



OVERVIEW of the Daf

1) New clothing (cont.)

The Gemara continues to discuss the dispute between R' Huna and R' Yochanan regarding the circumstances when one makes a shehechiyanu on new clothing.

2) Making brachos on good and bad news

Examples are given for the cases in the Mishnah of bad news that could have a positive outcome and good news that could have a negative outcome.

3) The prayer in vain that a fetus should be a male

The assumption of the Mishnah that davening that a fetus should be a male is a prayer in vain is challenged from Leah who was pregnant with a boy and through tefila it transformed into a female.

Two answers are given and the second answer introduces a Baraisa that provides guidance as to what to daven for during the course of a pregnancy.

4) The prayer in vain that a tragedy should not be occurring in one's home

A Baraisa tells the story of Hillel HaZaken who heard screams and declared with certainty that it was not coming from his home.

Rava expounds upon the relevant verse quoted in the story of Hillel HaZaken.

Two stories are told of people experiencing anxiety and the reaction of their Rebbe.

5) The prayer recited when entering a dangerous city

A Baraisa records the nusach of the different prayers that are to be recited when going in and coming out of a dangerous city.

R' Masna limits the recitation of these prayers to a city that does not judge people before executing them. According to a second version it would apply in all cases.

6) Other prayers recited when faced with dangerous circumstances

A Baraisa records the tefila that is to be recited when entering and when exiting a bathhouse.

Abaye opposes the language that opens a person to harm and the Gemara provides sources to support that opposition.

The prayer to be recited before and after blood letting is recorded and again Abaye opposes some of the language.

The prayer to be recited before and after going to the bathroom is recorded and again Abaye opposes some of the language.

7) The brachos recited when going to sleep and upon waking up in the morning

(Continued on page 2)

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Gemara GEM

Taking the Good with the Bad

תנו רבנן: מעשה בהלל הזקן שהיה בא בדרך ושמע קול צוחה בעיר. אמר מובטח אני שאין זה בתוך ביתי

Even though Hillel lived in conditions of dire poverty, and it was reasonable that people undergoing such difficulties might have reason to sigh or groan, Hillel knew that such a reaction would not come from his house. The members of his household were well trained in dealing with their environment with patience and tolerance, and Hillel knew that their mind set was one of forbearance and complacency.

The verse in Tehillim (56:11) states: "With אלוקים I will praise the Word; In Hashem I will praise the Word." The commentators point out that Dovid HaMelech was declaring that he was ready to praise the words of the Torah whether he was experiencing a condition of justice (as indicated in the name אלוקים), or whether it was a time of mercy and compassion (as indicated in the name of Hashem). Similarly, Hillel lived his life with an upbeat and positive outlook, and his family understood life with this perspective. In fact, it was Hillel who used to take the matzah, maror and korban Pesach and wrap them together to eat them as כורך. Hillel took the Pesach, which represents the aspects of life which stand for freedom and redemption, and combined it together with the maror, which clearly symbolizes life's difficulties and challenges. This symbolically represents the understanding that all of life's experiences are to be accepted with love. This level of calm and composure allowed the development of trust and faith, so that no situation would result in the need to cry out in anguish. ■

REVIEW and Remember

- How did Leah end up with a female in her womb (two explanations)?
- What tefilla should a person recite before and after receiving medical treatment?
- According to the Gemara, which part of Kriyas Shema should be recited before going to sleep?
- What did the Mishnah intend when it stated, "Just as one makes a bracha on good so to one blesses on bad"?

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HALACHAH Highlight

Taking leave of angels: to say or not to say

הנכנס לבית הכסא אומר: "התכבדו מכובדים, קדושים משרתי עליון, תנו כבוד לאלקי ישראל, הרפו ממני עד שאכנס ואעשה רצוני, ואבא אליכם." אמר אביי לא לימא אינש הכי, דלמא שבקי ליה ואזלי, אלא לימא: "שמרוני שמרוני, עזרוני עזרוני, סמכוני סמכוני, המתינו לי המתינו לי, עד שאכנס ואצא, שכן דרכן של בני אדם."

Upon entering the washroom, one should say: "Be exalted noble ones, holy ones, servants of the Highest One. Give honor to the G-d of Israel. Ease away from me until I enter and do my will, and I will return to you." Abaye said that a person should not express himself as such, because they may leave him completely. Rather he should say: "Guard me, guard me. Aid me, aid me. Support me, support me. Await me, await me, until I enter and exit, because this is the way of humans."

This statement is codified by preeminent Halachic authorities¹, the Rif², the Rambam³, the Rosh⁴, and the Tur⁵. However, Rabbi David Abudirham⁶ quotes **חידושי דבייש** who states that this petition is intended to be voiced only by a pious G-d fearing individual upon whom the Divine presence rests. Any other person saying it would appear pretentious. This concept is found as well in the Sefer HaBatim⁷ of Rabbi David of Etoile. The Beis Yosef⁸ quotes the Abudirham, and adds that this appears to be the reason why recitation of this petition has completely ceased in our generations. The Shulchan Aruch⁹ rules accordingly that people no longer have the custom to make this request. This is also echoed by Rabbi Chaim HaCohen¹⁰, who served Rabbi Chaim Vital¹¹, the Ari Zal's primary student.

