נח. ברכת "המעביר חבלי שינה", אף על גב דברכה זו נתקנה על סוד כמוס, עם כל זה אם בשעה שהוא מברך אותה גוברת עליו השינה ומתנמנם קצת ימתין עד שתעבור שינתו לגמרי, ואז יברך אותה. [עוד יוסף חי וישב ה"י]

בקשות "יהי רצון שתצילני"

נט. בבקשת "יהי רצון" לא יוסיף על אחד עשר לשונות שהם: מעזי פנים, ומעזות פנים, מאדם רע, מיצר הרע, מחבר רע, משכן רע, מפגע רע, מעין הרע, ומלשון הרע, מדין קשה, ומבעל דין קשה.

[עוד יוסף חי וישב הי"ד, כה"ח ס"ק כד]

ומי שרוצה להוסיף אזי אחר שיאמר האחד עשר לשונות הנ"ל, יאמר עוד: "וכן יהי רצון מלפניך ה' אלהי ואלהי אבותי שתצילני היום ובכל יום ממלשינות, מעדות שקר, משנאת הבריות, מעלילה, ממיתה משונה, מחולאים רעים, וממקרים רעים, משטן המשחית, ומדינה של גהינם".

If someone is extremely sleepy

58) Although this blessing was instituted with great kabbalistic secrets in its words, the simple meaning is still important. Therefore, if someone still feels extremely tired and sleepy when he gets up, he should postpone reciting this blessing until he feels fully awake.

Yehi Ratzon Shetatzileni

Protection from evil entities

59) Immediately following the blessing of *hagomel hassadim tovim*, we recite a prayer beseeching God to save us from eleven forms of evil: brazen people, personal brazenness, a wicked person, the evil inclination, a wicked friend, a wicked neighbor, a harmful incident, the evil eye, slander, a harsh judicial sentence, and a harsh legal adversary. It is incorrect to add any more items to this list of eleven.[43] If someone wishes to pray for protection from more forms of evil, he may add them in a separate prayer, saying: "May it be God's Will to save me, today and every day, from informants, false testimony, etc."

Despite this, all the Sefardic prayer books printed and used in the Land of Yisrael today, including those that follow the rulings and practices of Maran the Rishon Letziyon, follow the ruling of the *Ben Ish Hai* and the *Kaf Hahayim*, presenting the version with the singular form, and this has become the standard practice.

43. This is the ruling of the *Od Yosef Hai* (*parashat Vayeshev* halakha 14) and the *Kaf Hahayim* Sofer (46:24), citing instructions from the prayer book of Harav B. Halevi. The number eleven corresponds to the eleven ingredients of the *ketoret* incense.

Preface One Hundred Daily Blessings

The Talmud teaches (*Menahot* 43b): Ribbi Meir said that one is obligated to recite at least one hundred blessings every day. Our Sages derived this halakha from the verse (*Devarim* 10:12): "וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעִמָּךְ... – and now, Yisrael, what does God your Master ask of you...." Our Sages taught, "Do not read the word as מָה (what) but rather as מֵאָה (one hundred)." (This is Rashi's interpretation, and apparently this is the text of the Talmud that he deemed correct.)

The *Shibole Haleket* did not include the final sentence – "do not read..." – in his version of the Talmud. He taught that this halakha is derived from the fact that this verse contains exactly one hundred letters. (Actually, there are 99 letters.) Alternatively, we take the letters *mem he* of the word מָה and substitute them with the letters *yod tzaddik* using the Talmudic tool of *at-bash*. The numerical value of the letters *yod tzaddik* is 10+90=100. Tosafot (*Menahot* 43b) added an alternative explanation, saying that once we substitute the word מאה for the word מה, adding the letter *alef*, it turns out that there are exactly 100 letters in the verse.

The Midrash (*Bemidbar Rabba* 18) teaches that King David instituted the mitzvah obligating everyone to recite at least one hundred blessings each day. This is based on the verse (*Shemuel II* 23:1): "נְאֻם הַגֶּבֶר הוּקַם עַל – So speaks the man who has been raised on high...." The numerical value of the Hebrew word עַל is 70+30=100. A terrible plague had befallen the people of Yisrael, claiming 100 victims every day. When King David instituted the mitzvah of reciting 100 blessings each day, the plague ceased.

Another source for this mitzvah is the verse (*Tehillim* 128:4): "הִנֵּה כִי כֵן יְבֹרַךְ גֶּבֶר יְרֵא ה' – Behold, this is the way that a man who fears God will be blessed." The numerical value of letters in the words כִי כֵן is 20+10+20+50=100.

One of the 613 Mitzvot

The *Halakhot Gedolot* lists the obligation of reciting 100 blessings each day as one of the 613 mitzvot of the Torah. Rambam (*Sefer Hamitzvot* preface chapter 1) challenged this inclusion, since the rule of reciting 100 blessings is

not a Torah obligation but rather an institution of our Sages. See the comment of Ramba''n defending the position of the *Halakhot Gedolot*.

The *Sefer Hamanhig* and the *Shibole Haleket* maintained that the mitzvah of reciting 100 blessings each day is a tradition traced back to Moshe Rabbenu and to Mount Sinai. They added that there is a source for this mitzvah in the Torah, in the Books of the Prophets, and in the books of the Writings. These sources were listed above: *Devarim* 10:12, *Shemuel II* 23:1, and *Tehillim* 128:4.

