

THREE TYPES OF ERUVIN FOR SHABBOS

<u>PURPOSE OF ERUV</u>	<u>ERUV</u>
allows one to carry in a non-private courtyard by joining together as one	(1) עירובי בתים
allows one to walk more than 2000 amos, in one direction, by extending his Techum	(2) עירובי תחומין
allows one to cook on Yom Tov (Friday) for Shabbos	(3) עירובי חמץ

THREE TYPES OF BERACHOS

e.g. Berachos recited when one is davening. (requests) בְּרַכּוֹת or (thanks) הַלְלוּת and (praise) שְׁבַח (1)

Berachos recited when one is having certain pleasures, e.g. upon food, etc. בְּרַכּוֹת הַלְלוּת (2)

Berachos recited before performing any mitzvah. בְּרַכּוֹת הַמִּצְוֹת (3)

All Berachos were בְּרַכּוֹת (enacted) by the בְּנֵי עֵזְרָא. They were an assembly of 120 great leaders. Their leader was Ezra Hasofer (the Scribe). Among them were the 3 neviim - Chagai, Zecharia and Malachi. Also Daniel, Chananya, Mishael, Azariah and Mordechai (from Megilas Esther).

They assembled all the Berachos and Tefilos, etc.

When responding with Amen to any of these Berachos, one must have kavona that Amen means "It is true." One must think about what the Beracha meant and have kavona that that particular praise or thanks is true, e.g. by Mogen Avraham, when responding with Amen, the kavona should be - Amen, it is true that you Hashem protected Avraham etc.

If the Beracha is a Bakasha, one should also have kavona that this particular request be fulfilled.

אַרבע פרשיות
FOUR PARSHIOS

WHEN READ IN SHUL	PARSHA
the Shabbos of Rosh Codesh Adar, or the Shabbos <u>before</u> Rosh Chodesh Adar	פֿאַרשׂתֿ שְׁקַאִים
the Shabbos before Purim	פֿאַרשׂתֿ זְכוֹר
the Shabbos before Parshas HaChodesh	פֿאַרשׂתֿ פֿאַר
the Shabbos of Rosh Chodesh Nissan, or the Shabbos <u>before</u> Rosh Chodesh Nissan	פֿאַרשׂתֿ הַחֹדֶשׁ

אַרבע תקיפות
THE FOUR SEASONS

Spring	-	פֿאַרשׂתֿ קִיבֿה
Summer	-	פֿאַרשׂתֿ קַיִז
Autumn (or Fall)	-	פֿאַרשׂתֿ אָבֿטֿ (קִיבֿה)
Winter	-	פֿאַרשׂתֿ חֹבֿבֿ

חמשה מגילות
THE FIVE MEGILOS

WHEN READ	מגילה
Shabbos during Pesach	פֿאַרשׂתֿ פֿאַרשׂתֿ הַשַּׁבֿתֿ
second day of Shavous	פֿאַרשׂתֿ שֵׁנִי
יְהִי שִׁשֿתֿ יְהִי שִׁשֿתֿ Shabbos during Succos	פֿאַרשׂתֿ אִיבֿה
Purim	פֿאַרשׂתֿ אִיבֿה

חמשת מיני דגן
FIVE TYPES OF GRAIN

- wheat - חטב (1)
- barley - סב (2)
- rye - רב (3)
- spelt - כוסמין (4)
- oats - אורז (5)

FIVE RULES OF חטב

The חטב (vowel) of חטב can vary in its pronunciation. When it is pronounced as in the word חטב, it is called חטב.

When it closes a syllable and is not pronounced, it is called חטב.

The חטב when it is a חטב are the letters כ - ח.

EXAMPLE	RULE	חטב
חטב	when the חטב is under the FIRST letter of the word	first = ח
חטב except at the end of a word like חטב	when two חטב are together, the second one is a חטב	two = ח
חטב under the raish is a tnuva gedola	a חטב under a letter following a חטב	חטב = ח
חטב	when the letter with the חטב has a חטב	חטב = ח
חטב - חטב	when two of the SAME letters are together and the FIRST one has a חטב	חטב = ח

תנועות

VOWELS

תנועות פתוחות	תנועות סגורות
<p>א - אָ</p> <p>ב - בָּ</p> <p>ג - גָּ</p> <p>ד - דָּ</p> <p>ה - הָ</p> <p>ו - וָ</p> <p>ז - זָ</p> <p>ח - חָ</p> <p>ט - טָ</p> <p>י - יָ</p> <p>כ - כָּ</p> <p>ל - לָ</p> <p>מ - מָ</p> <p>נ - נָ</p> <p>ס - סָ</p> <p>ע - עָ</p> <p>פ - פָּ</p> <p>צ - צָ</p> <p>ק - קָ</p> <p>ר - רָ</p> <p>ש - שָׁ</p> <p>ת - תָּ</p> <p>תנועות פתוחות (without the letter yud)</p>	<p>א - אֲ</p> <p>ב - בִּ</p> <p>ג - גִּ</p> <p>ד - דִּ</p> <p>ה - הִ</p> <p>ו - וִ</p> <p>ז - זִ</p> <p>ח - חִ</p> <p>ט - טִ</p> <p>י - יִ</p> <p>כ - כִּ</p> <p>ל - לִ</p> <p>מ - מִ</p> <p>נ - נִ</p> <p>ס - סִ</p> <p>ע - עִ</p> <p>פ - פִּ</p> <p>צ - צִ</p> <p>ק - קִ</p> <p>ר - רִ</p> <p>ש - שִׁ</p> <p>ת - תִּ</p> <p>תנועות סגורות (followed by the letter yud)</p>

