

1 Today's daf begins with the Halochos of שהחיינו.

The Mishnah at the beginning of the Perek said; בנה בית חדש וקנה כלים חדשים אומר ברוך שהחיינו וקיימנו והגיענו לזמן הזה -

If he built a new house or bought new clothing he recites the Bracha שהחיינו.

The Bracha of שהחיינו, is an expression of thanks to Hashem, for the שמחה - the joy of acquiring something new

1

**הלכות**  
of  
**שהחיינו**



**בנה בית חדש**  
**וקנה כלים חדשים**

**ברוך שהחיינו וקיימנו והגיענו לזמן הזה**

*Thanks to Hashem for the שמחה of acquiring something new*

2 Hence the following;

אמר רב הונא לא שנו אלא שאין לו כיוצא בהם - Rav Huna limits this to where the item is entirely new to him and he does not already have something similar to this new item.

R' Yochanan disagrees and says that one recites sh'hechyanu on any new item, even if he previously owned a similar item.

In the Gemora we have two versions of the machlokes of Rav Huna and R' Yochanan.

2

**ר' יוחנן**      **רב הונא**

**Any new item**      **Entirely new to him**

*EVEN if he has something similar*      *and does NOT have something similar*

3 The various degrees of newness and joy, are as follows;

- אין לו כיוצא בהם - He never owned an item such as this, even from an inheritance.
- יש לו כיוצא בהם - He previously had an item such as this from an inheritance. But, this is the first time that he bought this item, or received it as a gift.
- קנה וחזר וקנה - He once already bought such an item, and now buys a similar item.

The different opinions are based on the question, what degree of newness brings sufficient joy, for which the Chachamim obligated one in a Bracha of שהחיינו.

3

**Various degrees of NEWNESS & JOY**

<b>קנה וחזר וקנה</b>	<b>יש לו כיוצא בהם</b>	<b>אין לו כיוצא בהם</b>
<b>Already bought such an item</b>	<b>First time</b>	<b>Never owned even from an inheritance</b>

**4** The next Halacha mentioned in the Mishnah was:  
 מברך על הרעה מעין על הטובה ועל הטובה מעין על הרעה -  
 The Bracha דיין האמת ברוך is said on misfortune, even though it will have a favorable outcome in the future.  
 As an example; his field was flooded. Although, in the future, when the water recedes, the sediment left behind will fertilize and improve his field, resulting in much benefit.  
 However,  
 השתא מיהא רעה היא -  
 Right now, his current crop is lost or damaged, resulting in substantial loss.  
 In this case, ברוך דיין האמת is said, because the Bracha is always based on the present situation.  
 So too, the Bracha והמטיב הטוב is said on a favorable occurrence, even though it will result in misfortune.  
 As an example; he found a bundle of money. In those days, the king would confiscate it. However,  
 השתא מיהא טובה היא -  
 Right now, he has the money. In this case, הטוב והמטיב is said, based on the present.

**4** מברך על הרעה מעין על הטובה ועל הטובה מעין על הרעה

<p>הטוב והמטיב</p> <p><b>Favorable occurrence</b></p> <p>..will result in a <b>Misfortune</b></p> <p>Example <b>Found money</b></p>	<p>ברוך דיין האמת</p> <p><b>Misfortune</b></p> <p>..will result in a <b>Favorable outcome</b></p> <p>Example <b>Field flooded</b></p>
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**5** The next Halacha mentioned in the Mishnah was:  
 והצועק לשעבר הרי זו תפלת שוא -  
 One who davens for something that has already passed, that is a תפלת שוא - a Tefillah in vain.  
 The Mishnah gave two examples. The first example is:  
 היתה אשתו מעוברת - His wife is pregnant, and he davens for a זכר - a male baby. It is considered a תפלת שוא - a tefillah in vain.  
 The Gemara remarks, that apparently the reason such a prayer is considered a tefillas shav is that such a tefillah cannot help, since the baby's gender is already determined.

