

The Mary Hytken Dumont
University @ASBEE
presents..

From the liturgical department...



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Liturgical Department

*Prayer Unlocked:
Understanding the Siddur
with Rav Kook, Rav Soloveitchik and
more*

with Rabbi Joel Finkelstein, a three part Series

Wednesday Evenings in November, 8:00 pm

November 4th- *Shema & Its Blessings*

November 11th- *Amida*

November 18th- *Blessings*

What we will look at today;

What is a blessing?

A look at the quintessential blessing, the Birkat Hamazon

What does each blessing mean?

What does this tell us about blessings?

The only time it says to bless G-d...

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

You shall eat and be full, and you shall bless Hashem your God for the good land which He has given you.

What does it mean to bless?

Praise

Bless

We can bless G-d??? Berachot 7a

Similarly, **it was taught** in a *baraita* that **Rabbi Yishmael ben Elisha**, the High Priest, said: **Once**, on Yom Kippur, **I entered the innermost sanctum**, the Holy of Holies, **to offer incense**, and in a vision **I saw Akatriel Ya**, the Lord of Hosts, one of the names of God expressing His ultimate authority, **seated upon a high and exalted throne** (see Isaiah 6).

And He said to me: Yishmael, My son, bless Me.

I said to Him the prayer that God prays: **“May it be Your will that Your mercy overcome Your anger,**

and may Your mercy prevail over Your other attributes,

and may You act toward Your children with the attribute of mercy,

and may You enter before them beyond the letter of the law.”

Rekanati, Taamei Hamitzvot pg. 11

עוד כתב הוא ז"ל ומצינו שהקנה ית' חפץ מאד בברכה כמו שאסרו רז"ל במסכת שבת
בשעה שעלה משה למרום מצאו לו להקנה שהיה קושר כתרים לאותיות אמ' לו משה
אין שלום בעירך ' אמר לפניו רבונו של עולם יש לך ענך שנתן שלום לרבו ' אמר לו
היה לך לעזרני מיד פתח תעתה יגדל נא כח"י ועל זה אסרו בברכות ואולם ח"אני אמר
רבא החייתני בדבריך ' עוד כתב וסי שאינו סכרך נקרא נוול ומשחית כמו שאסרו

What is the context?

Remember the long way that the LORD your God has made you travel in the wilderness these past forty years, that He might test you by hardships to learn what was in your hearts: whether you would keep His commandments or not.

He subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your fathers had ever known, in order to teach you that man does not live on bread alone, but that man may live on anything that the LORD decrees.

The clothes upon you did not wear out, nor did your feet swell these forty years.

Bear in mind that the LORD your God disciplines you just as a man disciplines his son.

Therefore keep the commandments of the LORD your God: walk in His ways and revere Him.

For the LORD your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill;

a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey;

a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper.

When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

What is the mitzvah?

Rambam intro to Hilchot Berachot

מִצְוֹת עֲשֵׂה אַחַת, וְהִיא לְבָרֵךְ אֶת שֵׁם הַקָּדוֹשׁ בְּרוּךְ הוּא אַחַר אֲכִילָה. וַיֵּבְאוּר מִצְוָה זוֹ בְּפָרְקִים אֵילּוּ:

הלכות ברכות מצות עשה אחת והיא לברך את השם הגדול והקדוש אחר אכילה וביאור מצוה זו בפרקים אלו:

To bless the holy name (some say the holy and great name).

Rav: Gedula=chesed

Kadosh= tzimtzum

Rav: Philosophy of eating

Eating must be done in kindness

Taanit 20b

And to this end, **he would place a water jug and hang** it by the door, **saying: Anyone who needs, let him come** to the house and wash his hands, so **that he will not be in danger.**

And with restraint..

Aside: Blessings teach values

Baruch... malbish arumim, clothes the naked..

It's not just about G-d. It's about who we should be.

Rambam: You are obligated even if you are not full, rabbinically. Raavad: It is still a torah commandment.

