



## OVERVIEW of the Daf

### 1) The six acts of Chizkiyah HaMelech

A Baraisa lists six acts of Chizkiyah HaMelech, three of which were approved and three were not.

### 2) Clarifying the Mishnah

The Gemara explains the details of the first two practices of the residents of Yericho.

The Gemara digresses to discuss the origin and proper method of reciting **ברוך שם כבוד מלכותו**.

A Baraisa is cited that presents a dispute between R' Meir and R' Yehudah regarding the practices of the residents of Yericho and whether the Sages approved of some of these practices or merely did not protest some of them.

### 3) Clarifying R' Yehudah's opinion

The Gemara explains why the residents of Yericho thought they could use the branches from trees that were sanctified.

Ulla and Ravin dispute how Reish Lakish qualified the dispute between the residents of Yericho and the sages.

R' Yehudah in the name of Rav explains the dispute regarding leaving **פאה** from vegetables.

### 4) Leaving peah from vegetables

Two Baraisos are quoted regarding leaving **פאה** from specific vegetables. ■

## REVIEW and Remember

1. Why did Chizkiyah drag his father's bones to the grave?  
\_\_\_\_\_
2. What compelled Chazal to institute that **ברוך שם** should be recited quietly?  
\_\_\_\_\_
3. Why did the residents of Yericho think that the branches from sanctified trees were permitted?  
\_\_\_\_\_
4. Explain the difference between the versions of Reish Lakish's explanation of the Baraisa.  
\_\_\_\_\_

## Distinctive INSIGHT

### *The Book of Remedies* – ספר הרפואות

גנו ספר רפואות

Rashi explains that the reason King Chizkiyahu hid the Book of Remedies was that people were relying upon it too much. When illness would strike, instead of the people being encouraged to reflect upon their deeds and to do teshuvah, they found the cure for their condition in the Book of Remedies, and they avoided the process of introspection and repentance.

Rambam (Commentary to Mishnah) provides a different reason why the book had to be hidden. Some of the cures listed were based upon the wisdom of the astronomers, and Shlomo HaMelech authored the volume just for the purpose of providing the chachamim with the knowledge of what these sciences were saying, but not that they be used. When King Chizkiyahu saw that the cures were being used, he immediately hid the book. Rambam points out that if the remedies were natural, Chizkiyahu would not have retracted it from public access. After all, when people eat, they are expected to thank Hashem after doing so. Similarly, when people find a natural cure, we would encourage them to respond properly and to thank Hashem. We would not deny them access to a cure just because they might take it for granted.

**תשב"ץ** writes that this book was written by one of the sons of Noach. He reports that while still aboard the ark, during the flood, they were accompanied by many evil spirits and demons who caused many of the passengers, both human and animal, to become sick. Finally, an angel arrived and took one of the sons of Noach to Gan Eden, where he taught him all the remedies and cures in the world. These were recorded in this volume, called **ספר הרפואות**—the Book of Remedies.

Rabeinu Bachya (Shemos 15:25) writes that this book was revealed to Moshe Rabeinu. It is with the knowledge of the plants and herbs that Moshe was able to find the tree needed to toss into the bitter waters of Marah in order to sweeten them. ■

# HALACHAH Highlight

## Saying "Baruch Shem"...out loud

נאמרוהו [לברוך שם כבוד מלכותו לעולם ועד], לא אמרו משה רבנו. לא נאמרוהו אמרו יעקב. התקינו שיהו אומרים אותו בחשאי

Should we say it [Baruch shem k'vod malchuso lolam vaed]? Moshe Rabbeinu did not say it. Not to say it? Yaakov said it. They (chazal) set up to say it quietly.

