beer Moshe 2:52:1,5-6, Zera Yaakov 15:pages 151-152, Tzitz Eliezer 19:11:3, Yalkut Yosef 13:page 88:3. See Chochmas Shlomo 614. Refer to Maharsha Meseches Yoma 82b "haiy."

150. Kenesses Hagedolah 46, Shlah Meseches Yoma page 61, Moed Lechol Chai 10:74, Kaf Hachaim 612:33.

151. Refer to Magen Avraham 46:8, Taz 639:20, Shulchan Aruch Harav 46:1, Matei Ephraim

bathroom and has to recite *Asher Yotzar* it counts towards the one hundred *berochos*.<sup>152</sup> However, in most cases one does not smell the *besamim* more than once; therefore some suggest the following: One should ask someone to say *Birchos Hashachar* out loud and he should listen and answer *amen*. This will be included towards the one hundred *berochos*.<sup>153</sup>

### **Succos**

On *Succos* we add the *berochos* of *Al Netilas Lulav*,<sup>154</sup> *Shehechyanu* for *lulav*,<sup>155</sup> *Leishev B'succah*,<sup>156</sup> *Shehechyanu* at *Kiddush*, and *Hallel*.<sup>157</sup> Again one would have to do the *eitzahs* mentioned above.<sup>158</sup>

### **Pesach**

On *Pesach* we add the *Shehechyanu* of *Kiddush*,<sup>159</sup> *Ho'adama on karpas*,<sup>160</sup> *Asher G'alanu* by the end of *Maggid*,<sup>161</sup> *Borei Pri Hagofen* on the second cup,<sup>162</sup> *Al Achilles Matzah*,<sup>163</sup>

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612:6, 619:26, 622:3, Elef Lemateh 622:2, Mishnah Berurah 612:18, Kitzur Shulchan Aruch 133:20, Shevet Hakehasi 2:98. See Kol Hatorah 45:pages 109-112.

152. Shulchan Aruch Harav 612:17, Mishnah Berurah 46:14, 612:18. See Magen Avraham 612:4. Refer to Bichos Eisan pages 138-140.

153. Teshuvos V'hanhagos 4:153. See Beer Moshe 2:52:1. Refer to Halichos Shlomo Tefillah 22:24.

154. Shulchan Aruch O.C. 651:5.

155. Shulchan Aruch O.C. 644:1.

156. Shulchan Aruch O.C. 639:8.

157. Shulchan Aruch O.C. 644:1.

158. Mitzvas Meah Berochos page 29, Birchos Eisan (new print) pages 206-207.

159. Shulchan Aruch O.C. 473:1.

160. Shulchan Aruch O.C. 473:6.

161. Shulchan Aruch O.C. 474:7.

162. Rama O.C. 474:1 (Ashkenazim, see Mishnah Berurah 4, Kaf Hachaim 4, Birchos Eisan (new print) page 210).

163. Shulchan Aruch O.C. 475:1.

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*Al Achilas Marror*,<sup>164</sup> the *Borei Pri Hagofen* on the third cup,<sup>165</sup> *Hallel*,<sup>166</sup> *brocha rishona* on the fourth cup,<sup>167</sup> and the *brocha acharona* on the fourth cup.<sup>168</sup> Again one would have to do the *eitzahs* mentioned above.<sup>169</sup>

## Shavuos

On *Shavuos* we add *Shehechyanu* by *Kiddush* and recite *Hallel*. If one is awake all night then he misses out on *Hamapil*,<sup>170</sup> *Elokay Neshoma*,<sup>171</sup> *Hamaveir Sheinah*,<sup>172</sup> and *Birchos HaTorah*.<sup>173</sup> One should be stringent and not count hearing these *berochos* from others towards the one hundred *berochos*.<sup>174</sup> Here, too, one needs to rely on some of the *eitzahs* regarding *Shabbos*.<sup>175</sup>

## Reciting an Unnecessary Brocha

It is forbidden to recite unnecessary *berochos*.<sup>176</sup> This is true even if one needs it to count towards the one hundred

164. Shulchan Aruch O.C. 475:1.

165. Rama O.C. 474:1, 479:1.

166. Shulchan Aruch O.C. 480:1.

167. Shulchan Aruch O.C. 479:1.

168. Shulchan Aruch O.C. 480:1.

169. Mitzvas Meah Berochos page 30.

170. Shulchan Aruch O.C. 239:1.

171. Mishnah Berurah 46:24.

172. Mishnah Berurah 46:24.

173. Mishnah Berurah 47:28, 494:1.

174. Mitzvas Meah Berochos pages 30-31.

175. Birchos Eisan (new print) pages 219-220.

176. Shulchan Aruch 215:4. Refer to Mishnah Berurah 176:2, 211:28, 215:18, Shulchan Aruch Harav 215:4-5, 249:11. See Bracha K'halacha 1:pages 38-41.