Brachot 20b

Rav Avira taught, sometimes he said it in the name of Rabbi Ami, and sometimes he said it in the name of Rabbi Asi: The ministering angels said before the Holy One, Blessed be He: Master of the Universe, in Your Torah it is written: “The great, mighty and awesome God who favors no one and takes no bribe” (Deuteronomy 10:17), yet You, nevertheless, show favor to Israel, as it is written: “The Lord shall show favor to you and give you peace” (Numbers 6:26). He replied to them: And how can I not show favor to Israel, as I wrote for them in the Torah: “And you shall eat and be satisfied, and bless the Lord your God” (Deuteronomy 8:10), meaning that there is no obligation to bless the Lord until one is satiated; yet they are exacting with themselves to recite Grace after Meals even if they have eaten as much as an olive-bulk or an egg-bulk. Since they go beyond the requirements of the law, they are worthy of favor.

Why?

Will any text do?

Berachot 40b

א"י פיתא. אמר רב: יצא. והאמר רב: כל ברכה שאין בה הזכרת השם אינה ברכה! דאמר: "ברוך רחמנא מריה דהאי פיתא" ב

Regarding blessings that do not conform to the formula instituted by the Sages, the Gemara relates that **Binyamin the shepherd ate bread and afterward recited** in Aramaic: **Blessed is the Master of this bread. Rav said**, he thereby **fulfilled** his obligation to recite a blessing. The Gemara objects: **But didn't Rav himself say: Any blessing that does not contain mention of God's name is not considered a blessing?** The Gemara emends the formula of his blessing. **He said: Blessed is the All-Merciful, Master of this bread.**

Rambam yes, but Rashba said...

Berachot 48b

דברכות אלו מדאורייתא נינהו. ויש לומר דמטבען הוא שטבעו להם, דאי מדאורייתא אם רצה לאומרה באי זה מטבע שירצה אומרה ואתו משה ויהושע ודוד ושלמה ותקנו להן מטבע לכל אחת ואחת בזמנה, וכדאמרינן לעיל בפרק כיצד מברכין (ברכות מ, ב) גמ' ועל כולם אם אמר שהכל יצא, מנימין רעיא בתר דאכל אמר בריך מריה דהאי פיתא, אמר רב יצא. ואקשינן מאי קא משמע לן אף על גב דאמרה בלשון חול יצא, ... דאלמא המטבע הוא שטבעו רבנן ובודאי דקודם כיבוש הארץ ובנין ירושלים לא היו אומרינן כמטבע שאמרו לאחר כיבוש ובנין, וכמו שאין אנו אומרים באותו מטבע שתקנו דוד ושלמה, שאנו מבקשים להחזיר המלכות ולבנות הבית, והם היו מבקשין להעמיד המלכות ולהעמיד הבית ולהמשיך שלות הארץ.

But doesn't it say there (48b) that it is from the torah?

הַהֵר הַטוֹב הַזֶּה וְהַלְבָּנוֹן. "אֲשֶׁר נָתַן לָךְ" — וְהַטוֹב וְהַמְטִיב. אֵין לִי אֶלָּא לְאַחֲרָיו, לְפָנָיו מִנֵּין? — אָמַרְתָּ קָל וְחוֹמֶר: כָּשֶׁהוּא שְׂבַע מְבָרָךְ, כָּשֶׁהוּא רַעֲב — לֹא כָּל שְׂכֵנוֹת

The Sages taught in a *Tosefta*: **From where** is it derived that **Grace after Meals is from the Torah? As it is stated: "And you shall eat and be satisfied, and you shall bless** the Lord, your God, for the good land that He has given you" (Deuteronomy 8:10). The Gemara explains: **And you shall bless, that is the blessing of: Who feeds all. The Lord, your God, that is the *zimmun* blessing** in which God's name is invoked. **For the land, that is the blessing of the land; good, that is the blessing: Who builds Jerusalem, and it also says: "This good mountain and Lebanon"** (Deuteronomy 3:25), which is interpreted homiletically as referring to Jerusalem and the Temple. **That He gave you, that is: Who is good and does good.** However, **I only have** a Torah source for blessings **after** eating, i.e., Grace after Meals. **From where** is it derived that one is obligated to recite blessings **before** eating? **You said** that it can be derived through **an *a fortiori* inference: When one is satisfied, he is obligated to recite a blessing** and thank God for food; **when he is hungry, all the more so** that he should recite a blessing to offer thanks for the food he will eat.

