

הלכות ברכות הודאות (סימן רכד: דיני ברכות פרטיות)

רכד: ו-יג

Outline

1. Today's Topics
 - a. חכמי אומות העולם, חכמי ישראל on ברכות, Jewish and non-Jewish kings, homes of Jews and non-Jews, and burial plots
 - b. The requirement of 30 days
2. רכד: ו: חכמי ישראל
 - a. When one sees חכמי ישראל, he says the ברכה of "שחלק ליראיו"
 - i. Q: Why is the language of "שחלק" used?
 1. Because the Jewish people are ה' 's portion and are clung to Him (משנ"ב ט)
3. רכד: ז: חכמי אומות העולם
 - a. When one sees wise non-Jews who are knowledgeable of secular wisdom, one says, "שונ"ע" שנתן מחכמתו לבשר ודם"
 - i. Q: What knowledge is included?
 1. The 7 areas of knowledge, to exclude those who are wise in their religions (משנ"ב י)
 - a. Q: What are these? (הע' 13)
 - i. Philosophy, math, measurements, medicine, music, divinity, and magic (מדבר קדמות ח:יה)
 - ii. רמב"ם לפי הגר"י ז' ד' מצות בני נח
 - ii. Q: What is the ברכה on a Jew who is knowledgeable in secular wisdom but is not an expert in תורה? (הע' 14)
 1. התעוררות תשובה א: קא) "שחלק"
 - a. Q: What if he is also an expert in תורה?
 - i. Unclear if both "שחלק" and "שנתן" should be said (שם)
 2. No ברכה (ברכת הבית)
4. רכד: ח: מלכי ישראל ואומות העולם
 - a. On seeing Jewish kings, one says, "שחלק מכבודו ליראיו", and on non-Jewish kings, he says, "שונ"ע" שנתן מכבודו לבשר ודם"
 - i. Q: What if one is blind?
 1. Nonetheless, he says the ברכה (משנ"ב יא), unless he is blind from birth, in which case he does not say שם ומלכות (שם) שם ומלכות (פרמ"ג מובא שם)
 - ii. Q: On which non-Jews does one say a ברכה?
 1. Governors who are not subject to the king's yolk and can judge and put to death on their own; however, on officers appointed by the king for each city, one says the ברכה (משנ"ב יב) שם ומלכות without ברכה
 - iii. Q: What does one say if the מלך ישראל is a רשע or not? (הע' 15)
 1. כף החיים) "לבשר ודם"
 2. Unclear whether ליראיו or לבשר ודם
 - iv. Q: Does one say a ברכה on seeing a queen? (הע' 16)
 1. Yes (שבט הלוי א: לה)
 - v. Q: What if one sees the king's palace but not the king himself? (הע' 15)
 1. One says the ברכה without שם ומלכות (ברכת הבית)
5. רכד: ט: ראיית מלכים
 - a. There is a מצוה to try to see kings, even non-Jewish kings (שונ"ע)
 - i. Q: What may one do to see kings?
 1. He may become טמא with טומאה דרבנן, which is true as well for כבוד הבריות, such as visiting an אבל (משנ"ב יג)
 - ii. Q: What if one has already seen a king?
 1. He should not abstain from learning to see a king again, unless he arrives with a greater army and honor (משנ"ב שם)

- iii. Q: What if the Jewish king is also one of ישראל (הע' 18)
1. One should say two separate ברכות (מנח"ש א: צא, תשובה מאהבה א: קא)
 2. Unclear if one should combine the ברכות (אמרי אמת)
6. רכד: (י: בתי ישראל)
- a. If one sees Jewish homes in their settlement, such as that of בית שני, one says the ברכה of (שו"ע) "ברוך דיין האמת". If he sees them in their destruction, he says "מצייב גבול אלמנה".
 - i. Q: What houses?
 1. Those of wealthy Jews that are settled with strength and might, such as those of בית שני. This ברכה may be limited to those in א"י and of the period of בית שני, but some say that it applies to modern homes that are like those of בית שני (משנ"ב יד)
 2. A shul that is seen in its beauty and upstanding state (רי"ף מובא שם)
 - a. Q: Nowadays, how is this practiced?
 - i. One says "ברוך מצייב גבול אלמנה" without שם ומלכות (משנ"ב שם)
7. רכד: (יא: בתי עכו"ם)
- a. If one sees houses of עכו"ם in their settled state, one says, "בית גאים יסח ה'", and if one sees them in their destroyed state, he says "קל נקמות ה'".
 - i. Q: What houses?
 1. According to רש"י, houses of non-Jews who are settled in peace, calm, and wealth; according to the רי"ף, prayer houses of non-Jews (משנ"ב טו)
8. רכד: (יב: ראיית קברים)
- a. If one sees graves of Jews, he says the ברכה of "אשר יצר אתכם בדין", and if he sees graves of non-Jews, he says, "בושה אמכם".
 - i. Q: What if there is only one grave of a Jew?
 1. Some say not to say the ברכה because it was established in the plural (משנ"ב טז)
 - ii. Q: What must one see to say the ברכה on graves? (הע' 23)
 1. The ground that covers the grave and the short tombstone that stands directly above the place of burial (אגר"מ א"ח ה: לז)
 - iii. Q: May one say the ברכה on graves on שבת? (הע' 25)
 1. Yes (שדי חמד, חזו"א)
9. רכד: (יג: ל' יום)
- a. For all ברכות on sights, one does not say the ברכה if he sees the sight within 30 days of his previous sighting (שו"ע).
 - i. Q: What if he sees a different king within 30 days of seeing another king, a different grave, etc.?
 1. He says the ברכה (משנ"ב יז)
 2. He does not say the ברכה (א"ר מובא שם)
 - ii. Q: What if one sees the same cemetery in which more graves were added? (הע' 26)
 1. One should say another ברכה (ערה"ש)
 2. No (גרשז"א) ברכה