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Pesachim Daf 113

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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

Rav said to Rav Assi: Do not dwell in a town in which no horses neigh or dogs bark.¹ And do not dwell in a town where the leader of the community is a physician.² And do not marry two [women],³ [but] if you do marry two, marry a third.⁴

Rav said to Rav Kahana: It is preferable to manipulate an animal carcass than to manipulate words. Flay a carcass in the market place and earn wages and do not say, ‘I am Kahana and a great man and it is beneath my dignity.’⁵ [Even] if you [merely] ascend the roof, [take] your meal with you.⁶ [Even] if a hundred pumpkins cost but a zuz in town, let them, be under the corners of your clothing.⁷

Rav said to his son Chiya: Do not take [unnecessary] drugs⁸ and do not leap in great jumps;⁹ do not have a tooth extracted,¹⁰ and do not provoke serpents and do not provoke a Syrian woman.

Our Rabbis taught: Three must not be provoked, viz.: a young gentile, a little snake, and a humble pupil. What is

the reason? Because their kingdom stands behind their ears.¹¹

Rav said to his son Ayvu: I have labored to teach you Talmudic subjects but without success, [so] come and I will teach you worldly wisdom. Sell your wares while the sand is still on your feet.¹² Everything you may sell and regret,¹³ except wine, which you can sell without regrets.¹⁴ Untie your purse and [then] open your sacks.¹⁵ Better a kav from the ground than a kor from the roof.¹⁶ When the dates are in your bag run to the brewery.¹⁷ And to what extent? — Said Rava: Up to three se'ahs. (113a1 – 113a3)

Rav Pappa said: If I were not a beer manufacturer I would not have become wealthy. Others say, Rav Chisda said: If I were not a beer manufacturer, I would not have become wealthy. What is [the meaning of] sudna?¹⁸ Said Rav Chisda: A pleasant secret [sod na'eh] and the exercise of charity.¹⁹

¹ These guard the town: the dogs raise the alarm and the thieves are pursued on horseback.

² A doctor would be too busy to give proper attention to communal matters.

³ Lest they devise plots against you.

⁴ She will reveal their designs.

⁵ The greatest man is not degraded by honest work.

⁶ Do not undertake the least journey without provisions.

⁷ Keep them in stock and do not wait to buy until you actually need them.

⁸ Even as a medicine, as they are habit forming.

⁹ Or: do not jump over a brook — the strain affects the eyesight.

¹⁰ When you have toothache — it will eventually cease in any case.

¹¹ They will grow up and take revenge.

¹² Immediately you return from buying, sell.

¹³ If the price advances — you might have received more.

¹⁴ Had you waited it might have turned to vinegar.

¹⁵ Pocket the money for a purchase before delivering it.

¹⁶ Rather earn little near home than much far away.

¹⁷ To brew beer of them — otherwise you may eat them.

¹⁸ That it is employed to denote a brewery.

¹⁹ It is a pleasant secret — it is profitable and affords the means of charity.

Rav Pappa said: Every bill requires collecting;²⁰ in every credit sale it is doubtful whether it [payment] will be forthcoming or not, and when it is forthcoming it may be bad money.²¹

Three things did Rabbi Yochanan say in the name of the men of Jerusalem: when you go out to battle, do not go out among the first but among the last, so that you may return among the first; and treat your Shabbos like a weekday rather than be dependent on your fellow-beings, and strive to be on good terms with him upon whom the hour smiles.

