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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Blessings

The *Mishna* had stated: Over a calamity that might result in a favorable occurrence, one should recite a blessing (*the true judge*).

The *Gemora* asks: How is this to be understood?

The *Gemora* answers: For instance, if water flooded his land. Although it is eventually a good thing for him, because his land will be covered with sediment and become more fertile, nevertheless, for the time being it is a misfortune for him.

The *Mishna* had stated: And over a favorable occurrence that might result in a calamity, one should recite a blessing (*Who is good and does good*).

The *Gemora* asks: How can we understand this?

The *Gemora* answers: For instance, he found something which was lost. Although this may eventually be bad for him, because if the king hears of it he will take it from him (*and probably even take more*), nevertheless, for the time being it is favorable for him.

The *Mishna* had stated: 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.

Rav Yosef asks: Are prayers then of no avail? It is written: *And afterwards she (Leah) bore a daughter and called her name Dinah*. What is meant by ‘*afterwards*’? Rav said: After Leah had passed judgment on herself, saying, “Twelve tribes are destined to issue from Yaakov. Six have issued from me and four from the maidservants, making ten. If this child will be a male, my sister

Rachel will not be equal to one of the maidservants.” Immediately, the child (*as a fetus*) was turned to a girl, as it is written: *And she called her name Dinah!*?

The *Gemora* answers: We cannot cite a miraculous event (*as a refutation of the Mishna*).

Alternatively, I may answer that the incident of Leah occurred within forty days (*from conception*), according to what has been taught in a *braisa*: Within the first three days (*after relations*), a man should pray that the seed should not putrefy; from the third to the fortieth day, he should pray that the child should be a male; from the fortieth day to three months, he should pray that it should not become a *sandal* (*by her becoming pregnant again, and the other embryo will distort the features of the first one*); from three months to six months, he should pray that it should not be stillborn; from six months to nine months, he should pray for a safe delivery.

The *Gemora* asks: But does such a prayer avail? Hasn’t Rav Yitzchak the son of Rav Ami said that if the man emits his seed first she bears a female, and if the woman emits her seed first she bears a male?

The *Gemora* answers: With what case are we dealing here? If, for instance, they both emitted seed at the same time.

The *Mishna* had stated: 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.

The *Gemora* cites a *braisa*: It once happened with Hillel the elder that he was coming along the road, and he heard a great cry in the city, and he said: I am confident that this does not come from



my house. *Of him it is written: He shall not be afraid of evil tidings; his heart is steadfast, confident in Hashem.*

Rava said: No matter which way you expound this verse (*you are correct*), for if you do it from the beginning to the end (*you are correct*), and if you do it from the end to the beginning (*you are correct*). 'You do it from the beginning to the end,' as follows: *He shall not be afraid of evil tidings. Why is this? It is because his heart is steadfast, confident in Hashem.* 'You do it from the beginning to the end, as follows: *His heart is steadfast, confident in Hashem; therefore, he shall not be afraid of evil tidings.*

The *Gemora* relates: A certain disciple was once following Rabbi Yishmael the son of Rabbi Yosi in the marketplace of Zion. Rabbi Yishmael noticed that he looked afraid, and said to him: You are a sinner, because it is written: *The sinners are afraid in Zion.* He replied: But it is written: *Praiseworthy is the man who fears always?* He replied: That verse refers to (*forgetting the*) words of Torah.

Yehudah bar Nassan used to follow Rav Hamnuna. Once he sighed, and Rav Hamnuna said to him: This man wants to bring suffering on himself, since it is written: [*For my sigh...*] *For I feared a fright and it has overtaken me, and that which I dreaded has come upon me.* But, Yehudah bar Nassan asked, it is written: *Praiseworthy is the man who fears always?* He replied: That verse refers to (*forgetting the*) words of Torah.

The *Gemora* cites a *braisa*: What does he say upon entering a city? May it be Your will, Hashem, my God, to bring me into this city safely. When he has entered, he says: I give thanks to You, Hashem, my God, that You have brought me into this city safely. When he is about to leave he says: May it be Your will, Hashem, my God, and God of my fathers, to bring me out of this city safely. When he has left, he says: I give thanks to You, Hashem, my God, that You have brought me out of this city safely, and as You have brought me out safely, so may You guide me in peace and support me in peace and make my footsteps proceed in peace, and deliver me from the hands of all enemies and ambush along the way.

Rav Masna said: This applies only to a city where criminals are not tried and executed (*for since they execute without judging first, it is regarded as dangerous*), but in a city where criminals are tried and executed, this is unnecessary.