**5** והצועק לשעבר הרי זו תפלת שוא

One example  
 היתה אשתו מעוברת  
**זכר דAVENS FOR A**  
 ↓  
**תפלת שוא**

**6** The Gemara asks, that we find that when Leah became pregnant after she already had six sons, she had the following concern. She knew that יעקב אבינו would have 12 שבטים. She already had six sons, Bilhah and Zilpa each had two sons, for a total of ten. If she had another son, that would leave only one more son for Rochel to bear.  
 Therefore, she davened that if the fetus in her womb is a male it should be transformed into a female, so that her sister Rachel should be able to give birth to two Shevatim, equal to the number of shevatim that Bilaah and Zilpa each had.

**6** The Gemara asks...

שבטים 12		
לאה 7	בלהה 2	זלפה 2
רחל 1	רחל 2	?

We see that **it is possible** to transform the gender through **תפילה**

<p>מנשה דלאה תוך מ' יום הוה</p> <p><b>40 DAYS</b> of pregnancy</p>	<p>אין מזכירין מנשה ניסים</p> <p>We cannot bring proof from an <b>outright miracle</b></p>
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לאה	6	7
בלהה	2	2
זלפה	2	2
רחל	2	1
Total	12	12

The resulting birth was דינה. Thus, we see that it is possible to transform the gender of the fetus through Tefillah.

Review

7 The Mishnah gives another example of תפלת שוא. תפלת שוא היא בא בדרך ושמע קול צוחה בעיר.....

If one is on the road and hears cries coming from the city, he should not pray that the cries are not be from his house, for in effect, he is praying to undo something that has already happened.

7 *Another example*

היה בא בדרך  
ושמע קול צוחה בעיר

*He shouldn't pray  
that the cries  
are not from his house*

↓

תפלת שוא

8 The Gemara relates, however, that הלל הזקן - once heard screaming from the city and - instead of praying that it should not be from his house - he declared based on his great bitachon in Hashem:

I am certain that the screaming is not coming from my house.

The Gemara concludes: ועליו הכתוב אומר, משמועה רעה לא יירא, - Regarding Hillel we can apply the posuk that says: Of bad tidings he will have no fear, his heart is firm and confident in Hashem.

8 *The Gemara relates...*

הלל הזקן  
once heard screaming

*He declared*

מובטח אני שאין זה מתוך ביתי

↓

ועליו הכתוב אומר  
משמועה רעה לא יירא  
נכון לבו בטוח בה

9 The Gemara relates that ר' ישמעאל ב"ר יוסי once noticed a תלמיד exhibiting fear while accompanying him in the marketplace of Tzion Sensing that his student's fear stemmed from a lack of bitachon. R' Yishmael said to him: "You are a sinner" for the posuk states: פחדו בציון חטאים - Sinners were afraid in Tzion.

The student asked R' Yishmael: But we also find a posuk to the contrary: אשרי אדם מפחד תמיד - Fortunate is the man who is always fearful.

R' Yishmael answered: ההוא בדברי תורה כתיב - The latter posuk speaks specifically of one who is fearful about forgetting his Torah learning, and is thereby prompted to review often, but any other type of fear is not desirable.

9 *The Gemara relates...*

ר' ישמעאל ב"ר יוסי  
noticed a תלמיד exhibiting FEAR

פחדו בציון חטאים

אשרי אדם מפחד תמיד ?

↓

ר' ישמעאל אומר  
הוא  
בדברי תורה  
כתיב



10 The next Halacha mentioned in the Mishnah was:

הנכנס לכרך מברך שתיים - אחת בכניסתו ואחת ביציאתו  
בן עזאי אומר ארבע - שתיים בכניסתו ושתיים ביציאתו

The Gemara spells out in detail, the text of these Tefillos, recited upon entering and leaving the city.