Three things did Rabbi Yehoshua ben Levi say in the name of the men of Jerusalem. Do not practice immodesty²² on account of the incident which occurred;²³ if your daughter has attained puberty, free your slave and give [him] to her;²⁴ and beware of your wife with her first son-in-law. What is the reason? Rav Chisda said: On account of immorality: Rav Kahana said: On account of money.²⁵ And [in fact] both are correct. (113a3 – 113a4)

Rabbi Yochanan said: Three are of those who will inherit the world to come, viz.: he who dwells in Eretz Yisrael; and he who brings up his sons to the study of the Torah; and he who recites havdalah over wine at the termination of the Shabbos. Who is that? He who leaves over [wine] from kiddush for havdalah.²⁶

Rabbi Yochanan said: Concerning three does the Holy one, Blessed be He, make proclamation every day:²⁷ a bachelor who lives in a large town without sinning, a poor man who

returns lost property to its owner, and a wealthy man who tithes his produce in secret. Rav Safra was a bachelor living in a large town. Now a teacher of Baraisos recited a Baraisa [which was parallel to Rabbi Yochanan's dictum] before Rava and Rav Safra, [whereupon] Rav Safra's face lit up. Said Rava to him: it does not mean such as you, but such as Rabbi Chanina and Rabbi Oshaya, who were cobblers in Eretz Yisrael and dwelt in a street of harlots and made shoes for harlots and went in to them:²⁸ they [the harlots] looked at them, but they [these scholars] would not lift their eyes to look at them, and their [the harlots'] oath was 'by the life of the holy Rabbis of Eretz Yisrael.'²⁹

Three, the Holy One, Blessed be He, loves: he who does not display temper, he who does not become intoxicated, and he who does not insist on his [full] rights. Three the Holy One, blessed be He, hates: he who speaks one thing with his mouth and another thing in his heart; and he who possesses evidence concerning his neighbor and does not testify for him; and he who sees something indecent in his neighbor and testifies against him alone.³⁰ As it once happened that Tobias sinned and Zigud alone came and testified against him before Rav Pappa, [whereupon] he had Zigud punished. 'Tobias sinned and Zigud is punished!' exclaimed he, 'Even so,' said he to him, 'for it is written, one witness shall not rise up against a man, whereas you have testified against him alone: you merely bring him into ill repute.'³¹ Rabbi Shmuel son of Rav Yitzchak said in Rav's name: Yet he may hate him, for it is said, If you see the donkey of your enemy lying under its burden. Now which enemy [is meant]: Shall we say, a gentile enemy, — but it

²⁰ Do not be certain of the money until you have actually collected it.

²¹ If payment is made in small instalments the money may be frittered away.

²² Do not frequent places where immodest sights are to be seen.

²³ Viz., David's sin with Bas Sheva.

²⁴ Marry her at the earliest possible moment.

²⁵ She is likely to spend your money on him.

²⁶ He has only a little wine and specially reserves for havdalah that which remains over from kiddush.

²⁷ As having earned His special approval.

²⁸ To deliver the shoes.

²⁹ Thus by their chastity in face of great temptation they sanctified the Divine Name.

³⁰ Being the only person who has seen it.

³¹ Since no action can follow your unsupported testimony.

was taught: The enemy of whom they spoke is an Israelite enemy, not a gentile enemy? Hence it obviously means an Israelite enemy. But is it permitted to hate him? Surely it is written, You shall not hate your brother in your heart? Again if there are witnesses that he had committed wrong, the all indeed hate him! Why particularly this person? Hence it must surely apply to such a case where he had seen something indecent in him. Rav Nachman bar Yitzchak said: it is a mitzvah to hate him, as it is said, The fear of Hashem is to hate evil. Rav Acha son of Rava asked Rav Ashi: What about telling his teacher, that he should hate him? Said he to him: If he knows that his teacher regards him as trustworthy as two [witnesses], he should tell him; but if not, he must not tell him. (113a4 – 113b2)

Our Rabbis taught: There are three whose life is not life; the [over] compassionate, the hot-tempered, and the [too] fastidious; whereon Rav Yosef observed: And all these [qualities] are found in me.

Our Rabbis taught: Three hate one another, viz.: dogs, rooster, and the Chabarin;³² some say, harlots too; some say, scholars in Babylonia too.

Our Rabbis taught: Three love each other, viz.: proselytes, slaves, and ravens. Four are too impossible for words: a poor man who is arrogant, the wealthy man who flatters, a lecherous old man, and a leader who lords it over the community without cause. Some say: Also he who divorces his wife a first and a second time and takes her back. And the first Tanna? — it may be that her kesuvah is large,³³ or else he has children from her and cannot divorce her.

