



OVERVIEW of the Daf

1) Conflicting Baraisos regarding a zav wearing a pouch (cont.)

The Gemara continues to search for a resolution to the contradiction between two Baraisos regarding the permissibility of a zav wearing a pouch outside on Shabbos. Abaye and Rava finally explain that the two Baraisos represent the opinion of R' Yehudah and R' Shimon who disagree on the issue of a melacha done for an outcome different than the normal outcome of that melacha (מלאכה לאכילה). שאינה צריכה לגופה.

2) Inspecting oneself before going outside on Shabbos

It is permissible for a person to walk outside with tefillin on Friday afternoon without fear that he will forget he is wearing tefillin. This is because one is obligated to regularly touch the tefillin and he will therefore remember to remove them before Shabbos begins.

Chanina rules that one must check his pockets on erev Shabbos to make certain that he will not inadvertently carry on Shabbos. R' Yosef states that this is an important halacha of Shabbos.

3) The concern that one may tilt the lamp

The Gemara questions whether the restriction against removing lice from a garment is because it is prohibited to kill lice on Shabbos or perhaps it is related to the concern that one may tilt the lamp. The conclusion is that it is a concern that one may tilt the lamp.

R' Yehudah in the name of Shmuel rules that one may not even distinguish between his garment and his wife's because of the concern that he may tilt the lamp.

4) Removing lice from a garment

A Baraisa rules that it is prohibited to remove lice or to induce vomiting in public because it is disrespectful to the public.

A Baraisa quotes a dispute whether killing lice on Shabbos is a Torah prohibition.

Different Amoraim had different ways they would kill lice on Shabbos. The Gemara quotes a Baraisa which supports the practice of killing lice on Shabbos.

5) Visiting the sick

A Baraisa records different opinions regarding what one should say when visiting the sick on Shabbos.

Rabbah bar bar Chanah reports that when R' Elazar would visit the sick he would sometimes give a Bracha in Hebrew and other times in Aramaic. The Gemara explains that he was able to daven in Aramaic because of the presence of the Shechinah.

6) The prohibition of reading by lamplight

Rabbah teaches that the height of the lamp doesn't create a leniency.

If two people read together they may use lamplight, but if they are reading separately it is prohibited. When sitting at a bonfire it is prohibited to read even if there are many people present.

Rava opined that a distinguished person may read by lamplight since he is not accustomed to adjusting a flame even during the week. The Gemara, unsuccessfully, questions this ruling.

There is a question about the permissibility of checking cups
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Gemara GEM

Dressing for Shabbos

תניא חנניא אומר חייב אדם למשמש בבגדו ערב שבת עם חשיכה. אמר רב יוסף הלכתא רבתי לשבת.

Why is this particular halacha described as "A great halacha for Shabbos" more than other halachos which are essential principles for proper observance?

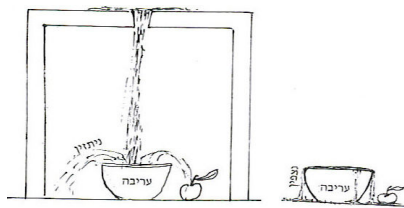
The hymn איש חסיד היה for Motzai Shabbos features a phrase: "זוכר לך עתה אתמול אשר דברת" – Remember now that which you spoke yesterday."

To a certain extent, it is best to benefit from the Shabbos and to experience the taste of Olam Haba it affords as we rejoice with our Hashem only if we prepare properly for the holiness of the day. This is done by spending time beforehand reviewing our conduct of the previous six work-days and doing teshuva for any mistakes we detect. This renewed spirit helps us usher in the Shabbos with sensitivity to the service of Hashem we can achieve with a spirit of elevated purity. This is the way in which the light of Shabbos can be enjoyed fully. When Shabbos is about to depart, we sing the words of the zemiros which state that we remember at that moment the words of teshuva we said the day before, as Shabbos began.

The Zohar (3:214a) tells us that our mitzvos create beautiful spiritual clothing for our souls, and sins contaminate the raiments which adorn our souls. When our Gemara tells us that we must check our garments as Shabbos begins, it can be referring to this mitzvah of teshuva which should accompany a person as he prepares to experience the radiance of Shabbos.

Accordingly, Rav Yosef identifies this command as most essential in order to be able to benefit from the Shabbos to its fullest. ■

Daf DIAGRAM



A bowl into which a leak drips. Water that splashes (left) or overflows (right) out of the bowl.

REVIEW and Remember

1. How do we know that a person is supposed to regularly touch his tefillin?

2. Is it permitted to visit the sick and comfort the mourners on Shabbos?

3. What are the halachic consequences of the fact that the Shechina resides by the head of the sick?

4. What happened when R' Yishmael ben Elisha read by lamplight (2 versions)?

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in memory of their father and grandfather
ר' יהושע שכנא בן ר' יהודה לייב ע"ה

HALACHAH Highlight

Points about visiting the sick

תניא נמי הכי: הנכנס לבקר את החולה לא ישב לא על גבי מטה, ולא על גבי כסא, אלא מתעטף ויושב לפניו, מפני ששכינה למעלה מראשותיו של חולה, שנאמר (תהלים מא: ד) ה' יסעדנו על ערש דוי.

We likewise learn in a Baraisa that one who enters to visit the sick must not sit upon the bed or a chair; rather, he should enwrap himself and sit before the ill person, because the Divine Presence is found above the head of the sick person, as the verse states (Tehilim 41:4) 'Hashem will support him on the sick bed.'

The Mitzvah of visiting the sick is an important one¹. Here is a presentation of some of the points regarding the proper fulfillment of this Mitzvah.

The Mitzvah of visiting the sick is not only for life threatening illnesses. One is obligated to visit a person who is suffering for a non-life threatening illness as well².

