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Pesachim Daf 110

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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

‘He must not perform his requirements twice.’ Why? Has he not [newly] decided?¹ - Said Abaye, This is what he [the Tanna] means: He must not eat in pairs and drink in pairs and he must not perform his needs even once [after eating or drinking in pairs], lest he be weakened² and be affected.³

Our Rabbis taught: He who drinks in pairs, his blood is upon his own head. Said Rav Yehudah: When is that? If he had not seen the street;⁴ but if he has seen the street, he is at liberty [to drink a second cup]. Rav Ashi said: I saw that Rav Chananya bar Bibi used to go out and see the street at each cup. Now we have said [this]⁵ only [if he intends] to set out on a journey [after drinking]; but [if he intends to stay] at home, it is not [harmful]. Rabbi Zeira observed: And going to sleep is like setting out on a journey. Rav Pappa said: And going to the lavatory is like setting out on a journey. Now [if [he intends to stay] at home it is not [dangerous]? Yet surely Rava counted the beams,⁶ while when Abaye had drunk one cup, his mother would offer him two cups in her two hands; again, when Rav Nachman bar Yitzchak had drunk two cups, his attendant would offer him one cup; [if he had drunk] one cup, he would offer him two cups in his two hands?⁷ — An important person is different.⁸

Ulla said: Ten cups are not subject to [the danger of] pairs. Ulla is consistent with his view, for Ulla said, while others maintain, it was taught in a Baraisa: The Sages instituted ten cups in a mourner's house. Now if you should think that ten cups are subject to [the danger of] pairs, how could our Rabbis arise and enact a regulation whereby one is led into danger! But eight are subject to ‘pairs.’ Rav Chisda and Rabbah son of Rav Huna both maintained: ‘Shalom’ [peace] combines [with others] for good, but does not combine for evil;⁹ but six is subject to ‘pairs’. Rabbah and Rav Yosef both maintained: Vi’chuneka [‘and be gracious to you’] combines [with others] for good, but does not combine for evil;¹⁰ but four is subject to ‘pairs.’ Abaye and Rava both maintained: Ve-yishmerecha [‘and safeguard you’] combines [with others] for good, but does not combine for evil.¹¹ Now Rava is consistent with his view, for Rava allowed the Rabbis to depart [from his house] after four cups, [and] though Rava bar Leivai was once harmed, he paid no heed to the matter, saying, ‘That was [his punishment] because he raised difficulties at the public session.’¹² (110a1 – 110a2)

¹ The second is occasioned by a new desire, and does not combine with, the first.

² When cohabiting.

³ Since eating or drinking in pairs has already made him more susceptible to hurt than he would otherwise have been.

⁴ Between drinks.

⁵ That pairs are harmful.

⁶ At each cup he mentally counted one beam, to ensure that he was not drinking in pairs.

⁷ Though in all these cases they were remaining at home.

⁸ The demons are at greater pains to hurt him; hence he is endangered even when staying at home.

⁹ ‘Shalom’ (peace) is the seventh word of the verse in the Priestly blessing: May Hashem lift up His countenance upon you, and give you peace. Hence the seventh cup combines with others for good.

¹⁰ Vi’chuneka is the fifth Hebrew word of the verse in the Priestly blessing: Hashem shall make His face to shine upon you, and be gracious to you.

¹¹ This is the third word of the verse: Hashem shall bless you, and safeguard you.

¹² He would raise difficulties in the course of my public lectures, thereby putting me to shame.

