



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Nedarim Daf Lamed Tes

#### MISHNA

- If one is assur to benefit from his friend based on a neder, and he then goes to visit him when he is sick, he must remain standing and may not sit down. He may heal him a healing of "nefesh", but not a healing of money.

#### GEMARA

- **Q:** What is the case in the Mishna? If the sick person is the one assur to benefit from the visitor, then why can't the visitor sit? If the visitor can't benefit from the sick person, then he shouldn't even be allowed to walk into the sick person's house!? **A: Shmuel** said, the case is where the custom of the place is to pay someone who comes and sits with a sick person, but not someone who stands with a sick person. Since this visitor is not charging money, if he sits he is benefitting the sick person.
  - The Mishna is teaching us, that even in a place where people charge for visiting the sick, one should only take money if he sits with the sick person and not if he only stands with the sick person.
  - **A2:** Another answer is, that even though the sick person may not benefit from the visitor, the visitor may visit to do the mitzvah of visiting the sick. We don't let him sit, because we are afraid that sitting will extend the visit beyond the time needed to fulfil the mitzvah, and at that time it will be considered a benefit to the sick person.
  - **A3: Ulla** said, the case is where the visitor is assur to benefit from the sick person, but the neder was not made to prohibit the visitor if it will prevent him from doing something for the health of the sick person. That is why it is mutar for him to visit.
    - **Q:** If so, why can't he sit when he visits? **A:** Since it is possible to visit while standing, we don't allow him to sit, because of the neder.
  - **Q:** A Braisa says, if one made a neder prohibiting benefit to another and he got sick, he may go and visit him, but if his son got sick, he may not go and visit the son and must instead just ask about the son's welfare outside the house. Now, according to **Ulla**, who says that the case is where the visitor is assur to benefit from the sick person, we can say that the neder did not encompass a case where the sick person needed the visitor to help with his health, and that is why he is permitted to enter the house if the person himself is sick, but not to visit the son (because the full neder applies and he therefore cannot benefit by walking into the house). However, according to **Shmuel**, who says that the case in the Mishna is where the sick person may not benefit from the visitor, why would it be assur for him to visit the son? If anything, it should be more mutar to visit the son than it is to visit the person himself!? **A: Shmuel** will say that the Braisa is dealing with a case where the visitor is assur to benefit from the sick person.
    - **Q:** If so, why doesn't **Shmuel** say that our Mishna is talking about that case as well? **A: Rava** said, **Shmuel** felt that since the Mishna allows standing but not sitting, it must be that the case is where the sick person may not benefit from the visitor.
- **Reish Lakish** said, there is a "remez" to the mitzvah of visiting the sick in the pasuk where Moshe says about Korach, that if Korach and his people die a normal death "and the visitation of all men is visited upon them..." **Rava** explains, that **Reish Lakish** is darshening the pasuk to mean

that Moshe says, if these people die a normal death and people come to visit them as they are sick.....

- Moshe said, if the people die a normal death, people will say that Hashem did not send me to make Aharon and myself the leaders. Rather, “ihm briya yivra Hashem” – Moshe said, if Gehenom already exists, then fine. If not, let Hashem create it now for these people.
  - **Q:** A Braisa says that Gehenom is one of the 7 things created before the world!?  
**A:** Moshe said, that if the opening to Gehenom already exists, then fine. If not, let Hashem create it now.
    - **Q:** A pasuk teaches that nothing new is created in the world after Creation!? **A:** Moshe said, if the opening is not close to where we are, let Hashem bring it here to swallow up these people.
- **Rava** darshened a pasuk that says that the sun and moon were in “zvul” (the 4<sup>th</sup> of the Heavens) as referring to the times of Korach. He said, the sun and moon left their place in the 2<sup>nd</sup> Heaven and refused to light up the world unless Moshe was answered. Hashem said to them, every day people bow to you and you don’t protest for My honor, but for the honor of a human you do protest!? The sun and moon agreed and refused to light up the world anymore (in protest for the Honor of Hashem). From that time on they must be forced (with “arrows and spears”) to light up the world.
- A Braisa says, there is no limit to the mitzvah of visiting the sick.
  - **R’ Yosef** thought to say this means there is no limit to the reward for this mitzvah. **Abaye** said to him, there is no limit to the reward for *any* mitzvah! **Abaye** said, what the Braisa means is that even a great person must go visit a smaller person. **Rava** said, it means that the mitzvah can even be done 100 times a day.
- **R’ Acha bar Chanina** said, whoever visits the sick takes away 1/60 of his suffering. They said to him, if so, let 60 people go and rid him of his sickness!? He responded, each person only removes 1/60 of what remains, *and* this only works when the visitor is a person similar to the sick person (in age, or born under the same mazal).