The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רכ"ד סעיף ז'-י"ג

Overview

Siman 224 Seif 7:

If one sees scholars from the nations of the world who are knowledgeable in the wisdom of the world one recites: ברוך אתה ה' וכו' שנתן מחכמתו לבשר ודם.

- Meaning that are knowledgeable in the "seven wisdoms" as opposed to knowledgeable in their religion. (M.B. 10)

Siman 224 Seif 8:

Upon seeing kings one recites: ברוך אתה ה' וכו' שחלק מכבודו ליראיו. Upon seeing gentile kings one recites: ברוך שנתן מכבודו לבשר ודם.

- The Gemara implies that even a blind person recites the beracha if he knows that the king is passing. Pri Megadim concludes that if the blind person never had vision he should recite the beracha without mentioning Hashem's Name or His Kingdom. (M.B. 11)
- Rulers that do not have a king over them who could overturn their decisions and have the power to kill people qualify for this beracha. (M.B. 12)

Siman 224 Seif 9:

It is a mitzvah to make an effort to see a king, even a gentile king.

- It is permitted to become Rabbinically tamei to honor them, whether it is a Jewish king or a gentile king. The same is true with regards to kavod habriyos, e.g. to comfort a mourner. If one saw the king once there is no reason to miss learning to see him again unless he has a larger entourage. (M.B. 13)

Siman 224 Seif 10:

One who see Jewish homes that are inhabited, for example from the time of the Second Bais HaMikdash recites: ברוך אתה ה' וכו' מציב גבול אלמנה. If it is seen in a state of ruin one recites: ברוך דיו האמת.

- Shulchan Aruch refers to homes of the wealthy when Eretz Yisroel was inhabited during the time of the Second Bais HaMikdash. There is a disagreement whether one recites the beracha on homes in Eretz Yisroel today. Rif asserts that the halacha applies to Batei Kineisiyos where people daven and this is the custom. Pri Megadim writes that the beracha ברוך מציב גבול אלמנה should be recited without mention of Hashem's Name or Kingdom. (M.B. 14)

Siman 224 Seif 11:

One who sees gentile homes that are inhabited one recites: בית גאים יסח ה'. If it is seen in a state of ruin one recites: ק-ל נקמות ה'.

- According to Rashi this refers to their homes whereas according to Rif it refers to their houses of worship. (M.B. 15)

Siman 224 Seif 12:

One who sees Jewish graves recites: ברוך אתה ה' וכו' אשר יצר אתכם בדין וכו'. Upon seeing gentile graves one recites: בושה אמכם וגו'.

- According to one opinion if there is a single grave the beracha is not recited since it was composed to be said in the plural. (M.B. 16)

Siman 224 Seif 13:

Regarding all the berachos recited upon seeing something if one saw that thing again within thirty days one does not repeat the beracha.

- If one sees a different king he does repeat the beracha. Whether the same is true regarding graves is subject to debate. (M.B. 17)

Halacha Highlight

The beracha one recites when he sees a grave

Shulchan Aruch Siman 224 Seif 12

הרואה קברי ישראל

One who sees Jewish graves

Shulchan Aruch (סעי' י"ב) writes that one who sees Jewish graves should recite: ברוך אתה ה' וכו' אשר יצר אתכם בדין וכו'. Be'er Heiteiv (סק"ח) records a disagreement whether one recites the beracha if one sees a single grave. Radvaz maintains that one recites the beracha, whereas Halachos Ketanos contends that one does not recite the beracha. Mishnah Berurah (ס"ק ט"ז) records the opinion of Halachos Ketanos that the beracha is not recited. Aruch HaShulchan writes that preferably one should be within four amos of the graves when one recites the beracha. A kohen who cannot approach a grave and someone who is travelling and sees Jewish graves from a distance may recite the beracha. Eshel Avrohom expresses uncertainty whether one may recite the beracha when one is standing outside of the walls of the cemetery. Rav Moshe Feinstein rules that one should recite the beracha only if he can see the ground that covers the grave (חיי משה).

In seif 13, Shulchan Aruch rules in regards to all the berachos that are recited when one sees something that one does not repeat the beracha if he sees the same thing within thirty days. Mishnah Berurah (ס"ק י"ז) explains that the restriction applies, for example, if one sees the same king within thirty days of the first time he saw him. If one sees another king the beracha is repeated even if it is within thirty days of the first recitation. Mishnah Berurah then writes that the same is true regarding the beracha that is recited when one sees a grave. In other words, if one sees another grave within thirty days one repeats the beracha. He then notes that Elya Rabba disputes this ruling. Mishnah Berurah concludes by referencing Pischei Teshuvah in the name of Amudei Ohr who writes that if one sees another grave within thirty days the beracha should not be repeated since the matter is subject to doubt.