Rav Yosef said: The demon Yosef told me [that] Ashmedai the king of the demons is appointed over all pairs.¹³ Now a king is not characterized as a harmful spirit.¹⁴ Others explain it in the opposite sense: On the contrary, a king is quick-tempered [and] does whatever he wishes, for a king can break through a wall to make a pathway for himself and none may protest against him.¹⁵

Rav Pappa said, Yosef the demon told me: For two we kill; for four we do not kill, [but] for four we harm [the drinker]. For two [we hurt] whether [they are drunk] unwittingly or deliberately; for four, only if it is deliberate, but not if it is unwitting. And if a man forgot himself and happened to go out,¹⁶ what is his remedy? Let him take his right-hand thumb in his left hand and his left-hand thumb in his right hand and say thus: 'You [two thumbs] and I, surely that is three! But if he hears one saying, 'You and I, surely that is four!' let him retort to him, 'You and I are surely five!' And if he hears one saying, 'You and I are six,' let him retort to him, 'You and I are seven.'¹⁷ This once happened until a hundred and one, and the demon burst [with mortification]. (110a2 – 100a3)

Ameimar said: The chief of the sorceresses told me: He who meets sorceresses should say thus: Hot excrement in perforated baskets for your mouths, O women of sorcery! May your heads become bald, the wind shall carry off your bread crumbs, your spices be scattered, the wind shall carry off the new saffron which you are holding, O sorceresses; as long as I had my grace and your grace, I had not come between you; how that I have come among you, your grace and my grace have cooled.¹⁸

¹³ Those who drink in pairs are at his mercy.

¹⁴ It is beneath his dignity to cause hurt. Hence there is generally no danger in pairs (though occasionally he may disregard his dignity — Rashbam).

¹⁵ Hence the danger is all the greater.

¹⁶ After drinking 'pairs.'

¹⁷ And so on.

¹⁸ I have not taken sufficient care of myself.

In the West [Eretz Yisroel] they were not particular about pairs. Rav Dimi of Nehardea was particular even about the marks on a [wine] barrel:¹⁹ it once happened that a barrel burst.²⁰ This is the position in general: when one is particular, they [the demons] are particular about him,²¹ while when one is not particular,²² they are not particular about him. Nevertheless, one should take heed. (110a3 – 110b1)

When Rav Dimi came, he said: Two eggs, two nuts, two cucumbers and something else — [these are] halachah from Moshe at Sinai;²³ but the Rabbis were doubtful what this something else was, and so the Rabbis forbid a 'pairs' on account of the 'something else.' And as to what we have said, Ten, eight, six and four are not subject to 'pairs,' that was said only in respect to the harmful spirits [mazikin], but where witchcraft is concerned we fear even many.²⁴ As [it once happened in] the case of a certain man who divorced his wife, [whereupon] she went and married a shopkeeper. Every day he [her first husband] used to go and drink wine, [and though] she exercised her witchcraft against him, she could avail nothing, because he was heedful of 'pairs.' One day he drank to excess and did not know how much he drank; until sixteen [cups] he was clear-headed and on is guard; after that he was not clear-headed and took no care, [and] she turned him out at an even [number of drinks]. As he was going along an Arab met him and observed to him: A corpse is walking here!²⁵ He went and clasped a palm tree; the palm tree shriveled up and he burst. (110b1 – 110b2)

Rav Avira said: Plates and loaves are not subject to even numbers. This is the general rule: That which is completed by man is not subject to even numbers; [but in the case of] that which is completed by Heaven, such as various kinds of

¹⁹ Indicating the quantities sold. He took care that there should not be an even number of these.

²⁰ When an even number of marks had been made on it.

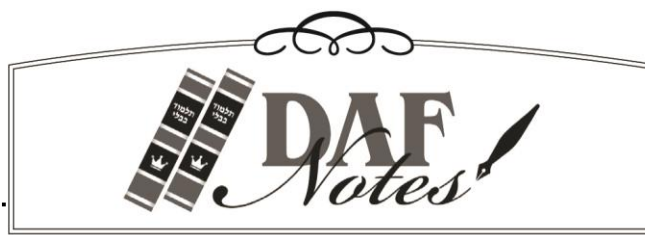
²¹ They are more anxious to injure him.

²² Takes no great pains to save himself from demons.

