

ב"ה

Thanking G-d for Goodness

Part II

QUESTION ^	2
RESPONSE ^	2
I. THANKSGIVING ^	2
<i>Precisely Four or Perhaps More?</i> ^	2
<i>Complete Rescue</i> ^	4
<i>Spared from Danger</i> ^	5
<i>Dangerous Occurrences or Circumstances that are Prone to Danger?..</i>	6
II. THE FOUR CATEGORIES ^	7
I. <i>Seafarers – “Yordei Hayom”</i> ^	7
II. <i>Traversing the Wilderness – “Holchei Midboros”</i> ^	10
III. <i>Recovery from Illness – “Chole Vinisrapeh”</i> ^	12
IV. <i>Released from Incarceration – “Chavush b’vais haasurim viyatza”</i> ^	
.....	16



Question [△]

What are the parameters of the *birkas hagomel* requirement? What constitutes a dangerous situation to have been saved from, requiring one to offer thanks to Hashem?

More specifically, what necessitates the requirement of *birkas hagomel* in the following situations:

- **Airplane** –

Is the blessing recited only when travelling overseas? What if one's destination is within the same country but the travel route forces the plane to fly over water beyond the country shores?

Recovery – What type and degree of illness warrants the recital of this blessing?

Response [△]

I. Thanksgiving [△]

Precisely Four or Perhaps More? [△]

The Talmud, basing itself on a passage in Tehillim, specifies four perilous circumstances that require one to offer thanks to Hashem after having been spared from their harm.

The *Rishonim* differ as to whether this requirement is limited exclusively to these four situations, or may also be applied to additional dangerous scenarios.

1. One view opines that the four examples cited by the Talmud are merely prototypes for all similar treacherous experiences. For example, encountering a group of bandits or coming in dangerous proximity of a