But doesn't it say bless G-d for the good land?

Yonatan ben Uziel

Targum Yerushalmi Yonatan ח'י: דברים

ותהוון זהירין בזמן דאתון אכלין ושבעין הוון מודין ומברכין קדם יי אלקכון על כל פירי ארעא
משבחא דיהב לכון.

Thank and bless Hashem for the fruit of the great land that He gave you.

What is a blessing??

Sefer Hachinuch 430: What is blessing G-d?

From the roots of the commandment, [there is a need to] preface that, have I not told you, my son in what has preceded, that all glory, all majesty, all the good, all wisdom, all power and blessing are of God, blessed be He. And the words of people and all of their deeds - whether good or bad - will not add or subtract [from Him]. Hence you must distinguish that in our always saying in the blessings, "Blessed are You, God," or [in our saying,] "May He be blessed," the understanding is not as it seems, to add blessing to the One who does need any addition, God forbid. As He is the Master over everything and over all the blessing; He renews them and creates them and emanates great abundance from them when His good will is [present] there. Therefore, we must search what is the intention of the matter and not expend our time in that with which we are always involved without any understanding at all. And it is not my thought - I, the one that raises [it] - that my intellect will grasp even like a drop in the ocean of the truth of the matter. As it has already been told to me and I heard from the mouth of sages that there is in these things strong foundations and wonderful secrets - the Torah sages inform their students [of them] when they are understanding and proper and all of their actions are pleasant. But my will to grasp a little of the reason in this lifts me to speak about it. And maybe silence would have been better, but 'love spoils [sense of what is proper].'

ibid.

And it comes out according to the premise [created by] this reason that "blessed" is an adjective, meaning to say it is an admission to Him that He contains all of the blessings. And [about] the expression, "may He be blessed," that we always mention - which is [in] the reflexive case - we can say that the intention of it is that we are supplicating to Him that it be His will in front of Him to cause the hearts of His creatures to be prepared in front of Him **that all should admit to Him** and praise Him. And this is the explanation of "may He be blessed," meaning to say, "It should be Your will in front of You, that all people of the world will relate all blessing to You and admit that everything in the world emanates from You," and that His will be completed - as He wants to do good, as we have said. And the fulfillment of the Will is the purpose of all that ask.

Does benching reflect thanks or recognition? Berachot 48b

איין לי אלא לאַחַרְיוֹ, לְפָנָיו מִנֵּיין? — אַמְרַתְּ קַל וְחוֹמֶר: כִּשְׁהוּא שְׂבִיעַ מְבַרֵךְ, כִּשְׁהוּא רָעֵב — לֹא כָּל שֵׁכָן.

From where is it derived that one is obligated to recite blessings **before** eating? **You said** that it can be derived through **an a fortiori inference: When one is satisfied, he is obligated to recite a blessing** and thank God for food; **when he is hungry, all the more so** that he should recite a blessing to offer thanks for the food he will eat.

Explain if it is thanksgiving or a recognition!

Can you give thanks before you get the thing?

Rav Chaim Brisker: We have bitachon, faith, but we don't give thanks for faith

ואני בחסדך בטחתי יגל לבי בישועתך

I have trusted in your kindness, my heart is glad with your salvation..

It's a matter of stealing!

Berachot 35a

הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְרָכָה. וְכָל הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְרָכָה מֵעַל. מֵאֵי תִקְנִיתִיהָ? — יִלֵּךְ אֶצֶל חֲכָמֵי

The Sages taught in a *Tosefta*: **One is forbidden to derive benefit from this world,** which is the property of God, **without reciting a blessing** beforehand. **And anyone who derives benefit from this world without a blessing,** it is as if he is guilty of **misuse** of a consecrated object. The Gemara adds: **What is his remedy? He should go to a Sage.**

Are there different types of blessings?

