

# Inyanei Tefilla: Birchos Hashachar

By Rabbi Binyomin Karman

**Grade Level:** Elementary, Middle School

**Categories:**

Core Material

Supporting Material

**Lesson Context:**

Input/Strategy

Guided Practice

**Description:**

Hilchos Birchos Hashachar designed for independent learning. The halachos are presented in English and are followed by comprehension questions.

As פסח of תש"פ ended and בלל ישראל emerged from יום טוב with severe restrictions still in effect, I was contacted by a Rebbi in New York who asked me if I had some extra material that he could distribute to his תלמידים as "do-alone" work. Although he is teaching remotely for several hours each day, he felt that the תלמידים would benefit if he gave them some material for them to learn and do on their own.

After some discussion, I dusted off 5 booklets on הלכות ועניני תפילה which I had begun to prepare several years ago, and formatted them in a way that they would serve the purpose. As I delivered each unit, the Rebbi asked if he could share it with other Rabeim, who were in need of just such material.

The result of this week's work are 5 booklets: עניני השכמת הפוקר, עניני שמונה עשרה and עניני קריאת שמע וברכותיה, עניני פסוקי דזמרה, עניני ברכות השחר.

Please feel free to use any or all of these booklets, in any order that you please. Each booklet is designed to be used independantly; the numbering of the ענינים and the שאלות begin at #1/א for each booklet.

The booklets are **NOT** a comprehensive collection of the relevant הלכות. Due to time constraints, most Rabeim are very limited in what they can cover. I have included a selection of הלכות that I feel will enable the תלמידים נ"י to understand some of the most basic הלכות. At times, I have included additional source information for further study.

The הלכות are based on the פסק of the משנה ברורה, and are not intended הלכה למעשה. It is meant as a guide for teaching these הלכות to the תינוקות של בית רבן.

Please note that there is a dedication on the reverse side of the cover and a credit at the foot of each page. I ask that they be included in each distribution, and they should not be removed.

I have personally lost some friends during this pandemic, and wish the learning generated by them to be a זכות לעילוי נשמתם.

# הלכות ברכות השחר

כולל עניני הלכה והשקפה

יצא לאור  
ניסן, תש"פ

ע"י בנימין זאב הכהן קרמן

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לעילוי נשמת מורי חמי

רב פסח ע"ה

בן

ר' אברהם ז"ל

נאגעל

כ"א אלול, תשע"ח

ת. נ. צ. ב. ה.

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## עניני ברכות השחר

1. Before every תפלה, one must wash his hands. Therefore, even if you washed נטילת ידים in the morning (i.e. נענעל וואסער), you must wash his hands again before Davening (unless you are certain that you were careful that his hands did not touch anything that requires a new נטילה). No ברכה is said on this נטילה.
2. As mentioned before (in the הלכות of השבמת הבוקר #26), there are two שיטות as when to say the ברכות of על נטילת ידים and אשר יצר; either right after you wash your hands and use the bathroom, or right before reciting the ברכות השחר. Either way, there are also two שיטות concerning when to say the ברכה of אלקי נשמה. א) Since it does not begin with the words ברוך אתה ה', it should be recited right after אשר יצר, which will make it a להברתא ברכה. ב) It may be recited alone, since it is a ברכת הודאה, which is not required to begin with a ברכה.
3. You should pause slightly between the word אלקי and the word נשמה. This is so that it should not be misunderstood as saying that the נשמה is a god. [Rather, we say אלקי, my G-d; נשמה שנתת בי, מהורה היא, the נשמה which You have put in me is מהור.]
4. If you forgot to say אלקי נשמה, and only remembered after you said שמונה עשרה, you do not have to say it, since you were יוצא with the ברכה of מחיה המתים.
5. A person should not walk four אמות without ציצת. Therefore, right after using the bathroom and reciting אשר יצר, he should put on his ציצת.
6. Before making the ברכה on the ציצת, you should separate the strings of the ציצת from each other. [The ראשון ז"ל says that the word ציצית is ראשי תיבות for צידיק יפריד ציציותיו תמיד.]
7. Before making the ברכה on the ציצת, you should check the strings and the corners (where they are attached to the בגד) to make sure that they are still כשר, so that the ברכה should not be a לבטלה.

