

Use these words to fill in the blanks: * מאמר * MIRACLE * SAVING * UNWORTHY *

On the first שבת after his return home from Kostrama, the Friediker Rebbe said a _____ beginning with the words בְרוּךְ הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת שְׂגָמְלֵנִי טוֹב – Blessed is Hashem “Who gives goodness even to those who are guilty, because He has given goodness to me.” These are words from the ברכה with which one thanks Hashem after surviving a dangerous situation.

QUESTION:

There is a ברכה one says when he comes to a location where a miracle occurred for him. He praises Hashem הַזֶּה בְּמָקוֹם הַזֶּה, שְׂעָשָׂה לִי נֶס בְּמָקוֹם הַזֶּה, “Who performed a _____ for me in this place”. Why does ברכת הגומל include mention of the person’s unworthiness, while the ברכה for a miracle does not?

ANSWER:

In the מאמר, the Friediker Rebbe explains that the word חייבים in ברכת הגומל doesn’t only mean that – in his humility – one considers himself _____ of Hashem’s kindness. Rather, he considers himself חייב, *guilty* of something, and therefore *deserves* to have been in that dangerous situation in the first place.

This explains the difference between these two ברכות.

If one was in a dangerous situation, he might find reason to find himself deserving of it, so he mentions his being undeserving when thanking Hashem for _____ him.

However, a miracle does not necessarily save one from *danger*. (For example, the Yidden were not in any danger when Hashem made a miracle, and they crossed the יַרְדֵּן into אֶרֶץ יִשְׂרָאֵל on dry land. The splitting of the water merely made their crossing more convenient).

Since a miracle does not necessarily involve having been in danger, there is no mention of personal liability, only praising Hashem for having performed the miracle.

Further discussion:

Why would a צדיק like the Friediker Rebbe think that it’s his fault that he suffered imprisonment? (See אותיות ה-ו in the שיחה)

