

## Tefilla- The morning brachos

The point of these brachos, is to get the nefesh bahami to be quiet.

Baruch hanosein lashehvi vinah lihvchin bein yom vilalya

Who gives the rooster understanding to distinguish bet. Day and night. According to chassidus,

Day= chessed

Night= givurah

At night the chessed dance bec. Their accomplishment during the day. During the day, givurahdik malachim dance bec. Of their accomplishment. The sefirah of binah is the point where the day and night switch. Sees it's time to get up and wakes up all ruchos of atzilus. First it wakes up the cochos that are connected to the ohr chitzoni of the world so they can come down and take away the givurah. After, binah wakes up ohr pnimi, and the ohr pnimi brings in chessed. And all of this causes malach gavriel to awaken, and sefirah of binah goes back up. Malach gavriel is the rooster of the world. So he takes all the nishamos that ent up to atzilus during the night and takes them back down to briah. And this awakens the rooster, and he spreads his wings, and takes all of the nishamos down.

Your heart brings chachmah into binah and binah into daas. So he tells you whether things are gashmius or ruchnius. If we need them or if they are just taavos. This bracha gives you the ability to distinguish bet. Good and bad. We use the rooster bec. He will know the dif. Bet. Night and day. We say this bracha in the morning before we get a chance not to. We are asking Hashem to give us the binah et. What is right and wrong.

Pokeach ivrim....

Matir asurim...

If you can see the difference between the nefesh e. and nefesh b. bet. What comes from n.e. and n.b. Then your ne won't be enslaved by nb. Bec. Hen you satisfy the nb it goes harder on the ne. when on ew ants to elevte the world, but nb comes along and gives n excuse not to do it. So we ask Hashem to tell us when it comes from the nefesh b or ne. so we can strengthen ourselves to be able to elevate the world.

Zokef kifufim...

You have to use your brain to think to overpower the nefesh habihami. Like a straight body with a head on top, a heart below, and then the rest of the body. Like an animal, he lost the will to follow his desires.

Malbush arumim-

We ask Hashem to cover the neshama so it doesn't fall from aviros. And so the neshama won't break when it leaves the body. (from the kidusha in shimayim.) according to gimara, we say this b4 zokef kifufim, because they are looking at the physical way of the morning. In the older days, they didn't have pj's so they got changed in bed, and then put on their shoes.

Hanosein layaeif koach-

Straight to the nefesh elokis, to fight the nefsh bihamy. When the elokis is fighting all day with bahamy, and we don't do enough mitzvahs, Hashem gives us the strength.

We, the frum people are the weak ones of the world. We need to work to fix up the world and do mitzvahs in place of theirs. So we are asking Hashem to give us strength to do theirs. And fight the world.

Rokah haaretz al hamoyim-

Ta'avos come from water and givurah is aretz. We are asking HAsheM to put givurah over our ta'avos.

Hamaychin mitzaday gaver-

Hashem prepares the path of the man. When you are going against your ta'avos, you are using givura. And when you use gaver, Hashem will help you. The main purpose of a person is torah and mitzvahs. So Hashem puts that will into us. (in the nefesh eloky)

Ozer yisroel bigvura-

The belt, the place where the givura is for the whole body. Givura is the will of the Hashem.

The point of these brachos is to get our nefesh bahamy to be quiet!!

Shelo asony eved-

We are asking Hashem that we should get on the level of doing mitzvahs without a reward. It's a higher level to do something not knowing that you are getting a prize for what you do and then the mitzvah will become part of you.

Shelo asani isha-

Men are responsible for all mitzvahs while women are not. (because we don't need them in order to serve Hashem)

A lot of people say something else instead of this bracha, but the Alter rebbe said not to, just disregard this bracha, because it's not part of the link of brachos.

Hama'aveer sheina ma'aynuy usnuma ma'afapuy-

That you can see elokus in the world.hamavir Sheina-sleep- your seichel is totally blind of eloikus. It's so mixed in with the gashmius.

Usnumah ma'afapuy- nap- now that you see hashgcha pratis but you see only Hashem in tzimtzum, but we are blind to Hashem's greatness.

Sheina- in general, the world

Snuma- in yourself\ pratis