8. The ברכה should be recited while the בגד is unfolded in his hands (since if it still folded, it is עובר דעובר, which is too much before in advance, since there will be a gap between the ברכה and putting the ציצת on). It must be recited before the בגד is put on (so it should still be לעשייתן).
9. The ברכה should be recited while standing, and the בגד should be put on while standing.
10. The ברכה recited on a טלית קטן is על מצות ציצת. On a טלית גדול, the ברכה recited is טלית קטן. (If you accidentally said על מצות ציצת on a טלית גדול, or טלית קטן on a טלית גדול, you are יוצא.) [The details of the הלכות of ציצת will be discussed later in a separate unit.]
11. The ברכה of התורה ברכת is a מצוה דאורייתא according to many ראשונים. It is certainly extremely important. The גמרא in (פ"ה ע"א-ע"ב) says that when the פסוק in (ט', י"ב) states that the land of ישראל was destroyed because they left the תורה, it means that they did not say ברכת התורה. This shows the תורה was not important to them.
12. One must recite ברכת התורה on all types of learning, including משנה, מקרא, מדרש and גמרא. One should not even say a פסוק in a manner of prayer (דרך תחנונים) before saying ברכת התורה.
13. There is a מחלוקת if you are required to say ברכת התורה on כתיבה (if you write דברי תורה) or on הרהור (if you think דברי תורה). Therefore, in both cases it is best to recite ברכת התורה, and then say the פסוקים and משניות.
14. There are two ברכות recited: א) לעסוק בדברי תורה (or על דברי תורה for ספרדים). ב) אשר בחר בנו. The words of והערב נא are part of the first ברכה. Therefore, no אמן should be answered until the end of the ברכה, i.e. בא"י נותן התורה.
15. It is best not to be מפסיק between the ברכה and the beginning of your learning. For this reason, the מנהג is to recite the פרשה of ברכת כהנים immediately after reciting ברכת התורה. In addition, we say the משנה of אלו דברים שאדם אוכל פירותיהן וכו' of ברייתא, and the פסוקים של אלו דברים שאדם אוכל פירותיהן וכו'. Thus, we said מקרא, משנה, and גמרא.

16. If you did not say ברכת התורה, and said the ברכה of אהבה רבה\אהבת עולם, it will count as ברכת התורה if you learned afterwards (i.e. after you finished Davening). [The reason for this is because we ask “ותן בלבנו וכו' ללמוד וללמד וכו'”. However, since the ברכה was originally established as part of ברכת קריאת שמע, and not as ברכת התורה, it only counts as ברכת התורה if you learn immediately after Davening.]
17. Even if a person leaves the בית מדרש and does his own business, he does not have to recite a new ברכה, since he has in mind to return to his learning as soon as he finishes his business.
18. If you doze off during the day, you are not obligated to recite a new ברכת התורה. There is a מחלוקת if a person sleeps a שינת קבע during the daytime if he is required to say ברכת התורה again.
19. Concerning ברכת התורה, the night follows the day. Therefore, if someone said ברכת התורה in the morning, and he learns the following night, he does not have to recite a new ברכת התורה.
20. If someone stays up the entire night, there is a מחלוקת if a new ברכת התורה is required. Therefore, it is best for him to be יוצא by listening to another person recite it, and answer אמן and say ברכת פהנים, אלו דברים וכו'. [We do this on morning.] Another solution is for the person to have כוונה to be יוצא with אהבה רבה, and learn right away after Davening.
21. If you wake up before daybreak to learn, you must say ברכת התורה. It does not have to be repeated after daybreak.
22. After ברכת התורה (and אלקי נשמה according to those who say it separately, and not after אשר יצר; see #1), we say the ברכות השחר, in which we thank ה' for the many חסדים He performs for us daily.
23. Originally, each one of these ברכות was said when the person experienced each חסד. However, the מנהג is to say them all together after the other ברכות. In addition, even if one did not experience the חסד, he still says the ברכה, since it is praising ה' for taking care of the needs of the world, and not his personal needs. However, there is a מחלוקת if one may say the ברכות of אלקי נשמה and המעביר שינה if he was awake all night. Therefore, it is best to hear the ברכה from someone who slept and be יוצא through כוונה.

24. The *ברכה* of *שינה* does not end by *מעפעי* and no *אמן* is answered there. The *ברכה* continues with *ויהי רצון וכו'* until *לעמו ישראל* and *אמן* is answered there.
25. After the *ברכות השחר*, we say the *פרשה* of the *עקידה*, to mention our *זכות אבות*, and to be humbled just like *יצחק* was *נפש*. We also say the *פרשיות* of the *עבודת היום*, i.e. *ביור*, *תרומת הדשן*, *קרבן תמיד*, *פסוק* (with the *פסוק* of *ראש חודש* and *שבת*), *קמורת* and *סדר המערכה* (and *ושחט אותו וכו'*), *קרבן מוסף* (but not on *יום טוב*).
26. If there is a chance that you may not reach *קריאת שמע* in the proper time, when saying *שמע ישראל* in the *קרבנות*, you should also say *בשכמל"ו*, and all three *פרשיות* of *שמע*.
27. We say the *פרק* of *זבחים* and the *מדרש תורת כהנים* of *איזהו מקומן של זבחים* and *מקרא*, *משנה* and *גמרא* (since *מדרש* is like *גמרא*). [The reason we choose *איזהו מקומן* is because when we learn about *קרבנות*, it is like we are being *מקריב* them. In addition, there is no *מחלוקת* in the entire *פרק*, so it is clear that this *פרק* is a direct quote *למשה מסיני*. (Others note that the *משנה* states "*לפנים מן הקלעים*", and not "*לפנים מן החומות*", which indicates it was taught during the time of the *משכן*, and not during the time of the *המקדש*). The reason we say the *ברייתא דרבי ישמעאל* is because it is the beginning of the *ברייתות* of *תורת כהנים*, so we say it with the *קרבנות*.]



