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Pesachim Daf 112

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

It was taught: If food and drink [are kept] under the bed, even if they are covered in iron vessels, an evil spirit rests upon them.

Our Rabbis taught: A man must not drink water either on the eves of Wednesdays or on the eves of Sabbath,¹ and if he does drink, his blood is on his own head, because of the danger. What is the danger? An evil spirit. Yet if he is thirsty what is his remedy? Let him recite the seven ‘voices’ which David uttered over the water and then drink, as it is said: The voice of Hashem is upon the waters; the God of glory thunders, Hashem is upon many waters. The voice of Hashem is powerful; the voice of Hashem is full of splendor. The voice of Hashem breaks cedars; Hashem shatters the cedars of the Lebanon ... The voice of Hashem cleaves flames of fire. The voice of Hashem shakes the wilderness; Hashem shakes the wilderness of Kadesh. The voice of Hashem frightens the hinds, and strips the forests bare; and in His temple all say: ‘Glory.’ But if [he does] not [say this], let him say thus: ‘Lul shafan anigran anirdafin,² I dwell among the stars, I walk among lean and fat people.’ But if [he does] not [say this], if there is a man with him he should rouse him and say to him, ‘So-and-so the son of So-and-so, I am thirsty for water,’ and then he can drink. But if not, he knocks the lid against the pitcher, and then he can drink. But if not, let him throw something into it and then drink. (112a1 – 112a2)

Our Rabbis taught: A man should not drink water from rivers or pools at night, and if he drinks, his blood is on his own

head, because of the danger. What is the danger? The danger of shavrirei [blindness]. But if he is thirsty, what is his remedy? If a man is with him he should say to him, ‘So-and-so the son of So-and-so, I am thirsty for water.’ But if not, let him say to himself, ‘O So-and-so, my mother told me, “Beware of shavrirei, shavrirei, vrirei, rirei, irei rei,³ I am thirsty for water in a white glass.’ (112a2)

And even [if he receives relief] from the charity plate etc. That is obvious? — It is necessary only even according to Rabbi Akiva who said: Treat your Shabbos like a weekday⁴ rather than be dependent on man; yet here, in order to advertise the miracle, he agrees.⁵ A Baraisa was taught in the Academy of Eliyahu: Though Rabbi Akiva said, ‘Treat your Shabbos like a weekday rather than be dependent on men,’ yet one must prepare a small dish at home.⁶ What is it? Said Rav Pappa: Fish hash. As we learned, Rabbi Yehudah ben Teima said: Be strong as the leopard and swift as the eagle, fleet as the deer and valiant as a lion to do the will of your Father in heaven.⁷ (112a2 – 112a3)

Our Rabbis taught: Seven things did Rabbi Akiva charge his son Rabbi Yehoshua: My son, do not sit and study at the highest point of the town;⁸ do not dwell in a town whose leaders are scholars;⁹ do not enter your own house suddenly, and most certainly [do not enter] your neighbor's house; and do not withhold shoes from your feet. Arise early and eat, in summer on account of the sun [i.e., heat] and in winter on account of the cold; treat your Shabbos like a weekday rather

¹ Without a light.

² This is an incantation.

³ An incantation against the demon of blindness, in which each succeeding line is reduced by one letter; this will induce the demons to flee.

⁴ In the matter of food and drink.

⁵ That he must take from charity.

⁶ In honor of the Shabbos.

⁷ Thus even the poorest must make an effort to honour the Shabbos.

⁸ Many pass there, and they will disturb your studies.

