



OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a list of brachos to make for different circumstances. A tefilla said about the past is identified as a prayer recited in vain. There is dispute whether one makes two for four brachos when going in and out of a dangerous city. The Mishnah proves that one must make a bracha on bad news the same way a bracha is made on good news. Issues related to proper respect in the Beis HaMikdash are recorded. The Mishnah concludes with two Rabbinic enactments. One relates to the response to brachos in the Beis HaMikdash and the second relates to the proper way to greet another Jew.

2) Issues related to brachos on miracles

The source for making a bracha on miracles is cited.

Although the Mishnah implies that a bracha is only made on public miracles, the truth is that even for a private miracle a bracha is made, and the difference is only who has to make the bracha.

A Baraisa lists eight places where miracles occurred to the Jewish people which require the bracha for a miracle. The Gemara has a lengthy discussion that elaborates on these eight places and the miracles that took place.

3) Birkas HaGomel

R' Yehudah says in the name of Rav that a person has an obligation to say Birkas HaGomel after he survives any of four situations of danger. A source for each one of the four is identified.

The Gemara mentions the correct nusach and the number of people necessary to make Birkas HaGomel.

4) More lists formulated by R' Yehudah

Three categories of people that need protection. A Baraisa has a longer list.

Three activities that prolong a person's life. ■

HALACHAH Highlight

The blessing said upon seeing the Great Sea

על ההרים, ועל הגבעות, ועל הימים, ועל הנהרות, ועל המדברות –
אומר: "ברוך עושה בראשית". רבי יהודה אומר הרואה את הים הגדול
אומר: "ברוך שעשה את הים הגדול", בזמן שרואהו לפרקים.

Upon seeing mountains, hills, oceans, rivers, and deserts, one pronounces: "He who makes creation." R' Yehuda said that one who sees the Great Sea should recite: "Blessed is He who made the Great Sea." However, this is only when he sees it intermittently.

(Continued on page 2)

Today's Daf Digest is dedicated
By the Kandelman family
In loving memory of their son and brother
דוד אביחיל, ע"ה בן ר' ירחמיאל, נ"י

Gemara GEM

With all your soul and with all your property

בכל נפשך ובכל מאדך

R' Zalman Sorotzkin, in his Oznam LaTorah, points out that in the book of Iyov (2:4) it says that a man will give up everything he has to save himself. If so, once a person has committed to give up his life for Hashem would certainly sacrifice all his property. Still, the Torah seems to say that these are two independent obligations.

A person is obligated to serve Hashem with his last breath of life to the point where he will sacrifice it to show his loyalty to Hashem and to His Torah. When a person fulfills such a Kiddush Hashem, he knows that his service of Hashem is pure and complete. Yet, how does a person under normal circumstances know when he is on the path to that love of Hashem that leads to the willingness to sacrifice even his life, even if he is not called upon to give up his life? Therefore the Torah commands us to show love of Hashem with all of our property, not merely commanding us to give up all our possessions in order not to violate the Torah, but also in a positive sense, to spend our hard-earned wealth to maximize acts of service to Hashem and acts of loving kindness. One's willingness while alive to use his wealth in an open-minded manner to serve Hashem is the barometer through which one can measure his love for Hashem and his potential to be able to make the ultimate sacrifice of giving up one's life for Kiddush Hashem. ■

REVIEW and Remember

1. What would make a tefilla a "prayer in vain"?
2. How do we acknowledge a miracle that happened for an individual differently than a miracle that happened for a large group?
3. What is the source of the story of Og's attempt to kill the Jewish people?
4. Where does the idea to have a shomer for a chasan and kallah come from?

Today's Daf Digest is dedicated
In loving memory of the yahrzeit of our brother
Isaac Yosef ben Shmuel.
by Mr. and Mrs. Alan Jay and Helene Gerber

(Continued from page 1)

From the language of the Mishnah, it appears that R' Yehuda argues against the Chachamim regarding the blessing on the Great Sea. Rashi¹ explains that due to the size and significance of the Great Sea, R' Yehuda established a special blessing for it. Some² explain that R' Yehuda is consistent in his perspective that blessings should be very specific. Previously³, we encountered R' Yehuda's opinion that on greens one should say "בורא מיני דשאים". This is because R' Yehuda requires specific blessings for each general species⁴. Accordingly, R' Yehuda requires a specific blessing for the Great Sea. However, Rashash⁵ disagrees. He observes that if R' Yehuda's reason here was in consonance with his previously held opinion, then the Halacha should not be in accordance with him here, just as the Halacha is not like him there. Rather, the reason here must simply be because the Great Sea is so unique that it deserves its own individual blessing, just as bread and wine have their own blessing.

The Rif⁶ only cites the opinion of Rav Yehuda. Rambam⁷ also rules like R' Yehuda, as does Shulchan Aruch⁸.

The Tur⁹ questions why the Halacha is like R' Yehuda considering that his view is the minority. Interestingly, the answer can be found in a responsum of the Rosh, who was the Tur's father¹⁰. The Rosh explains that R' Yehuda doesn't argue, but rather explains the opinion brought before. R' Yehuda explains that one doesn't recite עושה בראשית ברוך on all seas, because the Great Sea requires its own blessing.

