

*The Lecture Series With Reb T (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**How to Fulfill Visiting The Ill**"*

Sources from Sefaria.org and aish.com (unless noted otherwise); Lookout for the Points To Carryover (PTC's), to take with you hopefully from the Shiur

All Shiurum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W. & Eli N.!

The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums

Email: rebt@shiurenjoyment.com

*-The Shiur should serve as a **zechus L'iluy nishmas all those tragically and terribly taken too soon from this world at the terribly tragic Meron incident this past Thursday night***

-The Shiur should also serve as a refuah sheleimah for all those hurt, injured, or affected by the tragic Meron incident this past Thursday night

The Shiur should also serve as a zechus and yeshua and refuah for anyone sick or needing a yeshuah or refuah especially those children and adults or seniors with any sickness, any illness, any machalah, any condition, or any salvation needed, may everyone be healed completely bkarov.

There are some mitzvos, at least for me, that are particularly difficult. Not just due to the exertion involved, but due to the emotional toll as well. Not just due to how hard it might be to accomplish it, but for how overall it might affect us as well. One of them, at least for me, is that of bikkur cholim, visiting the sick. The sights, the setting, the sounds, and smell of the hospital or home if someone is sick may be overwhelming as well as the sheer amount of people, along with the hustle and bustle and the like.

It's easy for me to do many mitzvos that come naturally for me personally, such as those of a nature involved in Chessed ie. hachnassos orchim, tsedakah, etc. But for me especially, this mitzvah, really can be very hard. How can we go about being involved in this mitzvah so that it could be easier? How can we do these mitzvos especially during the turbulent times we are living in?

Sefaria.org explains that In Judaism, visiting the sick (bikur cholim) is an important act of loving-kindness (gemilut hasadim) that requires one to provide physical or emotional support to someone who isn't feeling well.

The question is though, Why is there sickness at all? Where did sickness come from?

queensvaad.org points out that

The Gemara in (פז.) ברא מציעא says that until Yaakov Avinu there was no sickness (we're going to look at the source itself in person in a minute gd willing). Yaakov Avinu asked Hashem for רהמים and he became sick. Rashi explains that he asked that a person should become sick before he dies so he can instruct his children. The source for this explanation is the Pirkei D'Rebbi Eliezer (perek 52) who says that from the time of creation until Yaakov's time, no man would become ill prior to his death; indeed illness as such did not exist at all, and there was no warning of a person's imminent demise. Rather, a man walking on the road or in the market place would suddenly sneeze, and his soul would exit via his nostrils. Hence, a sneeze was the precursor of death. Yaakov however, beseeched Hashem for mercy, praying that his soul not depart suddenly from this world, so that he would have time to instruct his sons before his passing. Hashem granted his request, and from then on, people would take ill prior to their death. Therefore, when one sneezes he is obligated to say חיים – life. The Midrash Yelamdainu says that someone else tells the person who sneezed חיים.

Bava Metzia 87a shows

Until Jacob, there was no illness leading up to death; rather, one would die suddenly. Jacob came and prayed for mercy, and illness was brought to the world, allowing one to prepare for his death, as it is stated: "And one said to Joseph: Behold, your father is sick" (Genesis 48:1), which is the first time that sickness preceding death is mentioned in the Bible. Until Elisha, one did not fall ill

and then heal, as everyone who fell ill would die. Elisha came and prayed for mercy and he was healed...

[Pirkei DeRabbi Eliezer 52:6](#)

The fourth wonder (was): From the day when the heavens and the earth were created no man was ill, (who) sneezed and lived, but in every place where he happened to be, whether on the way or in the market, and (when he) sneezed, his soul went out through his nostrils; until our father Jacob came and prayed for mercy concerning this, and he said before the Holy One, blessed be He: Sovereign of all the worlds! Do not take my soul from me until I have charged my sons and my household; and He was entreated of him, as it is said, "And it came to pass after these things, that one said to Joseph..."

—>So it might be that when someone is under the weather, sick, or not feeling well, it might be a good time to take an overall accounting of their life, to see what's going well or not, to think about the meaning and purpose of life, how we are using our time, and what we are doing to help those around us, to help the world in general, and how to be involved in more mitzvot and in more Torah learning.

The aish rabbi explains on aish.com

The Talmud (Sotah 14a) relates that when God came to Abraham in [Genesis 18:1](#), Abraham was recovering from the painful surgery of circumcision at age 99. We find that God does many things in the Torah through angels, but when it came to visiting the sick, no messenger would suffice. The Talmud explains: Just as God visits the sick, so too is it incumbent upon us to imitate God and visit the sick. (Maimonides - Avel 14:4-6; Shulchan Aruch - Y.D. 335)

Many Jewish communities have a Bikur Cholim Society, which insures that sick people are visited regularly, and that all their needs are attended to - e.g. food in the house, rides to the doctor, plus cheering up and companionship. Indeed, a person's psychological state in large part determines their recovery and state of health.

When a person is sick, they want compassion. They want people to be sensitive to their needs, and to help alleviate the discomfort - both physical and emotional. Just by being there, much good will be accomplished. You can spare someone from loneliness, or be there to listen to them take a burden off their chest. Or just chatting with them distracts them from their condition and lifts their spirit. The Talmud ([Baba Metzia 30b](#)) says that "He who visits a sick person takes away one-sixtieth of their illness (we'll see the source again later g-d willing)." The idea is that your visit helps reduce/mitigate/lighten the sick person's suffering.