⁹ Intent on their studies, they neglect the affairs of the town!

than be dependent on man, and strive to be on good terms with the man upon whom the hour smiles. Rav Pappa observed: [That does] not [mean] to buy from or to sell to him, but to enter into partnership with him. But now that Rav Shmuel bar Yitzchak said: What is meant by the verse, You have blessed the work of his hands? Whoever took a perutah from Job was blessed; even to buy from and to sell to him is advisable. (112a3)

Five things did Rabbi Akiva charge Rabbi Shimon ben Yochai when he was incarcerated in prison.¹⁰ He [the latter] said to him, 'Master, teach me Torah.' 'I will not teach you,' he replied.¹¹ 'If you will not teach me,' said he, 'I will tell my father Yochai and he will deliver you to the government.' 'My son,' answered he, 'more than the calf wishes to suck does the cow desire to suckle.' Said he to him, 'Yet who is in danger: surely the calf is in danger!' Said he to him: 'If you wish to be strangled, be hanged on a large tree,¹² and when you teach your son, teach him from a corrected scroll.' What is that? Said Rava, — others state, Rav Mesharsheya: A new one, for once an error has entered, it remains.¹³ 'Do not cook in a pot in which your neighbor has cooked.' What does that mean? [Do not marry] a divorced woman during her husband's lifetime. For a Master said: When a divorced man marries a divorced woman, there are four minds in the bed. Alternatively, [it refers] even to a widow, for not all fingers¹⁴ are alike. [If one wishes to perform] a mitzvah and profit nicely, [he should lend money to a struggling friend on the basis of his pledged property, so] he can eat the produce [i.e., the harvest] and he [the borrower] will have the capital [to conduct business with]. [If one wishes to perform] a mitzvah and a pure body, [he should] marry a woman and to him, children.¹⁵ (112a3 – 112b1)

¹⁰ Rabbi Akiva was kept in prison several years and then martyred for defying the Roman government's edict against studying Torah.

¹¹ He did not wish to endanger him.

¹² If you must depend on an authority, see that he is a great one.

¹³ An error learned in childhood is difficult to dispel.

¹⁴ Euphemism for the male member: The wife thinks always of her first husband.

¹⁵ Either he should have children through this woman, or it means that he already has children through another woman.

¹⁶ I.e., Rabbi Yehudah ha-Nasi.

Four things did our holy Teacher¹⁶ command his children: Do not dwell in Shechantziv because [its inhabitants] are scoffers and will corrupt you to disbelief. And do not sit upon the bed of a Syrian woman. Some say, [that means:] do not lie down to sleep without reading the shema; while others explain: do not marry a female proselyte. But others explain 'Syrian' literally, [the reason being] on account of what happened to Rav Pappa.¹⁷ And do not seek to evade toll tax, lest they discover you and deprive you of a that you possess. And do not stand in front of an ox when he comes up from the meadow, because Satan dances between his horns. Said Rabbi Shmuel: this refers to a black ox and in the month of Nissan.

Rabbi Oshaya recited: One must stay away a distance of fifty cubits from an ox that is a tam [and] as far as the eye can see from an ox that is a mu'ad.¹⁸ A Tanna taught in Rabbi Meir's name: [Even] when the ox's head is in the feeding-bag, climb up to the roof and throw away the ladder from under you. Rav said: The cry for an ox is 'hein, hein';¹⁹ for a lion, 'zeh zeh'; for a camel, 'da da'; a ship's cry is 'hilni haya heela ve-hiluk hulya.' (112b1 – 112b2)

Abaye said: Skin, a fish, a cup, hot water, eggs, and white lice in linen are all harmful with regard to 'something else'.²⁰ Skin: [that means] he who sleeps on a tanner's hide.²¹ A fish: [viz.,] shibuta²² during Nissan. A cup: the residue of fish hash. Hot water: pouring extremely hot water over oneself. Eggs: [i.e.,] he who treads on [their] shells. White lice: if one launders his garment and does not wait eight days before putting it on, the lice are produced and harmful for 'something else'.

¹⁷ Rav Pappa once visited an Aramaean woman (*to collect a debt*). She brought out a bed and said, "Sit down." He said to her, "I will not sit down until you raise the bed (*so I can see what is under it*)." She picked up the bed and they found there a dead baby. This is why the Sages said: It is forbidden to sit down upon the bed of an Aramaean woman.

¹⁸ The technical name of an ox that has not yet gored three times. When it has, it is called mu'ad.

¹⁹ With which to chase it away or to urge it to work.

