

## OVERVIEW of the Daf

### 1) Exile utensils (cont.)

Another related teaching of R' Ami in the name of Rav is presented.

Other Amoraim differ with this teaching and suggests different meanings for the phrase **בחוסר כל**.

A Tanna offers another explanation.

The importance of understanding is emphasized.

### 2) Visiting the sick (cont.)

R' Chiya bar Abba is cited as teaching that a patient recovers only after his sins were forgiven.

R' Hamnuna teaches that a patient who recovers returns to his youth.

R' Yosef teaches that illness causes a person to forget his learning.

Two related incidents are recorded.

R' Chiya bar Abba is cited as teaching that recovery from illness is greater than the miracle of Chananya, Mishael and Azarya.

R' Chiya bar Abba is cited as teaching that when a person's time to die arrives any creature can cause his death.

Rav cites another pasuk that teaches this principle.

Two related incidents are recorded.

Shmuel teaches that one should only visit those who suffer from fever.

The Gemara clarifies which illnesses are excluded.

### 3) Fevers

Rava offers a comment about the possible positive effect of a fever.

R' Nachman bar Yitzchok disagrees and maintains that fevers are bad.

### 4) Ill patients

Rabbah bar Yonasson in the name of R' Yechiel teaches that **ערסן** is healthy for the ill.

The Gemara defines **ערסן** and explains how it is healthy.

R' Yochanan teaches that one should not visit a person suffering from **בורדס** nor should the word even be mentioned.

### 5) Clarifying the Mishnah

The last halacha of the Mishnah is clarified.

A related teaching in the name of Rav is recorded.

**6) MISHNAH:** The Mishnah presents additional halachos related to what the vower and the subject of the vow may do for one another.

### 7) Clarifying the Mishnah

A Baraisa is cited that expands on some of the halachos mentioned in the Mishnah.

R' Yosi bar Chanina explains the last halacha of the Mishnah.

**8) MISHNAH:** The Mishnah presents additional halachos related to what the vower and the subject of the vow may do for one another.

### 9) The dispute between R' Meir and Chachamim

The Gemara clarifies the dispute between R' Meir and Chachamim. ■

## Distinctive INSIGHT

*The Torah study is sustained through one's illness*

כל משכבו הפכת בחליו אמר רב יוסף לומר דמשכח לימודו, רב יוסף חלש, איעקר ליה לימודיה

The Gemara reports that Rav Yosef became ill and, as a result, he forgot his Torah learning. Rebbe also lost his Torah knowledge, until it was later restored to him by Rebbe Chiyya and the laundry man. The **יפה עיניים** asks how these great men could have suffered such a fate, as the Gemara in Berachos (5b) reports that anyone who accepts suffering with love and trust of Hashem is guaranteed that his learning will be sustained (**תלמודו מתקיים**). The Gemara even proves this from a verse (Yeshayahu 53:10): "Hashem desired to oppress him, and He afflicted him...and the desire of Hashem would succeed in his hand." We can certainly assume that Rav Yosef and Rebbe accepted the suffering which accompanied their illnesses with perfect faith and love. Why, then, did they suffer the loss of their Torah knowledge?

We must say that when the Gemara in Berachos guarantees of one who accepts his suffering with love that he will have his Torah knowledge sustained, it does not necessarily mean that one will never forget Torah at all. Rather, it means that even if a person does forget his learning, he will be assisted from the Heavens that his knowledge will eventually be restored to him. This is indicated in our Gemara, where Rav Yosef had his Torah knowledge restored by Abaye, and Rebbe was reminded of his Torah by Rebbe Chiyya and the laundry man. In both cases, they merited to recapture their Torah due to their accepting of the suffering of their illnesses with love.

Ben Yehoyada adds that the Gemara in Berachos can be understood to mean that accepting of suffering with love will indeed prevent one's forgetting of his Torah. Rebbe did not forget his Torah knowledge, but he did forget the one aspect of how to explain a particular halacha in thirteen ways. Even this was later restored to him by Rebbe Chiyya and the laundry man. The admission of Rebbe to Rebbe Chiyya that "You have made me" was an expression of Rebbe's great humility, as the only thing Rebbe Chiyya did was to remind him of six of the ways he had learned this one halacha.