At times, visiting the sick may even be a matter of life and death. By visiting a person who is ill, you might be able to advise him about a doctor he should consult, or obtain medication for him.

Part and parcel of this mitzvah is to pray for the sick person's recovery. When one visits the sick, one should pray that God should heal him (using the person's Hebrew name and mother's name), along with all the sick people (Code of Jewish Law - YD 335:5-6). It may only take the inspiration and heartfelt prayer of a close friend to tip the scales in favor of a speedy recovery. We should never underestimate the power of prayer.

It is also customary to say [Psalm 121](#).

According to the Talmud, visits should not be made very early or late in the day, and one should not stay too long (we'll also see this source in person g-d willing).

Can a person fulfill this mitzvah via telephone? According to most opinions, a phone call only suffices if there is no other option. However, if a person has the chance to pay a live visit, they may

not discharge their obligation via telephone, since visiting allows one to help the patient in more practical ways and has inherent concrete value. (Igrot Moshe Y.D. 1:223; Yechaveh Da'at 3:83)

In the age of corona I would humbly suggest for safety and health reasons maybe a zoom visit or FaceTime would actually be ok and allowed for the mitzvah.

Even if one finds the patient asleep, the visitor is still in fulfillment of the mitzvah, as the patient will be informed about the visit after awakening, which will give them encouragement. (Derech Sichah, p. 66.)

Further, Rabbi Yisrael P. Feinhandler (Avnei Yashpe 1:230) observes that even if the patient is a baby and not aware of anything, the parents are aware, and certainly benefit tremendously from the support; thus the idea of bringing comfort is applicable, even if not directly to patient.

[*aish.com points out from Dr. Miller*](#)

Visiting the sick, bikkur cholim in Hebrew, is a fundamental mitzvah; the Torah relates how God Himself visited Abraham when he was unwell (Genesis 18:1). Consoling people who are in pain often requires no more than being there for them. It's the smallest gestures that say "I am here for you" that help us connect to others. In fact, the great Talmudic sage, Rabbi Hama, explained that when God visited Abraham, he just "inquired of his welfare" – this was enough to comfort.

The author related how —I thought of this recently when I ran into an acquaintance I hadn't seen in some time. "How's your mother doing?" I asked. We were in a very noisy room and she misheard me. "My dad's not so good!" she shouted, and told me what was going on. There was so much she was concerned about, so much she needed to share, that merely asking how she was gave her a much-needed avenue connect. For a moment we were united, sharing and lightening her burden.

... The author related how regarding a sick person she knew about, people all over the world who had added his name to synagogues' lists of sick members, who had included his name for groups of women to say Psalms for. Friends made a commitment to start lighting Shabbat candles weekly in his merit. The author relates that they even found out months later that a good friend had started learning Torah with other people in their community in merit of his recovery. They were so blown away that even as they faced our hardest challenges, they could be a catalyst for good in this way.

... The author relates how one time when they were in need of support for a situation, some friends from synagogue decided to cook them Shabbat dinner. The woman delivering it accidentally pulled up to a house a few doors down, and was about to hand over the meal when she realized her error. Apologizing (and leaving a bottle of grape juice to wish the neighbors a Shabbat Shalom), the friend then brought them their meal. Later on, when the author spoke with the neighbor who'd nearly received our meal, she told her how lucky we were. She was new to the neighborhood and was now thinking of joining a synagogue, spurred in part by this vision of a community that came together to strengthen its members.

Here are a few suggestions about connecting with others

Let other people take the lead. Often all it takes is asking "how are you doing" help them open up and share their burden.

1. **Spend time with people.** *Even just sitting down with someone and sharing a cup of tea is enough to make people feel less alone in difficult times.*

2. **Realize that you don't have to perform.** *There is nothing magical you can say to make people's problems go away; showing you care is enough to help lighten their load.*
3. **Little gestures can make a big difference.** *Sometimes a person will never forget that cup of cappuccino a friend delivered in the hospital.*
4. **You don't need to do it alone.** *When comforting people, get your community to help you. Even if it means organizing prayers, Torah learning, or a communal meal, giving others the chance to help means you can be that much more supportive of people in need.*

[aish.com](#) points out with author Rea Bochner

Our Sages teach that one of the deeds for which we receive rewards in both this world and the world to come is bikur cholim, visiting the sick, because by doing so we remove one-sixtieth of the person's illness. Though visiting a sick person does not guarantee a cure for their illness, the visit itself is a balm for the one in pain. Even just for the duration of the visit, they are relieved to some degree from knowing that someone cares enough to come and see them. It didn't matter if she was popular and I wasn't, or if we were officially "friends" or not, by neglecting to reach out, if you don't visit, you may miss a much larger opportunity than you may even realize.

—One of the most amazing organizations is that of Satmar Bikur Cholim, who has well stocked rooms in different hospitals, especially in Northshore in Long Island where we had our kids. When our kids were born and I went to visit the room, I remember being blown away by the sheer magnitude of what the modest sized room actually held. The room not only had prepared food, ready to heat up meals in the fridge, but also non persiabhbble food items, books, seforim, a couch, coffee machine, a microwave, siddurim, tallit/tefillin and much much more. The thought and care that go into that room to think of everything someone might need in the hospital literally warmed (then) and warms (now) my heart.