²⁰ Some type of tzaraas.

²¹ I.e., before it is completely dressed.

²² A large fish.

Rav Pappa said: A man should not enter a house in which there is a cat, without shoes. What is the reason? Because the cat may kill a snake and eat it; now the snake has little bones, and if a bone sticks into his foot it will not come out, and will endanger him. Others say: A man should not enter a house where there is no cat, in the dark. What is the reason? Lest a snake wind itself about him without his knowing, and he come to danger. (112b2 – 112b3)

Three things did Rabbi Yishmael son of Rabbi Yosi charge Rebbe: (Mnemonic: Makesh). Do not inflict a blemish upon yourself. What does that mean? Do not engage in a lawsuit with three, for one will be your opponent and the other two witnesses [against you]. And do not feign interest in a purchase when you have no money. When your wife has performed tevillah, do not cohabit with her the first night. Said Rav: That refers to a niddah by Scriptural law,²³ [for] since there is the presumption of an open well,²⁴ she may continue with a zivah discharge.

Three things did Rabbi Yosi son of Rabbi Yehudah charge Rebbe. Do not go out alone at night, and do not stand naked in front of a lamp, and do not enter a new bath-house, lest it [the floor] split. How long [is it regarded as new]? — Said Rabbi Yehoshua ben Levi: For twelve months. ‘And do not stand naked in front of a lamp,’ for it was taught: He who stands naked in front of a lamp will be an epileptic, and he who cohabits by the light of a lamp will have epileptic children.

Our Rabbis taught: If one cohabits in a bed where an infant is sleeping, that infant [will be] an epileptic. Now that was said only if he is less than one year old; but if he is a year old, it does not matter. Again, this was said only if he is sleeping at [their] feet; but if he is sleeping at [their] head, it does not matter. Again, this was said only if he does not lay his hand upon him; but if he lays his hand upon him, it does not

²³ By which a woman performs tevillah seven days after the beginning of menstruation, even if menstruation lasted all the seven days. Subsequently, however, it was enacted that she must wait seven days from the end of

matter. ‘And do not go out alone at night’, for it was taught: One should not go out alone at night, i.e., on the eves of neither Wednesdays nor Sabbaths, because Agras the daughter of Machalas,²⁵ she and one hundred eighty thousand destroying angels go forth, and each has permission to wreak destruction independently. Originally they were about a day. On one occasion she met Rabbi Chanina ben Dosa [and] said to him, ‘Had they not made an announcement concerning you in Heaven, “Take heed of Chanina and his learning,” I would have put you in danger.’ ‘If I am of account in Heaven,’ replied he, ‘I order you never to pass through settled regions.’ ‘I beg you,’ she pleaded, ‘leave me a little room.’ So he left her the eves of Sabbaths and the eves of Wednesdays. On another occasion she met Abaye. Said she to him, ‘Had they not made an announcement about you in Heaven, “Take heed of Nachmaini and his learning,” I would have put you in danger.’ ‘If I am of account in Heaven,’ replied he, ‘I order you never to pass through settled regions.’ But we see that she does pass through? — I will tell you: Those are the narrow paths [which they frequent], where their horses bolt and come [into civilized places] bringing them along. (112b3 – 113a1)

DAILY MASHAL

Why Does an Evil Spirit Rest on Food and Drink that was Under a Bed?

The Toras Chaim in Shevuos (15b) gives a novel explanation as to why an evil spirit rests on food and drink that was under a bed. Firstly, he states that when a person sleep, his soul leaves his body (to a certain extent). This enables the demons to possibly attack him. This is also similar to the concept of “tumas mes” – “impurity of the dead,” where evil spirits and impurity can now rest on the body being that is devoid of its soul. The Toras Chaim therefore suggests that this is also why the food and drink under someone who is sleeping has an evil spirit rest on it.

menstruation. Rav observes that Rabbi Yishmael's charge held good only when the more lenient Scriptural law was practiced.

²⁴ I.e., her blood-flow has continued almost until tevillah.

²⁵ The queen of demons.