

הלכות ברכות הודאות (סימן ר"ט: ברכת הודאות היחיד)

ר"ט: ד-ז

Outline

1. Today's Topics
 - a. Saying ברכת הגומל for others
 - b. How long one has to say ברכת הגומל
 - c. Saying ברכת הגומל when traveling from city to city
2. "ריט: ד" (אשר גמלך כל טוב")
 - a. When one says "אשר גמלך כל טוב" for someone else, it is not a ברכה in vain even though he is not obligated to say the ברכה because he says the ברכה in a manner of praise and thanks for the good done to his friend over which he rejoices (רמ"א)
 - i. Q: What if there are not ten people present?
 1. Even according to the stringent opinion that requires ten for one to be יוצא, nonetheless, this is not a ברכה לבטלה because all agree that the person saying the ברכה may do so even with fewer than ten present (משנ"ב יד)
 - ii. Q: Why is one not obligated to say "אשר גמלך כל טוב"?
 1. ברכת הגומל is mentioned in the גמ' only as an obligation for those who themselves experience a miracle (משנ"ב טו)
 - iii. Q: What is the meaning of "a manner of praise"?
 1. The person does not intend the ברכה as a fulfillment of an obligation (משנ"ב טז)
 - iv. Q: May a husband say ברכת הגומל for his wife?
 1. Yes; therefore, some have the practice to say "שגמלך כל טוב" for their wives when they return to strength after giving birth, and when their wives say אמן, they fulfill their obligation (משנ"ב יז)
 - a. Q: What if one says the ברכה not in the presence of one's wife?
 - i. He should say "שגמל לאשתי כל טוב", and the same applies to one's father and rebbe (משנ"ב שם)
 - v. Q: Who may say the ברכה of "אשר גמלך"?
 1. Only a relative or a friend, who at least rejoices at the healing or salvation one experiences, but if one does not rejoice so much in his heart but rather says the ברכה only out of etiquette, one should not say the ברכה with שם ומלכות because doing so would be saying a ברכה in vain (משנ"ב יח)
 - vi. Q: Do all agree with this comment of the רמ"א?
 1. No; therefore, one should not say ברכת הגומל regarding the salvation of his relative or friend but rather only for his father or rebbe (משנ"ב שם)
 3. "ריט: ה" (ה) בריך אחר לעצמו
 - a. If another says ברכת הגומל for himself and intends to say it on behalf of his friend as well, and his friend listens and intends to be יוצא, the friend is יוצא even if he does not say אמן (שו"ע), since the one who said the ברכה was obligated himself (רמ"א)
 - i. Q: Is this method of ברכת הגומל preferred? (הע' 19)
 1. Yes, because of עם ברב, and in this case, the מברך and the ציבור can use the plural language (גרשז"א)
 4. "ריט: ו" (ו) איחר
 - a. If one delays his ברכת הגומל, he can make it up whenever he wishes, but it is proper not to delay more than three days (שו"ע)
 - i. Q: What is the case of the delay?
 1. One who did not say ברכת הגומל when returning from overseas or when he returned to full strength after his sickness (משנ"ב יט)
 - ii. Q: Why three days?
 1. Until this time one is considered "returning from travel" (משנ"ב כ)
 - iii. Q: What if one can say ברכת הגומל within three days but only without a ס"ת?
 1. One should say the ברכה within three days (משנ"ב שם)

iv. Q: Must one receive an עלייה to say ברכת הגומל (הע' 22)?

1. No, and therefore, he does not override someone who has a חיוב. If says ברכת הגומל without an עלייה, he should do so immediately after קריאת התורה at the בימה (אגר"מ או"ח ה: יד)

5. ריט: ז) מעיר לעיר

a. In צרפת and אשכנז, the practice is not to say ברכת הגומל when traveling just from city to city because only those who travel in the desert, where wild animals and bandits are commonly found, are obligated. However, in ספרד, the practice is to say ברכת הגומל because all roads are presumed dangerous, but when the travel is less than a פרסה, one does not say a ברכה unless the road is known as a particularly dangerous one (שו"ע)

i. Q: What is the reasoning for מנהג ספרד?

1. They hold that the standards for ברכת הגומל are the same as the standards for משנ"ב כב) תפילת הדרך

ii. Q: Why do all agree that ברכת הגומל is not said on less than a פרסה?

1. Because traveling to such a close destination is not presumed to be dangerous (משנ"ב כג)

iii. Q: Does מנהג ספרד apply if there are other cars on the road? (הע' 23)

1. No (אור לציון ב: יד)