



1 Today we began the first mishna of the last perek of Meseches Brochos - Perek הרואה
 Zukt de mishneh...
 הרואה מקום שנעשה בו נסים לישראל, אומר ברוך שעשה נסים לאבותינו
 במקום הזה -
 One who sees a place where miracles were performed on behalf of Klal Yisrael, such as the place where Klal Yisrael crossed the Yam Suf and the Jordon river, says: ברוך שעשה נסים לאבותינו במקום הזה

2 The mishnah goes on to list munerous incidents where we are to make special brochos of שבח and הודאה - of gratitude and praise of Hashem's kindness and greatness. The details of these brochos will be discussed over the course of this perek.

3 The Gemara begins by explaining that making brochos for the miracles that Hashem did, is learned from Yisro who said, upon hearing from Moshe Rabbeinu all the miracles that Hashem performed for Klal Yisrael during Yitzias Mitzraim: ברוך ה' אשר הציל אתכם מיד מצרים ומיד פרעה

The Gemara says that a bracha is recited - not only on miracles performed for Klal Yisrael - but even on a miracles performed on behalf of an individual. However, there is a difference between the two cases:
 regarding a miracle performed for Klal Yisrael, everyone is obligated to recite this brachah, even someone who was not there. However, when a miracle was performed on behalf of an individual, only that particular individual recites the brachah.

1 הרואה מקום שנעשה בו נסים לישראל

One who sees a **PLACE** miracles were performed on behalf of **כלל ישראל**

ברוך שעשה נסים לאבותינו במקום הזה

2 Special ברכות of שבח & הודאה

3 The Gemara begins...

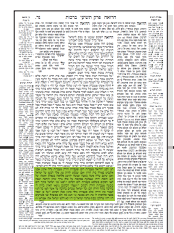
ברכות for **MIRACLES**

יתרו

ברוך ה' אשר הציל אתכם מיד מצרים ומיד פרעה

Performed for כלל ישראל	Even for an INDIVIDUAL
↓	↓
אניסא דרבים כולי עלמא מיחייבי לברוכי	אניסא דיחיד איהו חייב לברוכי
Even someone who was NOT there	ONLY that individual





4 The gemora then presents a Baraisa which lists numerous examples of places where Hashem performed miracles for Klal Yisrael: Among them are three miraculou events which are not recorded explicitly in the Torah: מעברות נחלי - the crossing of the canyons of Arnon, ערנון - the crossing of the canyons of Arnon, אבני אלגביש במוריד בית חורין the stones of Algavish, and אבן שביקש לזרוק עוג מלך הבשון על ישראל - the stone that Og wanted to throw on top of Klal Yisrael.

• מעברות נחלי ערנון - refers to an incident hinted to in Parshas Chukas that occurred when Klal Yisrael passed through a valley, called נחלי ארון, near the Emori border, and were about to be ambushed by the Emorim hiding in the mountains above the valley. Hashem performed a miracle, unbeknownst to Klal Yisrael at the time, and crushed the Emorim by briefly moving the two mountains on either side of the valley together. After passing through this valley, Klal Yisrael became aware of this miracle when they noticed blood flowing down the mountains, and sang a special shirah to Hashem.

• אבני אלגביש במוריד בית חורין - is explained as meaning: אבנים שעמדו על גבי איש וירדו על גב איש, and it refers to the hailstones that were miraculously suspended in mid-air at the end of the Makkah of ברד. Years later during the generation of Yehoshua, these same hailstones came crashing down on top of the Emorim.

• אבן שביקש לזרוק עוג מלך הבשון על ישראל - refers to an incident - known to חז"ל through the mesorah - that occurred when Klal Yisrael were encamped in the Midbar. Og lifted a huge mountain and intended to throw it on top of Klal Yisrael, and the Gemara recounts how Og was miraculously killed by Moshe Rabbeinu.