In contrast, the *Sefer Yere'im* (#10) claimed that this mitzvah was originally instituted by *Anshe Kenesset Hagedola*, and not by Moshe Rabbenu or King David. *Anshe Kenesset Hagedola* were the authority who defined what is considered a blessing, which blessings we may recite, and when we may recite each one.

The Value of Reciting 100 Blessings

The basic concept of reciting blessings to God is that in this way, we become receptacles for God's bounty. By reciting blessings, we connect ourselves with the Source of all life. Our own lives are thereby fortified and extended. Harav Hayim Palachi (*Hakatuv Lahayim* chapter 66, page 90) proved this by pointing out that King David succeeded in ending the deadly plague by instituting the mitzvah of reciting 100 blessings. He concluded, ''Do not take the mitzvah of 100 daily blessings lightly, for through fulfilling this mitzvah we can be blessed with long life.'' The *Ner Yehuda* Sofer (#3) explained that by blessing God numerous times each day, we connect ourselves to the Shekhina, and this connection automatically brings us life and sustenance.

The holy *Zohar* (*Vayikra* page 270b) states: ''We are commanded to bless the Blessed Holy One for everything we eat, drink, or enjoy in this world. By blessing God, man brings himself life from the Source of all life, from the Name of the Blessed Holy One. The ''sacred oil'' is poured upon him, and he can then spread it to the entire world.''

The *Baal Haturim* (comment to *Devarim* 4:4 – וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם – And you who cleave unto Hashem your Master are all alive today) states that in some communities the scribes had a tradition to add a crown to the letter *qof* in the word הַדְּבֵקִים. This crown alludes to the 100 blessings (The numerical value of the letter *qof* is 100.) that we are obligated to recite each day, and as the verse states, this brings us life. the *Kaf Hahayim* Palachi (36:62) added that the concluding words of this verse – ''you are alive today'' – refer to the hundred people who would have continued to die each day if not for King David's enforcement of the mitzvah to recite one hundred blessings each day.

Harav HIDA (*Pene David*, *parashat Vayelekh*) cited the *Kotnot Or* explaining that the hundred daily blessings counter the hundred curses found in *parashat Ki Tavo*. (Actually, there are 98 curses, but we add the two phrases "also every illness and every strike" {*Devarim* 28:61}.) Thus, by reciting the daily hundred blessings we can be spared from the fires of Gehinnom. We can mitigate the effect of the hundred curses by reciting the hundred blessings each day. Also, the curses include God's Name 26 times, and this corresponds to the verse of "What does God your Master ask of you," which contains twenty-six words and which begins with the letter *vav* and concludes with the letter *khaf*, alluding to 26 – God's Name.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo* page 271) used to advise people who were experiencing difficulties to take more care in fulfilling the obligation of reciting one hundred blessings each day. It must be emphasized that this protection applies to someone who recites the words of the blessings with the correct pronunciation and with his full concentration on the meaning of every word. Harav HIDA (*Pene David*, *parashat Naso* #9) added that one must recite the blessings with joy, love, and fear for Hashem.

The *Seder Hayom* (Chapter *Hiyuv Me'a Berakhot Bekhol Yom*) states that the entire universe, in every dimension, survives only because of the good deeds performed down on this earth. As the verse states (*Mishle* 10:24), "וְצַדִּיק יְסוֹד עוֹלָם – a tzaddik is the foundation of the world." If there would be no tzaddik, the world would lack any basis for its continued existence. When the tzaddik recites a blessing, he brings bounty to all beings on every level of Heaven. When someone takes the care to recite a blessing properly, the spiritual sound waves of that blessing pierce every barrier until they reach the Heavenly Throne. The Blessed Holy One then takes the words of the blessing and places them as a crown on His Head to demonstrate His great joy for receiving man's praise. God then prepares sustenance to provide for that person and his entire family.

Rambam (*Hilkhot Berakhot* 1:3 and 1:4) ruled: "Just as we must recite blessings before we enjoy any material benefit, we also must recite a blessing before performing a mitzvah. Our Sages also instituted many blessings to thank and praise God and to plead with Him for His continued merciful bounty. In this way, we will remember God constantly, even when we are not enjoying any material pleasure or performing a mitzvah.

"In summary, there are three categories of blessings: those recited to permit some material pleasure or benefit, those recited before performing a mitzvah, and those recited to express our thanks and praise, so that we will constantly keep the Creator in mind and fear Him."

Rambam taught us here that the basic premise for the mitzvah of reciting blessings is to maintain a high level of fear for Heaven and to be constantly aware of God's Presence. Note that the Hebrew letters of the words *berakha*

and *zekher* (remembering) both have the total numerical value of 227. This is because the basic principle of reciting blessings is to constantly remember God's Presence. This fits in well with our Sages' teaching (*Menahot* 43b) that the mitzvah of reciting 100 blessings each day is based on the verse (*Devarim* 10:12) in which Moshe Rabbenu exhorts us to fear God at all times.

According to the *Zohar Hadash* (cited in the appendix to *Yafe Lalev* Vol. III), the twelve tribes of Yisrael have been exiled by the Romans and remain in that exile because they do not fulfill the obligation of the daily hundred blessings as they should. In light of this revelation, this mitzvah takes on an entirely new level of prominence for us.