



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

Nedarim Daf Mem Aleph

- **R' Ami in the name of Rav** darshened the pasuk where Hashem tells Yechezkel to make for himself keilim of galus. He said, this refers to a lamp, a bowl, and a mat.
 - In the "tochacha", one of the punishments stated is that a person will be "without anything". **R' Ami in the name of Rav** said, this refers to being without a lamp and a table. **R' Chisda** said, this refers to being without a wife. **R' Sheishes** said, it refers to being without an attendant. **R' Nachman** said, it refers to being without understanding. A Braisa says it refers to being without salt and fats.
 - **Abaye** said, we have a tradition that the only person truly poor is one who lacks understanding. In Eretz Yisrael they said, if someone has this (understanding) he has everything. If he does not have this, what does he have? If he acquires this, what does he lack? If he does not acquire this, what does he have?
- **R' Alexandri in the name of R' Chiya bar Abba** darshened a pasuk to teach that a sick person is not healed until he has been forgiven for all his aveiros.
 - **R' Hamnuna** darshened a pasuk to teach that a sick person who is healed is clean from sin.
 - **R' Yosef** darshened a pasuk to teach that illness causes a person to forget his learning.
 - **R' Yosef** himself forgot his learning when he was sick, and **Abaye** reviewed it all with him and he then regained his memory.
 - **Rebbi** knew 13 versions of his learning (of the Mishnayos) and taught 7 of them to **R' Chiya**. **Rebbi** then became sick and forgot all his learning. **R' Chiya** reviewed the 7 versions that he knew with **Rebbi**. A certain launderer used to hear **Rebbi** learn and was therefore familiar with the other 6 versions. He taught them to **R' Chiya** who then reviewed them with **Rebbi**. When **Rebbi** would see this man he would tell him "You made me and Chiya!" Others say **Rebbi** would tell him, "You made Chiya, and Chiya made me!"
 - **R' Alexandri in the name of R' Chiya bar Abba** said, the miracle of a sick person returning to health is greater than the miracle that was done for Chanaya, Mishael, and Azarya when they were saved in the fire, because their fire was a regular fire that can be put out by people. A sick person's fire (fever) is from Heaven, and no one can extinguish it.
 - **R' Alexandri in the name of R' Chiya bar Abba**, and some say it was **R' Yehoshua ben Levi**, darshened a pasuk to teach that when a person reaches the end of his predestined years of life, any creature can bring about his death. **Rav** said the same based on a different pasuk.
 - **Rabbah bar Shila** illustrated this point with the occurrence of a tall man who was thrown off a bridge by a small mule that he was riding on. **Shmuel** illustrated this point with a story of when he saw a scorpion crossing a river on the back of a frog, and then stinging and a killing a person when he reached the other side.
- **Shmuel** said, one should only visit the sick if the person is sick with a fever. This excludes one who is sick with a stomach illness, eye illness or headache.
 - **Q:** It makes sense why one shouldn't visit a person who is sick with a stomach illness, because it can be embarrassing for that person. Why shouldn't one visit a person who has an eye illness or a headache? **A:** It is based on **R' Yehuda**, who says that talking is harmful for someone with an eye illness (and similarly with a headache) and is beneficial for someone with a fever.

- **Rava** said, if not for the fact that a fever is a method of death used by the Malach Hamaves, it would be beneficial for a person (it would destroy things harmful in the body) if he would have a fever once every 30 days. **R' Nachman bar Yitzchak** said, it is not desirable to have a fever at all.
- **Rabbah bar Yonason in the name of R' Yechiel** said, the arsan food is beneficial to bring a cure for a sick person. The Gemara then brings a couple of views as to the makeup and process of arsan.
- **R' Yochanan** said, one should not visit a person sick with “bordam” and one should not even mention that sickness by name. **R' Elazar** explained, this makes the sick person need to go to the bathroom a lot, and a visitor will embarrass him from doing so. **R' Elazar** explains the name of the sickness to mean a flowing spring, because it makes someone need to go the bathroom so often.

UMERAPEIHU REFUAS HANEFESH...

- **Q:** What does the Mishna mean? If it means that he may heal the person for free but may not take money (because he is prohibited from benefitting from him) then the Mishna should say so clearly and not use this cryptic language!? **A:** The case is where the patient is assur to benefit from the doctor because of a neder. The Mishna is saying that the doctor may still heal him (“refuas hanefesh”), but he may not heal the person’s animal (“refuas mamon”).
 - **R' Zutra bar Tuvya in the name of Rav** said, the doctor may tell the person which medicine would work for the animal.

MISHNA

- [In a case where Reuven made a neder making it assur for Shimon to benefit from him] Shimon may bathe together with Reuven in a large tub, but not in a small tub (in a small tub the additional person makes the water noticeably rise, which is a benefit to Shimon). Shimon may also sleep in a bed with Reuven.
 - **R' Yehuda** says he may only sleep in a bed with Reuven during the summer, but not in the winter, because then he would be benefitting from Reuven (with warmth from the extra body heat).
- They may recline on a bed together. They may also eat at the same table, but not from the same serving bowl. If the serving bowl “will be returned”, they can even eat from the same bowl.

GEMARA

- A Braisa says, **R' Meir** says, Shimon may not bathe with Reuven in the same tub or sleep in the same bed, whether the tub and bed are large or small. **R' Yehuda** says, they may sleep together in a large bed in the winter and in a small bed in the summer. They may also bathe together in a large tub, and may even use a small sauna together.
- **R' Yose bar Chanina** explained, that “will be returned” means, if there is enough food in the bowl that there will be leftovers after they both eat, then they can even eat from the same bowl.

MISHNA

- **R' Meir** says, Shimon should not eat with Reuven from the same food that is given to workers (there is never anything left over), and he should not work with him in the same row of the vineyard. The **Chachomim** say they can work in the same row as long as they are far away from each other.

GEMARA

- All agree that they may not work close to each other in a row. The machlokes is when they are far away from each other. **R' Meir** says it is assur as a gezeira so that they not come to work near each other, which would assur, because when Reuven digs it is a benefit to Shimon by making the ground soft for him, and the **Rabanan** say that we don’t have to be goizer when they are far away from each other.