



OVERVIEW of the Daf

- 1) Ash, Kesil and Kimah constellations (cont.)
- 2) Earthquakes
 After defining the term זועות as earthquake, the Gemara relates the story of the earthquake that took place during the lifetime of R' Ketina.
 Different explanations are given as to the cause of earthquakes.
- 3) Thunder
 After defining the term רעמים as thunder, the Gemara presents different explanations as to the cause of thunder.
- 4) Wind
 Abaye defines winds in our Mishnah as being very strong winds.
 Different characteristics of these strong winds are discussed.
- 5) Lightning
 Rava defines the term ברקים in the Mishnah to be lightning.
 The expected outcome of different weather phenomena is discussed.
- 6) Rainbows
 There is a dispute whether one should bow upon seeing a rainbow, but everyone agrees that a bracha should be recited.
 There are different opinions regarding the correct nusach of the bracha to make upon seeing a rainbow, and R' Pappa incorporates both versions.
- 7) Mountains, hills, seas, etc.
 There is a disagreement between Abaye and Rava whether one should recite עושה מעשה בראשית on the natural phenomena mentioned earlier in the Mishnah.
 R' Yehoshua ben Levi requires a bracha to be recited when one sees a clear sky, and others maintain that since the destruction of the Bais HaMikdash the sky will not reach that level of clarity.
- 8) The Bracha when the celestial bodies are at the beginning of their cycle
 A Beraisai records the bracha to make when the celestial bodies return to their original formation, and identifies when this phenomenon occurs.
- 9) The Great Sea
 The bracha on the Great Sea is only made after a lapse of not seeing it for thirty days.
 The Gemara mentions a bracha that used to be said when seeing the Euphrates and Tigris rivers.
 The Biblical names for these rivers are explained.
 Rava explains certain characteristics as being the result of behaviors of people from different areas.

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Gemara GEM

The purpose of thunder
 לא נבראו רעמים אלא לפשט עקמומיות שבלב
 Thunder was created in order to straighten out the crookedness of the heart

After the booming clap of thunder is sounded, the rain immediately begins to fall. The Gemara (Ta'anis 7b) tells us that we must merit to be provided the life sustaining rain, and this is why it falls only after the sins of the Jews are forgiven. With the frightening and alarming sound of the thunder, thoughts of teshuva race through our hearts, and the distorted and misguided schemes of our mind are "straightened out." After a few moments, it could be that these plots begin to formulate once again, but the window of opportunity immediately after the roar of thunder sounds has been utilized, and the rain has begun to fall.

Rambam (Hilchos Teshuva 7:5) writes that we are assured that when the moment for the ultimate redemption has come, the Jewish people will all do teshuva, and Hashem will immediately redeem us. The moment will arrive, and with it, the opportunity will be utilized without delay. ■

REVIEW and Remember

1. What is the Gemara's preferred explanation for the cause of thunder?

2. Why is it important to know the meaning of weather?

3. How often are the heavenly bodies realigned?

4. When is שהחיינו recited, what when would it be replaced with הטוב והמטיב?

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 Mr. and Mrs. Myron Cherry
 In loving memory of their sister
 Rita Cherry o'b'm

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HALACHAH Highlight

Points about the blessings recited upon seeing lightning and/or hearing thunder

על ההרים ועל הגבעות: אטו כל הני דאמרן עד השתא לאו מעשה בראשית נינהו? והכתיב (ירמיה י', יג') ברקים למטר עשה? אמר אביי כרוך ותני רבא אמר התם מברך תרתי: ברוך שכחו מלא עולם, ועושה מעשה בראשית, הכא עושה מעשה בראשית איכא, שכחו מלא עולם ליכא

On mountains and hills one says *עושה מעשה בראשית*. Are the natural phenomena that we have discussed until now (such as thunder) not considered acts of Creation? The verse that states "lightning was made for rain" clearly implies that lightning is an act of Creation? Abaye responds that we can combine the different parts of the Mishnah and teach them together that all these grand acts of nature require both blessings. Rava answers that for the previously mentioned items there are two blessings: *שכחו מלא עולם* and *עושה מעשה בראשית*, while for the latter section of the Mishnah there is only the blessing of *עושה מעשה בראשית*.

