The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Dec 14 2022 ■ כ' כסלו, תשפ"ג
סימן ר"ל סעיף א'-ה'

Overview

Siman 230 Seif 1:

One who davens about something in the past, e.g. one who enters a city and hears screams and prays: יהי רצון שלא יהא קול זה בתוך ביתי or if one's wife is pregnant and he prays: יהי רצון שתלד אשתי זכר, has prayed in vain. Rather, one prays about future matters and gives thanks regarding the past. For example, one who enters a city should pray: יהי רצון צלפניך ה' א-לוקינו שתכניסני לכרך הזה לשלום. If he entered in peace he should say: מודה אני לפניך ה' א-לוקינו שהכנסתני לכרך הזה לשלום. When one is prepared to leave he should pray: יהי רצון מלפניך ה' א-לוקינו שתוציאני מכרך זה לשלום. If he left in peace he should say: מודה אני לפניך ה' א-לקי שהוצאתני מכרך זה לשלום וכשם שהוצאתני לשלום כן תוליכני לשלום וכו' ברוך אתה ה' שומע תפלה. This is tefilas haderech whose laws were discussed in siman 110.

- ❖ After 40 days the baby's gender has already been formed but beforehand tefilos are effective. Even after 40 days one could daven that the child should be healthy and engage in Torah study and mitzvos. (M.B. 1)
- ❖ This applies specifically in a large city in which there are people who seek pretexts to harm others but does not apply in small towns where such people are not common. (M.B. 2)
- ❖ The reason why in siman 110 Shulchan Aruch only recorded tefilas haderech is that there he was referring to a small city where there is no fear to leave the city whereas here Shulchan Aruch refers to a large city which is more dangerous and thus one must add these additional tefilos. (M.B. 3)

Siman 230 Seif 2:

One who is about to measure his grain should pray: יהי רצון מלפניך ה' א-לקי שתשלח ברכה בכרי הזה. When he begins to measure he should say: ברוך השולח ברכה בכרי הזה. If he measured and then prayed it is a prayer in vain since blessing is only found on those items that are hidden from view.

- ❖ Elya Rabba writes that it should be recited without mentioning Hashem's Name since it is only when measuring to tithe that one is assured of Hashem's infinite blessing. (M.B. 4)

Siman 230 Seif 3:

One who enters a bathhouse should pray: יהי רצון מלפניך ה' א-לקי שתכניסני לשלום ותוציאני לשלום ותצילני מהאור הזה וכיוצא בו לעתיד לבא. When he exits in peace he should say: מודה אני לפניך ה' א-לקי שהצלתני מהאור הזה.

- ❖ We are no longer accustomed to recite this prayer and the reason is that their bathhouses were constructed with the fire burning under the floor and there was a fear that the floor would break and one would fall in. (M.B. 5)

Siman 230 Seif 4:

One who will let blood should pray: יהי רצון מלפניך ה' א-לקי שיהא עסק זה לי לרפואה כי רופא חנם אתה and afterwards he should say: ברוך רופא חולים.

- ❖ This should be said before any medical treatment and one should not think that something will heal without Hashem's role. Therefore, this tefila should lead a person to trust Hashem and ask for His assistance. (M.B. 6)
- ❖ The beracha should include mention of Hashem's Name and His Kingdom but one does not find people doing so. (M.B. 7)
- ❖ When a friend sneezes one should say אסותא and he should first say ברוך תהיה followed by the declaration לישועתך קויתי ה'. (M.B. 7)

Siman 230 Seif 5:

A person should accustom himself to say, "Everything Hashem does, He does for good."

Halacha Highlight

The prayer before and after a medical treatment

Shulchan Aruch Siman 230 Seif 4

הנכנס להקיז דם

One who is about to let blood

Shulchan Aruch (סע' ד') writes that one who is about to let blood should pray: יהי רצון מלפניך ה' א-לקי שהיא עסק זה לי לרפואה כי רופא חנם אתה— May it be Your will Hashem my G-d that this activity should be for healing for You are a Free Heeler. After the treatment one should declare: ברוך רופא חולים—You are a blessed, Healer of the sick. The intent of the prayer before the treatment is to serve as a reminder that medical treatments will not be effective without Hashem's assistance and by reciting this prayer one places his trust in Hashem and asks from Him that it should heal him the way it is intended (מ"ב סק"ו). Mishnah Berurah (סק"ו) explains that the prayer should be recited in advance of any medical treatment and bloodletting was merely a common treatment that was administered during the time of Chazal. Sha'ar HaTziyun (סק"ח) suggests that this is based on the principle that whenever one begins an activity he should always ask Hashem that he should be successful. Be'er Heiteiv (סק"ה) cites Abudraham who maintains that the prayer is recited only in advance of bloodletting since there is a risk that one may sever a vein which is potentially life threatening.

Although Shulchan Aruch only records the words ברוך רופא חולים for the declaration after the treatment, Mishnah Berurah in the name of Bais Yosef (סק"ז) writes that one must include mention of Hashem's Name and His Kingdom. However, Mishnah Berurah observes that he has not seen people that add Hashem's Name or mention His Kingdom. In Sha'ar HaTziyun he relates that according to Rambam and Semag one mentions only Hashem's Name but not His Kingdom. Furthermore, he questions Bais Yosef's assertion that just like one should mention Hashem's Name so too one should mention His Kingdom. He contends that this declaration is a follow-up to the prayer recited before the treatment and is similar to tefilas haderech which concludes with the words ברוך אתה ה' שומע תפלה without mention of Hashem's Kingdom. The same pattern should be followed here as well.