

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

### ר"ט:א-ב

#### Outline

1. Today's Topics
  - a. Who is required to say ברכת הגומל
  - b. The text of ברכת הגומל
2. (ר"ט:א) ד' צריכין להודות
  - a. Four categories of people are required to say ברכת הגומל: those who travel overseas and return from it, those who travel through the desert and return to civilization, those who are sick and heal, and those who are jailed and freed. The acronym for these groups is "וכל החיים יודוך סלה", since חיים refers to שו"ע (חולה, יסורים, ים, מדבר)
    - i. Q: At what point during one's travel does one say ברכת הגומל?
      1. Only after he has finished traveling, but if his boat docks and people move to land for a day or two or until the time comes for the boat to sail, one does not say the ברכה because one has not been saved completely from danger. The same applies to those who travel through the desert and pass through a city during their travels (משנ"ב א)
    - ii. Q: When does a חולה say ברכת הגומל?
      1. When he has healed and returns to full strength (משנ"ב ב)
    - iii. Q: What cases of jail are included?
      1. Only those concerning death (מג"א מובא במשנ"ב ג)
      2. All cases (י"א שם)
    - iv. Q: What if one experiences all four of the categories?
      1. Nonetheless, he says only one ברכה (משנ"ב שם)
    - v. Q: Who says this ברכה?
      1. Children are not obligated, even as a fulfillment of חינוך, because they are not subject to punishments (8 מג"א הע' 8)
      2. The custom is for women not to say this ברכה because it is not the norm for women to make ברכות before 10 people, but some write that it is correct for women to say it, at least before women and 1 man (משנ"ב שם)
    - vi. Q: If one takes a trip overseas with the intent to stop at multiple destinations, when does he say ברכת הגומל (הע' 1)?
      1. At each destination (בצל החכמה א: כא)
    - vii. Q: If one stays at his destination for one day and then returns home, when does he say ברכת הגומל (שם)?
      1. Both at his destination and upon return home (גרשז"א)
    - viii. Q: What if one returns home but plans to travel again? (שם)
      1. Nonetheless, he should say ברכת הגומל each time he returns home (שבט הלוי ט: מה)
    - ix. Q: Should one say ברכת הגומל if there are after-effects from a surgery? (הע' 2)
      1. Yes (שבט הלוי ד: קנב)
      2. One should say the ברכה only after one no longer feels any weakness from his sickness (דברי יציב א: פו-פו)
    - x. Q: What if one is healed from a sickness but is permanently damaged from it? (שם)
      1. One should say ברכת הגומל without שם ומלכות (כף החיים), unless the damage can be repaired (שבט הלוי שם)
    - xi. Q: What if one travels overseas for purpose of surgery? (הע' 5)
      1. One should say the ברכה only after the surgery (רב אלישיב)
      2. One should say the ברכה after the travel even before surgery but should omit the word "כל" (גרשז"א)
    - xii. Q: What if a child is healed while he is a child but regains full strength only after he reaches מצוה (הע' 6)?
      1. (גרשז"א) הגומל if he should say ספק

xiii. Q: When should women say הגומל? (הע' 10)

1. After childbirth since people gather in her house and she would be obligated to bring קרבנות and after surgery since people gather in her house (גרשז"א)

3. ריט (ב): נוסח הברכה

a. When saying ברכת הגומל, one says "הגומל לחייבים טובות שגמלני כל טוב" (ש"ע) "מי שגמלך כל טוב הוא יגמלך כל טוב סלה"

i. Q: What is the meaning of "הגומל לחייבים טובות וכו'?"

1. 'ה does kindness even for those who are guilty and for me as well even though I am not worthy (משנ"ב ד)

ii. Q: Is this specific text an absolute necessity?

1. No (משנ"ב שם)

iii. Q: How should one say the ברכה?

1. He should stand, but if he sits, he is still יוצא (שם)

iv. Q: Is the response of the people an absolute necessity?

1. No, it is not מעכב (ה)

v. Q: Should one who puts himself in danger and is saved say הגומל? (הע' 11)

1. Yes (לב חיים ג:נג)
2. No (גרשז"א)

vi. Q: Why should one ideally stand? (הע' 12)

1. The פסוק implies that only the זקנים sit (ב"ח)
2. The ברכה is compared to הלל (א"ר)
3. (חת"ס נא) כבוד הציבור