The Poskim disagree as to which sea is referred to as the "Great Sea." The Rosh¹¹ explains that the "Great Sea" is the Atlantic Ocean. This is opinion is held by many¹². However, the Shulchan Aruch¹³ rules that the "Great Sea" is the Mediterranean. In light of this, some Poskim¹⁴ rule that one should not say the special blessing of R' Yehuda on any sea being that there is

question as to which sea is being referred to; rather, one should say on all seas: עושה מעשה בראשית. This is because¹⁵ עושה מעשה serves in the same capacity as ברכת שהכל does for food, an all-inclusive blessing. It appears that the opinion of the Mishnah Berura¹⁶ is that upon seeing the Atlantic, one recites: "עושה הים הגדול". Sephardic Poskim¹⁷ are divided on this matter. ■

- 1 ד"ה לפרקים
- 2 י"ץ בפירושו כאן (ד"ה בזמן שרואהו) וכן בבאיור הגר"א על או"ח (סי' רכח ס"א). ע"ש.
- 3 משנה ריש פרק ו' (דף לה ע"א)
- 4 רש"י שם (ד"ה בורא מיני), וכן בגמרא לעיל (דף מ' ע"א)
- 5 חידושי הרש"ש כאן. ועיי' בשו"ת מנחת יצחק ח"ח (סי' ו')
- 6 דף מג ע"ב בדפי הר"י
- 7 י' מהלכות ברכות ה"טו. ועיי' בב"ח (סי' רכח) שהרמב"ם חזר בו ממש"כ בפירוש המשניות לפסוק הלכה כחכמים.
- 8 סי' רכח ס"א
- 9 טור סי' רכח
- 10 תשובת הרא"ש (כלל ד' סי' ד). וכנראה הטור לא ראה לתשובת זו של אביו הרא"ש בכותבו הטור. וכן הוא בב"י (סי' רכח) ובכסף משנה (פרק י' מהלי ברכות ה"טו)
- 11 בתשובה שם
- 12 כ"כ הרע"ב בפירוש המשניות (פ"ט מ"ב). עיי' בדברי חמודות (פ"ט סי' יג אות לז) ובמג"א (סי' רכח ס"ק) באריכות בזה. וכ"כ הגר"א בשנות אליהו על המשניות שם. ועוד. וראה במשני"ב (שם ס"ק ב).
- 13 סי' רכח ס"א. ועיי' בכנה"ג בהגב"י כאן מה שהאריך לקיים דעתו של מרן הב"י.
- 14 ערוה"ש (ס"ק ד) וכפה"ח (אות ה) וכן בשו"ת תשובות והנהגות ח"ג (סי' עו אות א)
- 15 עיי' בזה בבאיור הלכה (שם ד"ה ועל הים). אמנם יש להעיר בזה ממה שמצינו בסי' פירוש התפלות והברכות לרבי יהודה ב"ר יקר (ח"ב עמ' נח) שעל הים הגדול א"א לברך עושה בראשית. וכ"כ רבי אשר ב"ר חיים בסי' הפרדס (השער השמיני פ"א אות ט, עמ' עא במהד' רמ"ל קצנלנבוגן וסוף עמ' מז במהד' רמ"י בלון). ולפ"ז אין ברכת עושה מעשה בראשית נחשבת כברכת שהכל שקאי על כל הימים. ועיי'.
- 16 שם ס"ק ב' ובבאיור הלכה הני"ל
- 17 עיי' לר"מ לוי בסי' ברכת ה' ח"ד (פ"ג אות ה', עמ' ה') שכתב שעל האוקיינוס יש לברך "שעשה את הים הגדול". ע"ש. אמנם עיי' בילקוט יוסף ח"ג (סי' רכח אות ד, עמ' תרכד) שלא מברכים ברכת הים הגדול בשם ומלכות. ע"ש. ■

STORIES off the Daf

Blessing Hashem for Good or Otherwise

חייב אדם לברך על הרעה כשם שמברך על טובה

There was a person who wanted to serve Hashem with his full heart and soul. He could not understand how he could bless Hashem even at times of difficulty and distress. He went to the rebbe, Reb Ber, the maggid of Mezritch, for guidance. "How can I fulfill this requirement with all my heart?" he asked. The rebbe thought for a moment, when he came up with a solution. "Go to Anipoli," he told him, "and find the attendant at the shul. His name is Zusha. He will teach you how this can be achieved."

When the man arrived in Anipoli, he found the shul, but the attendant's name was not Zusha. It was the attendant's helper who was Zusha, and he was busy washing the floor. The man waited until finished his task, and he followed Zusha to his house. The very sight of Zusha himself caused the man to be taken aback, as his clothes were tattered. His face was thin and pale, his build was frail as if he hadn't eaten properly for days. When they arrived at his house, it was noticeably dilapidated. The faces of the members of his family who came to greet Zusha were racked by hunger. The man understood why the rebbe, Reb Ber, had chosen to send them to Zusha, clearly a man who had suffered many trials and tribulations in his life.

The man approached Zusha, and he told him that he had been sent by the rebbe to find out the meaning of the Mishnah in Berachos about blessing Hashem even when confronted with difficult circumstances.

Zusha looked at him with a puzzled stare and said, "I, myself, wonder about the meaning of that Mishnah. A person can usually understand something better if he has had to deal with it himself. I, however, have never had any trouble to worry about. From the day I was born, I have been showered with nothing other than the wonderful blessings of Hashem. Perhaps you should go ask someone who has suffered some setback in his life, because I cannot help you."