



שבת קודש פרשת האזינו | מסכת נדרים דף מט'

INSIGHTS FROM OUR CHABUROS

Prayers for the ill throughout the year

במאן מצלינן על קצירי ועל מריעי, במאן כרבי יוסי

Our daily tefilla features the paragraph of רפאנו, a prayer for health and healing. Rava notes that a daily request for physical wellbeing is only appropriate according to the opinion of Rebbe Yose. ר"ן and Tosafos explain that the reference to the opinion of Rabbi Yose is to his statement (Rosh Hashana 16a) that man is judged every day anew. Rabbanan disagree and say that man is judged once a year, on Rosh Hashana. Therefore, according to Rabbi Yose, if a person becomes ill our tefillos can make a difference from one day to the next, and we can appeal to Hashem to improve his condition. Rava holds that according to Rabbanan, however, if a person becomes ill at any point during the year, ח"ו, his fate has already been determined on Rosh Hashana, and we cannot expect any changes until Rosh Hashana of the next year when his verdict will once again be reviewed and judged. According to Rabbanan, praying daily on the behalf of people who become ill is therefore not appropriate.

Tosafos (ibid.) asks how Rabbanan understand the format of the Amidah which does include daily prayers for sustenance and health. Do the actually hold that these should not be said daily?

Furthermore, Tosafos points out that Rabbi Yehuda (ibid.) holds that man is judged on Rosh Hashana, and his fate is sealed on Yom Kippur each year, yet, Rabbi Yehuda himself teaches (Shabbos 12a) that when a person enters to visit the sick on Shabbos, he should greet the patient with the words, הנקום —Hashem—should have mercy upon you among other ailing members of klal Yisroel." We see clearly that prayer is effective throughout the year even according to those who hold that man is judged only once each year. How is this to be understood?

Tosafos answers, according to Rabbeinu Tam, that when the Gemara says that we only daven for the sick according to Rebbe Yose, it is referring to the prayer that a person should not get sick. According the Rabbanan, this has been determined already on Rosh Hashana, and this determination cannot be changed. However, according to Rebbe Yose, if a person has been judged to become ill, our prayers at any moment can alter this decision from above from day to day. All opinions, however, agree that we can always daven that a person who is ill should become healed. Even according to Rabbanan, the only thing decided on Rosh Hashana is whether a person will become ill, but when he will be cured is not determined on Rosh Hashana.

Tosafos also notes that a prayer for the community is powerful, and it can change a verdict even according to Rabbanan. Rabbi Yehuda wanted his prayer for the sick to be a prayer for the community, and this is why he included within his request a reference to "the other ailing members of klal Yisroel."

REVIEW AND REMEMBER

1. What is included in the term מבושל?
2. Is squash a beneficial food for someone who is ill?
3. Why did R' Zeira consider the Babylonians foolish?
4. How did R' Yehudah explain to the heretic why his face shone?

STORIES OF THE DAF

The weakness of the sages

מאן חולין רבנן

Rav Eliyahu Mann, shlit"a, once heard from his rebbi muvhak, Rav Chaim Kanievsky, zt"l: "In the Zohar Hakadosh it says that although we find that Torah weakens a person who learns it, that is only at the beginning of one's learning. As one progresses, Torah ceases to drain one's strength. On the contrary! Torah imparts strength, it doesn't weaken those who study it as they should."

Rav Mann asked, "But in Sanhedrin 26b we find that the Torah is called תושיה because it weakens a person. How can the Torah be called something which is not its character at all?" Rav Kanievsky replied, "Since it is impossible to really learn without this initial period of difficulty, this is an appropriate name."

Rav Mann commented, "The Gra says something similar to the Zohar. However, he qualifies this and states that when one learns Torah לשמח, the learning doesn't weaken him. But I don't understand, since in Nedarim 49, the Gemara says that we should pray for the תכמים every day because they are sickly. Doesn't this seem to imply that Torah does weaken a person even after the scholar has passed through the preliminary stages that are so challenging?" Rav Kanievsky replied, "Not every chachom learns לשמח! And don't forget, there are many levels of לשמח..."

The Mishnah in Avos says that one who learns l'shma merits many things. Rav Chaim Vital, zt"l, writes, "How can one tell if he is learning לשמח? If he has not merited to attain all of the qualities listed by Rav Meir, clearly he is not really learning לשמח!"

