

## הלכות ברכות הודאות (סימן רכה: דיני ברכת שהחינו)

### רכה:ח-י

#### Outline

1. Today's Topics
  - a. The שוכה לו בעולמו and משנה הבריות of ברכה
2. (רכה:ח) משנה הבריות
  - a. If one sees a dark-colored person, a ruby-colored person, an albino, a bent-over person, a dwarf, a dropsical person (full of warts), a person whose hair is stuck together, an elephant, or a monkey, one says the ברכה of משנה הבריות (שו"ע)
    - i. Q: What is a "קפח"?
      1. The 'גמ' implies that he is tall and slight and cannot carry his height because of thinness and therefore is bent over and appears as if his vertebrae are dislocated (משנ"ב כ)
    - ii. Q: In what case does one say משנה הבריות?
      1. If the person was born with these conditions (משנ"ב כא)
    - iii. Q: Who is considered a כרשי? (הע' 64)
      1. A dark colored person born from light colored parents (כף החיים)
      2. Any dark colored person (גר"ח קניבסקי)
    - iv. Q: Should one say a ברכה on a person who is taller than all others but not bent? (הע' 59)
      1. He should say "שוכה לו בעולמו" without שם ומלכות (כף החיים)
    - v. Q: What is unique about an elephant and monkey? (הע' 62)
      1. They are similar to people in some ways (מאירי ברכות נח:)
    - vi. Q: Is משנה הבריות said on other eccentric animals? (שם)
      1. No (רב אלישיב, גר"ח קניבסקי)
      2. Yes (גר"נ קרליץ, גרשז"א, גר"מ שטרנבוך)
3. (רכה:ט) משנה הבריות ודין האמת
  - a. If one sees a lame person, a person with stumps, a blind person, a person with boils or a glistening person, which is one filled with tiny spots, if the person's appearance is the same as when he emerged from the womb, one says משנה הבריות, but if he underwent a change, one says דיין האמת. Some say that one says the ברכה only when seeing someone for whom he is distressed but not upon seeing a non-Jew. One says the ברכה only the first time he sees the person when he is taken aback by the variation (שו"ע). Others say that one says the ברכה if one hasn't seen the person for 30 days (רמ"א).
    - i. Q: What is a "קטע"?
      1. Someone who's hands are severed (משנ"ב כב)
    - ii. Q: Who is considered "blind"?
      1. One who is blind in both eyes (משנ"ב כג)
    - iii. Q: What are "דקות"?
      1. Lentil-like red dots that have beaming and glistening white in-between them (משנ"ב כד)
        - a. Q: What if such people are common?
          - i. This condition is not considered a blemish or variation that would justify the ברכה of דיין האמת or משנה הבריות (משנ"ב שם)
        - b. Q: What if the condition is caused by the heat of the sun and will pass?
          - i. The ברכות are not said (משנ"ב שם)
      - iv. Q: To whom does the qualification that the condition must be from birth apply?
        1. All except for the lame (משנ"ב כה)
      - v. Q: Why is דיין האמת said?
        1. Because the condition is caused as a punishment (משנ"ב כו)
      - vi. Q: In what case does the qualification of distress apply?
        1. Only cases of דיין האמת but not משנה הבריות (משנ"ב כז)
      - vii. Q: Who else is included besides non-Jews?
        1. All for whom one is not distressed (משנ"ב כח)

- viii. Q: Which ברכות are said only upon the first sighting?
1. Both משנה הבריות האמת and דיין האמת because on a variation, it is sensible to say the ברכה only upon the first sighting when the variation appears great in one's eyes (ט"ז מובא במשנ"ב כט)
  2. דיין האמת is said on each friend or relative who has the condition and for whom one is distressed because the pain is increased each time one sees that another has the condition (נהר שלום מובא שם)
- ix. Q: In practice, how do we rule?
1. If one hasn't seen the person or a similar person for 30 days, he says the ברכה without שמ ומלכות (משנ"ב ל-לא) שם ומלכות (הע' 65)
    - a. Q: Does this apply also to a monkey or elephant? (הע' 65)
      - i. No; on them, one may say a ברכה with שמ ומלכות if he hasn't seen them for 30 days (חזו"א, גר"ח קניבסקי)
4. (רכה: י) בריות נאות
- a. If one sees nice-looking trees or creatures, even non-Jews or animals, one says the ברכה of "שככה לו בעולמו". However, one says this ברכה only upon his first sighting but not again, neither on the same person nor others, unless they are even nicer-looking.
    - i. Q: To what creations does this apply?
      1. Both male and female (משנ"ב לב)
    - ii. Q: Is this ברכה said nowadays?
      1. No, only without שמ ומלכות (משנ"ב שם)
    - iii. Q: May one stare at the beauty of a non-Jew?
      1. No; one may not contemplate his beauty and one may not say, "How beautiful this non-Jew is!" because of the prohibition of "לא תחנם" (משנ"ב לג)
        - a. Q: Does this apply to pictures of the person? (הע' 69)
          - i. Yes (גר"ח קרליץ)
    - iv. Q: What if one hasn't seen the person for 30 days?
      1. Nonetheless, one does not say the ברכה after his first sighting (משנ"ב לד)