As wikipedia explains,

Satmar Bikur Cholim, also known as Bikur Cholim D'Satmar or Ladies Bikur Cholim D'Satmar, is a New York-based non-profit organization which aids Jewish people in New York hospitals. According to their website, they deliver 2,000 meals to hospital patients every week.

Satmar Bikur Cholim was founded in 1956 by the wife of Rabbi Yoel Teitelbaum of Satmar, Rebbetzin Feiga Teitelbaum, together with Gitel Kahn, in Williamsburg, Brooklyn.^{[1][2]} ^[3] Food was prepared in Kahn's kitchen and delivered to hospitalized Jews in the area.^[4] The organization has gained a reputation of helping all Jews, regardless of their backgrounds or affiliations.[!]

Currently, the organization runs "Bikur Cholim rooms" – rooms in hospitals that supply kosher food, including chalav yisrael milk, to patients,^[6] and owns apartments located near hospitals for family members of patients to stay in.^[7] They also shuttle volunteers, visitors, and patients on a private bus line between Williamsburg and hospitals throughout New York City.^[7]

[Aish .com](#) explains as explained by author Adam ross

How people visited those sick with Corona this past fall. There were people who visited in Hadassah hospital in Israel in this past September; volunteers who recovered from Corona themselves, who brought gifts, wrapped food or candy, Tefillin, and more to patients with Corona.

Yad Avraham put out the call to volunteers to step forward and within days a small team was formed, a team which grew to numbers over 30. "Working in two shifts, the whole week long, they ensure the wards always had visitors."

Volunteers entered the rooms with full personal protective suits and spent time with the patients throughout the day attending to a variety of their needs.

“Some patients were too weak to eat on their own and needed help. There were also elderly patients who couldn’t operate a phone to call family members, and some who were just too weak to do so.”

One volunteer used a mobile phone to dial video calls using skype for patients to see and speak to friends and relatives.

For patients who wanted to pray but were too weak, Volunteers helped them put on [tefillin](#).

On Erev Rosh Hashanah, the volunteers geared up to ensure that the patients in Hadassah’s four corona wards had everything they needed for the holiday. Apple and honey, someone to recite kiddush, and to hear the shofar.

“It was complicated,” a volunteer explains, “because volunteers were not able to remove face masks in the wards, but we were able to leave the doors to the wards open while the shofar was blown outside.”

What a fascinating way to help visit people even in crazy turbulent times. What an inspiration to all of us to do what we can for those sick, on our own small level.

[Chabad explains from Reuvena Grodintsky](#)

[How there is also the idea for New Jersey hospitals of “the concept of Shabbat in a box”](#)

For Jewish patients in Essex and Morris counties in northern New Jersey, observing Shabbat in the hospital has become much easier, thanks to a little “thinking outside the box.” Or, perhaps, in it, as part of a program called “Shabbat in a Box.”

The boxes include battery-operated Shabbat candles, a Kiddush cup, grape juice, fresh challah, kosher snacks, information about Shabbat and a notecard colored by children in the community, and have been distributed to some 3,000 patients in the past two years.

The boxes, which are packed by young adults involved with Friendship Circle (a wonderful organization I was somewhat involved in years ago), have also become a popular mitzvah project at birthday parties, bar and bat mitzvah celebrations, and Sisterhood events.

A member of the organization explains that “Through the packing, people teach their kids about bikur cholim, visiting the sick, and about Shabbat. It’s a wonderful tool to teach about chesed, kindness to others.”

Also we can think about the idea of [the make a wish foundation](#)

As wikipedia explains,

*The **Make-A-Wish Foundation** is a [501\(c\)\(3\) nonprofit organization](#) founded in the [United States](#) that helps fulfill the [wishes](#) of children with a critical illness between the ages of 2 ½ and 18 years old.^[1] Make-A-Wish was founded and is headquartered in [Phoenix](#).^[2] The organization operates through its 59 chapters located throughout the [United States](#). Make-A-Wish also operates in nearly 50 other countries around the world through 39 international affiliates.^[3]*

In the spring of 1980, 7-year-old Christopher James Greicius (August 13, 1972–May 3, 1980) was being treated for [leukemia](#). He aspired to be a police officer. [U.S. Customs Officer Tommy Austin](#) befriended Chris and worked with [Frank Shankwitz](#) and officers at the [Arizona Department of Public Safety](#) to plan an experience to lift Greicius' spirits. Chris spent the day as a police officer, rode in a police helicopter, received a custom-tailored police uniform, and was sworn in as the first honorary

Public Safety patrolman in state history. Greicius died soon after, but his wish became the inspiration for the Make-A-Wish organization.^[4]

There's a branch in Israel called "Make A Wish Israel", where they explain "Come join us in the fulfillment of wishes for children with critical illnesses between the ages of 3-18 Let's transform tears and fear into laughter and joy!

Together we can help give these children their innocence and childhood back."

As the website, makeawish.org.il explains

Make-A-Wish Israel is part of an international organization founded in the USA in 1980, which aims to fulfill the wishes of children between the ages of 3-18 who are fighting a critical illness.

Denise and Avi establish together Israel branch of Make-A-Wish in 1996, in memory of David Spiro, Denise brother. Their common goal was to fulfill for children suffering from life-threatening diseases, life-changing wishes. Make-A-Wish Israel has been operating since 1996 and has fulfilled over 4,000 transformational wishes to children.

