

This month's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Sefer Ezra (cont.)

The Gemara explains how Chagai, Zechariyah and Malachai were greater than Daniel and how he was greater than they.

Different ways to protect one's self against something that is frightening but cannot be seen are presented.

2) Chizkiyahu HaMelech

R' Tanchum related an exposition of Bar Kapara that related to Chizkiyahu HaMelech.

Tangentially, the Gemara another verse related to the angels gathering to complain about the lengthy exile.

R' Papyas reports a criticism of Chizkiyahu for not singing songs of praise.

A similar criticism against Moshe Rabbeinu and his generation is recorded.

Rav and Shmuel disagree about the meaning of the term ויחי.

The Gemara resumes its discussion of Chizkiyahu HaMelech.

3) Sancheriv

R' Yochanan explains how Sancheriv merited to be praised.

Rav and Shmuel disagree whether Sancheriv was clever or foolish.

4) Dispersion of the ten tribes

Mar Zutra and R' Chanina disagree to where the ten tribes were dispersed.

It is noted that the ten tribes, in contrast to Sancheriv, did speak derogatively about Eretz Yisroel.

5) Sancheriv (cont.)

The Gemara elaborates on the death of the soldiers of Sancheriv.

R' Yehoshua ben Korcha is cited as contrasting the punishments of Pharaoh and Snacheriv.

Different Amoraim contrast two different accounts of Sancheriv's boasts.

R' Yochanan contrasts Chizkiyahu HaMelech with Pekach ben Remalyahu.

The Gemara resumes expounding the verses that discuss Sancheriv's impression that he was chosen to destroy Yerushalayim.

The reason Chizkiyahu was chosen to battle Sancheriv and his army is explained.

More verses related to Chizkiyahu are presented as well as what he did to merit to defeat Sancheriv.

The Gemara continues to expound verses related to Sancheriv's downfall. ■

Distinctive INSIGHT

Yisro declares, "Baruch Hashem!"

שלא אמרו ברוך עד שבא יתרו ואמר ברוך ה' אשר הציל אתכם

Our Gemara (Sanhedrin 94a) reports that during the entire episode of the exodus from Egypt, no one among the Jews had made the declaration "Baruch Hashem" until Yisro initiated this response. The Gemara is referring to the discussion between Moshe and Yisro at the beginning of Parashas Yisro. There, we find (Shemos 18:9-10), "And Yisro rejoiced over all the goodness that Hashem had done for Yisrael, that He rescued him from the hand of Egypt. And Yisro said: 'Blessed is Hashem, Who rescued you from the hand of Egypt and from the hand of Pharaoh, Who rescued the people from under the hand of Egypt.'"

It is noteworthy that in the first eight verses of Parashas Yisro, and from verse 12 and beyond, Yisro is referred to either as "Yisro, the father-in-law of Moshe" or simply as "the father-in-law of Moshe." Yet, in verses 9 and 10 we find two exceptions, where he is introduced simply as "Yisro," without being associated with Moshe. What is the reason for this?

Rabbi Yaakov Kaminetsky, zt"l, points out that the main focus upon Yisro and his arrival in the desert to join the Jews was not on his own account, but rather it was due to his being the father-in-law of Moshe Rabbeinu. This is why the Torah highlights his appearance only in terms of this relationship. However, immediately after his hearing of the travails of the Jews and of the downfall of the Egyptians, we find that Yisro reacted in an impressive manner. The Torah tells us that Yisro was exceedingly happy about the salvation of the Jews, and that he even exclaimed, "Baruch Hashem!" upon hearing the good tidings. These were very significant reactions on his part, especially in light of the fact that the Midrash tells us that Yisro was a former advisor to Pharaoh, and he therefore was personally familiar with the Egyptian officers who were toppled at Yam Suf. Nevertheless, he understood that the incident of the splitting of the sea and the exodus of the Jewish nation was reason for celebration for the Jews and for the world.