HALACHA HIGHLIGHT

Wearing a unisex garment

בד נפקת לשוקא מיכסיא ביה וכד נפיק ר' יהודה לצלויי הוה מיכסי ומצלי

When she would go to the market she would cover herself with it and when R' Yehudah went to daven he would wear it and daven

In his comments to the prohibition against wearing clothes of the other gender (לא תלבש), Sefer Hachinch¹ writes, "There is no doubt that if men and women wore similar clothes they would mingle etc." From this comment The Shevet HaLevi² infers that the prohibition is not limited to wearing clothing of the other gender, but even wearing clothing that is made for men and women alike would violate this prohibition. Rav Yaakov Emden³ however, cites, amongst other sources, our Gemara that clearly indicates that it is acceptable for men and women to wear the same garment.

Teshuvos Ohalei Yaakov⁴ was asked a related question. In a country where there is no difference between garments manufactured for men and garments manufactured for women is it permitted for a woman to wear a garment that a man manufactured for himself? Is this a violation of the prohibition against a woman wearing a man's garment since a man made it for himself, or perhaps it does not violate the prohibition since it is a garment that is worn by both genders? In response he cited our Gemara as precedent that there is no such prohibition. He then proceeds to note that perhaps the case of the Gemara is not exactly similar to the inquiry. In the Gemara's case the garment was not designated as a male or female garment, as opposed to the inquiry where the man made the garment for himself, thus possibly designating it as a garment for males. Nevertheless, he writes that it does not appear from the earlier halachic authorities that they made this distinction, and therefore a garment that is commonly worn by men and women does not carry any restrictions related to this prohibition.

Rav Akiva Eiger⁵, citing other authorities, raises the next question of which population is taken into account to determine whether a garment is considered male, female or unisex. Do we count only the Jews and their practice and custom regarding clothing or do we take the larger non-Jewish population into account? This question, however, is left unresolved.

1. ספר החינוך מצוה תקמב
2. שו"ת שבט הלוי ח"ט סי' קע"ה
3. הגהות היעב"ץ למס' שבת יב
4. שו"ת אהלי יעקב סי' ע' והובא בדרכ"ת סי' קפ"ב ס"ק י"ג
5. חידושי רעק"א ליו"ד סי' קפ"ב סע"א

PARSHA CONNECTION

In this week's daf the גמרא discusses grain based cereals like wheat and barley. פרשת האזינו has an interesting description, describing them as "kidney wheat". Thus the Possuk

חמאת בקר וחלב צאן עמ־חלב כרים (דברים פרק לב פסוק יד) ואילים בני־בשן ועתודים עמ־חלב כליות חטה ודמ־ענב תשתה־חמר

Why are wheat kernels compared to kidneys? Some Mifarshim explain that the wheat kernel has a physical resemblance to the kidney because it has a groove similar to the kidney. The אלשיך explains that it refers to wheat flour which was sifted many times and now only contains the innermost flour, which is the best. Just like the kidney is hidden inside the body, this flour is hidden in the wheat kernels. The overall theme of the Possuk is that there will be an abundance of good food. The next Possuk says: וישמן ישרון

ויבעט שמנת עבית כשית ויטש אלו' עשהו וינבל צור ישעתו. The words עשהו ויטש are in third person, while the beginning of the Possuk is in second person, שמנת וכו'. The אלשיך explains that indulging in good food, doesn't immediately lead a person away from Hashem but eventually it causes the individual to go so far away that he is referred to by Hashem in third person. This an important message for the upcoming Yom Tov, reminding us to focus on the spiritual aspects of the Yom Tov as opposed to the physical.

POINT TO PONDER

When the Gemara says that we daven for מריעי what bracha are we referring to רופא חולים or על הצדיקים?

Response to last week's Point to Ponder:

The Mishna writes that in a case where a gift was given in a way that makes it clear that it's not a genuine gift, it doesn't work. How is the case in the mishna regarding a wedding different than the earlier mishna where one can tell the grocer "my friend can't benefit from me so please give him food", or the case where three people are traveling and he gives one of them a gift which is really intended for the other person who is not allowed to benefit from him? In both cases we know that the intention was הערמה

The Tiferes Yisroel on the Mishna explains that in the other cases the request is not unique or unusual. Meaning a person sometimes asks a shop keeper to give something to his friend, however nobody would prepare and pay for a complete wedding meal for someone else. Therefore it's not just what he says, but the actual scenario which is proving that it's הערמה.

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Yitzchok Gutterman, please visit our website, dafaweek.org, or download the app

To share an insight from your Chabura please email info@dafaweek.org

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

To sponsor a publication, please contact Rabbi Zacharia Adler, Executive Director at info@dafaweek.org or call 507-daf-week. Sponsorship for one week is \$100

Sections reprinted with permission from the Chicago Torah Center