



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Brachos Daf Nun Daled

#### PEREK HARO'EH -- PEREK TESH'I

##### MISHNA

- If one passes by a place where nissim happened to Klal Yisrael, he must make the bracha "Baruch she'asa nissim lavoseinu bamakom hazeh".
- If one passes a place where avodah zarah was uprooted, he makes the bracha "Baruch she'akar akum mei'artzeinu".
- On "zikin", earthquakes, thunder, winds and lightning one makes the bracha "She'kocho u'gvuraso malei olam".
- On mountains, hills, seas, rivers and deserts one makes the bracha "Oseh ma'asei b'reishis". **R' Yehuda** says, when one sees the Yam Hagadol he makes the bracha "Baruch she'asah es hayam hagadol".
  - Brachos are made on landmarks only when they are seen from time to time (at least 30 days apart).
- On rain and good news one makes a "Hatov v'hameitiv". On not good news one makes a "Dayan Ha'emes".
- On a new house or new keilim one makes a shehechyanu.
- One must make a bracha on the bad within the good and the good within the bad (the Gemara will explain).
- A Tefilla to change something that has already taken place (e.g. that his pregnant wife should have a boy or that the yelling he heard should not be from his house) is a "tefillas shav".
- When entering a city (where corruption and danger exist) one says a tefilla as he enters and another as he leaves. **Ben Azzai** says he says 2 as he enters (thanking Hashem for the past and pleading for the future) and another 2 as he leaves (again, for the past and the future).
- One must make a bracha on the bad in the same way that he makes a bracha on the good ("B'chol me'odecha" – in every way that Hashem deals with us we must bless Him).
- A person should not act with lightheadedness towards the Eastern Gate of Har Habayis, because that gate is set up directly opposite the entrance to the Kodosh Hakadashim.
- A person should not enter the Har Habayis with his walking stick, his shoes, his money belt, with the dust on his feet, nor may he use it as a short cut. Kal v'chomer, he may not spit there either.
- Originally, in the Beis Hamikdash, the one making a bracha would say for example "Baruch Ata Hashem Elokei Yisrael Ahd Haolman Baruch Chonen Hado'as". The tzedukim began using this as a proof that there is only one world (i.e. there is no Olam Habah), so the nusach was changed to "Min Ha'olam V'ahd Ha'olam".
- The **Rabanan** instituted that one should greet another using Hashem's name, like we see from Boaz and the Malach's greeting of Gidon.

##### GEMARA

- We learn that a bracha must be made upon a neis, from Yisro – "Vayomer Yisro, baruch Hashem asher hitzil eschem...".
- We find that individuals make a bracha for personal nissim as well, but all Jews must make a bracha when reaching a place where a neis occurred for all of Klal Yisrael.

- A Braisa says, if one sees any of the following, he must make a bracha of shevach v'hoda'ah to Hashem:
  - The place where the Yidden crossed the Yam Suf after leaving Mitzrayim.
  - The place where the Yidden crossed the Yarden on their way into Eretz Yisrael.
  - The Valley of Arnon – the Gemara explains, the Yidden were heading into this valley in the Midbar and the Emorim hid in the mountains planning to ambush them as they passed through the valley below. However, the Aron would flatten out all land for the Yidden. These mountains got flattened and killed the waiting Emori ambushers. When told about this, the Yidden sang shira.
  - The Stones of Elgavish – the stones which remained suspended in midair “because of a man” – i.e. Moshe (“ahl gav ish” – this refers to the stones of “makas barad” which were in midair when the “makka” was declared to be over, and remained suspended there until they were brought down “because of a man” – i.e. Yehoshua, when he fought the Emorim, and these stones rained down on them.
  - The stone that Og Melech Habashan wanted to throw on the Yidden – Og lifted a mountain to throw on and crush the Yidden. Hashem sent ants, which bore a hole through the mountain and caused it to fall around Og’s neck. When he tried to remove it, Hashem made 2 of Og’s teeth grow very long and become embedded in the mountain, making its removal impossible.
  - The stone that Moshe sat on as he lifted his hands during the war with Amalek.
  - Lot’s wife who became a pillar of salt (on that one would make a dayan ha’emes) and on Lot one would say “Baruch zocher es ha’tzadikim” (Hashem saved Lot because of Avraham).
  - The walls of Yericho that were swallowed into the ground (although the pasuk says the walls “fell”, since the walls were as wide as they were high, they couldn’t just topple over, so “fell” in this case means that were swallowed into the ground).
- **R’ Yehuda in the name of Rav** said, 4 people must thank Hashem: one who has traveled the seas, one who has travelled through the desert, a sick person who has recovered, and a prisoner who was freed. **R’ Yehuda** explains that they thank Hashem by making the bracha “Baruch gomel chasadim tovim”.
  - **Abaye** says this must be done in front of 10 people. **Mar Zutra** says, 2 of the 10 must be **Rabanan**.
  - **Rav Yehuda** was sick and recovered. When **R’ Chana of Baghdad** and the **Rabanan** visited him, they said “Blessed is Hashem who has given you to us rather than giving you to the ground”. **R’ Yehuda** said, I no longer need to say Hagomel (because he answered Amen to that bracha in the presence of 10 people).
- **R’ Yehuda** said, 3 people need a “shimur” (protection) – a sick person, a chassan and a kallah. A Braisa adds a woman who has just given birth, an avel, and a talmid chacham at night.