Rambam Blessings 1

(ד) נמצאו כל הברכות כִּלְכֵן שְׁלֹשָׁה מִיָּנִין: בְּרֻכּוֹת הַהֲנָאָה, וּבְרֻכּוֹת הַמְצֻוֹת, וּבְרֻכּוֹת הַוְדָאָה, שֶׁהֵן דְּרָךְ שְׁבַח וְהוֹדָאָה וּבִקְשָׁה כִּדְי לְזַכֵּר אֶת הַבּוֹרֵא תָּמִיד וּלְיִרְאָה מִמֶּנּוּ.

All blessings accordingly fall into three kinds; blessings recited when partaking of material enjoyments, blessings recited when fulfilling religious duties, and blessings of thanksgiving, which have the character of praise, thanksgiving and supplication, and the purpose of which is that we should always have the Creator in mind and revere Him.

Is there a difference?

Brachot as a price to pay

Ibid. 35a-b

אמר רב יהודה אמר

הנה מקדשי שמים, שנאמר: "לה' הארץ ומלוואה". רבי לוי רמי: כתיב "לה' הארץ ומלוואה", וכתיב "השמים שמים לה' והארץ נתן לבני אדם!" לא קשיא כאן קודם ברכה ש

Similarly, **Rav Yehuda said that Shmuel said: One who derives benefit from this world without a blessing, it is as if he enjoyed objects consecrated to the heavens, as it is stated: "The earth and all it contains is the Lord's,** the world and all those who live in it" (Psalms 24:1). Rabbi Levi expressed this concept differently. **Rabbi Levi raised a contradiction: It is written: "The earth and all it contains is the Lord's," and it is written elsewhere: "The heavens are the Lord's and the earth He has given over to mankind"** (Psalms 115:16). There is clearly a contradiction with regard to whom the earth belongs. He himself resolves the contradiction: This is **not difficult. Here,** the verse that says that the earth is the Lord's refers to the situation **before a blessing** is recited,

ל"ה ב35

כאן לאחר ברכה.

and **here,** where it says that He gave the earth to mankind refers to **after a blessing** is recited.

Rav: there is a price for redemption..

Why must we say boreh pri hagafen first? Ber. 51b

מִתְנִי' אֵלֵינוּ דְּבָרִים

אוֹמְרִים: מְבָרַךְ עַל הַיּוֹם, וְאַחֵר כֶּה מְבָרַךְ עַל הַיַּיִן. וּבֵית הַלֵּל אוֹמְרִים: מְבָרַךְ עַל הַיַּיִן וְאַחֵר כֶּה מְבָרַךְ עַל הַיּוֹם

MISHNA: These are the matters of dispute between Beit Shammai and Beit Hillel with regard to the *halakhot* of a meal: One dispute concerns the order of blessings in *kiddush*. **Beit Shammai say:** When one recites *kiddush* over wine, **one recites a blessing over the sanctification of the day and recites a blessing over the wine thereafter. And Beit Hillel say: One recites a blessing over the wine and recites a blessing over the day thereafter.**

The blessings

1. He provides bread to all flesh
2. That He inherited a cherished land to our ancestors..

What is the difference?

We need some universal thanks before particular.

Simple hakarat hatov, gratitude

Sefer Habatim 18

של מעלה¹⁴. ולבאר המכוון בדברנו נאמר, שסדר הברכות הוא כפי סדר מה שצריך אל הוית האדם ושלמותו ותכליתו, הראשונה אל המזון שהוא הוית גופנו הקודם בזמן, השניה על ההכנה למה שצריך להוית גופנו למען נשיג מבוקשנו בשלוח לחיי נפשנו, השלישית הוא התכלית האחרון כמו שבארנו. ולהיות הענין השלישית על זאת הכונה, תקנו להזכיר בה ענין שבת וי"ט ור"ח¹⁵. אמנם הזכרת הנסים תקנו בברכה שניה¹⁶ שהיא דומה לה להודאת ה' בהשפיעו הטובות לנו. וחכמי יבנה¹⁷ תקנו הטוב והמטיב כנגד הרוגי ביתר הטוב שלא הסריחו והמטיב שנתנו לקרובה. ולא נתברר לי בזה הטעם מספיק.

