The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן מ"ו סעיף א'-ג'

Overview

Siman 46 Seif 1:

When one wakes up in the morning he should say אלקי נשמה, when he hears a rooster he should say הנותן לשכוי, when dressing he should say מלביש ערומים, when he puts his hands on his eyes he should say פוקח עורים, when he sits he should say מתיר אסורים, when he straightens he should say זוקף כפופים, when he puts his feet on the ground he should say רוקע הארץ על מים, when putting on one's shoes he should say שעשה לי כל צרכי, when he walks he should say המכין מצעדי גבר, when he wraps his belt he should say אוזר ישראל בגבורה (Or when he put on his pants that separates his heart from his ervah), **when one puts his hat or kerchief on his head he should say עוטר ישראל בתפארה, when he washes his hands he should say על נטילת ידים and when he washes his face he should say המעביר שנה מעיני וכו' ויהי רצון וכו' טובים לעמו ישראל. One does not answer אמן to המעביר שנה מעיני until after לעמו ישראל since it is all one beracha.**

- One should pause between the word אלקי- and נשמה. (M.B. 3)
- According to Agudah the wording is אשר הכין rather than המכין. (M.B. 7)
- The two *berachos* that mention ישראל do so because they discuss the modesty of the Jewish people rather than universal physical needs. (M.B. 9)

Siman 46 Seif 2:

Nowadays, since our hands are not clean and due to the percentage of those who do not know these *berachos* the custom is for them to be read out loud in shul and we answer אמן afterwards and this is how the obligation is discharged.

- *B'dieved* if one did not say אמן he still discharges his obligation. (M.B. 12)
- There is a disagreement related to who discharges their obligation when *birchos hashachar* are recited in shul. The custom is that people recite the *beracha* for themselves and do not discharge their obligation with the *beracha* recited by the *shaliach tzibbur*. (M.B. 13)

Siman 46 Seif 3:

One is obligated to recite at least 100 *berachos* every day.

- On Shabbos one should supplement the missing *berachos* with fruit and sweets, if he has and if not with the *berachos* that are recited on the Torah and *maftir*. On Yom Kippur when one will recite even fewer *berachos* one can make them up by saying a *beracha* on spices. (M.B. 14)
- One should not risk saying an unnecessary *beracha* in order to say 100 *berachos*. (M.B. 14)

Halacha Highlight

Reciting one hundred berachos a day

Shulchan Aruch Siman 46 Seif 3

חיב אדם לברך בכל יום מאה ברכות לפחות

One is obligated to recite at least one hundred *berachos* a day

Shulchan Aruch (סע' ג) writes that a person is obligated to recite one hundred *berachos* every day. Mishnah Berurah referencing Tur explains that the reason for this enactment was that during the time of Dovid HaMelech there were one hundred people a day who were dying so Dovid HaMelech enacted that every day people should recite one hundred *berachos* to stop that tragedy from continuing. The Gemara Menachos (43b) cites a Beraisa that states: R' Meir used to say that one is obligated to recite one hundred *berachos* a day as it says in the *pasuk* (Devarim 10:12), And now what (מה) does Hashem your G-d ask from you." Rashi explains that the word מה in the pasuk could be read as מאה meaning that Hashem seeks one hundred *berachos* a day. Gaon Chida (שו"ת יוסף אומץ סי' נ) notes that *Poskim* seem to have overlooked Sefer HaManhig's statement that the origin of the practice to recite one hundred *berachos* a day was originally a tradition that traces itself to Moshe Rabbeinu. However, it was forgotten and then reinstituted during the time of the Talmud.

Sefer Chaye Moshe references Sefer Over Orai'ach who notes that there is a disagreement amongst the *Rishonim* whether the calculation of the one hundred *berachos* begins at night or during the day. Rambam and Levush indicate that the count begins in the morning. Bais Yosef, on the other hand, implies that the count begins at night. Mishnah Berurah (סי"ק י"ד) counts up the number of *berachos* that a person will say over the course of a day and since he begins with the *beracha* of *HaMapil,* it seems that his calculation begins at night. Toras Chaim (סק"י) points out that according to the opinion that the calculation begins in the morning there should not be any difficulty reaching one hundred *berachos* on *Shabbos* since the *amidah* for *Motzai Shabbos* is included in the calculation and thus one should easily recite one hundred *berachos* on *Shabbos* as well.

Stories to Share

A Blessing for the Food, or a Food for the Blessing

ש"ע מ"ו, ג: "חייב אדם לברך כל יום מאה ברכות..."

We find on today's amud that one is obligated to make one hundred brochos every day. Rav Aharon Hagadol of Karlin once showed once explained how one should make these brochos as opposed to how most people relate to them. "One of the chassidim of Rav Aharon HaGadol of Karlin was with him when the Rebbe's assistant brought him an apple. The Rebbe took it, made a blessing, and ate it. This prompted the chassid to think, "You know, I guess the Rebbe can also get a craving for an apple, just like me."

At that moment, Rav Aharon turned to his chassid and said, "I was just thinking: what is the essential difference between you and me? I eat apples, and so do you. I make a blessing, and so do you! The difference is that when I get up in the morning, I contemplate the apple tree outside my window until I am filled with wonder and gratitude toward Hashem. I delve deeper, I recall the true meaning of what an apple is, and I become filled with a powerful yearning to make a blessing…but since I can't without eating, I ask my assistant to bring me an apple."

Rav Aharon continued. "You, on the other hand, see an apple tree and think how good its fruits look. You suddenly feel a burning desire to eat an apple, but since you're good enough not to steal one, you spend a little money and buy one from the grocer. After you get home, you are all set to eat the fruit, but your fear of heaven stops you short. You worry that maybe you'll lose your teeth as a punishment for failing to make a blessing! So you stop just long enough to make one before you eat."

"You see," he concluded, "I eat an apple just so I can make the blessing, and you make a blessing just so you can eat your apple!"