*berochos*.<sup>177</sup> Some are lenient on this<sup>178</sup> since one is reciting the *brocha* for the *mitzvah* of making the one hundred *berochos*. Therefore, it is considered a necessary *brocha*.<sup>179</sup>

## Lazy

One should not be lazy in regard to the recital of the one hundred *berochos* a day.<sup>180</sup>

## Have to Repeat *Shemoneh Esrei*

If one forgot *mashiv haruach* or *Ya'aleh V'yavo* and must repeat *Shemoneh Esrei*,<sup>181</sup> do his *berochos* count towards the one hundred, and can he count the next set of *berochos*? The Chazon Ish *zt"l* rules that the first *Shemoneh Esrei* is counted towards the one hundred *berochos*.<sup>182</sup> It would seem that the second *Shemoneh Esrei* also counts.<sup>183</sup>

## *Shatz*

When a *shatz* repeats the *Shemoneh Esrei*, those *berochos* count towards the one hundred *berochos*.<sup>184</sup>

177. Lechem Mishnah Hilchos Tefillah 7:15, Magen Avraham 46:8, 215:6, Birchei Yosef 46:6, Mishnah Berurah 46:14, Kaf Hachaim 290:2, 215:30, Shevet Hakehasi 2:90, 3:87:1. See Torah Leshma 64, Ateres Paz 1:1. Refer to Mitzvas Meah Berochos pages 20-21, M'Bais Levi 17:page 85:footnote 6, Bais Hillel 33:pages 25-26, Sharei Habracha 10:13:footnote 36. See Birchos Eisan (new print) pages 184-185.

178. Refer to Magen Avraham 46:8, Chochmas Shlomo 46:3, Birchos Yitzchok 290:1, Aruch Hashulchan 206:12, 290:1, Kol Hatorah 56:page 42:1, Birur Halacha (Zilber) 290:page 94, Yechaveh Daas 6:26, See Yesodo Yeshurin 5:page 426, Ohr Letzyion 1:17, Shevet Hakehasi 2:90. Refer to Birchos Eisan (new print) pages 190-192.

179. Oz Nedberu 13:2:4, Yechaveh Daas 6:26. See Rav Poalim O.C. 2:27, Yehuda Yaleh O.C. 1:22:2, Kovetz Bais Aron V'Yisroel 117:pages 167- 168, Higyonei Haparsha 2:pages 479-481, Madanei Yom Tov 5:pages 39-44.

180. Tzitz Eliezer 19:11:4.

181. Refer to Eretz Tzvi 24.

182. As quoted by Harav Chaim Kaniewsky Shlita in Mitzvas Meah Berochos page 41 and in Orchos Rabbeinu 3:page 210:25, Sheilas Rav 2:26:19 and Massei Ish 2:page 98. See Derech Sicha 1:page 273.

183. Mitzvas Meah Berochos page 41. See Eretz Tzvi 24.

184. Minchas Shlomo 2:4:27.

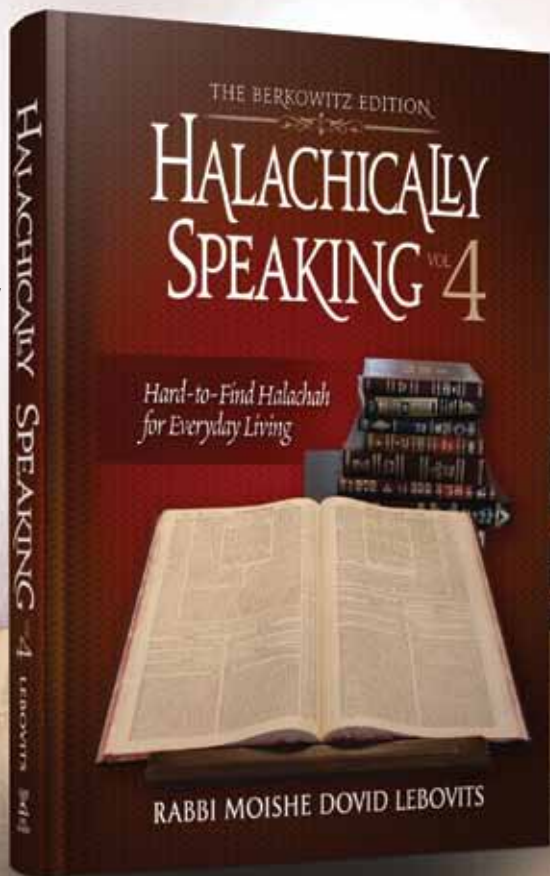
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