[המצוה י"ח לברך ברכת המזון]¹. סדר ברכת המזון הזן וברכת הארץ
ובונה ירושלים, באה הקבלה האמתית שמשה תקן להם לישראל ברכת הזן כשירד
להם מן². וענין הברכה הוא להערה שה' סבת הכל, והוא מכין לכל אחד טרפו,
אם לשמירת המינין בכללן, אם בפרט לדבקים בו. והוא אמרו ועמנו חסדו הגדול,
לפי המקיימים התורה והמצות הם מושגחים תמיד, וכאשר ירד להם המן לישראל
השיגו זה במורגש שה' משגיח בהם, שספק צרכם במדבר בלא חרישה ובלא
זריעה. ויהושע³ תקן ברכת הארץ כשכבש את הארץ. וזה מבואר ג"כ, כי גם
בזה ראו נפלאות ה' בכבישת הארץ לא בכחם ועצם ידם, והכונה בירושת הארץ

בזה ראו נפלאות ה' בכבישת הארץ לא בכחם ועצם ידם, והכונה בירושת הארץ אשר נתן להם ה' למען יעבדו את ה' בשמחה ובטוב לבב, וזאת כונת היעודים הטובים שבתורה. וכן נראה ממה שנאמר בזאת הפרשה שבה מצוה זו, והוא אמרו⁴ ושמרת את מצות ה' אלקיך ללכת בדרכיו וליראה אותו, כי ה' אלקיך מביאך אל ארץ טובה ארץ נחלי מים וגו', ארץ אשר לא במסכנות. נתבאר מענין אלו הפסוקים שלשמירת המצות וללכת בדרכי ה' נתנה, לא לאכול טוב הארץ, לפיכך מזכירין תורה בברכת הארץ⁵ לזאת הכונה, וכן אמרו בירושלמי פרק מאימתי⁶ אם לא הזכיר תורה בארץ מחזירין אותו מה טעם ויתן להם ארצות גוים ועמל לאומים יירשו, בעבור ישמרו חקיו ותורותיו ינצורו⁷, וזה מבואר הכונה. ובתלמוד שלנו⁸ אמר שצריך להזכיר ברית ותורה ולהקדים ברית לתורה, הכונה בזה כי שלשה אלו, ר"ל השפעת הטובות בארץ, וכריתת הערלה, והתורה, הם עקר שלמות הנפש. אמנם השפעת הטובות כבר בארנו שהוא הכרחי לאדם לשלמות הנפש כדי שלא ימנענו מונע, אמנם כריתת הערלה זה מבואר שצריך אל הכנעת החמר שהוא מתנגד לשכל, ואמנם תורה זה מבואר בעצמו, עם הכונה בזה

What do you get through a zimmun?

With regard to the basic mitzva of *zimmin*, the Gemara asks: **From where are these matters derived, that after a meal in which three diners participated, a *zimmin* must be recited? Rav Asi said: As the verse states: “Praise God with me, and we will exalt His name together”** (Psalms 34:4), i.e., the one reciting the blessing turns to at least two others to praise God together. **Rabbi Abbahu said:** The source of the mitzva of *zimmin* is derived **from the verse here: “When I call the Name of the Lord, give [plural] praise to our God”** (Deuteronomy 32:3).

Zimmun, introduction

What does judging got to do with zimmun?