²³ It is a tradition dating back from Moshe that even numbers of these and of another unnamed commodity are harmful.

²⁴ A large multiple of two, such as six, eight, etc.

²⁵ He recognized that he was doomed.



eatables, we fear [even numbers]. A shop is not subject to even numbers.²⁶ If a man changes his mind,²⁷ it is not subject to even numbers. A guest is not subject to even numbers.²⁸ A woman is not subject to even numbers; but if she is an important woman, we take heed.

Rav Chinena son of Rabbi Yehoshua said: Ispargos [-a blend of wine and cabbage] combines [with other liquors] for good, but does not combine for harm. Ravina said in Rava's name: [A doubt concerning] even numbers [is resolved] stringently;²⁹ others state: [A doubt concerning] even numbers [is resolved] leniently.³⁰

Rav Yosef said: Two [cups] of wine and one of beer do not combine; two of beer and one of wine combine, and your token [is this]: 'This is the general principle: Whatever is has a different material attached to it – if it is more stringent than itself – it is tamei; of a material more lenient than itself, it is tahor.'³¹

Rav Nachman said in Rav's name: Two [cups] before the meal and one during the meal combine; one before the meal and two during the meal do not combine. Rav Mesharsheya demurred: Do we then desire to effect a remedy for the meal: we desire to effect a remedy for the person, and surely the person stands remedied! Yet all agree that two during the meal and one after the meal do not combine, in accordance with the story of Rabbah bar Nachmani.

Rav Yehudah said in Shmuel's name: All mixed drinks combine, except water; while Rabbi Yochanan maintained: Even water. Rav Pappa said: This was said only of hot [water]

²⁶ I.e., if one drinks in two shops. Others: if one drinks an even number of glasses in one shop, for these are harmful at home only. The incident related above, however, took place in a tavern.

²⁷ He drank one glass, not intending to drink more; then decided to drink another.

²⁸ He does not know how much will be offered him, therefore at each he is regarded as having decided afresh.

²⁹ If a man does not know whether he has drunk an even number or not, he should drink another. This turns an even number into odd, not an odd into even, because in the latter case this glass represents a fresh decision, and does not combine with the others.

mixed with cold or cold mixed with hot; but not [if it is] hot mixed with hot or cold with cold. (110b2 – 111a1)

DAILY MASHAL

Does this Apply to Ayin Hara?

Some people cite this rule, that “one who is not stringent about it will not have it be stringent with him,” regarding “ayin hara” – “the evil eye” as well. In fact, this terminology is written regarding ayin hara both by the Chasam Sofer and the Igros Moshe (for sources, see my new sefer Halachic World Volume Two where I discuss this at length).

However, this seems difficult. There are halachic laws that are binding regarding ayin hara. For example, one is not allowed to stare at his friend's field when it has produced a nice bounty, as he will damage it due to ayin hara. Additionally, two brothers may not be called up for an aliyah to the Torah one after the other as this is an ayin hara. The law is that this is even if they say that they are not stringent about ayin hara. Why, then, would they have to be careful?

The answer to this question is that everyone agrees that one must be careful about ayin hara to an extent. When the Chasam Sofer and Igros Moshe use the phraseology above regarding ayin hara, they mean that one must not worry when they have a normal situation that someone is casting an ayin hara on them that is damaging them. [There are sages who were stringent to always ensure that there was no ayin hara on them. More about this in the sefer.] They agree, however, that when one has an outstanding situation that one should worry about ayin hara.

³⁰ Thus showing that he is not particular about it and thereby removing the hostility of the demons.

³¹ Materials, to become tamei, must be of a certain minimum size, which varies according to the value of the material: the greater the value, the more stringent it is, i.e., the smaller its minimum. If the material is less than the minimum and a piece of another material is joined to it, making it up to the minimum, the rule is as stated. Thus here too, wine, being more valuable than beer, combines with it; beer being less valuable than wine, it is disregarded.