



OVERVIEW of the Daf

1) Explaining Mishlei 15:15 (cont.)

An additional explanation of Mishlei 15:15 is recorded.

A Beraisa discusses disrespectful conduct toward Torah.

2) Incants over a wound

R' Yochanan elaborates further on the prohibition of incanting over a wound.

Rav and R' Chanina present different interpretations of this prohibition.

A Beraisa discusses permitted incantations.

R' Huna elaborates on R' Yosi's ruling in the Beraisa.

Tangentially, a Beraisa is cited that discusses anointing and massaging on Shabbos.

Different methods of administering treatments are recorded.

3) Consulting demons

A Beraisa discusses consulting demons.

A related incident is recorded.

The Gemara elaborates on a related verse.

The Gemara recounts the incident of R' Eliezer's illness.

Another Beraisa further discusses R' Eliezer's illness.

A Beraisa discusses three people who came with craftiness.

4) Uttering the Name of God according to its letters

A Beraisa further elaborates on the prohibition of uttering God's name according to its letters.

(Continued on page 2)

REVIEW and Remember

1. What is Hashem's reaction to making a song out of a verse in Shir Hashirim?
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2. Why did R' Akiva laugh when he heard that there is great anger in the world?
.....
3. Who are the three people who saw but did not understand correctly what they saw?
.....
4. What was the trait that doomed Yeravam ben Nevat?
.....

Distinctive INSIGHT

All the days of the poor are bad

רבי יהושע בן לוי אמר כל ימי עני רעים... והאיכא שבתות וימים טובים

The wording of the verse in Mishle (15:15) which states, "All (כל) the days of a poor man are bad," indicates that a poor man suffers even at times which we would not expect. The Gemara offers several explanations to interpret the verse. R' Yehoshua ben Levi points out that we might think that a poor person should not be suffering on Shabbos and Yom Tov. After all, the poor suffers during the week due to his struggle to find food to eat for himself and his family. **יד רמה** notes that on Shabbos and Yom Tov this problem was alleviated, as the community saw to it that the poor people among them were provided with adequate provisions for the day. Why, then, would these days be bad for them? R' Yehoshua ben Levi therefore explains (using a concept which Shmuel later clarified), that a change in routine causes adverse reactions. In other words, when a poor person eats meagerly during the entire week, even when he is afforded ample portions of rich and tasty foods for Shabbos, his stomach cannot tolerate the drastic change in diet from one day to the next, and he suffers by eating the good and plentiful food which he is given the one day a week. Therefore, even his Shabbos and Yom Tov are difficult days for him.

Rashi explains that the question of the Gemara is that even the poor have delicacies on Shabbos and Yom Tov, so why does the verse state that all their days are bad? **יעב"ץ** asks about this comment of Rashi, because it is not reasonable to assume that everyone has money to buy delicacies for Shabbos. Furthermore, Rabbi Akiva (Shabbos 118a) clearly teaches that if one only has enough money for two meals on Shabbos, he should not take tzeddaka, and he should rather eat two meals on Shabbos, just as he does each of the rest of the days of the week. We see, therefore, that there are poor people who do not have enough money to pay for a third meal on Shabbos, and it certainly seems that these same people would not have enough money to pay for extra foods and delicacies.

Rather, **יעב"ץ** explains that the question of the Gemara was that we know that a poor person must pursue every chance he has throughout the week to earn a few dollars for minimal food for his subsistence. Yet, on Shabbos even the poor man interrupts this vicious pursuit, and he has a chance to rest from his hectic routine. Why, then, asks our Gemara, does the verse declare that every day of the poor is bad?

According to **יעב"ץ**, the answer of the Gemara is that because the poor man is used to such a hectic and unsettled routine, he cannot rest when he has a day which is quiet. His body is used to functioning at a dizzy pace, and a day of rest is disturbing for his pattern. ■

HALACHAH Highlight

Singing verses as a means of praising Hashem

הקורא פסוק של שיר השירים ועושה אותו כמין זמר וכו'

One who reads a verse from Shir Hashirim and makes it into a song etc.

