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Brachos Daf 54

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

If one sees a place where miracles have been performed for the Jewish people, he should say: Blessed (are You, Hashem, etc.) Who performed miracles for our ancestors in this place.

On seeing a place from which idolatry has been uprooted, he should say: Blessed (are You, Hashem, etc.) Who uprooted idolatry from Our land.

On witnessing zikin, earthquakes, thunder, wind and lightnings, one should say, Blessed (are You, Hashem, etc.) Whose strength and might fill the world.

On seeing mountains, hills, seas, rivers and deserts, he should say: Blessed (are You, Hashem, etc.) Who makes the work of Creation.

Rabbi Yehudah says: if one sees the Great Sea, one should say: Blessed (are You, Hashem, etc.) Who made the Great Sea. This is, however, only if he sees it at (considerable) intervals.

For rain and for good tidings one says: Blessed (are You, Hashem, etc.) Who is good and does good. For bad tidings, one says: Blessed (are You, Hashem, etc.) the true judge.

One who has built a new house or bought new clothes says: Blessed (are You, Hashem, etc.) Who has kept us alive and preserved us and brought us to this season.

Over a calamity that might result in a favorable occurrence, one should recite a blessing (the true judge), and over a favorable occurrence that might result in a calamity, one should recite a blessing (Who is good and does good).

One who cries over the past is like uttering a vain prayer. If, for example, a man's wife is pregnant and he says, "May it be the will of God that my wife bear a male child," this a vain prayer. If he is coming home from a journey and he hears cries of distress in the city, and he says, "May it be the will of God that this is not in my house," this is a vain prayer.

One who (while traveling) enters a (dangerous) city should say two prayers, one upon entering and one upon leaving. Ben Azzai says: four - two upon entering and two on leaving. He gives thanks for the past (that he was protected) and supplicates for the future (dangers).

It is incumbent on a man to bless God for the bad in the same way as for the good, as it is written: and you shall love Hashem, your God, with all your heart



etc. 'With all your heart' means with your two inclinations - the evil inclination as well as the good inclination; 'with all your soul' means, even though he takes your life; 'with all your resources' means, with all your money. Another explanation of 'with all your resources' is, whatever treatment he metes out to you, you shall thank Him (even if it is bad).

One should avoid showing disrespect in front of the eastern gate (of the Temple Mount) because it is in a direct line with the (gateway of the) Holy of Holies. One should not enter the Temple Mount with his stick, shoe, and money belt or with the dust upon his feet. One should not use it as a shortcut and spitting is forbidden based on a *kal vachomer*.

At the conclusion of the blessings said in the (first) Temple, they used to say: 'until the World.' [They would say as follows: Blessed is Hashem, God of Israel, until the World, Blessed is etc.] When the Sadducees perverted the faith and asserted that there was only one world, it was ordained (by Ezra and others) that the conclusion should be: 'from the World until the World. [They would say as follows: Blessed is Hashem, God of Israel, from the World until the World, Blessed is etc.]

It was also laid down that greeting (a fellow) should be given in God's Name, as it is written: and behold Boaz came from Bethlehem, and said to the harvesters, "Hashem is with you," and they answered him, "May Hashem bless you." And it also written: Hashem is with you, mighty man of valor. And it also written: and do not shame your mother when she is old (alluding to the elders of Israel; one should listen to their decrees). And it is also written: It is time to act for Hashem; they have made your law void. Rabbi Nassan says: This means that they

have made void Your law, because it is time to act for Hashem. [Even though it might be disrespectful to greet someone using god's Name, they held that it is permitted, for god wants that goodwill should be spread amongst His people.]

The *Gemora* asks: From where is this rule (that one recites a blessing when he is at a place where a miracle occurred) derived?

Rabbi Yochanan said: It is because it is written: And Yisro

Said: Blessed is Hashem Who has delivered you, etc.

The *Gemora* infers from the *Mishna* that a blessing is recited only for a miracle performed for a large group of people, but not for one brought for an individual.

The *Gemora* asks: What of the case of the man who was once travelling through Avar Yemina when a lion attacked him, but he was miraculously saved, and when he came before Rava, he said to him: Whenever you come to that place you should say: Blessed (are You, Hashem, etc.) Who performed for me a miracle in this place.?

There was the case, too, of Mar the son of Ravina, who was once going through the valley of Aravos, and was suffering from thirst for water, and a well of water was miraculously created for him and he drank from it. And another time he was going through the marketplace of Mechoza when a wild camel attacked him and at that moment the wall of a house nearby collapsed and he escaped inside; and whenever afterwards he came to Aravos he used to say: Blessed (are You, Hashem, etc.) Who performed for me miracles in Aravos and with the camel, and



when he would come to the marketplace of Mechoza, he used to say: Blessed (are You, Hashem, etc.) Who performed for me miracles with the camel, and in Aravos.?

The *Gemora* answers that for a miracle done to a large body it is the obligation of everyone to recite a blessing; for a miracle done to an individual, he alone is required to recite a blessing.

The *Gemora* cites a *braisa*: If one sees the place of the crossing of the Red Sea, or the crossing of the Jordan, or the crossing of the canyons of Arnon, or the stones of Elgavish in the descent of Beis Choron, or the stone which Og king of Bashan wanted to throw at Israel, or the stone on which Moshe sat when Yehoshua fought with Amalek, or (the pillar of salt of) Lot's wife, or the wall of Yericho which sank into the ground -for all of these he should give thanks and praise to the Omnipresent.

The *Gemora* asks: I grant you the crossing of the Red Sea, because it is written: And the children of Israel went into the midst of the sea upon dry land; also the crossing of the Jordan, because it is written: And the *Kohanim* that bore the Ark of the Covenant of Hashem stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground, until all the nation crossed over the Jordan; but from where is it derived that a miracle was performed at the canyons of Arnon?

The *Gemora* answers: It is because it is written: Therefore it is said in the book of the Wars of Hashem, *Es vaheiv besufah*, an explanation of which it was taught in a *braisa*: *Es vaheiv besufah* were two *metzora'im* who walked in the rear of the camp of

Israel, and when the Israelites were about to pass through (the valley of Arnon), the Amorites came and made caves (in the rocks) and hid in them, saying, "When the Jews pass by here we will kill them." They did not know, however, that the Ark was advancing in front of Israel and leveling the mountains before them. When the Ark arrived there, the mountains closed together and killed them, and their blood flowed down to the streams of Arnon. When Es and Vaheiv came, they saw the blood issuing from between the rocks, they went and told the Jews, who thereupon broke out into song of praise. And so it is written: And an outpouring of the canyons (from the mountain) which inclined toward the seat of Ar and leaned upon the border of Moav.