

## OVERVIEW of the Daf

### 1) Idolatry (cont.)

The Gemara concludes one conversation between R' Gamliel and a philosopher and then presents a conversation between R' Gamliel and General Agripas.

Zunin and R' Akiva discuss the phenomenon of people who are seemingly healed following a visit to an idolatrous temple.

Another similar conversation is recorded between Rava bar R' Yitzchok and R' Yehudah.

This last teaching is consistent with a teaching of Reish Lakish.

2) **MISHNAH:** The Mishnah begins with a discussion related to the point at which juice from a grape is subject to the prohibition against benefitting from wine of idolaters. The Mishnah then turns to the issue of doing a job that may involve a transgression.

### 3) Nessech wine

R' Huna rules that when the wine begins to flow from the vat it can be rendered nesseh wine.

Three unsuccessful challenges are presented to R' Huna's ruling.

In his third response R' Huna differentiated between the initial teaching of this halacha and the final teaching of this halacha. The Baraisa that teaches that there were two stages to this halacha is presented and explained. ■

## REVIEW and Remember

1. Why is Hashem jealous of other gods  
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2. How does Reish Lakish interpret the verse אַם  
 ללצים הוא יליץ ולענוים יתן חן  
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3. What type of assistance may be given to a sinner?  
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4. What is the reason it is forbidden to assist an idolater harvest grapes?  
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Today's Daf Digest is dedicated  
 In memory of  
 ר' בערל בן ר' יחיאל

## Distinctive INSIGHT

### When an illness will end

ולא תצאו אלא ביום פלוני ובשעה פלונית ועל ידי פלוני ועל ידי סם פלוני

A man named Zunim asked Rabbi Akiva to explain why it is that we sometimes find that a person who goes to a house of idol worship becomes healed from illnesses and broken limbs.

Rabbi Akiva answered that an illness is a messenger sent by the heavens to afflict a person, and the illness is charged with a detailed mission. The illness is administered an oath as to precisely when it can begin to afflict its victim. It is also charged with instructions regarding the day and hour it must depart from him, as a result of which doctor, and through which medicine. Rabbi Akiva explained that the person who is sick will have the illness leave his body under the prescribed conditions, wherever he might be at that time. The truth is that the illness protests and prefers not to leave a body if the sick person happens to be in a house of idolatry at that moment, so that no credit be given to the idol. Yet, on the other hand, the illness has taken an oath that it must depart as agreed, so it will do so in order to honor its word.

In his commentary to the Gemara, R' Yaakov Emden explains that every illness is given these instructions, and even though the victim has wandered into a house of worship of idolatry, and is undeserving of being healed, the illness still departs at the prearranged moment. Ben Yehoyada explains that there are two categories of illnesses. One category is those illnesses which are directed to leave their victims according to the oath which the Gemara mentions. There is a second category whose oath is that they depart on their own, without any specific need for a particular doctor or medication. It is this second category of illnesses that are manipulated to sometimes leave after a person visits a house of idolatry, as the Satan uses this opportunity to try to mislead people to think that the idolatry had something to do with the person's recovery.

The Achronim deal with the well-known view of Rabeinu Tam in Rosh HaShana (16a), who says that the judgment of Rosh HaShana each year determines if a person might become ill during the coming year, but there is no determination when a person will recover. This is an issue which is left open, and this is why we pray daily for a person to recover from his ailments. We see that Rabeinu

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# HALACHAH Highlight

## Healing

וכי מפני ששוטה זה עושה שלא כהוגן אנו נאבד שבועתינו

*Just because this fool behaved improperly we should go against our oath?*

**T**eshuvos Nishmas Chaim<sup>1</sup> asks why the beracha of רפאנו concludes with the words רופא חולי עמו ישראל – The Healer of the sick from His nation Yisroel. Seemingly it would be more correct to conclude רופא כל בשר – The Healer of all flesh – since Hashem heals gentiles as well as Jews. This is in fact the conclusion to the beracha of אשר יצר so why did Chazal choose a different conclusion for the beracha of רפאנו?

He answers the question by first citing our Gemara. Zunin asked R' Akiva to explain to him why it seems that idolaters go to their temples ill and emerge healed when obviously the idol has no power to heal. R' Akiva answered that when Hashem sends an illness he adjures the illness to begin on a particular day and to leave the person on a particular day, at a particular time, by a particular doctor and with a particular medicine. It happens to be sometimes that at the designated time the idolater decided to go to his house of worship for assistance. The initial reaction of the illness is to stay and continue to afflict the person since to leave at that

*(Insight...continued from page 1)*

Tam holds that when an illness is sent to afflict a person, there is no decision regarding when the illness will leave. Yet, our Gemara clearly notes that an illness comes with an exit strategy.

R' Yaakov Emden answers that the oath for an illness only applies when there are no special prayers which are offered on the behalf of the sick person. Prayers, especially those of the community, can alleviate a situation immediately. ■

moment would give an impression of credibility to the idol. The illness then changes its mind and decides that it is not proper for it to recant on its oath just because this idolater decided to visit his idol at this time.

Nishmas Chaim explains that this description of illness taking an oath to arrive and leave at designated times applies only to idolaters, who were the topic of the conversation. For idolaters, illnesses will not leave before their designated time but when Jews become ill it is possible for Hashem to heal them even before the designated time arrives. Thus in the beracha of אשר יצר we thank Hashem for providing healing for all of mankind, at the designated time for the illness to leave but in the beracha of רפאנו we give special thanks to Hashem for providing for the Jewish People an early healing to those who should still be ill (חולי). ■

1. שו"ת נשמת חיים סי' י"ג. ■

# STORIES Off the Daf

## Upholding the Oath

”וכי מפני ששוטה זה עושה שלא כהוגן אנו נאבד שבועתנו...”

**O**nce, unscrupulous people slandered Rav Moshe Dovid of Tchartkov, zt”l. The situation got so serious that the rebbe’s followers began to feel that their duty was to fight fire with fire and expose the lying scoundrels for what they were. Of course, they first approached the rebbe in an attempt to obtain permission to join the fray. To their surprise, when they began speaking about the terribly unjust accusation of which the rebbe had been publicly accused, the rebbe refused to speak negatively about his detractors.

“We will just have to control our

speech, since it is forbidden to speak bad about any Jew,” he declared.

When the chassidim pointed out that the present situation was absolutely unbearable and must be dealt with, the rebbe disagreed. “In Avodah Zarah 55 we find that there were certain people who were ill and would appeal to idolatry and be healed. Rabbi Akiva explains that every pain we endure is exactly measured. When the time comes, if the person is in a house of idolatry hoping for a miracle, the pain hesitates whether it should remain so that it should not appear that the idol did a miracle. But it decides to leave since it swore to last only so long and no longer. Why should it ignore its oath, because fools will misconstrue what really happened?

“The same is true in our situation. Our job is to always speak only good

about our fellow Jews so that they will not be assailed by heavenly accusers. Just because these fools spoke lies, does that mean we should fail to fulfill our purpose? Instead, let us pray that Hashem gives us everything good and that they stop such sinning!”

“But Rebbe, think of the chilul Hashem,” the chassidim insisted.

He answered, “The sick healed in the houses of idolatry were clearly also examples of chilul Hashem since the average man figured that they were healed miraculously by the idol. Nevertheless, the pain did not fail in its duty to end so as not to abrogate its oath.”

The rebbe concluded, “We must act properly and be good, since bad does not come out of good. And with good, it is possible to accomplish anything!”<sup>1</sup> ■

1. דברי דוד—טשורטקוב, ע' ס' ■