In fulfilling the child's one true wish, Make-A-Wish strives to provide a powerful and life-changing experience, an experience that gives hope, strength and joy during the most difficult period of their young lives. In many places around the world, doctors treat wish fulfillment as an integral part of the child's care.

—How unbelievable and inspiring. On some small level, we too can fulfill the wishes of those sick. Maybe they want their siddur from home. Maybe they would love to use their Tefillin or Tallis they forgot to bring to the hospital. Maybe they need their phone or that really good book they have on their nighttable... A little while ago a couple we know had to rush their baby to the hospital but they lacked snacks or drink with them for the unforeseeable future amount of time, so we quickly made a bag and sent over snacks and goodies to the hospital for them via a family member and that was able to help them, console them and comfort them on a tiny level... You too can help someone who is sick or dealing with a situation on any small level...the possibilities are endless

From aish.com with author emunah braverman

When the Bluzhover Rav was ill, one of his students wanted to come see him. "I want to do the mitzvah of visiting the sick," said the young man. The Bluzhover Rav was not moved by this request. "I don't want to be the object for you mitzvah," he replied (I am paraphrasing). "Only come see me if you really want to come see me."

We do have an obligation to visit the sick and it doesn't depend on our mood. Yet if we do the mitzvah to satisfy ourselves, our needs, we will inevitably not do it right. Like all commandments of *chesed* (kindness), visiting the sick needs to be done with sensitivity and thoughtfulness. It is not about acquiring brownie points in heaven; it's about taking care of an ill friend. It's about doing a kindness for another human being. It's about trying to figure out what they need, what would be helpful to them.

That's why we have guidelines. That's why Jewish law governs these matters. Because we get confused – even in the midst of trying to do what's right. Let's say you have a friend in the hospital. You rush into your car as soon as you hear the surgery is successful so you can be there to greet her in the recovery room. Are you sure that's what she wants? She'll be tired. She'll probably look terrible. She may want to be alone. When you come she may feel the obligation to entertain you. She may feel embarrassed by her condition, she may feel physically wretched. That's why we visit the sick when they want us to come and not when we want to go. We should inquire ahead of time and not go unless requested. We should adhere to the suggested visiting hours and not convince ourselves that we are exceptions to the rule.

Our visit is meant to give life to the ill person. If we go when we are not wanted, perhaps when they are tired and in need of rest, we may, God forbid, have the opposite effect.

Since our visit is about the needs of the ailing person, we should try to attend to those needs. Is there the kind of food they like in the hospital? Can we stop on the way and pick something up? Are they recovering at home but unable to cook? Can we bring by dinner? Can we do some grocery shopping for them?

While most of us feel we are good and caring friends and we step into the breach when needed, we must still to be careful and make sure it is really the need of the sick person that is being gratified and not our own desire to feel needed and useful. In addition, while it's easy to visit friends, there are those without family or community who are in even greater need of kindness. If we can push ourselves to visit a person who has no one else to take care of him, we have done a particularly important mitzvah.

Visiting sick strangers is not for everyone but it's probably not as hard as we think and a lot more welcome.

We can help on any small level. We have the power to bring some small type of refuah with us. We hold the key, even in crazy times in creative ways to help.

aish.com points out by Shimon Rosenberg

...The excitement began early Friday morning and as the day progressed the author started thinking about Shabbat. What would they eat? How would they recite Kiddush? Light candles? The author remembered hearing about an organization called Bikkur Cholim which means "visiting the sick." It's a volunteer-driven charity that looks after the needs of people in hospital. He called them and within a couple of hours someone came to their hospital room with literally bags of food, grape juice for Kiddush, electric candles to serve as Shabbat candles, even spices for havdallah. The food is free and the person delivering it is a volunteer. In the few moments he had to speak with the volunteer, he learned that the volunteer was just a regular guy -- an accountant -- who takes off Fridays from work to volunteer for Bikkur Cholim. The author asked him why he does it and he replied simply that it's what God wants of us.

Such a beautiful thing. Such a simple but helpful thing to do.

When our own sons had surgery for their tonsils and adenoids this past summer at LIJ Children's hospital, I think of two particular instances besides for the fact that there was a biker cholim room in the hospital. One was a family care worker who helped play with each of the boys and explained what was going to happen in the beginning of the process, including putting a fake Iv into a toy spider man to show by play what was going to happen, and who gave toys and coloring books to our kids for after the surgery.

The other were college volunteers who came to cheer up, play, and paint with one of my sons, which totally lit up his day, and they even got him to drink, which he wouldn't before that point of that day!

Bikkur cholim can be done in so many ways—volunteer, play music for children who are sick, paint with those who are sick, play with those who are sick.

I remember us also talking to a chai lifeline volunteer on another occasion when our son had surgery at one month old for pyloric stenosis when a volunteer came to talk to us, bringing along a danish for us as well, which was so thoughtful and such a nice small gesture.

Chai lifeline also does wonderful work to help the sick. As chailifeline.org explains

They provide a full range of bikur cholim services and are probably one of the largest ones in the region.

Chai Lifeline's programs and services meet the unique emotional, social, and financial needs of families living with serious pediatric illness or loss. From the moment of diagnosis or trauma, Chai Lifeline's professionals and trained, compassionate volunteers step in to help restore equilibrium and bring joy and hope back into lives devastated by illness and crises.

Chai Lifeline is a leading international children's health support network, providing social, emotional, and financial assistance to children with life-threatening and lifelong illnesses and their families through a variety of year-round programs and services.