Some report as follows: Rav Masna said: Even in a city where criminals are tried and executed, for sometimes (*when he is accused falsely*) he may not happen to find a man who can plead in his defense.

The *Gemora* cites a *braisa*: Upon entering a bathhouse, one should say: May it be Your will, Hashem, my God, to deliver me from this danger and from the like of this, and let no matter of ruin or iniquity befall me; and if I do fall into any matter of ruin or iniquity, may my death be an atonement for all my iniquities.

Abaye said: A man should not speak in such a manner (*for it is like a hint that he is asking to get punished*), since Rabbi Shimon ben Lakish said, and so a *braisa* was taught in the name of Rabbi Yosi: A man should never speak in such a way as to give an opening to Satan (*for it is as if he is admitting to the prosecutor that he deserves punishment*). And Rav Yosef said: What verse proves this? It is because it is written: *We were almost (destroyed) like Sodom.* What did the prophet reply to them? *Hear the word of Hashem, O rulers of Sodom.*

Upon leaving the bathhouse, what does he say? Rav Acha said: I give thanks to You, Hashem, my God, that You have delivered me from the fire.

The *Gemora* relates: Rabbi Avahu once went into the bathhouse and the floor of the bathhouse gave way beneath him, and a miracle was performed for him, and he stood on a pillar and rescued a hundred and one men with one arm (*by each of them holding onto the other, and thus, they did not fall into the pit*). He said: This is what Rav Acha meant.²²

On going in to have his blood let, one should say: May it be Your will, Hashem, my God, that this business may be a cure for me, and may You heal me, for You are a faithful healing God, and Your healing is genuine, since it is not the place for men to seek medical treatment, but this has become a habit with them.

Abaye said: A man should not speak in such a manner (*for it is false*), since it was taught in the school of Rabbi Yishmael: It is written: *And he will surely heal.* This teaches that a doctor has permission to heal.



When he gets up (*after bloodletting*), what does he say? Rav Acha said: Blessed (*are you Hashem ...*) Who heals for free.

Upon entering a restroom, one should say (*to the angels who accompany him*): Be honored, O honored and holy ones, servants of the Supreme One. Give honor to the God of Israel. Loosen yourself for me until I enter and take care of my needs, and return to you.

Abaye said: A man should not speak like that, lest they should leave him and go. Rather, he should say as follows: Guard me, guard me, help me, help me, support me, support me, until I enter and exit, for this is the way of human beings.

When he comes out, he should say: Blessed are you ... Who has formed man in wisdom, and created in him many orifices and many cavities. It is fully known before Your Throne of Glory that if even one of them should be opened or if even one of them closed, it would be impossible for a man to stand before You.

The *Gemora* asks: How does the blessing conclude?

Rav said: [*Blessed are You, Hashem*] Who heals the sick. Shmuel: Abba (*Rav*) has turned the entire world into invalids! [*But even healthy people recite this blessing!?*] Rather, what he says is: who heals all flesh. Rav Sheishes said: Who does wonderfully. Rav Pappa said: Therefore let us say both: Who heals all flesh and does wonderfully.

Upon going to sleep on his bed, one says from '*Hear, O Israel*' to '*And it shall come to pass that if you hearken*' (*i.e., he should recite the first paragraph of the Shema*). Then he says: Blessed (*are you, Hashem, etc.*) Who causes the bands of sleep to fall upon my eyes and slumber on my eyelids, and Who illuminates the pupil of the eye. May it be Your will, Hashem, my God, that You lay me down to sleep in peace, and give me my portion in Your Torah and accustom me to the performance of Your *mitzvos*, but do not accustom me to transgression. Do not bring me into sin, or into iniquity, or into a challenge, or into scorn. And may the Good Inclination have influence over me and do not let the Evil Inclination have influence over me. And deliver me from evil mishap and aching diseases, and do not let evil dreams and evil notions confound me. May my offspring be flawless before You, and may You enlighten my eyes lest I sleep

the sleep of death. Blessed are You, Hashem, Who illuminates the whole world with His glory.

When he wakes, he says: My God, the soul which You have placed in me is pure. You have fashioned it in me, You did breathe it into me, and You preserved it within me, and You will eventually take it from me and restore it to me in the Time to Come. So long as the soul is within me, I give thanks to You, Hashem, my God, and the God of my fathers, Master of all worlds, Lord of all souls. Blessed are You, Hashem, Who restores souls to dead corpses.

When he hears the rooster crowing he should say: Blessed (*are you, Hashem, etc.*) Who has given the heart understanding to distinguish between day and night.

When he opens his eyes he should say: Blessed (*are you, Hashem, etc.*) Who gives sight to the blind.