³² People descending from the Persians.

³³ So that he must take her back, as he cannot pay it.

³⁴ This is based on the Scriptural law that for a period of thirty-three or sixty-six days beginning respectively on the eighth or the fifteenth day after childbirth a woman's blood is tahor, i.e., it does not defile her and cohabitation is permitted. When this

Five things did Canaan charge his sons: Love one another, love robbery, love lewdness, hate your masters and do not speak the truth. Six things were said of a horse: it loves promiscuity, it loves battle, it has a proud spirit, it despises sleep, eats much and excretes little. Some say: it also seeks to slay its master in battle.

Seven are banned by Heaven; these are they: A Jew who has no wife; he who has a wife but no children; and he who has children but does not bring them up to the study of the Torah; and he who has no tefillin on his head and on his arm no tzitzis on his garment and no mezuzah on his door, and he who denies his feet shoes. And some say: Also he who never sits in a company assembled for a mitzvah.

Rabbah bar Bar Chanah said in the name of Rav Shmuel bar Marta in Rav's name on the authority of Rabbi Yosef of Hutzal: How do we know that you must not consult astrologers? Because it is said: You shall be whole-hearted with Hashem your God. And how do we know that one who knows that his neighbor is greater than himself even in one thing must show him honor? Because it is said, because a surpassing [superior] spirit was in him, and the king thought to set him over the whole realm. And she [a woman] who sits over clean blood is forbidden intercourse;³⁴ for how long? Said Rav: An onah.³⁵

A Tanna taught: Yosef of Hutzal is identical with Yosef the Babylonian with Issi ben Gur Aryeh, with Issi ben Yehudah, with Issi ben Gamliel and with Issi ben Mahallal, and what was his [real] name? Issi ben Akavyah.

period is ended, she is designated 'a woman sitting over clean blood,' and cohabitation is forbidden, lest she have a blood discharge and think that just as her blood did not defile before, it does not defile her now either.

³⁵ Lit., 'a period' — Rashi: one night. — Thus the law applies to the forty-first or the eighty-first night only.



Rabbi Yitzchak ben Tavla is identical with Rabbi Yitzchak ben Chakla, and with Rabbi Yitzchak ben Ila'a.

Rabbi Yitzchak ben Acha mentioned in legal discussions is the same as Rabbi Yitzchak ben Pinchas mentioned in homilies, and the token is 'Hear me [shema'uni], — my brethren [achay], and my people.'

Rabbah bar Bar Chanah said in Rabbi Yochanan's name in the name of Rabbi Yehudah ben Rabbi Il'ai: Eat onions [batzel] and dwell in the protection [betzel] [of your house], and do not eat geese and fowls lest your heart pursue you; reduce your food and drink and increase [expenditure] on your house. When Ulla came, he said: In the West [Eretz Yisrael] a proverb is current: he who eats the fat tail [allisa] must hide in the loft [aliyasa], but he who eats vegetables [kakulei] may lie by the city dump [kikle]. (113b2 – 114a1)

DAILY MASHAL

Hating Evildoers

Rav Nachman states in our Gemora that it is a mitzva to hate evildoers, as the verse states, "The fear of Heaven is hating evil." Why do we have to hate evildoers? Why can't we merely coldly condemn their actions, and refrain from doing as they do?

The simple answer is that if someone really cares about someone else (i.e. a spouse or one's father), and he sees someone who is making fun of the person he cares about and denigrating him, he will certainly have a harsh reaction (in his heart). If we think about it, this is essentially what people are doing when they make a mockery of the Torah.

The pamphlet Chomas Ha'Das regarding Rav Baruch Ber Lebowitz cites an interesting test that Rav Baruch Ber used

to do in order to see if he really loved Hashem. He would think how much he hated evildoers. If he hated them, he knew his love of Hashem was as it should be. This is as a similar verse says, "Those who love Hashem hate evil."