They aim To bring joy and hope to children, families and communities impacted by serious illness or loss.

Chai Lifeline's guiding principles are

- *That seriously ill children need and deserve as happy and normal a childhood as possible.*
- *That illness affects each member of the family.*
- *That the well-being of an ill child is impacted by the well-being of his or her family.*
- *That pediatric illness can have a devastating financial effect on families.*

With this in mind, Chai Lifeline strives to

- *Find ways to bring joy to the lives of our young patients and their families through creative, innovative, and effective family-centered programs, activities, and services.*
- *Engender hope and optimism in children, families, and communities.*
- *Educate and involve communities in caring for ill children and their families.*
- *Provide unparalleled support throughout the child's illness, recovery, and beyond.*
- *Offer all services free of charge to ensure that every family has access to the programs it needs.*
- *Embody the ideals of compassion, kindness, and caring for others inherent in Jewish culture and life.*

—>I remember many years ago going to visit children who were sick or recuperating in a pediatric ward of a hospital with my guitar and with others when I was in college on one Purim. I remember playing some simple Jewish songs for the patients and how their faces literally lit up, brightening their entire day. Such is the Power of Music, which is g-d willing the next topic bli neder we aim to tackle coming up in two or so weeks iy”h bn.

People can use their creative talents or abilities to help cheer up those who are down or sick. Use your abilities. Use your talents. Even through zoom or FaceTime even in crazy times, use what you can to brighten those around you. If you can narrate a story for kids wonderfully, why not read to children who are sick in the hospital? If you are a magician or clown, why not brighten up their day? If you can play music for them, do so! On a smaller way, if your friend forgot her favorite book, why not bring it to her to the hospital? IF she wants her favorite mug and coffee mix, why not take it with you, to bring a slice of home to her hospital room. We should endeavor to involve ourselves to try to do whatever we can do to help others. In this way, maybe we can bring healing to all those sick around us.

Let's see what other sources say.

[Nedarim 40a:10](#)

The Gemara notes that **this is also taught** in a *baraita*: **One who enters to visit a sick person may neither sit on the bed nor sit on a bench or on a chair that is higher than the bed upon which the sick person is lying. Rather, he deferentially wraps himself in his garment and sits on the ground, because the Divine Presence is resting above the bed of the sick person, as it is stated: “The Lord will support him upon the bed of suffering,”** and it is inappropriate for one to sit above the place where the Divine Presence rests.

[Nedarim 41a](#)

...**Rabbi Yosei ben Perata says in the name of Rabbi Eliezer: One visits neither those with intestinal illness, nor those with eye illness, nor those suffering from headaches.** The Gemara asks: **Granted, one does not visit those with intestinal sickness, due to the sick person's embarrassment...**

[Shabbat 12a](#)

The Sages taught in a *baraita*: One who enters to visit a sick person on Shabbat does not address him in the manner customary during the week; rather, he says: It is on Shabbat that it is prohibited to cry out and ask for compassion, and healing is soon to come. And Rabbi Meir says that it is appropriate to add: The merit of Shabbat is capable of engendering compassion. Rabbi Yehuda says that it is appropriate to say: May the Omnipresent have compassion upon you and upon all the sick people of Israel...

PTC. Make sure to visit a person when and how it is convenient for him or her in a manner that they feel safe and comfortable with, with accounting for their pain and needs

[Gittin 61a](#)

§ The mishna teaches: **One does not protest against poor gentiles who come to take gleanings, forgotten sheaves, and the produce in the corner of the field, which is given to the poor [*pe'ah*], although they are meant exclusively for the Jewish poor, on account of the ways of peace. Similarly, the Sages taught in a *baraita* (*Tosefta* 5:4): One sustains poor gentiles along with poor Jews, and one visits sick gentiles along with sick Jews, and one buries dead gentiles along with dead Jews...**

[Shabbat 12b](#)

As Rav Anan said that Rav said: From where is it derived that the Divine Presence cares for and aids the sick person? As it is stated: "God will support him on the bed of illness" (Psalms 41:4).

[Bava Metzia 30b](#)

The Gemara analyzes the *baraita*. **The Master said:** With regard to the phrase "**they shall walk,**" that is referring to **visiting the ill.** The Gemara asks: **That is a detail of acts of kindness;** why does the *baraita* list it separately? The Gemara answers: The reference to visiting the ill is **necessary only for the contemporary of the ill person, as the Master said: When one who is a contemporary of an ill person visits him, he takes one-sixtieth of his illness...**

[Shulchan Arukh, Yoreh De'ah 335:1-10](#)

LAWS OF VISITING THE SICK; HEALING; THE APPROACH OF DEATH AND ONE IN A DYING CONDITION.

It is a religious duty to visit the sick. Relatives and friends may enter at once and strangers after three days. If the sickness overtakes him both may enter forthwith. Even a prominent person must visit a humble one; even many times a day and even if the visitor is of his affinity. One who increases [his visits] is considered praiseworthy, provided he does not trouble him. *Gloss: Some say that an enemy may visit a sick person...*

When one prays for him, — if in his presence, one may pray in any language one desires; if one prays, not in his presence, one should pray only in Hebrew. One should combine him with other Jewish sick by saying, 'May the Omnipresent have compassion upon you in the midst of the sick of Israel;' and on the Sabbath he says, 'It is the Sabbath when it is forbidden to cry out and healing will come soon.' He is told to consider his affairs whether he lent to or deposited [aught] with others, or vice versa, and that he should not fear death on account of this...

