

## הלכות ברכת הפירות (סימן ריד: שם ומלכות)

### ריד:א

#### Outline

1. Today's Topics
  - a. Proper text of a ברכה
2. שם ומלכות (ריד:א)
  - a. Any ברכה that does not mention the name of ה' and the reign of ה' is not a ברכה, and if one omits either of them, he must repeat the ברכה. Even if one omits just the word "העולם", one must repeat the ברכה because the word "מלך" does not suffice for mention of reign of ה' (שו"ע)
    - i. Q: To what ברכות does this apply?
      1. Both ברכת הנהנין and ברכת המצוה, whether elongated ברכות that have an opening and an ending or ברכות that have only an opening, except for a ברכה that is juxtaposed to another because it flows from the previous ברכה that mentions שם ומלכות (משנ"ב א)
    - ii. Q: Why is מלכות not mentioned in the ברכות of עשרה?
      1. The first ברכה says "הק-ל הגדול", which is considered like מלכות, and the rest of the ברכות follow from that ברכה (משנ"ב ב)
    - iii. Q: What if one omits the word "אתה"?
      1. בדיעבד, he is still יוצא (משנ"ב ג)
    - iv. Q: What if one says one name of ה'?
      1. He is יוצא as long as he says at least one (e.g. אד-ני or אלוקינו) (משנ"ב ד)
    - v. Q: In what parts of the ברכה must one say the name of ה'?
      1. Both the beginning and the end of an elongated ברכה (משנ"ב ה)
    - vi. Q: Do all agree that "מלך" alone does not suffice for מלכות?
      1. No; the אבן העזר disagrees (משנ"ב ו)
    - vii. Q: What other words are considered reference to מלכות? (הע' 2)
      1. "אבינו הגדול" or "אב העולם" (גרשז"א)
    - viii. Q: Does saying "השם יתברך" suffice for שם? (הע' 5)
      1. No (משמע ממשנ"ב ריט:יח)