The Rishonim disagree in the understanding of the Rava's intent in saying "there both blessings are said". The Ra'avad² holds that for thunder and the other previously mentioned items one would recite both blessings. The Beis Yosef³ understands this to be the opinion of Rashi as well. However, the Rif⁴, the Rambam⁵, Tosafos⁶, the Rosh⁷, and the Tur⁸, all explain the Gemara to mean that one may select whether he wishes to pronounce one blessing or the other. The Shulchan Aruch⁹ similarly rules that on lightning and thunder one may choose which blessing to say. The Mishnah Berura¹⁰ points out that he may not, however, pronounce both blessings for any one item.

The Taz¹¹ remarks that the custom is to say *שכחו וגבורתו* upon hearing thunder, and *עושה מעשה בראשית* upon seeing lightning. Although he writes that he does not know the reason for this custom, he offers that possibly this is because the thunder reflects somewhat the awesome power of Hashem, which is not the case with lightning. The Mishnah Berura¹² accepts this reasoning, however, he adds that it still remains that each blessing may recited for both lightning and thunder.

- If one sees the lightning and hears the thunder at the same

(Insight...continued from page 1)

10) Rain

There is a discrepancy regarding the language of the bracha to be recited on rain, and the Gemara gives two ways of resolving the discrepancy.

The second resolution gives rise to a discussion of the bracha of *הטוב והמטיב*. The final ruling is that *הטוב והמטיב* is recited when there is more than one beneficiary of Hashem's goodness.

11) New clothing

There is a dispute whether one makes a Shehechyanu on new clothes if he already owns a similar garment. ■

עושה מעשה בראשית time, he pronounces the one blessing for both¹³.

- If the person saw the lightning first, he should say *עושה מעשה בראשית*. If he then hears the thunder, he should say *שכחו וגבורתו מלא עולם*.¹⁴
- If the person heard the thunder and pronounced either *עושה מעשה בראשית* or *שכחו וגבורתו מלא עולם* and then he saw lightning, he should say *עושה מעשה בראשית*.¹⁵
- One may recite the blessing for lightning, even if he only saw the light of the lightning, and not the lightning itself¹⁶. ■

1. עיי' הגהות היעבי"ץ. והשווה לתורה אור שציון לתהילים (קלה, ז)
2. ראב"ד בהשגות (פ"י מהלי ברכות הי"ד)
3. סי' רכז
4. דף מג ע"ב בדפי הרי"ף
5. פ"י מהלי ברכות הי"ד
6. כאן ד"ה רבא אמר
7. פ"ט סי' יג
8. סי' רכז
9. סי' רכז סי"א
10. סי' רכז סי"ק ו
11. שם סי"ק א
12. שם סי"ק ה
13. משנה ברורה שם
14. משנה ברורה שם
15. משנה ברורה שם. וזה לפי המנהג שמהדרין לא לברך ברכת "שכחו וגבורתו מלא עולם" על הברקים. עיי' בזה בשער הציון (שם סי"ק ז')
16. שו"ת ציץ אליעזר ח"יב (סי' כא) ושו"ת אז נדברו ח"ו (סי' כג אות ב') ושו"ת מנחת שלמה ח"יב סי' ד אות לד, עמ' כח בהוצאת מכון אוצרות שלמה) ובס' הליכות שלמה (תפלה - פכ"ג בדבר הלכה אות לט, עמ' רפז) ■

STORIES off the Daf

A Grandfather's Charge to his Grandson

אמר רבי שמואל בר יצחק: הני ענני דצפרא לית בהו מששא

Said Rebbe Shmuel bar Yitzchok: The clouds of the morning have no significance.

One cloudy morning, the Lev Simcha

of Gur, ז"ל was walking with his grandson, R' Nechemiah Mendel. They noticed the clouds building in the sky, when the rebbe turned to his grandson and commented, "The Gemara says that the clouds of the morning are of no significance. The Gemara is not simply reporting a meteorological phenomenon. The morning refers to one's youth. The clouds refer to confusion and lack of clarity. The lesson

is that although a person in his youth is not sure what he can accomplish and to what extent his abilities can potentially develop, he must realize that these elements of doubt about the unknown are nothing."

The rebbe concluded, "A young man must persevere and apply himself totally, without reluctance or hesitation." ■