JT 7, 1

רבי זעירא בְּשֵׁם אָבָא בַר יִרְמְיָהּ:

שְׁלוֹשָׁה חוּבָה, שְׁנַיִם רְשׁוּת. אֲמַרְהָ רַבִּי זְעִירָא קָמִי רַבִּי יִסָּא. אָמַר לֵיהּ: אָנִי, אֵין לִי אֶלָּא מִשְׁנָה:

"שְׁלוֹשָׁה שְׂאָכְלוּ כְּאַחַת, חִיבִין לְזַמֵּן". רַבִּנִין דְּהֶכָּא כְּדַעְתּוֹן, וְרַבִּנִין דְּתַמָּן כְּדַעְתּוֹן.

שְׁמוּאֵל אָמַר: שְׁנַיִם שְׂדָנוּ, דִּינָן דִּין, אֶלָּא שְׁהוּא נִקְרָא בֵּית דִּין חֲצוּף.

רַבִּי יוֹחָנָן וְרַבִּי שְׁמַעוֹן בְּן לֵקִישׁ, תִּרְיָהוֹן אָמְרִין: אֶפְלוּ שְׁנַיִם שְׂדָנוּ, אֵין דִּינָן דִּין.

The first blessing vs. all the other blessings

עיטור. רב יהודה מעטרהו בתלמידים, רב חסדא מעטר ליה בנטלי. אמר רבי חנן: ובחי. אמר רב ששית: ובברכת הארץ.

The Gemara continues explaining the ten things said with regard to the cup of blessing: The Sages would **adorn** the cup of blessing in different ways. **Rav Yehuda** would **adorn it with students**, as when he recited the blessing he would surround himself with students to accord honor to the blessing. **Rav Hisda**, however, would **adorn it with other cups**; he would surround the cup of blessing with other cups. **Rabbi Hanan said: And specifically with undiluted wine.** **Rav Sheshet said: And in the blessing of the land.**

We need good wine (diluted) for which part of benching?

Yonatan ben Uziel

Targum Yerushalmi Yonatan ח'י: דברים

ותהוון זהירין בזמן דאתון אכלין ושבעין הוון מודין ומברכין קדם יי אלקכון על כל פירי ארעא
משבחא דיהב לכון.

Thank and bless Hashem for the fruit of the great land that He gave you.

What is a blessing??

Requirements of The Blessing of the Land

Eretz chemda, a desirous land

Why this expression?

!

וַעֲצֵי לְמַאֲכָל וְכִי תֵאָוֶה הוּא לְעֵינַיִם וְנַחְמֵד הָעֵץ לְהִשְׂכִּיל וְתִקַּח מִפְרֵיו וְתֹאכַל וְתִתֶּן גַּם לְאִשָּׁה עִמָּה וַיֹּאכְלוּ:

When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate.

Avudram:

פירוש שהרי הנביאים קראוה כן בהרבה מקומות ואנו צריכים לספר בשבתי הארץ כדי

שישתוקו לה הנפשות...

Eretz tova-good

Rav: Good=holy!

Urchava, an expansive land

Gittin 57a

אמר עולא לדידי חזי לי ההוא אתרא ואפילו שיתין ריבוותא קני לא מחזיק אמר ליה ההוא צדוקי לרבי חנינא שקורי משקריתו אמר ליה (ירמיהו ג, יט) ארץ צבי כתיב בה מה צבי זה אין עורו מחזיק את בשרו אף ארץ ישראל בזמן שיושבין עליה רווחא ובזמן שאין יושבין עליה גמדא

Ulla said: I myself saw that place, and it could not hold even six hundred thousand reeds, all the more so that number of people. A certain heretic said to Rabbi Ḥanina: You lie with your exorbitant exaggerations. Rabbi Ḥanina said to him: With regard to Eretz Yisrael it is written: Land of the deer (see Jeremiah 3:19). Just as the skin of a deer cannot hold its flesh, for after the animal is skinned, its hide shrinks, so too, with regard to Eretz Yisrael, when it is settled, it expands, but when it is not settled, it contracts. This explains how a place that is so small today could have been so highly populated prior to the Temple's destruction.