The Achronim ask: We say many praises about Hashem from authors other than Moshe. Surely, the fact that Yaakov Avinu pronounced these words should be an adequate rationale to include them in our liturgy, even without Moshe having said them. Therefore, the Tzlach<sup>1</sup> explains, one is certainly permitted to say "Baruch Shem..." out loud. And, indeed, we do recite it out loud, for example in the Yom Kippur Katan services said before Rosh Chodesh. The reason we don't say "Baruch Shem" aloud in Shema is that those are pesukim which Moshe said, and we don't want to interrupt such pesukim ("Moshe's pesukim") with words which he did not utter. On the other hand<sup>3</sup>, R. Shlomo Kluger, zt"l, points out that according to the Tzlach it is not clear why it would be permissible to say "Baruch Shem" out loud on Yom Kippur. Therefore, he says, we learn from Moshe that "Baruch Shem" is such a lofty praise of Hashem that real-

ly only the malachim have a right to say it. Therefore, on Yom Kippur when we attain a status of malachim, we also have a right to say it. According to this reasoning, on Yom Kippur Katan (etc.) even though it is not a hefsek in shema, nonetheless one should not say "Baruch Shem" aloud. Nonetheless, the common custom<sup>4</sup> is to say "Baruch Shem" aloud in services such as Yom Kippur Katan (etc.) like the Tzlach. ■

1. הצל"ח כאן בד"ה, נאמרוהו
2. וכ"כ המהרש"א בח"א והביאו הצל"ח. [ונ"ל שלפי"ז י"ל שזה טעם אנשי יריחו שלא רצו להפסיק בק"ש באמירת ברוך שם וכו']
3. בהגהות חכמת שלמה המודפס בשו"ע או"ח סימן ס"א סי"ג. ובעה"ש באו"ח סימן ס"א ס"ד משמע כפירוש החכ"ש. [ונ"ל קצת סמך לדברוי משו"ת הרשב"א ח"א סימן תנ"ב שבב"י שם. שנהגו לומר את כל ק"ש בלחש, ולפי טעם הצל"ח הרי עי"ז שות הברוך שם וכו' הוא כפסק ודו"ק. משא"כ לטעם החכ"ש ניחא. ודו"ק.]
4. וכמו שהעיד הצל"ח הנ"ל. וכן המנהג בזמננו. ונראה הטעם עפ"י המ"ב סימן ס"א ס"ק ל' וז"ל והוא היכר שאינו מן הפרשה הכתובה בתורה רק יעקב אמרה. ודו"ק. ואינו כפי' הצל"ח ולא כחכ"ש. ולדבריו י"ל שכשיש צורך להראות ביוה"כ היכר שאנו כמלאכים, שוב מותר לאמרו בקול שאינו איסור מדינא דהפסק אלא אתקנת היכר. וכשיש צורך בהיכר אחר ביוה"כ תיקנו כהיכר אחר. והענין שביוה"כ אומרים בקול כמלאכי השרת וכו' הוא בטור או"ח סימן תרי"ט עפ"י המדרש רבה דברים ב' ל"ו. וע"ע בחת"ס עה"ת בראשית עמוד ר"מ ד"ה אשר. ומצוין בחדושי חת"ס השלם כאן. [נדע עוד שכה"ח שם ס"ק מ"ז בשם בא"ח כתב שגם כשצ"ל בלחש מ"מ ישמיע לאזנו קצת.] ■

## Gemara GEM

### The power of prayer

גנו ספר רפואות והודו לו

In Maseches Brochos, Rashi explains that Chizkiyoh hid this amazing book so that people would not just resort to it, but they would rather beg mercy from Hashem—the Ultimate Healer.

The following story, related, by Rav Yitzchok Silberstein, shlit"a, of Bnei Brak, adequately conveys this point.

There is a woman who lives in the Beis Yisroel section of Yerushalayim

who is literally a 'powerhouse' of chesed. Beis Yaakov teachers take their students to observe this woman and learn from her tremendous kindness. Her 'career' began several decades ago at a time when she fell ill with a dangerous disease, only to be told by the medical staff that her days were short and her hours numbered. Lying on her deathbed she began to sob uncontrollably. Turning to Hashem she davened with all her might: "Ribono Shel Olam! What nachas will You have from me in the grave where I can do neither mitzvos nor maasim tovim? I promise that if I recover from this illness, I shall devote the rest of my days to Kiddush Ha-

shem and performing chassodim tovim for your people!" She pleaded and begged, and her tefilah was answered. To the utter astonishment of the doctors, a miracle happened and soon she was released from the hospital. Immediately, she began her 'chessed career' which knows no boundaries or limitations.

This moving story should serve to us as encouragement and strength. May all who need a Refuah or a yeshuah, know for certainty, that the power of tefillah is stronger and more powerful than we can possibly fathom! ■