



OVERVIEW of the Daf

1) Visiting the sick (cont.)

The Gemara concludes the incident that relates to visiting the sick.

R' Dimi teaches that visiting the sick causes the patient to live and not visiting the sick causes him to die.

R' Dimi's teaching is explained and clarified.

The Gemara gives a description of when and how Rava went about publicizing his illness.

Rav teaches that one who visits the sick is saved from Gehinom.

Rav continues to teach the reward, in this world, one receives for visiting the sick.

The Gemara digresses momentarily to emphasize the importance of listening to one's elders rather than to people who are young.

R' Shisha the son of R' Idi teaches about the times that it is appropriate or inappropriate to visit the sick.

Ravin in the name of Rav teaches that Hashem sustains the ill.

Ravin in the name of Rav teaches that the Divine Presence resides by the head of the patient.

A Baraisa is cited that supports this teaching.

2) Rain in Eretz Yisroel

Ravin in the name of Rav teaches that when it rains in Eretz Yisroel it is noticeable in Bavel.

This teaching differs from Shmuel who maintains that rivers are supplied their bedrock.

The Gemara notes that another teaching of Shmuel contradicts this teaching.

Shmuel's father's practice supports the second teaching of Shmuel.

3) Exile utensils

R' Ami in the name of Rav identifies the exile utensils mentioned in Sefer Yechezkel. ■

Today's Daf Digest is dedicated
in memory of **דוד בן החבר יהודה**
Richard David Hausmann o'h

Today's Daf Digest is dedicated
By Mr. & Mrs. Dennis Ruben in memory of
הילדה רבקה דינה ע"ה בת ר' דוד שיחי'

Distinctive INSIGHT

Collected waters of a mikveh, and flowing waters of a spring
מטרא במערבא סהדא רבה פרת

From our sugya we see that waters of a natural spring can purify even as they flow, whereas the power of rainwater to purify is only when it is contained and stationary. The Vilna Gaon (to Yoreh De'ah, 206, #1) provides an explanation for this difference. There is no volume of water prescribed for spring water to provide its purifying powers. This fact contributes to the fact that it can purify even as it flows, as water in motion cannot necessarily be measured as representing a specific volume in one place. The water in motion cannot be considered as a single grouping for its volume to be joined into one collection. Meiri (to Shabbos 65b) points out that when an object is submerged in a mikveh of collected rain water, the water displaced by the object causes the level of the water to rise and cover the object. This is why a collection of rain water must contain a standard amount of forty se'ah, enough for an average person to submerge and become covered by the displaced water. In a flowing spring, however, even as an object is submerged, the level of the flowing water does not rise. This is why it is sufficient for an object to be submerged in a natural spring, and the volume of water in the immediate area or in the vicinity is not a factor.

Chazon Ish (Mikvaos Tanina, 9:#1) writes that the flowing waters of a spring are considered to be connected together more than a flow of rain water. This is because the natural state of a spring is to be in a state of flow. Rain water, on the other hand, loses its binding identity when it flows, and it is only when it joins together in a collected pool that it be-

(Continued on page 2)

REVIEW and Remember

1. When did Rava publicize that he was ill and why did he wait that amount of time?

2. What is the reward in this world and the next world for visiting the sick?

3. Where does the Divine Presence reside in the room of someone who is ill?

4. Why did Shmuel's father put mats on the bottom of the mikveh?

HALACHAH Highlight

Visiting the ill at the beginning or end of the day

לא ליסעוד איניש קצירא לא בתלת שעי קדמייתא ולא בתלת שעי בתרייתא דיומא

A person should not visit the sick during the first three hours or the last three hours of the day

Shulchan Aruch¹ rules that one should not visit the ill during the first three hours of the day since a patient's ailments are lessened somewhat in the morning and the visitor will not see the necessity to daven for the well being of the patient. One should also not visit the ill during the last three hours of the day since by that time the symptoms have increased in severity and the visitor may lose hope for the patient and won't bother to daven for his well-being. Rambam² offers an alternative reason why one should not visit a patient during the first three hours of the day. He writes that the reason is that that is the time that people attend to the needs of the patient. Kesef Mishnah³ notes that it would seem that Rambam who offered a reason different from our Gemara's reason did not have the same version of the text that we have. Additionally, he explains that the concern of Rambam is that if one visits during a time that others are attending to the needs of the patient the visitor will not be able to assist the patient which is the primary component of the mitzvah.

Rav Yosef Chaim Dovid Azulai⁴, the Gaon Chida, writes

(Insight. Continued from page 1)

comes an important entity. This is why rain water only attains its power to purify when it is collected together in one place. ■

that according to Rambam if there is a circumstance such that one can be certain that he will have an opportunity to attend to the needs of a patient even if one visits during the first three hours of the day it is permitted. This would seem to be the rationale of the common custom of people to visit patients even during the first three hours of day. The Aruch HaShulchan⁵ maintains that the Gemara and Shulchan Aruch do not intend to prohibit visiting patients during these times; instead it is good advice pertaining to visiting the ill. The Salmas Chaim⁶ ruled that if a hospital has visiting hours, it is a statement from the doctors that this is the best time to visit the patient and therefore it is permitted to visit during that time even if it is within the first or last three hours of the day. Chofetz Chaim⁷ ruled that if the only time one could visit the ill is during these times it is permitted. Even if the visit reduces one's drive to daven for the patient the visit will still allow the visitor to assist in some other way. ■

1. שו"ע י"ד י' של"ה סע' ד'
2. רמב"ם פי"ד מהל' אבל ה"ה
3. כסף משנה שם
4. ברכ"י ליו"ד שם
5. ערוה"ש שם סע' ח'
6. ספר שלמת חיים המובא בספר חיי משה ליו"ד ביקור חולים אות ו'
7. ספר אהבת חסד ענין ביקור חולים פ"ג ■

STORIES Off the Daf

Building on the positive

סתירת זקנים בנין

An assembly was convened in Baranovitz to develop strategies that would galvanize the community to avoid laxness in Torah observance. Rav Meir Karelitz and the famed Mirrer Mashgiach, Rav Yerucham Levovitz, zt"l, attended.

When Rav Karelitz spoke, he elucidated an important principle in education, in how to set other Jews back on the right path. "The main way to build up a true connection to spirituality is by developing the positive. This is the best way to destroy another's tendency and attraction to negative behaviors. This principle underlies a dictum we find in

Nedarim 40a, 'The building of youth is really destruction, while the destruction of elders is really building.'

He continued, "When the young and inexperienced wish to build, they think that the best way to go about new construction is by first breaking down the bad. The elderly and more experienced educators realize that this will never work. The best way to destroy the bad is by strengthening and building on the positive that is already in place!"

The Chazon Ish, zt"l, acted on this principle. One time, he worked hard to convince a certain yeshiva to accept a weaker student. The yeshiva found that this boy had not severed ties with some very inappropriate friends who hung around in the worst areas of town.

When they complained to the Chazon Ish about his protégé, he requested

that they summon the boy. One member of the yeshiva's staff was present at their meeting. The Chazon Ish took an obvious interest in every aspect of the boy's learning and growth during their conversation, and spoke about his feelings and assessments at great length. When the boy left, the young man was glowing with joy.

The staff member was confused, "But wasn't the entire purpose of calling him here to correct his associating with such bad friends?"

The Chazon Ish responded, "Until now, he had no real pleasure in spiritual things; the only delight he took was with his old friends about town. If we deprive him of his old associations, he will have no pleasure in life. First, I must help him find pleasure in learning. Only then can he be weaned from the street." ■