11 The Gemora then teaches various other Tefillos and Brachos - some of which are recited daily, and others are recited periodically under certain circumstances:

Some of these Brachos and Tefillos are:

A Tefillah upon entering and exiting a bathhouse.

A Tefillah before and after letting blood.

A Tefillah upon entering and leaving the bathroom.

A Tefillah before going to sleep

Among these tefillos we find בקשות not to be harmed during these activities. To which אביי says: לא לימא אינש הכא -

When one davens for help upon entering a dangerous situation he should not spell out in his Tefillah the possible disaster, because ריש לקיש taught:

A person should never give the Satan an opening.

For by mentioning a possible disaster that might happen to him, one could bring the disaster upon himself.

The Gemara then elaborates on the תפלות השחר - the Brachos recited each morning. The Gemara quotes their text, and when to say each one of them.

12 The Gemorah now turns to the next Halacha taught in the Mishnah.

חייב אדם לברך על הרעה כשם שמברך על הטובה

One is obligated to make a Brachah for misfortune that befell him, just as he makes a brachah for a good occurrence.

The Gemara explains that although the text of the two Brachos are different, as the Bracha on something bad is ברוך הטוב והמטיב whereas the Brachah on something good is ברוך דיין האמת, והמטיב,

The Mishnah uses the word לא נצרכה אלא לקבולינהו בשמחה - just as - to teach that both should be accepted with joy.

The Gemara cites several sources for this concept, one of which is the posuk in תהלים,

חסד ומשפט אשירה לך ה' אומרה -

אם חסד אשירה - ואם משפט אשירה

is saying; whether I receive Chesed - kindness, or Mishpat - justice and punishment, I sing to you Hashem.

10

## הנכנס לכרך

בן עזאי אומר

מברך ארבע	מברך שתיים
שתיים בכניסתו	אחת בכניסתו
ושתיים ביציאתו	ואחת ביציאתו

11

Various תפילות & ברכות

הנכנס לישן על מטתו	הנכנס לבית הכסא	הנכנס להקיז דם	הנכנס לבית המרחץ
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בקשות ...we also find

אביי

לא לימא אינש הכא

Because ריש לקיש taught

לעולם אל יפתח אדם פיו לשטן

12

## חייב אדם לברך

על הרעה כשם שמברך על הטובה

ברוך הטוב והמטיב	ברוך דיין האמת
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לא נצרכה אלא לקבולינהו בשמחה

Both should be accepted with joy

Sources

חסד ומשפט אשירה לך ה' אומרה

ואם משפט אשירה	אם חסד אשירה
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Whether I receive חסד or משפט I sing to you Hashem



13 To this end, the Gemara cites the famous saying of רבי עקיבא: לעולם יהא אדם רגיל לומר כל דעביד רחמנא לטב עביד - Regardless of what happens to him, a person should always be accustomed to say, "Whatever Hashem does, He does for the best."

The Gemara then illustrates this concept with the well-known story that happened with R' Akiva while travelling. One day he could not find lodging, and had to sleep in the field. During the night, a wind blew out R' Akiva's lamp, a cat came and ate his rooster, and a lion ate his donkey. After each misfortune, R' Akiva lived up to his teaching and said: כל דעביד רחמנא לטב עביד.

In the end, the kindness of Hashem became evident. During the night, the city was invaded by an army. R' Akiva was spared because he was sleeping in the field. He went unnoticed by the captors, due to the fact that his lamp was extinguished, and his animals were gone and did not make any noise. R' Akiva said: Did I not tell you that whatever Hashem does, He does for the best.

13 *The famous story of רבי עקיבא*  
 לעולם יהא אדם רגיל לומר  
**כל דעביד רחמנא לטב עביד**  
*Whatever Hashem does  
 He does for the best*

*He couldn't find lodging  
 and slept in the field*



**כל דעביד רחמנא לטב עביד**  
*During the night  
 the city was invaded  
 by an army*

רבי עקיבא  
**Was Spared**