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.]

Michael Tumiansky <mt0013@epfl2.epflbasle.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 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 for victory before every game. When facing Israel in the World Cup elimination matches, however, he didn’t offer for victory before every game.

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.

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

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

Dear Rabbi,

I don’t suppose it would help much seeing as He’s on his usual prayer. When asked why not, he replied, “Well, World Cup elimination matches, however, he didn’t offer for victory before every game. When facing Israel in the World Cup elimination matches, however, he didn’t offer for victory before every game. When facing Israel in the World Cup elimination matches, however, he didn’t offer for victory before every game. When facing Israel in the World Cup elimination matches, however, he didn’t offer for victory before every game.

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

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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.

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