



Last note regarding the structure of berachot

1. Talmud, Berachot 40b

אמר רב: כל ברכה שאין בה הזכרת השם אינה ברכה. ורבי יוחנן אמר כל ברכה שאין בה מלכות אינה ברכה.

Rav said: Any blessing that does not mention Gd's Name is not a blessing. And Rabbi Yochanan said: Any blessing which lacks mention of Monarchy is not a blessing.

2. Talmud, Berachot 49a

ברכת הארץ מאי טעמא לא? משום דהויא לה ברכה הסמוכה לחברתה.

Why doesn't the second blessing of *birkat hamazon* include [Monarchy]? Because it is a blessing juxtaposed with another one.

Attention to Language

3. Bereishit 24:26-27

And the man bowed, and prostrated himself before Gd. And he said: Hashem, Gd of my master Avraham, is blessed, who has not abandoned His kindness and truth from my master...

4. Shemot 3:6, 3:15, 32:13

And He said: I am the Gd of your father, the Gd of Avraham, the Gd of Yitzchak and the Gd of Yaakov...

...Say this to the Children of Israel: Gd, the Gd of your ancestors, the Gd of Avraham, the Gd of Yitzchak and the Gd of Yaakov has sent me to you. This is My Name forever, and this is the way you shall identify Me for all generations. Remember Avraham, Yitzchak and Yaakov, to whom You swore...

5. Devarim 10:15-17

Only your ancestors did Gd embrace, to love them, and He chose their descendants... For HaShem, your Gd is the mightiest of the mighty, master of the masters, *haKel haGadol haGibor v'haNora*...

6. Bereishit 14:19; Daniel 3:26

And he blessed him: Blessed be Avram to *Kel elyon*, Creator of heaven and earth.

Then Nevuchadnezzar drew near the entrance of the fiery furnace and he declared: Shadrach, Meshach and Avednego, servants of *Kel elyon*, come out!"

7. Tehillim 106:7-8

Our ancestors in Egypt did not have insight... And He saved them *l'maan shmo*, to inform of His might.

8. Devarim 33:29

Who is like you, a nation *nosha* by Gd, *magen ezrecha*!

9. Bereishit 15:1

Do not fear, Abram! I am a *magen* for you!

10. Talmud Yerushalmi, Berachot 9:1

רב אמר צריך לומר "אתה" ושמואל אמר אינו צריך לומר "אתה".

Rav said one must say "You", and Shemuel said one need not say "You".

11. Rabbi Yechiel Michel Epstein, Aruch haShulchan Orach Chaim 5:2

ובכל הברכות והתפלות אנו מדברים אליו ית' בלשון נוכח, "ברוך אתה", ובמזמורים והודאות יש כמה שאומרים "אתה הוא", נוכח ונסתר. והענין מובן כי עצמותו יתברך נעלם מכל נעלם, וגם השרפים והאופנים אינם יודעים ורק ע"י מעשיו ניכר לנו ולהם... וזהו שאומרים "אתה הוא" כלומר "אתה, מצד פעולותיך, הוא מעצמותו". ולכן בתפלות שאנו מבקשים ממנו יתב' שיעשה כך וכך הלא מדברים מצד פעולותיו, ולכן אומרים "אתה".

And in all of the blessings and prayers we address Gd directly, "You are blessed," and in some songs and thanks we say, "You are the One who," direct and indirect. It is understandable, for Gd's essence is more hidden than anything that is hidden, and even the Seraphim and Ophanim do not know it; only via His deeds is Gd known to us and to them... Thus we say "You are the One who", meaning, "You, via Your deeds, are Him Himself." Therefore, in prayer, when we ask of Gd to do something, we speak of His deeds, and we say "You"...