When he stretches himself and sits up he should say: Blessed (*are you, Hashem, etc.*) Who loosens the bound.

When he dresses he should say: Blessed (*are you, Hashem, etc.*) Who clothes the naked.

When he stands up he should say: Blessed (*are you, Hashem, etc.*) Who straightens the bowed.

When he steps on to the ground he should say: Blessed (*are you, Hashem, etc.*) Who spread the earth on the waters.

When he commences to walk he should say: Blessed (*are you, Hashem, etc.*) Who firms the steps of man.

When he dond his shoes he should say: Blessed (*are you, Hashem, etc.*) Who has supplied me with all my needs.

When he fastens his belt he should say: Blessed (*are you, Hashem, etc.*) Who girds Israel with might.

When he spreads a cloth over his head he should say: (*are you, Hashem, etc.*) Who crowns Israel with glory.

When he wraps himself with *tzitzis* he should say: Blessed (*are you, Hashem, etc.*) Who has sanctified us with His



commandments and commanded us to enwrap ourselves in *tzitzis*.

When he puts the *tefillin* on his arm he should say: Blessed (*are you, Hashem, etc.*) Who has sanctified us with His commandments and commanded us to put on *tefillin*.

When he puts the *tefillin* on his on his head he should say: Blessed (*are you, Hashem, etc.*) Who has sanctified us with His commandments and commanded us concerning the commandment of *tefillin*.

When he washes his hands he should say: Blessed (*are you, Hashem, etc.*) Who has sanctified us with His commandments and commanded us concerning the washing of hands.

When he washes his face he should say: Blessed (*are you, Hashem, etc.*) Who has removed the bands of sleep from my eyes and slumber from my eyelids. And may it be Your will Hashem, my God, that You accustom me to (*study*) Your Torah and make me cleave to Your commandments, and do not bring me into sin, or into iniquity, or into a challenge, or into scorn, and force my Evil Inclination to be subservient to You. Distance me from a bad man and a bad companion, and make me cleave to the Good Inclination and to a good companion in Your world. Give me today and every day grace, kindness, and mercy in Your eyes, and in the eyes of all that see me, and bestow beneficent kindness upon me. Blessed are You, Hashem, who bestows beneficent kindness upon His people Israel.

INSIGHTS TO THE DAF

Permission to Heal

The *Gemora* states that from the verse, "*v'rapo yerapei*" teaches us that a doctor is given permission to heal a sick person.

Rashi explains that if not for that verse, I might have thought that the doctor would be forbidden from healing him, for Heaven has decreed that he should be ill; it would be contrary to his destiny. The Torah teaches us that he may be cured.

The Rishonim ask from a *Gemora* in Bava Kamma (81b) which cites a *braisa*: How do we know that one must return another lost person? The verse says, "*And you will return it to him.*" Is it

not obvious then that a doctor is Biblically obligated to save a person from dying?

The Moishav Zekeinim answers that the Torah is teaching us that the doctor is allowed to charge for his services, for otherwise, I would have thought that since it is a *mitzvah*, he must do it for free. Tosfos HaRosh answers that without the extra verse, I would have thought that a doctor may only heal a person when the sickness was man-induced. However, an illness that emanated from Heaven, it would be forbidden for the doctor to heal him, for it might be as if he is nullifying the word of God. The Torah teaches us that all sicknesses may be cured.

Tosfos Rabbi Yehudah Hachasid explains why the Torah wrote "*v'rapo yerapei*" twice: The Torah is teaching us that a second doctor may heal an ill person even after a first doctor was unsuccessful, for we might have thought that by the fact that the first doctor was unable to cure him, this is a proof that Hashem does not want him healed and it is forbidden for the second doctor to attempt to heal him. The Torah teaches us that even the second doctor is permitted to cure him.

The Hadar Zkeinim answers that if not for the extra verse, we would think that only a person who is drowning, where he is dying at that moment, is it permitted to save him. However, if one is sick and is dying slowly, perhaps it is forbidden to heal him. The Torah teaches us that even this is allowed.

The Ramban adds that this verse is necessary to teach the doctor that he should not say, "Why should I get involved? Perhaps I will err and cause the person to die." The Torah is telling him that he need not be concerned for this.

DAILY MASHAL

The Difference between the Sea and the Torah

A pupil of HaGaon Rabbi Ben Tziyon Aba Shaul zt"l sought his permission to go to the beach. Rabbi Aba Shaul didn't consent: "The sea is not for you but only for the ill and weak. Sit and learn."

The pupil persisted: "But Hashem created the sea so that we should benefit from it!"

"Indeed, He **created** us the sea but the Torah He also **gave** us" (*Moriah*, Nisan 5759).