Interestingly, the Shulchan Aruch state that it is no longer the custom to say this petition, his private instructing angel (Magid)¹² exhorted him to say **התכבדו מכובדים**. Several great Kabbalists¹³ and Poskim¹⁴ likewise opine that one must say **התכבדו מכובדים** even in our times. Still, many great Poskim¹⁵ endorse the ruling of the Shulchan Aruch that we do not have the custom of saying **התכבדו מכובדים** in our days. ■

1. עיי לרבי יהודה עייש בסי' מטה יהודה (סי' ג' אות א') ולהמלבי"ם בסי' ארצות החיים (סי' ג' בהמאיר לארץ אות ד)
2. דף מד ע"א בדפי הרי"ף
3. פ"ז מהלכות תפלה ה"ה
4. פ"ט סי' כב
5. או"ח ריש סי' ג'

(Insight...continued from page 1)

The Gemara gives a step by step description of the brachos and tefillos a person should recite when going to sleep and after waking up in the morning.

8) Making a bracha on bad news the same as a bracha upon good news

The Gemara explains that the intent of the Mishnah was to teach that one must accept even bad news with simcha. Different sources are quoted that demonstrate this concept.

9) Everything Hashem does is for the best

A person should accustom himself to saying, "Everything Hashem does is for the best."

The story is told of R' Akiva who responded to each tragedy with the statement, "Everything Hashem does etc." and how it became evident that this was indeed the case. ■

6. סדר השכמת הבוקר (עמי' פז במהד' אור הספר החדשה)
7. בית תפילה, שערי תפילה שער עשירי אות א (עמי' רטו במהד' הרב הרש"ר). [וזה מחזק ההשערה שר"ת דבייש שבאבודרהם הם ר"ת דוד בן שמואל, והוא רבי דוד בן שמואל הכוכבי, בעל ספר הבתים. עיי באבודרהם (מהד' אור הספר שם הערות סח - ט). ואכמ"ל.]
8. ריש סי' ג'
9. שו"ע או"ח סי' ג' סי"א
10. סי' מקור חיים על השו"ע (סי' ג' אות א') והוב"ד במחזיק ברכה (שם אות א')
11. עיי דברי מהר"ח בעצמו בסי' ע"ג הדעת טוב (תהלים כב, כ) - עמי' (ל) שנתן טעם למה אין אנו אומרים אותו. עיי"ש
12. סי' מגיד משרים (פרי מטות, דף מ' ע"ג בדפוס ווילנא תרל"ה). מהר"ח פאלאיי הביא דבריו בסי' רוח חיים (סי' ג' סוף אות א') ומר בריה בה"יד בסי' יפה ללב ח"ג (סי' ג' אות א'). ועוד
13. עיי עיי במחזיק ברכה (שם אות ב') בשם רבי נתן שפירא בסי' מצת שמורים ורבי פאפריש בסי' אור צדיקים
14. עיי להגאון חיד"א בברכ"י (סי' ג' אות א') בשם תשובה כת"י של רבי יחיאל קשטלץ ועיי במזירות שמשון (סי' ג' סי"א) בשם הארי"י ז"ל, ומהר"ח פאלאיי בשו"ת לב חיים ח"א (סי' סא) וכן ראה בספרו רוח חיים (סי' ג' אות א'). וכן ראה להמלבי"ם בסי' ארצות החיים (סי' ג' בארץ יהודה אות ע') שהאריך. ועיי לרי"ח סופר בסי' כף החיים (סי' ג' אות א') במשי"כ להעיר על הרב שע"ת (סי' א') מדברי הפת"ש (ו"יד סי' רמו ס"ק ז). ועיי המאסף לכל המחנות (שם סוף אות ג'). ועיי להיעב"ץ בסידורו (עמי' פב במהד' אשכול) ובסי' מור וקציעה (ריש סי' ג')
15. הבי"ח והט"ז (ריש סי' ג') ובשו"ע הגר"ז (שם סי"א) ורבי יהודה עייאש בסי' מטה יהודה (שם סי"ק א). וכן ראה להגר"א בביתאורו שם שרק ציין לדברי הט"ז. ועיי בארה"ש (סי' ג' סי"ב) ועיי בשו"ת ציץ אליעזר חט"ו (סי' יד). ועוד ■

STORIES off the Daf

Medicinal Mitzvahs

תני דבי רבי ישמעאל: ורפא ירפא - מכאן שניתנה רשות לרופא לרפאות

Once, R' Yaakov Yisroel from Chortkov fell ill. The situation worsened, and the doctors had no hope. A few days later, early in the morning, he lifted his head off his pillow, and he announced that he was now healed, and he would soon return to full health.

As he gained his strength, he turned to his grandson, R' Mordechai Dov of Hornsteipel, and told him that the source of all illnesses can be traced to the 248 positive commandments

and the 365 negative commandments. These numbers correspond to the human body, which has 248 limbs and 365 sinews. When a person does a mitzvah, the limb which corresponds to that mitzvah is provided with its spiritual nourishment. Also, when a person has the consideration of getting involved in a particular sin, and he withstands that temptation and avoids that sin, the sinew which corresponds to that sin is provided with its spiritual sustenance. When a person fails in any area, that part of the body may become vulnerable, and that is where illness develops. In order to remedy the situation, one must go to the source and determine which mitzvah or aveira was involved in order to fix that which was weakened.

All this has nothing to do with a doctor. Although the Gemara says that a doctor has permission to get involved and to cure, it is only in reference to those maladies which are caused by **רשות**—other factors, those which are beyond responses to one's mitzvah observance.

The rebbe then explained that he had conducted a thorough examination of his ways, and he could not determine any obvious mitzvah failure in his conduct. Yet, he did detect that he had slackened in his Torah study of communal affairs. As soon as he accepted upon himself to repair this breach, his physical condition improved, and he was soon on his way to a full recovery. ■