One must not visit those suffering with bowel diseases, or with eye diseases, or from headaches. And likewise, whosoever is very sick and conversation is injurious to him must not be visited in his presence, but one may enter the outer chamber and ask and inquire regarding him, — whether it is

necessary to sweep or sprinkle the ground before him or anything similar to this, and hear his suffering and and pray for him. One must visit the sick of the Gentiles in the interests of peace.

PTC. Make sure to realize to visit all sick people, not just friends and not just Jews, as you can help alleviate pain on some small level

[Nedarim 39b](#)

§ Returning to the topic of visiting the ill, the Gemara states: It is taught in a *baraita*: The mitzva of visiting the ill has no fixed measure. The Gemara asks: **What is the meaning of: Has no fixed measure? Rav Yosef thought to say: There is no fixed measure for the granting of its reward. Abaye said to him: And do all other mitzvot have a fixed measure for the granting of their reward? But didn't we learn in a mishna (*Avot* 2:1): Be as meticulous in the observance of a minor mitzva as a major one...**

[Nedarim 40a](#)

§ Ravin said that Rav said: **From where is it derived that the Holy One, Blessed be He Himself sustains the sick person? It is as it is stated: "The Lord will support him upon the bed of suffering"** (Psalms 41:4). Support in this context is understood to mean that He will feed him. **And Ravin said that Rav said: From where is it derived that the Divine Presence is resting above the bed of the sick person? It is also as it is stated: "The Lord will support him upon the bed of suffering...**

[Nedarim 40a](#)

Rav Helbo fell ill. There was no one who came to visit him. Rav Kahana said to the Sages: Didn't the incident involving one of the students of Rabbi Akiva who became sick transpire in that manner? In that case, the Sages did not enter to visit him, and Rabbi Akiva entered to visit him and instructed his students to care for him. And since they swept and sprinkled water on the dirt floor before the sick student, he recovered. The student said to Rabbi Akiva: My teacher, you revived me...

The Gemara relates with regard to Rava: **On the first day that he was ill, he would say to his family: Do not reveal to any person that I am ill, so that his luck not suffer. From this point forward, when his situation deteriorated he would say to them: Go and proclaim in the marketplace that I am ill, as thereby let all who hate me rejoice over my distress, and it is written: "Rejoice not when your enemy falls, and let not your heart be glad when he stumbles...**

[Mishneh Torah, Mourning 14:1-10](#)

It is a rabbinic positive precept to visit the sick, ... and to assist them in whatever they need. Even though all these precepts are of rabbinic origin, they are implied in the biblical verse: "You shall love your neighbor as yourself" (Leviticus 19:18); that is, whatever you would have others do to you, do to your brothers in Torah and precepts.

The duty of visiting the sick applies to everybody. Even an eminent person must visit one who is of minor importance. The visits should be made several times a day. The more often one visits the sick, the more praise he deserves, provided that he does not weary the patient. Whoever visits a patient is as though he took away part of his illness and lightened his pain. Whoever does not visit the sick is almost guilty of bloodshed. A sick person should be visited only from the third day on. If his illness came on suddenly and his condition has become worse, he should be visited immediately...

[Nedarim 41b](#)

Rabbi Yohanan said: One does not visit a person suffering from *buredam*, an intestinal illness, nor is the name of that illness mentioned, because it is embarrassing for the one suffering from the illness. The Gemara asks: What is the reason that one does not visit him? Rabbi Elazar said: It is due to the fact that he is going to the bathroom alot...

PTC. Visiting the ill has no fixed measure, but make sure to come when you are wanted and it is a good time to visit the ill as per their needs and wants; help in any way you can

[Sotah 14a](#)

And [Rabbi Hama, son of Rabbi Hanina](#), says: What is the meaning of that which is written: “After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave” ([Deuteronomy 13:5](#))? **But is it actually possible for a person to follow the Divine Presence? But hasn't it already been stated: “For the Lord your God is a devouring fire, a jealous God” ([Deuteronomy 4:24](#)), and one cannot approach fire.** He explains: **Rather**, the meaning is **that one should follow the attributes of the Holy One, Blessed be He.** He provides several examples. **Just as He clothes those without clothing, as it is written: “And the Lord God made for Adam and for his wife garments of skin, and clothed them” ([Genesis 3:21](#)), so too, should you clothe those who do not have clothing. Just as the Holy One, Blessed be He, visits the sick, as it is written with regard to God's appearing to Abraham following his circumcision: “And the Lord appeared unto him by the terebinths of Mamre” ([Genesis 18:1](#)), so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: “And it came to pass after the death of Abraham, that God blessed Isaac his son” ([Genesis 25:11](#)), so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: “And he was buried in the valley in the land of Moab” ([Deuteronomy 34:6](#)), so too, should you bury the dead.**

PTC. We should endeavor to be like Gd as much as possible, taking care of the sick as he takes care of us, even in our turbulent times

[Avot D'Rabbi Natan 30:1](#)

He would also say...visiting the sick...brings good to the world.

[Shabbat 127a:14](#)

Rav Yehuda bar Sheila said that Rabbi Asi said that Rabbi Yoḥanan said: There are six matters a person enjoys the profits of in this world, and nevertheless the principal exists for him for the World-to-Come, and they are:...visiting the sick...