1. A person must wash his hands before each \_\_\_\_\_, unless he is sure that he did not \_\_\_\_\_ .  
This נטילה **does** / **does not** require a ברכה.
2. Since ברוך אתה ה' אלוקי נשמה does not begin with ה' ברוך אתה ה', some say it should be said \_\_\_\_\_ .  
Others say it does not need ה' ברוך אתה ה' because it is \_\_\_\_\_ .
3. Between the word אלקי and the word נשמה, one should \_\_\_\_\_ .
4. If you forgo to say אלקי נשמה, and remembered after you said שמונה עשרה, you **should** / **should not** say it, because \_\_\_\_\_ .
5. You should put on your ציצית right after אשר יצר, since one should not walk even \_\_\_\_\_ אמות without ציצית.
6. A רמז that one should separate the strings of his ציצית before putting them on: \_\_\_\_\_ 'ת' \_\_\_\_\_ 'צ' \_\_\_\_\_ 'י' \_\_\_\_\_ 'צ' .
7. In order to prevent the ברכה on the ציצית from being a לבטלה (if they are found to be פסול), one should \_\_\_\_\_ .
8. When do you recite the ברכה on the ציצית ?
9. The ברכה should be recited while **standing** / **sitting** , and the ציצית should be put on while **standing** / **sitting** .

10. א) The ברכה on the טלית קטן is: \_\_\_\_\_ .  
 ב) The ברכה on the טלית גדול is: \_\_\_\_\_ .
11. Reciting the ברכה of התורה ברכת shows that we consider the תורה to be \_\_\_\_\_ .
12. Circle which types of learning require ברכת התורה:
- מקרא   
  משנה   
  גמרא   
  מדרש   
  תחנונים   
  All of these
13. If a person plans to write or think about Torah, there  is /  is not /  might be an obligation to recite ברכת התורה. It is best if he recites it and afterwards says the \_\_\_\_\_ and the \_\_\_\_\_.
14. The first ברכה is \_\_\_\_\_ .  
 The second ברכה is \_\_\_\_\_ .  
 The words נא והערב are part of the **first** / **second** ברכה, and one  should /  should not answer אמן before it/
15. Why do we say he פסוקים of ברכת כהנים, and the משניות and ברייתא of אלו דברים, right after ברכת התורה? \_\_\_\_\_  
 \_\_\_\_\_ .
16. When can you rely on the ברכה of רבה רבהאהבת עולם to count as ברכת התורה? \_\_\_\_\_  
 \_\_\_\_\_
17. Why don't you have to recite ברכת התורה again if you leave the בית מדרש to go to work? \_\_\_\_\_  
 \_\_\_\_\_

18. Do you have to repeat ברכת התורה if you doze off during the day? \_\_\_\_\_  
 What about if you take a solid nap? \_\_\_\_\_
19. If you said ברכת התורה in the morning, and you later sit down to learn at night, why isn't it considered a new day to require a new ברכת התורה ?  
 \_\_\_\_\_  
 \_\_\_\_\_
20. If a person remains awake all night, is he required to recite ברכת התורה ?  
 \_\_\_\_\_  
 What should he do in such a case? \_\_\_\_\_  
 \_\_\_\_\_
21. If you awaken to learn before daybreak, when is ברכת התורה recited? \_\_\_\_\_  
 \_\_\_\_\_
22. The ברכות השחר which are recited after ברכות התורה are thanking 'ה' for  
 \_\_\_\_\_ .
23. א) Can these ברכות be said if a person does not personally experience them? \_\_\_\_\_  
 ב) Which ברכות are the exception? \_\_\_\_\_ and \_\_\_\_\_  
 ג) What should a person do in a case where he did not experience these?  
 \_\_\_\_\_
24. The ברכה of המעביר שינה ends at the words \_\_\_\_\_ .  
 Therefore, one **does** / **does not** answer אמן after \_\_\_\_\_  
 \_\_\_\_\_ .
25. After ברכות השחר we recite the פרשה of the \_\_\_\_\_, and then we recite the \_\_\_\_\_ which were brought each day.

26. If there is a chance that you will not reach שמע קריאת before the end of the שמע קריאת שמע it should be said \_\_\_\_\_ .
27. In addition to the פסוקים of the קרבנות, we learn the משניות of \_\_\_\_\_ and the ברייתא of \_\_\_\_\_, in order to learn \_\_\_\_\_ and \_\_\_\_\_ each day.

**EXTRA CREDIT:** Why is this particular פרק of משניות chosen to be said each morning? \_\_\_\_\_

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