Berachot 48b

הַ בְּרִית. רַבִּי יוֹסִי אוֹמֵר: צָרִיךְ שְׂיִזְכּוֹר בָּהּ תּוֹרָה. פְּלִימוֹ אוֹמֵר: צָרִיךְ שְׂיִקְדְּדִים בְּרִית לְתוֹרָה, שֶׁזוֹ נִתְּנָה בְּשָׁלֹשׁ בְּרִיתוֹת

With regard to the formula of Grace after Meals, the Gemara continues: **It was taught** in a *baraita*: **Rabbi Eliezer says: Anyone who did not say: A desirable, good, and spacious land in the blessing of the land, and who did not mention the royal house of David in the blessing: Who builds Jerusalem, did not fulfill his obligation. Nahum the Elder says: One must mention the covenant of circumcision in the blessing of the land. Rabbi Yosei says: One must mention the Torah in the blessing of the land. Pelimu, one of the last *tanna'im*, says: He must make mention of the covenant of circumcision preceding mention of the Torah, as this, the Torah, was given to the Jewish people with three covenants,**

Why brit? Why torah? We are talking land!!

Avrudrahm

...וכל מי שלא אמר ברית ותורה בברכת הארץ לא יצא ידי חובתו. ופירש ה"ר אשר מלוניל, שהטעם, משום שאלמלא ברית ותורה לא נתקיימו שמים וארץ, שנאמר (ירמיהו ל"ב, כ"ה): 'אם לא בריתי יומם ולילה', דהיינו תורה, שנאמר: 'זהגית בו יומם ולילה', ובריתי גם כן

Rav: the land is all about berit and torah!

The blessing of Jerusalem: Is it a thanks?

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זַוְנֵנוּ, פְּרַנְסֵנוּ וְכַלְכְּלֵנוּ. וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ. יי אֱלֹהֵינוּ מְהֵרָה מְכַל צָרוֹתֵינוּ. וְנָא אֵל תַּצְרִיכֵנוּ. יי אֱלֹהֵינוּ, לֹא לַיְדֵי מִתַּנַּת בָּשָׂר וְדָם וְלֹא לַיְדֵי הַלְּוָאֲתָם, כִּי אִם לַיַּדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֲבָהּ, שְׁלֵא נִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעַד.

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

Once you mention praise, you make a request

They used to use it as a praise

Rav: It is a weird kind of praise

Berachot 54a

ח

וְיִצְרָר טוֹב וּבִיּוֹר הָרָע. — וּבְכָל נִפְשְׁךָ — אֶפְּלוּ הוּא נוֹטֵל אֶת נִפְשְׁךָ. — וּבְכָל מְאֹדְךָ — בְּכָל מְמוֹנְךָ. דְּבַר אַחֵר: “בְּכָל מְאֹדְךָ” — בְּכָל מַדָּה וּמַדָּה שֶׁהוּא מוֹדֵד לְךָ הוּי מוֹדָה לּוֹי

The mishna articulates a general principle: **One is obligated to recite a blessing for the bad** that befalls him **just as he recites a blessing for the good** that befalls him, **as it is stated: “And you shall love the Lord your God with all your heart, with all your soul, and with all your might”** (Deuteronomy 6:5). The mishna explains this verse as follows: **“With all your heart”** means **with your two inclinations, with your good inclination and your evil inclination**, both of which must be subjugated to the love of God. **“With all your soul”** means **even if God takes your soul**. **“And with all your might”** means **with all your money**, as money is referred to in the Bible as might. **Alternatively**, it may be explained that **“with all your might”** means **with every measure that He metes out to you**; whether it is good or troublesome, **thank Him**.

