
תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר
"ועתה ישראל מה ה' אלקיך שואל מעמך" (דברים י:ב)

- It was taught in a Baraisa, R' Meir used to say that a person is obligated to recite a hundred blessing every day. For it is stated, "*Now, O Israel what (mah) does Hashem your G-d ask of you*".
- Tosfos (מנחות מג:) citing Rashi explains, the word "*mah*" (what) may be read as if it was pronounced "*ma'eh*" - one hundred. Thus, the verse can be understood as saying *Now, O Israel, one hundred (blessings is what) Hashem, your G-d, asks of you.*
- There is a question in the *Rishonim* if the Mitzvah of Me'ah Brachos is a mitzvah *D'Oraysah* or *D'Rabanan*. We pasken *D'Rabanan*.
- During the reign of Dovid HaMelech, a terrible plague raged. One hundred people per day were dying of unnatural causes. Through Ruach HaKodesh, Dovid HaMelech understood that if Klal Yisrael would be careful to recite 100 brachos a day, the plague would be mitigated.
- This Mitzvah applies every day. There are days when it is more difficult to accumulate 100 brachos. For example: On Shabbos & Yom Tov when there are far fewer Brachos in Shmoneh Esrai, or on fast days when we are lacking the Brachos that we recite on food. It has therefore been suggested that on Shabbos and Yom Tov we should eat various foods in order to make additional brachos.
- On Shabbos, one may count (*B'dieved*) as part of me'ah brachos the brachos of *Birchos HaTorah* & *Birchos Haftorah* from the one who was called to the Torah. When bentsching with *m'zeuman* one can add the two brachos that are made on the '*kos shel bracha*' (before and after drinking it).
עוד עי' מ"ב ס"י מ"ו ס"ק י"ד
- There is a question whether to begin the counting of Me'ah Brachos from the morning and complete 100 brachos by the time one goes to sleep at night, or the counting begins from the previous nightfall until the next nightfall.
- There is a controversy whether the nusach of *Birchas HaTorah* is "*v'haarev na*" or "*haarev na*". That in turn, would determine whether *Birchas HaTorah* is considered two or three brachos. The inclusive letter *Vov* at the start of the paragraph connects it to the previous bracha (*La'asok B'divrei Torah*) hence the final words of the *V'ha'arev* paragraph are not an additional bracha.
- The Bracha *Ma'ain Shalosh* (*Al HaMichya*) is counted as one bracha, regardless of how many inclusions are recited to cover the various foods (i.e. wine, grapes, dates - which would require *al HaGefen* or *Al Pri Ha'aitz* etc.)
- If one makes a mistake that requires a repeat of *Shmoneh Esrai*, (e.g. he forgot *Ya'aleh V'yavo* on *Rosh Chodesh*) it is possible that both the Brachos from the first and second *Shmoneh Esrai's* count.
- If you are *Yotzei* with someone else's Bracha (e.g. *Kiddush* on Shabbos), it counts as a Bracha for your tally of 100 Brachos.
- Although it is praiseworthy to say many Brachos, there is no obligation to say more than 100 per day.
- Generally, only Brachos which have *Shem HaShem* (the name of *HaShem*) and *Malchus* (His sovereignty) can be counted as part of *Meah Brachos*.