means that it is an original פתוחה, e.g. אָבִיב. A סגורה means that originally there was a different תנועה under that letter, e.g. אֲבִיב at the end of a posuk, originally the word was אֲבִיב.

תנועות פתוחות וסגורות: the words אֲבִיב, אֲבִיב, אֲבִיב have all the תנועות פתוחות וסגורות.

FIVE SPECIAL KAVONOS BY SHEMONE ESRAI

One should have the following five (5) kavonos when davening Shemone Esrai.

- 1) That he is standing before Hashem and is davening directly to Him;
- 2) He should understand and think about the words he is saying (at least until the Beracha of Mogen Avraham);
- 3) He should have kavona that he is performing the mitzvah of Tefila. All mitzvos require kavona בְּכַוָּנָה ;
- 4) One should take upon himself the mitzvah of לְבַדְּךָ יְיָ אֱלֹהֵינוּ. Thus his tefilos will be joined together with the tefilos of K'lal Yisroel and be accepted by Hashem.

One should focus upon these kavonos

- a- before starting Shemone Esrai,
- b- before יְיָ אֱלֹהֵינוּ,
- c- before יְיָ אֱלֹהֵינוּ ;

- 5) When ending Shemone Esrai, before saying יְיָ אֱלֹהֵינוּ, one should realize that he is

about to leave Hashem's presence. When one leaves the presence of a king, he does not just walk away, he asks permission to leave. Here, too, before walking away (taking the 3 steps), one must have kavona that he is asking Hashem permission to leave His presence. According to the Gemora in Yoma 53B, if one did not have this kavona, his tefila will not be accepted.

שֵׁשׁ זְכוּרוֹת

SIX EVENTS ONE SHOULD REMEMBER DAILY

- 1) יְצִיאַת מִצְרַיִם מִצְרַיִם
that Hashem took us out of Mitzrayim;
- 2) מַתְּנַת תּוֹרַת סִינַי
that Hashem gave us the Torah at Har Sinai;
- 3) מִצְוַת עֲמָלֵק
the mitzvah to destroy Amalek because of their evil;
- 4) חַטֹּאת אֲבוֹתֵינוּ בְּמִדְבָּר
that K'lal Yisroel sinned while traveling in the desert, especially when they sinned by the Egel (Golden Calf);
- 5) מַעֲשֵׂה מִרְיָם
that Miriam was punished for speaking Loshon Hora;
- 6) זְכוּרַת שַׁבָּת
to remember the Shabbos and to keep it holy.

Many people have the minhag to say these זְכוּרוֹת יְיָ daily after davening Shacharis.

שש מצוות תמידיות

SIX MITZVOHS ONE MUST THINK OF CONSTANTLY

- 1) כְּבִיאֵי אֱלֹהִים בְּרַחֲמֵי ה'
to believe that Hashem created the world, and is מִשְׁגָּחִים (watching) **over** it constantly;

- 2) לֹא נָתַן לְאִישׁ מִכֹּחַ עֲשׂוֹת מִצְוָה
Hashem did not give any עֲשׂוֹת מִצְוָה any power to do things in the world;

- 3) אֵין אֱלֹהִים אֲחֵרִים (אֶחָד)
that Hashem is one;

- 4) אֲהַבֶּה אֱלֹהִים
to love Hashem (also to emulate His midos and to be close to Talmidei **Uchomim**);

- 5) אֵין שְׁמֵי ה'
to fear Hashem (also not to mention His name in vain or without the proper **kavona**);

- 6) לֹא תִתְאוּרֶנּוּ אֶת אֲוֵנוֹתֵיכֶם וְאֶת אֲוֵנוֹתֵי אֲחֵיכֶם
we should not follow their physical desires (אֲוֵנוֹת).

These six mitzvohs do not require any action. They are performed through מַחְשָׁבָה, by thinking about them. One must train himself to think about these beliefs at all times.

One can also perform the mitzvoh of אֲהַבֶּה אֱלֹהִים at any time, by merely looking at his tzizis, and have kavona that it reminds him to keep Hashem's mitzvohs.

One can also perform the mitzvoh of אֲהַבֶּה אֱלֹהִים at any time, by thinking how to help out another person. These mitzvohs do not require any action, just thought.