There are two parts to the Mitzvah of Bikur Cholim³.

a) To ascertain that the needs of the sick person are being addressed satisfactorily. The Poskim⁴ point out that it is not necessary that the visitor themselves deals with these needs, they must simply be assured that the needs are being met.

b) To pray to Hashem on behalf of the sick person. Whoever has not beseeched for mercy on behalf of the sick person has not fulfilled their obligation⁵.

Both of these elements are described independently as being the essence of the Mitzvah⁶.

It is imperative that the visitor not impose upon the sick person. Occasionally the sick person may be too tired or weak to speak, however in order to honor the visitor they would exert themselves. One must be sensitive to this matter⁷.

One must be concerned with the emotional wellbeing of the sick person and his family and/or attendants. Those who visit and offer unsolicited and unnecessary advice, such as which doctor to consult or which medicines are needed, frequently confuse and/or create discomfort for those attending to the sick person. As well, the visitor must not show fear, sadness, and/or apprehension to the family, and surely not to the ill person themselves⁸.

Status or social standing are not factors in the Mitzvah of Bikur

(Insight...continued from page 1)

and plates by lamplight and the Gemara provides different guidelines.

7) A teacher reading by lamplight

The Gemara points out a contradiction in the Mishnah regarding whether a teacher can read by lamplight. The Gemara answers that the teacher is only allowed to show the students the beginning of each passage. ■

Cholim. Thus, a person is obligated to visit an ill person, even if there is a marked difference in their social or status standings. They should visit, if necessary, even many times in the course of the day. The more they visit, the better, as long as they do not impose upon the sick person.⁹

The visitor should not be sitting higher than the sick person if the sick person is lying on the floor¹⁰. One should neither sit at the head or the feet of the bed. As well, one should comport themselves with the proper respect and seriousness¹¹.

If one is unable to physically go and visit the ill, one does fulfill a Mitzvah of Bikur Cholim by phoning them, although it is not the complete fulfillment of the Mitzvah¹². ■

1. עיי ערוך השלחן (יו"ד סי' שלה ס"ב): "ביקור חולים הוא מהמצוות היותר גדולות... ולענין אם הוא מצוה דאורייתא או דרבנן - עיי אריכות דברים בשדי חמד (כללים, עמי' ב' אות קטז) ובסי' יקרא דחיי לרבי חיים ברנשטין (בי"ב תש"ט - פ"א סי"ב, עמי' ט). ועוד. ואכמ"ל.
2. נשמת אברהם (ח"ב יו"ד סי' שלה סוסי"ק ב, עמי' רח) ע"פ שו"ת מהרי"ל (סי' קצז <רכד>) ושו"ת הרמ"א (סי' יט)
3. עיי יו"ד (סי' שלה ס"ח). ושו"ר שכי"כ בגשר החיים (ח"א פ"א סעיף א' אות ב', עמי' כז).
4. עיי פרישה (סי' שלה ס"ק ד) שדקדק כן מלשון הטור. וכן ראה בזה בנשמת אברהם (שם אות א', עמי' רו)
5. רמ"א (שם ס"ד)
6. עיי בערוך השלחן (שם ס"ג): "עיקר מצות ביקור חולים הוא לעיין בצרכי החולה ולעשות לו מה שצריך... ובחכמת אדם (כלל קנא ס"ג): "עיקר מצוות ביקור חולים שיבקש עליו רחמים."
7. ערוך השלחן (שם ס"ד)
8. עיי גשר החיים (ח"א פ"א סעיף א אות ג, עמי' כח)
9. שו"ע יו"ד (סי' שלה ס"ב)
10. שו"ע ורמ"א (שם ס"ג)
11. עיי נשמת אברהם (שם אות י', עמי' ריא)
12. עיי שו"ת אגרות משה (ח"א מחי"ד סי' רכג) ושו"ת חלקת יעקב ח"ב (סי' קכח), ושו"ת מנחת יצחק ח"ב (סי' פד), ושו"ת ציץ אליעזר (ח"ה רמת רחל סי' ח אות ו'), שו"ת יחזה דעת ח"ג (סי' פג) ועוד טובא. ■

Gemara GEM

Sharp as a Whip

לא יקרא לאור הנר שמא יטה. א"ר ישמעאל בן אלישע...לכשיבנה בית המקדש אביא חטאת שמנה

The Imrei Emes from Ger was convalescing in Karlsbad in the year תרפ"ו (1926). A well-meaning young man respectfully approached the Rebbe and asked him if he could explain this story of R' Yishmael. The problem, the man asked, was that we know that R' Yishmael ben Elisha was, in fact, the Kohen Gadol. This is seen from

the Gemara in Berachos (7a) where he entered the Kodesh HaKodoshim to bring the ketores. This being the case, upon violating Shabbos he would have been liable to bring a bull, and not a sheep or calf as would a regular commoner. Why, then, did he write on his tablet that he would bring a fat sheep?

On the spot, the Imrei Emes gave three tremendous answers to the question. First of all, the rule of the Kohen Gadol bringing a bull is only regarding those who served during the first Beis HaMikdash, who were anointed. R' Yishmael served during the second Beis HaMikdash, who was initiated

with the wearing of the extra garments (מרובה בגדים).

Secondly, being that the Beis HaMikdash was in a state of destruction when R' Yishmael sinned, his special status of having been Kohen Gadol before was no longer a factor. He would therefore now be liable for bringing a sheep.

Finally, Tosafos (Yevamos 104a) brings an opinion which holds that there were actually two people who each had the name R' Yishmael ben Elisha. Accordingly, it could be that the R' Yishmael in our Gemara was not the one who was a Kohen Gadol. ■