The Gemara relates that who one sings a song using words from Shir Hashirim brings misfortune to the world since it causes the Torah to complain against the Jewish People to Hashem. From Rashi's comment¹ it is evident that this restriction against singing pesukim applies to all of Tanach and the reason the Beraisa mentioned Shir Hashirim was to emphasize that even Shir Hashirim that was written as a song may not be sung to a tune different than its *trup*. Yad Ramah² suggests that this restriction is in force only when one sings the verse with the intent to make a mockery, but if it is sung to praise Hashem it is permitted. He hesitated, though, to draw a definitive conclusion on the matter and left it unresolved.

Rambam and Shulchan Aruch do not mention this prohibition. Magen Avrohom³ cites authorities who write critically of those who sing **אודך כי עניתני** at gatherings of friends (שמחת מריעות) as recorded in our Gemara. It is only in the Beis HaKnesses on Yom Tov that there is a mitzvah to sing. Based on this Magen Avrohom writes that on Shabbos one is only permitted to sing those songs that were enacted as part of the seudah but one may not sing other piyutim.

Sdei Chemed⁴ quotes Teshuvos Shemen Hamishchah who related an incident in which a Torah scholar, basing

5) Yeravam ben Nevat

A Beraisa expounds upon the name of Yeravam ben Nevat.

The Gemara identifies the different names of Nevat.

A Beraisa relates that three people misinterpreted omens.

The Gemara explains the incident for each one of these three people.

It is demonstrated that Yeravam was denied a portion in the World-to-Come.

R' Yochanan continues to elaborate on Yeravam ben Nevat.

Further discussion about Yeravam is recorded. ■

himself on the earlier-cited Magen Avrohom, silenced a chazzan who began to sing **אודך כי עניתני** at a bris milah. Teshuvos Shemen Hamishchah took issue with this ruling and asserted that the prohibition against singing verses applies only when it is done as a joke or part of a love song. If, however, one is singing verses to praise Hashem it is certainly permitted and this is the way Jews have always behaved. This is the reason the Gemara uses Shir Hashirim as an example, namely, since it lends itself to be sung as a love song. ■

1. רש"י ד"ה הי"ג הקורא.

2. יד רמ"ה ד"ה תנו רבנן.

3. מגן אברהם סי' תק"ס סק"י.

4. שדי חמד ח"ה מערכת ז' אות י"ב. ■

STORIES Off the Daf

Untainted rebuke

"רמפני מה נענש..."

Rav Shalom Schwadron, zt"l, explained that today's daf teaches us how to properly offer rebuke. "In Sanhedrin 101 we find that Yeravam become king because he rebuked Shlomo HaMelech. But he was also punished because he rebuked Shlomo in public. The obvious question is that the verse tells us that Yeravam was punished because he caused his subjects to worship idolatry, presumably not on account of how he rebuked Shlomo HaMelech.

"The Maharsha asks this question and

explains that the character defect of arrogance which caused Yeravam to publicly rebuke Shlomo HaMelech also brought about his downfall. It was this selfsame pride that caused him to prohibit the Jews from ascending to the Temple and erect a calf for them to worship instead.

"We can better understand this when we consider what my rebbe taught about the mitzvah of rebuke. He says that rebuke is very close to lashon hara, since the one who rebukes his friend attempts to deal with his friend's errors. The essential difference is that rebuke is a result of one's desire to save the sinner while lashon hara is when such an interest is absent.

"Clearly, rebuke is not lashon hara only when the one giving the rebuke is

careful to honor the person who erred since he rebukes solely for the benefit of the person who stumbled. But if one rebukes publicly, he has not considered the honor of the person rebuked and has violated the prohibition of lashon hara. Although Yeravam was rewarded for rebuking Shlomo HaMelech, he was given a test to see how well he would withstand temptation in the same situation. Because he failed to rebuke with the proper care, he was severely tested and failed."

Rav Shalom concluded, "He only failed so abysmally because the kingdom was handed over to him as a test, not a gift!"¹ ■

1. קול דודי דופק, ע' רכ"ח ■