[Bava Metzia 86b:17](#)

§ The Gemara expounds another verse involving Abraham: “And the Lord appeared to him by the terebinths of Mamre, as he sat in the tent door in the heat of the day” ([Genesis 18:1](#)). The Gemara asks: What is the meaning of “the heat of the day”? **Rabbi Hama, son of Rabbi Hanina, says: That day was the third day after Abraham's circumcision, and the Holy One, Blessed be He, came to inquire about the well-being of Abraham. The Holy One, Blessed be He, removed the sun from its sheath in order not to bother that righteous one with guests, i.e...**

[Eruvin 26a](#)

The Gemara asks about the Biblical narrative cited above: **What did Isaiah need to do there in the middle court, i.e., why was he there?** The Gemara answers: **Rabba bar bar Hana said that Rabbi Yoḥanan said: This teaches that Hezekiah took ill, and Isaiah went and established a Torah academy at his door, so that Torah scholars would sit and occupy themselves with Torah outside his room, the merit of which would help Hezekiah survive.**

PTC. Make sure to learn, Daven, and do good deeds in the merit of the healing of the sick, and try to learn with a sick person as well, sort of “establishing a Beit midrash” by his feet as well

[Gittin 61a](#)

One sustains poor gentiles along with poor Jews, and one visits sick gentiles along with sick Jews, and one buries dead gentiles along with dead Jews...

[Nedarim 40a](#)

Rav Sheisha, son of Rav Idi, said: Let one not visit a sick person, neither during the first three hours of the day, nor in the last three hours of the day, so that he will not be diverted from praying for mercy. Rav Sheisha elaborates: During the first three hours the sick person is relieved, as after a night's sleep his suffering is somewhat alleviated and the visitor will conclude that there is no need for prayer. In the last three hours of the day his weakness is exacerbated...

PTC. IT is important to reiterate the importance of properly timing the visit not when he's too much in pain or inconvenienced but a good time of day to visit should be found.

[Rashi on Genesis 21:17:1](#)

את קול הנער THE VOICE OF THE LAD — From this we may infer that the prayer of a sick person is more effective than the prayer offered by others for him and that it is more readily accepted (Genesis Rabbah 53:14).

[Bava Batra 116a](#)

The Gemara presents the third homiletic interpretation: **Rabbi Pinehas bar Hama interpreted a verse homiletically: Anyone who has a sick person in his home should go to a sage, and the sage will ask for mercy on the sick person's behalf, as it is stated: "The wrath of a king is as messengers of death; but a wise man will pacify it"** (Proverbs 16:14).

PTC. If possible, pray with the person, and have him in mind if you visit a torah sage for blessings

[Mishneh Torah Sabbath 2:1](#)

Like all the other commandments, Shabbat is overridden by danger to life. Hence we execute all of the needs of an ill person in mortal danger according to the word of an expert physician in that place on Shabbat. When there is a doubt whether there is a need to profane the Shabbat for him or there is not a need, and likewise if [one] physician said to profane the Shabbat for him but another physician said he does not need [it], we profane the Shabbat. For [even] a doubt about [danger to] life overrides the Shabbat....

[Rashi on Genesis 21:15:1](#)

ויכלו המים AND THE WATER WAS SPENT, because it is the nature of sick people to drink much (Genesis Rabbah 53:13).

[Pesachim 50a](#)

And **Rabbi Yehoshua ben Levi** said: These are people who are considered important [*yekarim*] in this world and unimportant [*kefuyim*] in the World-to-Come. This is like the incident involving **Rav Yosef, son of Rabbi Yehoshua ben Levi, who became ill and was about to expire. When he returned to good health, his father said to him: What did you see when you were about to die? He said to him: I saw an inverted world. Those above, i.e., those who are considered important in this world, were below, insignificant, while those below, i.e., those who are insignificant in this world, were above. He said to him: My son, you have seen a clear world. The world you have seen is the true world, as in that world people's standings befit them. Rabbi Yehoshua ben Levi** asked: **And where are we, the Torah scholars, there?** **Rav Yosef** responded: **Just as we are regarded here, so are we regarded there.**

[Mishneh Torah, Ownerless Property and Gifts 8:24](#)

If a man departs on a sea voyage or sets out with a caravan or is led out in chains or is on the verge of death, having been suddenly overwhelmed by a sickness which worsened, his instructions in each of the four situations are deemed orders of a man on the verge of death, and his words are like a deed written and delivered; they are made valid if he dies. If he has been

saved or has recovered, he may retract even if there has been a *kinyan* for part of his estate, in keeping with the legal status of anyone who makes a bequest because of imminent death.

PTC. IT is of the utmost importance to respect the words, wishes, and requests of those who are ill, especially if at the end

[Exodus 23:25](#)

You shall serve the LORD your God, and He will bless your bread and your water. And I will remove sickness from your midst.

[Exodus 15:26](#)

He said, "If you will heed the LORD your God diligently, doing what is upright in His sight, giving ear to His commandments and keeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I the LORD am your healer."

[II Chronicles 16:12](#)

In the thirty-ninth year of his reign, Asa suffered from an acute foot ailment; but ill as he was, he still did not turn to the LORD but to physicians.

