

הלכות ברכות הודאות (סימן רכד : דיני ברכות פרטיות)

רכד : א-ה

Outline

1. Today's Topics
 - a. ס' רבוא, בכל, and ע"ז on ברכות
2. רכד: (א) רואה עכו"ם
 - a. If one sees מרקוליס or other ע"ז, one says the ברכה of לעוברי רצונו"ו if he has not seen it for thirty days (שו"ע). Nowadays, we do not say this ברכה because we live amongst them and see them always (רמ"א).
 - i. Q: What is "מרקוליס"?
 1. An ע"ז that is served by throwing rocks to it. Its real name is "קילוס", but since it is forbidden to mention ע"ז by its name, they nicknamed it "מרקוליס", which means the inversion of "קילוס" (משנ"ב א)
 - ii. Q: On what ע"ז does one say the ברכה?
 1. Even a house of ע"ז (ב משנ"ב)
 2. Only if the ע"ז itself is seen (ב"ח מובא שם)
 - a. Q: How does this apply to a mosque? (הע' 2)
 - i. Perhaps, all agree that a ברכה is said since Muslims do not have an item that they serve but rather gather in the mosque to serve their false conception of g-d (דברי יציב צ:ח)
 - b. Q: May one stare at ע"ז? (הע' 3)
 - i. No, and some are stringent even not to stare at that which is made to beautify the ע"ז (טז: ע"ז הלכה שז:טז) (ביאור הלכה שז:טז)
 - iii. Q: According to the רמ"א, what if one travels to a different city and sees ע"ז there?
 1. Nonetheless, he does not say the ברכה because he sees the same type within thirty days in his own locale (ג משנ"ב)
 - iv. Q: What if one saw ע"ז as a minor?
 1. Nonetheless, one does not say the ברכה when he becomes an adult (משנ"ב שם)
 - v. Q: What if one does not see it within thirty days?
 1. Nonetheless, since the majority of the world has seen it, the ברכה is not said (א"ר מובא שם)
 - vi. Q: Is a ברכה said on a mosque? (הע' 2)
 - vii. Q: What should one do if he sees hunts, parties and celebrations of non-Jews and hears their sounds?
 1. He should groan and be pained that ירושלים is destroyed and he should daven to ה' (ב"ח מובא שם)
 - viii. Q: May one go to hunts and theaters of Jews?
 1. Doing so is considered מושב לצים (משנ"ב שם)
 3. רכד: (ב) מקום שנעקרה עכו"ם
 - a. If one sees a place from which ע"ז was uprooted, in א"י, one says, "שעקר עכו"ם מארצנו", and in חוץ לארץ, he says, "שעקר עכו"ם מהמקום הזה". In both, he adds, "כשם שעקרת אותה מהמקום הזה כן תעקור אותה מכל המקומות והשב לב עובדיהם לעבדך" (שו"ע). If ע"ז is uprooted from one place and moved to another, he says "שעקר עכו"ם" on the place from which it was uprooted and "שנתן ארך אפים" on the place to which it was moved (רמ"א).
 - i. Q: From how many places must it be uprooted?
 1. Just one (ד משנ"ב)
 - ii. Q: In what case does one say "שנתן ארך אפים"?
 1. If he hasn't seen it for thirty days (ה משנ"ב)
 - iii. Q: Does one say a ברכה on the act of uprooting ע"ז in א"י? (הע' 8)
 1. Yes, he says "אקב"ו לעקור עבודת אלילים מארצנו" (רעק"א א)
 - iv. Q: Why does one say a ברכה when the ע"ז is only moved? (הע' 9)
 1. Because the moving of it is itself a degradation of it (דברי יציב או"ה א:צ)

4. רכד:ג) בבל
a. If one says the wicked בבל, one says the ברכה of "שהחריב בבל הרשעה". If he sees נבוכדנצר's home, he says, "ברוך שהחריב ביתו של נבוכדנצר הרשע". If he sees the lion's den or furnace, he says the ברכה of "ש"ע) "שעשה נסים לצדיקים במקום הזה"
i. Q: What is the "furnace"?
 1. The ditch in which a fire was kindled for ועזריה (משנ"ב ו)
5. רכד:ד) מקום שאינה יכולה לזוז
a. If one sees a place in בבל in which an animal cannot move unless dirt from that place is put upon it, which is the sign of a curse, as the פסוק says that בבל will be swept away and destroyed, one says, "ש"ע) "ברוך אומר ועושה ברוך גוזר ומקיים"
i. Q: Does one say שם ומלכות?
 1. Yes (משנ"ב ז)
 - ii. Q: What is the גירסא of the ברכה?
 1. The 'משנ"ב ש) "ברוך אומר ועושה גוזר ומקיים"
6. רכד:ה) ששים רבוא
a. On seeing 600,000 Jews together, one says the ברכה of "חכם הרזים". If they are non-Jews, one says, "ש"ע) "בושה אמכם חפרה יולדכתם הנה אחרית גויים מדבר ציה וערבה"
i. Q: What is the meaning of "חכם הרזים"?
 1. The people's thoughts and faces are different from one another, but ה' knows what is in the hearts of the many (משנ"ב ח)