The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Nov 27 2022 ■ ג' כסלו, תשפ"ג
סימן רי"ט סעיף ד'-ו'

# Overview

Siman 219 Seif 4:

**If someone else recited: ברוך אתה ה' וגו' אשר גמלך כל טוב and the one who was saved responded אמן, he discharged his obligation. Similarly, if someone declared: בריך רחמנא מלכא דעלמא דיהבך לן and the one who was saved responded אמן he discharged his obligation. The one who recited the beracha did not recite a beracha l'vatalah even though he was not obligated to recite the beracha since he is reciting the beracha as a form of praise and thanks for the good his friend received which brought him joy.**

- This implies that one could recite the beracha for another who is not a relative as long as one rejoices for him. (M.B. 10)
- If he didn't answer אמן he does not fulfill his obligation. Shulchan Aruch refers to where he heard the entire beracha and had in mind to fulfill his obligation. (M.B. 11)
- One may even l'chatchila fulfill his obligation in this manner. This is effective when there is a minyan but if there is not, he should have in mind not to fulfill his obligation. B'dieved if he did have in mind to discharge his obligation, his status is subject to dispute whether he fulfilled his obligation and should repeat the beracha without mentioning Hashem's Name or His Kingdom. (M.B. 12)
- This is true even if the beracha was recited when not in the presence of a minyan. (M.B. 14)
- Certainly for one's wife who is considered his body he may recite the beracha. Accordingly, some men recite the beracha on behalf of their wives when they recover from childbirth and the wording of the beracha is: הגומל לחיבים טובות שגמלך כל טוב and if the beracha is recited when not in her presence he says: שגמל לאשתי כל טוב. If one recites the beracha for his father or rebbi he says: שגמל לאבי [או לרבי] כל טוב and if it is recited in their presence he says: שגמלך כל טוב. (M.B. 17)
- It should only be recited for a relative or loved one for whom one is joyous about their recovery or salvation. Biur Halacha notes that there are authorities who disagree with Rema, therefore l'chatchila one should not recite the beracha for others, even relatives and friends, other than for one's father or rebbi. (M.B. 18)

Siman 219 Seif 5:

**If one recited hagomel for himself and had in mind to discharge the obligation of someone else and his friend listened and had in mind to discharge his own obligation, the friend discharged his obligation even without answering אמן (since the one who recited the beracha was also obligated to recite the beracha, the listener fulfills his obligation without even answering אמן).**

Siman 219 Seif 6:

**If one delayed reciting the beracha he may make it up as long as he wants but one should not delay the recitation beyond three days.**

- Later authorities write that one should recite the beracha within three days even if it means that it will not be recited in conjunction with krias hatorah, e.g. one returned after krias hatorah on Monday. (M.B. 20)

# Halacha Highlight

## Delaying the recitation of hagomel

Shulchan Aruch Siman 219 Seif 6

**יש לו תשלומין לברך כל זמן שירצה**

**It can be made up whenever one wants**

Shulchan Aruch (סע' ו') rules that one who did not recite hagomel immediately after his recovery or salvation may make it up whenever he wants, but it is appropriate not to delay its recitation more than three days. Mishnah Berurah (סק"כ) explains that for three days one is still considered to be one who "returned from his journey" (See Eruvin 65a). Later authorities write that one should not delay more than three days to recite hagomel even if it means that he will not be able to recite it in conjunction with krias hatorah (see seif 3). Thus, for example, if one returned from a journey on Monday after krias hatorah, he should not wait until Thursday to recite hagomel since that would be the fourth day since his return; rather he should recite the beracha by Wednesday. In the event that one did not recite the beracha within three days, he should strive to recite the beracha within five days of his return (באר היטב סק"ט). If one did not recite the beracha within five days, one should make an effort to recite it within thirty days of his return (ע' מ"ב סק"ח בשם הרא"ה). If thirty days passed one may still recite the beracha but Aruch HaShulchan (סע' ז') cautions that if the delay is too long to the point that he no longer remembers the incident, he should no longer recite the beracha.

In the event a mourner is obligated to recite hagomel he should not delay its recitation until after shiva if by doing so it will mean that there will be a delay of three days between his recovery or salvation and the recitation. Rather, he should recite the beracha after krias hatorah without receiving an aliyah since he is a mourner. Similarly, on Tisha B'Av it is permitted for one to recite hagomel but it is preferable for it to be recited during mincha rather than during shacharis (פסקי תשובות אות י"ח).