Berachot 48b

ר

עַל הַרְעָה? תִּלְמוּד לומר: "אֲשֶׁר נָתַן לָךְ ה' אֱלֹהֶיךָ", דַּיִינָךְ, בְּכָל דֵּין שֶׁדִּינָךְ, בֵּין מִדָּה טוֹבָה וּבֵין מִדַּת פּוֹרְעָנוּתב

Concerning this verse, **Rabbi Meir says: From where** is it derived that **just as one recites a blessing over the good** that befalls him **he recites a blessing over the bad**? **The verse states: "That the Lord, your God gave you."** "Your God" is a reference to the attribute of divine justice; **your Judge, in whatever judgment that He judges you, whether it is a positive measure of goodness or a measure of calamity.**

Rav

In this third blessing of Racheim, boneh Yerushalayim;

Even as one thanks G-d for the adversity of the destruction of the land and of Jerusalem he can also thank Him for his need and not only for his sationation.. Do not render us needful of gifts from the hands of flesh and blood...

Berachot 48b

ר

“בונה ירושלים”, וכן הוא אומר “הקר הטוב הזה והלבנון”. “הטוב והמטיב” בבינה תקנוה. אין לי אלא לאחריו, לפניו מנין? תלמוד לומר: “אשר נתן לך” — משנתן לךב

Rabbi Yehuda HaNasi says: It is not necessary to interpret the verse this way; rather, it should be understood in a slightly different manner, as follows: **“And you shall eat and be satisfied, and you shall bless,” that is the blessing of: Who feeds all; however, the *zimmun* blessing is derived** from the verse: **“Praise God with me and we will exalt His name together”** (Psalms 34:3). He continues: **For the land, that is the blessing of the land. Good, that is the blessing: Who builds Jerusalem, and it also says: This good mountain and Lebanon. They instituted the blessing: Who is good and does good, at Yavne** and, as such, it has no biblical source. However, **I only have** a Torah source for blessings **after** eating, i.e., Grace after Meals. **From where** is it derived that one is obligated to recite blessings **before** eating? **The verse states: That he gave you.** A blessing must be recited over food **from** the moment that God **gave it to you**, not only afterward.

How bad was Beitar? Rambam Fasts ch. 5

and a great city named Betar was captured. It was inhabited by tens of thousands of Jews. They had a great ruler, thought by all of them, including great scholars, to be King Messiah. But he fell into the hands of [the Roman] pagans, who killed them all, a calamity as great as the destruction of the Temple.

ibid.

אָמַר רַב נַחֲמָן:

מ'

קָנְיָהּ כְּנֶגֶד הַרוּגֵי בֵּיתֵר. דָּאָמַר רַב מֵתִנָּא: אוֹתוֹ הַיּוֹם שְׁנִיתֵנוּ הַרוּגֵי בֵּיתֵר לְקַבְּרָהּ תִּקְנֵנוּ בְּיַבְנֵה "הַטּוֹב וְהַמְּטִיב". "הַטּוֹב" — שְׁלַא הִסְרִיחוּ, "וְהַמְּטִיב" — שְׁנִיתֵנוּ לְקַבְּרָהּ

With regard to the origins of the four blessings of Grace after Meals, **Rav Nahman said:**

Moses instituted for Israel the first blessing of: Who feeds all, when the manna descended for them and they needed to thank God.

Joshua instituted the blessing of the land when they entered Eretz Yisrael.

David and Solomon instituted the third blessing: Who builds Jerusalem, in the following manner:

David instituted "...on Israel Your people and on Jerusalem Your city..." as he conquered the city,

and Solomon instituted "...on the great and Holy Temple..." as he was the one who built the Temple.

They instituted the blessing: Who is good and does good, at Yavne in reference to the slain Jews of the city of Beitar at the culmination of the bar Kokheva rebellion. They were ultimately brought to burial after a period during which Hadrian refused to permit their burial. **As Rav Mattana said: On the same day that the slain of Beitar were brought to burial, they instituted the blessing: Who is good and does good, at Yavne. Who is good,** thanking God that the corpses **did not decompose** while awaiting burial, **and does good,** thanking God **that they were ultimately brought to burial.**

What does this blessing tell us about blessings?

The blessing for Jerusalem

The blessing for the dead who were buried and didn't smell

The blessing for an olive worth of food