Rav Yosef also only forgot certain details of how to explain certain lessons. And even these pieces were noted by his students as Rav Yosef taught them with some element of confusion, and they immediately corrected him and reminded him how he had always taught them properly. ■

Today's Daf Digest is dedicated  
By Mr. and Mrs. Dovid Tessler  
In memory of their family that was  
**נהרג על קידוש השם**  
**יהא זכרם ברוך**

# HALACHAH Highlight

## Davening for the soul of a patient

אין החולה עומד מחליו עד שמוחלין לו על כל עוונותיו

Someone ill does not stand from his illness until he has been forgiven for all his sins

Teshuvos Haravaz<sup>1</sup> wonders why, when davening on behalf of someone who is ill, did Chazal include a prayer for the person's soul, רפואת הנפש ורפואת הגוף— healing for the body and healing for the soul? It would seem out of place to daven for the patient's soul when he is physically ill. He answers the question by first citing our Gemara. The Gemara states that a patient does not rise from his illness until his sins have been forgiven. Therefore, it is necessary to plead with Hashem to forgive the patient for the transgressions that he has committed so that his soul should be repaired from the damage caused by the sins and this will bring a positive flow of blessing from Hashem that will heal him from his illness.

Rav Zalman Sorotzkin<sup>2</sup> wondered why we daven for the soul of a person only when he becomes physically ill? Why do we not find people davening for someone who is spiritually ill, e.g. someone who has strayed from Yiddishkeit? One practical explanation Rav Sorotzkin suggests is that there is no embarrassment when someone is physically ill as opposed to when someone is spiritually ill. Therefore, Chazal composed a *מי שברך* for those who are physically ill but not for those who are spiritually ill. Rav Sorotzkin's second explanation is also based on our Gemara. Since the Gemara declares that a person

# REVIEW and Remember

1. Who is a truly poor person?  
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2. How did Rebbi "relearn" the Mishnayos that he forgot?  
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3. Is giving medical advice the same as healing a patient?  
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4. Explain the dispute between R' Meir and Chachamim?  
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will not be physically healed until he has been forgiven for his sins it is necessary to first daven that his soul should be healed and when that takes place the physical ailment will go away on its own. The reason this is an auspicious time for others to daven for the patient is that we assume that the patient has had thoughts of repentance in response to his pain and suffering. Accordingly, we can feel comfortable asking Hashem to help him reach a full repentance since the Gemara (Yoma 38) teaches that there is assistance for those who seek to become pure. In contrast, it is not beneficial to daven for a person who suffers from spiritual ailments. The reason is that as long as he does not repent on his own our tefila on his behalf will be ineffective since Chazal (Yoma 38) teach that Hashem opens the way for those who seek to defile themselves. Consequently, Chazal never composed a prayer to daven for someone who suffers from spiritual ailments. ■

1. שו"ת הרב"ז ח"א סי' ס"א

2. הדעה והדיבור ח"ג ומובא דבריו בספר שועתי אליך עמ' ק"ע ■

# STORIES Off the Daf

## "They stand today to your judgments"

למשפטיך עמדו היום

On today's daf, we find that once a person's time to die comes, anything can be the instrument of Providence to bring him down, for "They stand today to Your judgments, for they are all Your servants." On the other hand, if one's time has not come, judgment and salvation protect a person. A survivor described her experiences after the Holocaust:

"There was a great shortage of manpower in Germany since all the men were in the army. Posing as a Polish farm girl, I worked on a farm in a German village on the Elbe.... One morning while working in the barn I heard a shot, dogs snarling,

voices yelling lauf, lauf Hunde. [Run, run, dog.] I ran out to see what was happening. I could not believe what I saw. Were these men human beings?

"Emaciated, in tattered striped uniforms, barefoot, bent, shuffling. They looked like puppets. One heap on the ground was the poor soul who had been shot. He had stumbled. The corpse was kicked aside and the line straightened again. Above all the din and uproar, I heard or did I imagine it, the words pitifully moaned, 'Wasser, wasser.' ['Water, water.']

"I rushed back to the barn, grabbed a pail of water for this suffering human being. I was immediately arrested and dragged to the Gestapo prison. I was locked in with other criminals with no way to escape. When they took me in, I knew it was the end for me. Would I be tortured

before I was hanged or shot? If that were to be, I would join my beloved family. On the other hand I wanted to live. As the door was forced open I said what I thought was the last Shema Yisrael. But it was not. The soldiers were Russians. I yelled, 'Ich been eine Jude, Jude, Jude. Ich been nicht eine Deutsche.' [I am a Jew...I am not a German.]

"I was sobbing, I was hysterical. My head was bowed, fear gripped me, I was trembling. What did fate have in store for me? ...I raised my head.

He was a Russian officer. 'What did you say, my child?' Looking up I said, 'I am Jewish.' I was crying, he was crying too, when he said, 'So am I.'

[Cyna Glatstein's story, as recorded by Jolene Mallinger in Flares of Memory: Stories of Childhood during the Holocaust.]