PTC. Don't put faith and trust in the doctors alone or as the primary, make sure to first talk to and reach out to Hashem and to only really trust and rely on Hashem and realize that torah can be the antidote and the prevention

[Berachot 5a](#)

... **Rabbi Shimon ben Lakish said: If one engages in Torah study, suffering stays away from him, as it is stated: "And the sparks fly upward." And fly means **nothing other than Torah**,**

[Rashbam on Exodus 23:25:1](#)

והסירותי מחלה - שבאה ע"י מים רעים, כמו שפירשתי במרה. והסירותי מחלה diseases caused by drinking polluted waters as I explained in connection with Marah (Exodus 15,25-26).

PTC. Don't cause yourself to be sick by eating or drinking gross non hygienic things (i.e 8 day old chicken Yech) and don't give it to others either gd forbid

[Or HaChaim on Deuteronomy 7:14:2](#)

...Concerning other maladies which are in the nature of afflictions sent by G'd, the Torah promises that we will not fall victim to them at all if we keep G'd's commandments.

[Berakhot 54b:12-21](#)

Rav Yehuda said that Rav said: Four must offer thanks to God with a thanks-offering and a special blessing. They are: Seafarers, those who walk in the desert, and one who was ill and recovered, and one who was incarcerated in prison and went out. All of these appear in the verses of a psalm (Psalms 107)....

[Mishneh Torah, Human Dispositions 4:15](#)

But whosoever sits idle and takes no exercise, or who withholds going to the bathroom or can't go to the bathroom, even though he will eat only good food and keep himself up after the prescribed medical rules, he will suffer pain all his life, and his strength will fade away. Ravenous eating is as deadly to the body of every man as poison, and is the base of all sickness; for, most diseases which visit man are not possible save either because of bad food, or because he fills up himself with overmuch food, even though the food be of good quality...

[Shabbat 129](#)

This ruling is **in accordance with** the statement of Rav Ulla, son of Rav Ilai, who said: All needs of a sick person whose life is not in danger are performed by means of a gentile on Shabbat. And this ruling is in accordance with the opinion of Rav Hamnuna, as Rav Hamnuna says: With regard to a matter in which there is no danger, but only potential illness, one says to the gentile to perform the act, and the gentile performs the act...

PTC. We need to do what we can to take care of others and ourselves by eating healthy, being healthy, having healthy habits—eating right, exercising, and getting enough sleep and the like

[Eruvin 54a:7-8](#)

One who feels pain in his head should engage in Torah study, as it is stated: “For they shall be a graceful wreath for your head.” One who feels pain in his throat should engage in Torah study, as it is stated: “And chains about your neck.” One who feels pain in his intestines should engage in Torah study, as it is stated: “It shall be health to your navel” (Proverbs 3:8). One who feels pain in his bones should engage in Torah study, as it is stated: “And marrow to your bones” (Proverbs 3:8)...

PTC. Torah is always the answer., the elixir, and the cure, and we should get as much Torah done even if it is hard for us even a tiny bit if not feeling 100%

[Nedarim 39b:16](#)

Rav Aha bar Hanina said: Anyone who visits an ill person takes from him one-sixtieth of his suffering. The Sages said to him: If so, let sixty people enter to visit him, and stand him up, and restore him to health. Rav Aha bar Hanina said to them: It is like the tenths of the school of Rabbi Yehuda HaNasi, who said that each of one’s daughters inherits one-tenth of his possessions. His intent was that each daughter would receive one-tenth of the remainder after the previous daughter took her portion...

[Berachot 12b](#)

And Rabba bar Hinnana Sava said in the name of Rav: Anyone who can ask for mercy on behalf of another, and does not ask is called a sinner...

PTC. We should do whatever we can on behalf of a sick person, arranging meals, items, whatever necessary to enhance their life with their current level of need, pain, and the like

Points To Carryover

PTC. Make sure to visit a person when and how it is convenient for him or her in a manner that they feel safe and comfortable with, with accounting for their pain and needs

PTC. Make sure to realize to visit all sick people, not just friends and not just Jews, as you can help alleviate pain on some small level

PTC. Visiting the ill has no fixed measure, but make sure to come when you are wanted and it is a good time to visit the ill as per their needs and wants; help in any way you can

PTC. We should endeavor to be like Gd as much as possible, taking care of the sick as he takes care of us, even in our turbulent times

PTC. Make sure to learn, Daven, and do good deeds in the merit of the healing of the sick, and try to learn with a sick person as well, sort of “establishing a Beit midrash” by his feet as well

PTC. It is important to reiterate the importance of properly timing the visit not when he’s too much in pain or inconvenienced but a good time of day to visit should be found

PTC. If possible, pray with the person, and have him in mind if you visit a torah sage for blessings

PTC. Don't put faith and trust in the doctors alone or as the primary, make sure to first talk to and reach out to Hashem and to only really trust and rely on Hashem and realize that torah can be the antidote and the prevention

PTC. It is of the utmost importance to respect the words, wishes, and requests of those who are ill, especially if at the end

PTC. Don't cause yourself to be sick by eating or drinking gross non hygienic things (i.e 8 day old chicken Yech) and don't give it to others either gd forbid

PTC, We need to do what we can to take care of others and ourselves by eating healthy, being healthy, having healthy habits—eating right, exercising, and getting enough sleep and the like

PTC. Torah is always the answer,, the elixir, and the cure, and we should get as much Torah done even if it is hard for us even a tiny bit if not feeling 100%

PTC. We should do whatever we can on behalf of a sick person, arranging meals, items, whatever necessary to enhance their life with their current level of need, pain, and the like