



Ask The Rabbi

Researched at Ohr Somayach, Jerusalem

This Issue Contains:

1. Running Prayer
2. Prayer - Wear, Where?
3. Answer to Tricky Yiddle Riddle



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Michael S. Sultan <104201.11@compuserve.com> wrote:

Dear Rabbi,

What would be an appropriate prayer to say upon the completion of exercise (i.e. jogging)? The Shehekianu is the only prayer I could think of. Is there one that is more appropriate? [see Ask the Rabbi #53 re: why don't we make a blessing **before** exercise. ed.]

Dear Michael S. Sultan,

[LS1]The Talmud says that someone who lets blood for health reasons should say a special prayer before and after. Before the procedure he should say "May it be Your will, Hashem my G-d, that this procedure have a healing effect, for You are the free healer." Afterwards he should say, "Blessed are You, Who heals the sick."

The purpose of this prayer is to remind a person that it is Hashem who heals, not the medicine. So whether 'letting-blood', taking medicine or undergoing any medical treatment, one should say this prayer.

Similarly, if you jog for health reasons you can say a prayer such as: "It should be the will of Hashem that my exercise help me have good health." But one shouldn't say the version mentioned in the Talmud unless he is actually sick.

I don't know if the following story is true, but I'll let you decide. Kenya's star soccer player used to offer a prayer for victory before every game. When facing Israel in the World Cup elimination matches, however, he didn't offer his usual prayer. When asked why not, he replied, "Well, I don't suppose it would help much seeing as He's on **their** team."

Sources:

- Tractate Berachot 60a
- Chayei Adam, Klal 65:1
- Shulchan Aruch, Orach Chaim 230:4, Mishna Berura 6

Michael Turniansky <mt0013@epfl2.epflbalto.org> wrote:

Dear Rabbi,

How come one takes off the talit gadol [large talit] when entering the bathroom, but not the talit katan [small talit worn under the shirt]? Is there an essential kedusha [holiness] difference between them? If so, why?

Dear Michael Turniansky,

It's improper to enter the bathroom wearing a garment that's designated for prayer. The large *talit* is such a garment -- it's made to be worn specifically during prayer (hence the term 'prayer shawl'). Therefore, it's improper to go into the bathroom wearing it.

The *talit katan*, on the other hand, is worn all day long; during work, play ... some people even sleep wearing one. Since it isn't a garment designated specially for prayer, it may therefore be worn in the bathroom.

Which reminds me: One Shabbat a man spilled grape juice on his *talit*. The very next day he brought it to the cleaners. When the time came to pick it up, he was stunned see the bill for \$50.

"Fifty dollars!" he shouted. "To clean one little *talit*?" "Do you have any idea how long it took me to get out all those little knots!" the dry-cleaner replied.

Sources:

- Shulchan Aruch Orach Chaim 21:3, Mishna Berura 14

Answer To tricky Yiddle Riddle:

Last week we asked: At the end of Moshe's life, Hashem shows Moshe the entire land of Israel. But where does the Torah indicate that Moshe saw **Chevron** long before that?

Answer:

In Parshat Bamidbar (3:19) the Torah says "And the children of Kehat were ... Amram (*he was Moshe's father*) and Yitzhar, **Chevron** and Uziel." Moshe's uncle was named Chevron! Don't you think Moshe saw his uncle!

Thanks to Efraim Yawitz.

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