

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

ר"ט:ג-ד (עד "ואין זה")

Outline

1. Today's Topics
 - a. Minyan for ברכת הגומל
 - b. Responding to another's ברכת הגומל
 2. ר"ט:ג (ג: ברכה בפני י'
 - a. One should say ברכת הגומל before ten people, two of whom are רבנן, as the פסוק says that we should uplift ה' in a gathering of the people and praise ה' in the setting of the wise. If רבנן are not available, one should not withhold himself from saying the ברכה. The מנהג is to say the ברכה after קריאת התורה because then ten are present. If one says it without ten, according to some, one is יוצא while according to others, he is not יוצא, so he should repeat it before ten without ומלכות שם (ש"ע)
 - i. Q: Who counts towards the ten?
 1. Even the person saying the ברכה who experienced the miracle (משנ"ב ו)
 - ii. Q: Who constitutes a "wise" person?
 1. One who has acquired wisdom and learned הלכה (ז) (מג"א מובא במשנ"ב ז)
 - a. Q: To whom does this refer? (הע' 15)
 - i. One who is fit to rule on halakhic matters (מחצית השקל)
 - ii. Those who understand the reasons for the משנה (פרמ"ג)
 - iii. Those who can understand the הלכה (חת"ס)
 - iii. Q: Why is one יוצא without ten according to some?
 1. Because ten is only an added מצוה; therefore, if one knows he won't have ten, he should say the ברכה without ten even לכתחילה (משנ"ב ח)
 - a. Q: How long should one wait to procure ten?
 - i. 30 days (רא"ה מובא שם)
 - iv. Q: Why should omit שם ומלכות when repeating the ברכה?
 1. Because in cases of doubt regarding ברכות, we rule leniently (משנ"ב ט)
 - v. Q: Is it preferred to say ברכת הגומל in a בית מדרש with ת"ח or a ביה"כ during קריאת התורה but not ת"ח? (הע' 14)
 1. (אור לציון ב: יד) ת"ח with בית מדרש
3. ר"ט:ד (ד: בריך אחר וענה אמן)
 - a. If someone else says "אשר גמלך כל טוב" and one who is obligated to say ברכת הגומל responds אמן, he is יוצא. Likewise, if someone says, "ברוך רחמנא מלכא דעלמא דיהבך לך", and one who is obligated responds אמן, he is יוצא (ש"ע)
 - i. Q: Who may say the ברכה on behalf of one who is obligated?
 1. Even a non-relative as long as he rejoices at the salvation of the one who is obligated (משנ"ב י)
 - ii. Q: What are the preconditions to be יוצא?
 1. One must respond אמן, listen to the entirety of the ברכה, and have in mind to be יוצא (משנ"ב יא)
 - iii. Q: May one fulfill his obligation in this manner even לכתחילה?
 1. Yes, if there are ten present; if there are not ten present, then one should repeat the ברכה without שם ומלכות (משנ"ב יב)
 - iv. Q: What is the meaning of "דיהבך לך"?
 1. (משנ"ב יג) give you to us and not to the dirt