5 The Gemara continues and discusses other types of brachos: One who sees the pillar of salt that Lot's wife was transformed into as punishment for looking at the destruction of Sedom, should say two brachos, one is the standard brachah of דיין האמת ברוך דין האמת which is a bracha recited on any פורענות - punishment or unfortunate occurrences - plus the bracho of: ברוך זוכר את הצדיקים in praise to Hashem for saving Lot from Sedom.

Based on this story of Lot יוחנן רב says - אפילו בשעת כעסו של - הקב"ה זוכר את הצדיקים

4 Numerous examples...
Where Hashem performed miracles for Klal Yisrael

<p>אבן שביקש לזרוק עוג מלך הבשון על ישראל</p> <p>↓</p> <p>Og lifted a mountain & intended to throw it on Klal Yisrael</p>	<p>אבני אלגביש במוריד בית חורין</p> <p>↓</p> <p>אבנים שעמדו על גבי איש וירדו על גב איש Hailstones came down on top of the Emorim</p>	<p>מעברות נחלי ערנון</p> <p>↓</p> <p>Crushed the 2 mountains together</p>
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5 Other types of brachos...
One who sees PILLAR OF SALT that Lot's wife was transformed

<p>ברוך זוכר את הצדיקים</p> <p>Praise to Hashem for saving Lot from Sedom</p>	<p>ברוך דיין האמת</p> <p>Which is recited on פורענות</p>
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אפילו בשעת כעסו של הקב"ה זוכר את הצדיקים





6 The Gemara then discusses Birchas HaGomel:
 אמר רב יהודה אמר רב, ארבעה צריכין להודות
 of people must say Birchas HaGomel in the presence of 10
 people in thanks to Hashem for their salvation:
 They are: יורדי הים, הולכי מדבריות, חולה ונתרפא ומי שהיה חבוש בבית
 האסורים - One who travels the sea, one who travels the
 wilderness, one who recovered from an illness, and one who
 was released from prison.

The Gemara then cites the source for this halachah from
 Tehillim ק"ז קאפטל which begins with הודו להשם כי טוב - let us
 give gratitude to Hashem for all the goodness he has done to
 us.

6 אמר רב יהודה אמר רב

ארבעה צריכין להודות

- 1 יורדי הים

- 2 הולכי מדבריות

- 3 חולה ונתרפא

- 4 חבוש בבית האסורים


SOURCE

הודו לה כי טוב...



7 The Gemara then records an incident regarding this halachah:
 רב יהודה חלש ואתפח - When Rav Yehudah recovered from an illness, Rav Chanah of Bagdad and other Rabbonim went to visit him. They said to him:
 בריך רחמנא דיהבך ניהלן, ולא יהבך לעפרא - Blessed his Hashem who has given you to us and has not given to the dust. The Gemara says that since there were 10 people present at the time and Rav Yehudah answered Amen to their brocho of thankiving he was therefore yotzei Birchas Hagomel.

7

רב יהודה חלש ואתפח
 רב חנא of Bagdad & other Rabbonim
WENT TO VISIT
 They said to him...
 בריך רחמנא דיהבך ניהלן ולא יהבך לעפרא
 The Gemara says...
 10 people }
 he answered } **יוצא ברכת הגומל**
אמן

8 The Gemara then moves on to another statement of Rav Yeudah having to do with a sick person:
 אמר רב יהודה שלשה צריכין שימור - Three types of people require protection from Mazikin,
 חולה, חתן וכלה - They are: a sick person, a Chasan and a Kallah.
 The Baraisa says that a חיה - a woman who has given birth also need protection,
 ויש אומרים אף אבל, ויש אומרים אף תלמידי חכמים בלילה - And some say also an Avel and some say also Talmidei Chachamim at night.

8

אמר רב יהודה שלשה צריכין שימור
 3 types of people require protection from **מזיקין**

1 **חולה**
 2 **חתן וכלה**
 3 **חיה** ברייתא

ויש אומרים **אבל**
 ויש אומרים **תלמידי חכמים בלילה**