Yisro had earned a distinction for himself due to his commendable reactions to the news of the Jews' departure from Egypt and of the miraculous events which followed. Although Yisro is first introduced only as being ancillary to Moshe, he rose in stature until he earned recognition for his own achievement in the realm of how to respond to such occasions. ■

Today's Daf Digest is dedicated
Leiluei Nishmas Eliyahu Yochanan ben Aharon Yosef A"H
by his family

HALACHAH Highlight

Making a beracha upon seeing the location of a miracle

חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך וכו'

Chizkiyahu, for whom you did all of these miracles and he did not recite song before You

It is clear from the Gemara that one who has experienced miracles has an obligation to express thanks to Hakadosh Baruch Hu for those miracles. Shulchan Aruch¹ writes that when a person sees a location where miracles occurred for the Jewish People it is necessary to make the beracha – *שעשה נסים לאבותינו במקום הזה* – Who performed miracles for our ancestors at this location. Poskim² disagree whether it is necessary for the person to stand in the exact location of the miracle. A simple reading of the words *הה במקום הזה* – at this location, would seem to support the position that the person must stand in the exact location of the miracle and seeing the general location would not be sufficient. The Poskim who allow one to make the beracha when one can see the general location explain that the words *הה במקום הזה* refers to the general location of the miracle. Therefore, if one was travelling towards the location where a miracle for the Jewish People took place he should not yet make the beracha if he will actually reach the location of the miracle since all opinions would agree that that is the ideal manner in which to make the beracha. In the event that one passed one of these locations and did not make the beracha it may still be recited as long as one can still see the location where the miracle occurred.

Piskei Teshuvos³ notes that Shulchan Aruch⁴ discusses reciting the beracha when one sees the lion's den from which Daniel

REVIEW and Remember

1. What is the significance of having an end-mem at the beginning of the word *לסברה*?
2. What made Sancheriv wise and foolish?
3. How does the Gemara contrast the conduct of Chizkiyahu with the conduct of Pekach ben Remalyahu?
4. Who was included in Chizkiyahu's campaign to promote Torah study?

was miraculously saved. Shulchan Aruch⁵ also mentions the recitation of the beracha upon seeing Lot's wife. We do not know the exact location where these events occurred and thus we do not make the beracha for these sightings. This is the basis for a general leniency for reciting the berachos at the place where a miracle occurred. Although there is a disagreement whether one must be at the location where the miracle occurred all opinions are concerned that we do not know the precise locations of any of the places where these miracles occurred and as such this beracha is not recited for these miracles with Hashem's name. ■

1. שר"ע אור"ח סי' רי"ח סע' א'
2. ע' פסקי תשובות שם אות ב'
3. פסקי תשובות שם אות ג' וב'
4. שר"ע שם סע' ז'
5. שר"ע שם סע' ח' ■

STORIES Off the Daf

Where credit is due

"ר' יוחנן קרי למאניה מכבודותי..."

Rav Zusia of Anapoli, ז"ל, was very poor and not respected. Although he lived in a city where there was no lack of wealthy people, they would not respond to the entreaties of a poor person unless he literally begged them for bread. Even when grudgingly donating they would only give the bare minimum. And they certainly never checked to see if one of the destitute of the community required assistance.

After many years Rav Zushia started to be known as one of the greatest students of the Maggid of Mezeritch and a tzaddik in his own right. Shortly thereafter, one of

the wealthiest men in the community decided to make a banquet in honor of the town tzaddik. He invited all of the most worthy people in the town to honor Rav Zusia. Although this man was very generous when it came to what interested him, he was very stingy with the poor.

During the feast, Rav Zusia put some meat and soup on his spoon and smeared it on his resplendent garment strangely intoning, "Take, bekeshe, since it is only in your honor that this meal has been convened..."

When he noticed the other guests staring at him, Rav Zushia explained his strange behavior. "I was just thinking about why I have suddenly become a guest of honor here. Why, until now, although I was starving it was very difficult to get even a little food. Now look at this meal—surely

this is inexplicable.

"It can't be because of anything I have done since, due to my sins, I do not discern any way that I have improved spiritually, so it must be the new garments I am wearing. Isn't it only fair that I share the meal with what apparently prompted it?"

After telling this story, the Munkatcher Rav, ז"ל, applied it to today's daf. "In this context we can understand why Rav Yochanan called his garments *מכבודות*. He saw all the honor directed at him which he felt was undeserved and could not understand why they were honoring him until he realized that this was on account of his garments. They must be the reason he was afforded such honor!"¹

1. דברי תורה ח"ב אות נ"ח