## 12. Talmud, Berachot 33b

One descended before Rabbi Chanina and recited, "*HaKel haGadol haGibor v'haNora...*" Rabbi Chanina waited for him to conclude, and then he asked, "Have you completed all of the praises of your Master? Why say so much? Even those three which we recite, we could not say if not for the fact that Moses said them in the Torah and the Great Assembly established them in prayer – and yet you say all this?"

## 13. Making a point Yirmiyahu 17:14

## 14. Talmud Yerushalmi, Berachot 9:1

רבי זעירא ורבי יהודה בשם רב כל ברכה שאין עמה מלכות אינה ברכה. אמר רבי תנחומא אנא אמר טעמא [תהילים קמה א] "ארוממך אלקי המלך."

Rabbi Zeira and Rabbi Yehudah cited Rav: Any blessing which does not have Monarchy with it is not a blessing. Rabbi Tanchuma said: I will explain why – "I will exalt You, my Gd, the King."

## 15. Rav Aharon Lichtenstein, בעניין הזכרת שם ומלכות בברכה

[https://asif.co.il/download/kitvey-et/alon%20shevut/alonshvut151/151\\_01ral.html](https://asif.co.il/download/kitvey-et/alon%20shevut/alonshvut151/151_01ral.html)

נראה פשוט, שמה שברכה טעונה שם לא נאמר כהלכה אודות ברכה, אלא שהשם הוא הוא המגדירה כברכה, ובהעדרו אין לנו ברכה כלל... לעומת זאת, הזכרת מלכות היא בבחינת דרישה נוספת, מעבר לעצם עיצוב הברכה והגדרתה, והיא דרישה שאלמלא הפסוק לא היינו מעמידים אותה, ולפיכך ציין רבי תנחומא מקור מיוחד להלכה זו. ונראה שכך גם מדויק מלשון רב בירושלמי: "כל ברכה שאין עמה מלכות" - הווי אומר, שאין מלכות מתלווה אליה, אם כי אינה קובעת את עצם זהותה, שכן רק שם מגדיר את הברכה עצמה.

It appears obvious that the requirement of the Name in a blessing is not a halachic requirement of a blessing; rather, the Name is that which defines it as a blessing. Without it, we are not reciting a blessing at all...

On the other hand, mentioning Monarchy is an added requirement, above and beyond the actual structure and definition of the blessing. It is a requirement which we would not make if not for the textual source; this is why Rabbi Tanchuma identified a special source for it. And it appears that this may be derived from Rav's language in the Jerusalem Talmud, "And blessing which does not have Monarchy with it" – meaning, that Monarchy does not accompany it, even though this does not establish the essence [of the blessing]. Only the Name defines the blessing itself.

## 16. Tur, Orach Chaim 113

The Ashkenazi sages said that in the first three blessings there are 107 words, because they are based on Psalm 29 which contains 91 words, and Isaiah 29:23 [16 words].

## Even posture is based on pesukim

## 17. Melachim I 8:48

And they will pray toward You, toward their land that You gave to their ancestors, the city You chose, the house I built in Your Name.

## 18. Tehillim 130:1

A song of steps; from the depths I call you, Gd.

## 19. Bereishit 18:23, 44:18; Melachim I 18:21

And Avraham stepped forth...                      And Yehudah stepped forth...                      And Eliyahu stepped forth...

## 20. Yechezkel 1:7

And their leg was a straight leg...

21. Tehillim 146:8

Gd straightens those who are bent...

22. Talmud, Yevamot 105b

One sage said: One who prays must turn his eyes downward, as Melachim I 9:3 says, "My eyes and My heart will be there forever." A second said: His eyes should be upward, as Lamentations 3:41 says, " We will raise our hearts in our hands."

Rabbi Yishmael son of Rabbi Yosi joined them; he asked, "What are you discussing?" They said, "Prayer." He said, "My father said: One who prays must turn his eyes downward and his heart upward, to satisfy these two verses."

23. Devarim 33:2; Tehillim 91:7

...On His right side was the law of fire.

A thousand will fall at your side, and ten thousand at your right; they will not reach you.