

## הלכות ברכת הבשמים (סימן ריח: ברכות הנעשים על הנסים)

### ריח:ט

#### Outline

1. Today's Topics
  - a. The type of miracle that requires a ברכה
2. נס שאינו יוצא ממנהג העולם (ריח:ט)
  - a. Some say that one says a ברכה only on a miracle that deviates from nature, but if a miracle coheres with nature and its properties, such as being saved from thieves who come at night, one is not obligated to say a ברכה. Others disagree, and therefore, it is good to say a ברכה without ומלכות שם (שו"ע).
    - i. Q: What is an example of a miracle that deviates from nature?
      1. The story of a person who was in the desert and was in danger of losing his life because of thirst, and a miracle happened and a spring of water emerged for him (משנ"ב כט)
    - ii. Q: What is required for the thief case to be natural?
      1. One was saved according to order of nature, such as yelling out for help or people were present and the thieves ran away (ל משנ"ב)
    - iii. Q: If a ברכה on a miracle isn't required, are any other ברכות required?
      1. One must say ברכת הגומל because for ברכת הגומל, we don't require a miracle of such great magnitude (לא משנ"ב)
    - iv. Q: What is the reason for the dissenting opinion?
      1. Since the person was in danger had the salvation not happened, the salvation is considered a miracle and one must thank and praise ה' for having prepared the salvation at this moment (לב משנ"ב)
    - v. Q: What are some examples of each of these categories of miracles? (משנ"ב שם)
      1. If a stone falls upon a person or a loaded wagon tramples him such that according to laws of nature, he would have died but he lived, he must say a ברכה on the miracle when visiting the place after a 30-day pause
      2. If a stone falls close to one's head or iron is cast close to one's eye and a miracle happens such that the stone does not fall on the head or the iron is not cast on the eye, one should say a ברכה without ומלכות שם because this case is subject to the debate between the two aforementioned opinions
    - vi. Q: What should one do after experiencing a miracle?
      1. One should give צדקה to students of תורה and say that it should be in place of a קרבן תודה that he would be obligated to bring, and he should say פרשת תודה. He should also take care of some public needs in the city, and every year on the day he was saved, he should set aside time to thank ה', rejoice, and speak about His kindness (משנ"ב שם)
    - vii. Q: Should those who were saved from concentration camps say a ברכה when visiting them? (הע' 15)
      1. Yes, but one should try to see the entire area of the camp (בצל החכמה ה:סב)
    - viii. Q: Should one say this ברכה when saved from a car crash that killed others (שם) ר"ל?
      1. Yes (רב אלישיב)
    - ix. Q: Nowadays, what should the הצריכין להודות do? (הע' 19)
      1. Learn the הלכות of קרבן תודה (חפץ חיים)
    - x. Q: When should one who survived a dangerous surgery make a סעודת הודאה (הע' 21)?
      1. After he has fully healed (רב אלישיב)