

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

ר"ט:ח-ט

Outline

1. Today's Topics
 - a. ברכת הגומל for sickness
 - b. ברכת הגומל for miracles that are not included in the four categories
2. (ר"ט:ח) חולי
 - a. For all sickness, even one that is not dangerous and not an internal injury, one must make a ברכה, as long as one ascended a bed and then descended, for he is compared to one who was brought up the steps of judges to be judged. There is no difference whether the faintness happens in a fixed way from time to time or whether it is not fixed (שו"ע)
 - i. Q: What if one does not descend a bed but rather just doesn't feel well in his head or throat?
 1. Even this opinion agrees that ברכת הגומל is not said (משנ"ב כד)
 - ii. Q: What is the comparison?
 1. Just as we don't know what the result of the person brought up the steps will be, so too, we don't know if the sickly who fall to bed will face danger (משנ"ב כה)
 - iii. Q: What is different about faintness that happens in a fixed way?
 1. We may have thought that it is known not to be dangerous, but the שו"ע teaches us that the opposite is true and each time it worsens, and just because one experiences a miracle many times and survives doesn't mean that he will experience another miracle (משנ"ב כו)
 - iv. Q: In what cases of sickness is one required to say ברכת הגומל?
 1. Any time he is bedridden because of the sickness over which he is concerned (משנ"ב כז)
 - b. Some say that ברכת הגומל is said only for a sickness that is dangerous, such as an internal injury, and this is Ashkenazi practice (רמ"א)
 - i. Q: What else is treated like an internal injury?
 1. A fever that affects the entire body (משנ"ב כח)
 - ii. Q: What is Ashkenazi practice?
 1. Like the רמ"א's opinion (משנ"ב כט)
 2. Like the שו"ע's opinion (א"ר מורבא שם), as long as the sickness is such that one would violate שבת by asking for help of a non-Jew (מגן גיבורים)
 - a. Q: Under what conditions?
 - i. Only if one is in bed for at least three days (חיי אדם), unless the sickness is clearly dangerous (ביאור הלכה)
3. (ר"ט:ט) נסים אחרים
 - a. These four categories are not specific; rather, the same הלכה applies to one who experiences a miracle such as surviving a wall falling on him or the trampling or goring of an ox or the devouring of a lion or if thieves come upon him at nighttime. Others say that ברכת הגומל is reserved for the specific four categories, so it is best to say ברכת הגומל in these other cases without שם ומלכות (שו"ע)
 - i. Q: What is the case of the bandits?
 1. One was put in proximity of danger (משנ"ב כט)
 - ii. Q: If one says ברכת הגומל, must he say a ברכה of לי נס?
 1. Yes; however, there is a debate whether this ברכה is said on a miracle that coheres with the laws of nature (משנ"ב ל)

- iii. Q: Why would ברכת הגומל be limited to four categories?
 - 1. Because they are the cases that are common (משנ"ב לא)
- iv. Q: What if one travels in a place that is not dangerous but is attacked by bandits and survives?
 - 1. All agree he must say ברכת הגומל (משנ"ב שם)
- v. Q: What opinion do we follow?
 - 1. The first opinion (משנ"ב לב)
- vi. Q: Do soldiers say הגומל when returning from a dangerous place? (הע' 29)
 - 1. Yes, even if they were not attacked (שבט הלוי ט:מה)
- vii. Q: Does one say הגומל after a car accident? (הע' 30)
 - 1. Yes, if the two cars touched and crashed but the person was not injured (אגר"מ או"ח ב:נט)
 - 2. No, unless the passengers experienced a dangerous hit themselves (גרשו"א)