

No Bless Oblige

Excerpted and adapted from a *shiur* by Dayan Yehoshua Grunwald

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<https://baishavaad.org/wp-content/uploads/2023/03/R-Grunwald-Vayikra.m4a>

When we recite the Hagadah, we fulfill the mitzvah *de'Oreisa* of *sipur yetzias* Mitzrayim (telling the story of leaving Egypt). Why don't we make a *bracha* on this mitzvah as we do on others?

The Me'iri (Brachos 12b) cites one view that a *bracha* should in fact be made. The Tashbeitz maintains that "*Baruch Hamakom*" in the Hagadah serves as the *bracha*. (According to his approach, perhaps one should have this intent when reciting it.)

Rabeinu Peretz and the Shibalei Haleket answer that we already fulfilled the mitzvah of *sipur* before the Seder—either in kiddush with the words "*zeicher litzias* Mitzrayim" or in Ma'ariv with the *bracha* of "*ga'al* Yisrael"—so we may no longer recite a *bracha* on the mitzvah. Although the mitzvah of *sipur* may include reciting the entire Hagadah, perhaps these *Rishonim* understood that to be required only *mideRabanan*, while the mitzvah *de'Oreisa* is fulfilled with just a few words.

The Abudraham answers that no *bracha* is recited on mitzvos without a minimum requirement. The Maharal answers that no *bracha* is made on mitzvos fulfilled primarily in the mind, and this one is mainly about thoughts of gratitude to Hashem. The Sfas Emes answers that no *bracha* was instituted for mitzvos *sichliyyos* (logical mitzvos)—which this one is, because we would be expected to praise Hashem for taking us out of Mitzrayim even without an explicit command.