The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רי"ח סעיף ד'-ו'

Overview

Siman 218 Seif 4:

One who sees a place where a miracle occurred for an individual does not recite a beracha, but the person himself recites: שעשה לי נס במקום הזה. All of his descendants also recite: שעשה נס לאבי במקום הזה.

- This applies when he returns to the place where the miracle occurred. After the first time he returns he does not recite the beracha unless thirty days have passed. (M.B. 15)
- Elya Rabba asserts that his son and grandson recite the beracha regardless of whether they were born before or after the miracle. Any further descendants do not recite the beracha unless their ancestor was born after the miracle occurred. (M.B. 16)
- The grandson and any further descendant recite: שעשה נס לאבותי or לאבי אבא. (M.B. 17)

Siman 218 Seif 5:

If one experienced numerous miracles, when he reaches one of those places he must mention the other miracles as well and they should all be incorporated into a single beracha.

- This ruling is limited to an individual rather than a national miracle. Magen Avrohom asserts that this applies to the one who experienced the miracles but his son only mentions the miracle of the place where he is presently standing. (M.B. 18)
- One first mentions the miracle of the place where he is standing and then mentions all the other places. If one visits one of the other places he repeats the beracha even on that same day. (M.B. 19)

Siman 218 Seif 6:

For a miracle that occurred to one's rebbi one recites the beracha the same as one does for his father. Some maintain that if one sees the person to whom a miracle occurred one recites the beracha the same as if one sees the place of the miracle.

- The wording of the beracha is: שעשה נס לרבי במקום הזה and it applies only to one's rebbi muvhak. (M.B. 20)
- Accordingly if one did not see that person for thirty days he must repeat the beracha. The wording of the beracha is: שעשה נס לאבי or לרבי. When it is recited for a regular person one recites: שעשה נס לאדם הזה or שעשה לך נס. (M.B. 22)

Halacha Highlight

Reciting a beracha for a personal miracle

Shulchan Aruch Siman 218 Seif 4

הרואה מקום שנעשה נס ליחיד וכו'

If one sees the place where a miracle happened to an individual etc.

Shulchan Aruch (סע' ד') discusses the place where a miracle occurred for an individual. He rules that the person who experienced the miracle is required to recite a beracha at that place but others do not recite a beracha when they visit that place. Mishnah Berurah (ס"ק ט"ו) writes that when he returns to the place where the miracle occurred he recites the beracha and thereafter does not recite the beracha when he visits that place unless thirty days have transpired since the last time he visited that place. This wording implies that the first time he visits the place of the miracle does not have to be thirty days since the miracle occurred. Shulchan Aruch HaRav (סדר ברכת הנהנין פי"ג סע' א'), however, rules that one does not recite the beracha even the first time, unless thirty days passed since the original miracle occurred.

Teshuvas B'Tzeil HaChochma (ח"ה סי' ס"ג) expresses the following uncertainty regarding this beracha. What happens if the place where the miracle occurred is plowed over or buildings were constructed on that site? The reason one recites a beracha when he visits the place of a miracle is that the place reminds him of the kindness of Hashem. Accordingly, once the place has been dramatically transformed perhaps it is no longer considered the place where a miracle occurred. On the other hand since the actual place still remains and it just looks differently, perhaps one should recite the beracha. He leaves the matter unresolved and consequently advocates that in such a circumstance one should recite the beracha without Hashem's Name or mention of Hashem's Kingdom. Another issue that he raises is the case of a miracle that occurred at a distance from where the one who experienced the miracle was located. For example, if a murderer stood at a distance with the intent to shoot someone and miraculously the murderer was unable to get off the shot, the place of the miracle is where the potential victim stood rather than where the potential murderer was standing (פסקי תשובות אות ה').