



Daf In Review – Weekly Chazarah

Maseches Pesachim, Daf קה – Daf קיא

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf קה---105-----

- **R' Chananya bar Shlamya** and the Talmidim of **Rav** were once eating a meal on Friday afternoon. At one point they asked **R' Hamnunah Sabba**, who was attending to them, "Go out and see if it is yet dark, signaling the arrival of Shabbos, so we should know if we should stop our meal" (and then start a new meal in honor of Shabbos). He answered them, there is no need to do that, because Shabbos itself will sanctify the meal, without fully stopping and making birchas hamazon. It is sufficient to cover the food and make Kiddush. For **Rav** said, the same way the arrival of Shabbos disallows the eating of ma'aser even as a snack, the arrival of Shabbos also disallows eating before Kiddush even without ending the meal ongoing from before Shabbos.
 - The talmidim of **Rav** thought, that just as the arrival of Shabbos prohibits eating until Kiddush is made, the departure of Shabbos likewise prohibits eating until havdalah is made. **R' Amram** told them, **Rav** only said this regarding the arrival of Shabbos, not regarding its departure.
 - This only allows a meal to continue after the departure of Shabbos even if havdalah is not made. However, one may not *begin* a meal after Shabbos until havdalah is made.
 - Only if one is *eating* does he not need to stop when Shabbos is over. If one is only drinking, he must stop when Shabbos ends.
 - This is only true if one is drinking wine or beer. If one is drinking water, he need not stop. However, **R' Huna** argues and says that even drinking water must stop when Shabbos ends. He said in the name of **R' Akiva** that one who tastes *anything* before making havdalah will die from the terrible "askara" disease.
 - The **Rabanan of R' Ashi's yeshiva**, were not concerned for one who drank water before havdalah.
- **Ravina** asked **R' Nachman bar Yitzchak**, if one did not make Kiddush on Friday night, may he make Kiddush (the Friday night version) on Shabbos day? He answered, since the sons of **R' Chiya** said that one who did not make havdalah on Motzei Shabbos may do so through Tuesday, we can say that one who did not make Kiddush on Friday night may make Kiddush on Shabbos day.
 - **Q:** A Braisa says, Friday nights and Yom Tov nights have a requirement to make Kiddush over wine, but not Shabbos and Yom Tov days!? **A:** The Braisa is not discussing the case of where one did not make Kiddush when he was supposed to.
 - **Q:** A Braisa says, if one has only enough wine for either the night or day meals of Shabbos, it should be saved for Shabbos day, and if he only has one cup of wine, it should be used for Kiddush on Friday night, because the Kiddush is more important than that daytime meal. Now, if he can make Kiddush on Shabbos day like **R' Nachman** said, why not save the wine for Shabbos day and make Kiddush then (and in that way use the wine for Kiddush and for the more important meal)!? **A:** It is more important that a mitzvah be done in its proper time (i.e. Kiddush should be made on Friday night).
 - **Q:** We quoted a Braisa earlier, that one who has only one cup of wine on Motzei Shabbos should not make havdalah immediately, but should rather save it until after his meal and use the wine for birchas hamazon and havdalah, even though it delays the havdalah!? **A:** When it comes to Kiddush, we do not delay it, because that delays our sanctifying of the Shabbos. With regard to havdalah, we don't mind delaying it, so that it doesn't look like we are in a rush to rid ourselves of the Shabbos.
 - The Gemara says, we can learn 8 things from the Braisa: 1) even if one says havdalah in shmoneh esrei, he must make havdalah over a cup of wine, 2) birchas hamazon must be done over a cup of wine, 3) a "kos shel bracha" needs a minimum amount of a quarter log; 4) one

Daf In Review – Weekly Chazarah

who makes a bracha must taste some of the wine, 5) tasting the wine makes the remaining wine unfit to be used for another “kos shel bracha”, 6) one who eats before making havdalah may still make havdalah that night, 7) one may do 2 mitzvos over one cup of wine, and 8) the Braisa follows **B”S** according to **R’ Yehuda** (it lists the order of the brachos of havdalah according to his shita).

- **R’ Ashi** said, the list should really be numbered 1-7, because numbers 4 and 5 listed above are really one reason.
- **R’ Yakov bar Idi** said even a pitcher that was drunk from may not be used for a “kos shel bracha”.
- **R’ Idi bar Shisha** said only a cup that was drunk from may not be used for a “kos shel bracha”.
- **Mar bar R’ Ashi** said even a small barrel which was drunk from may not be used for a “kos shel bracha”.

-----Daf 17---106-----

- A Braisa says, the pasuk says “zachor es yom haShabbos likadsho”, which teaches that Kiddush must be made on wine. However, that only teaches about Shabbos *day*. How do we know the same applies for Friday night? The Braisa answers, the pasuk says “zachor es yom haShabbos likadsho”.
 - **Q1:** The primary Kiddush obligation is at night, because that is when Shabbos arrives! How can the Braisa assume that the daytime Kiddush obligation is a given and wonder how we learn the nighttime Kiddush obligation!? **Q2:** The Braisa asks for the source for the nighttime obligation and then quotes the pasuk that says “*Yom*”, which means daytime!? **A:** The Braisa meant to say, the pasuk teaches that there is a kiddush obligation, and that obligation will presumably be at night, at the onset of Shabbos. How do we know there is an obligation by day as well? To that, the Braisa says, the pasuk says “zachor es **yom** haShabbos likadsho”, which teaches that even by day there is a Kiddush obligation.
 - **Q:** What is said for the daytime Kiddush? **A:** **R’ Yehuda** said, one simply makes a “borei pri hagafen”.
 - **R’ Ashi** went to Mechuza and was asked to make Kiddush for the people on Shabbos day. He was unsure if their custom was to simply make a borei pri hagafen, or to say something more. He figured that in either case, the first bracha would be a borei pri hagafen. He therefore began making that bracha and intentionally stretched it out. While doing so, he saw one man begin drinking the wine. He realized that they were not expecting him to make any bracha other than the borei pri hagafen.
- The sons of **R’ Chiya** said, one who did not make havdalah on Motzei Shabbos, can still do so all week.
 - **R’ Zeira** said, this means it can be said until the end of the day on Tuesday.
 - **R’ Yakov bar Idi** said, a bracha on fire is not made by havdalah which is said after Motzei Shabbos.
- **R’ Bruna in the name of Rav** said, one who already washed his hands in preparation for eating the challah should not make Kiddush (it is considered a “hefsek”). **R’ Yitzchak bar Shmuel bar Marsa** said, I saw **Rav** at times make Kiddush on challah. That means that making Kiddush is not a hefsek.
- **R’ Huna in the name of Rav** said, one who ate before making Kiddush on Friday night can no longer make Kiddush that night.
 - **Q:** **R’ Chana bar Chininah** asked, if one ate before making havdalah, may he make havdalah that night? **A:** **R’ Huna** said, “I say that he may make havdalah that night, but **R’ Assi** says that he may not”.
 - **R’ Yirmiya bar Abba** was once at **R’ Assi’s** house and mistakenly ate before making havdalah. They brought him wine and he then made havdalah. **R’ Assi’s** wife said to **R’ Assi**, you don’t allow that, so why are you letting him do that? He said, **R’ Yirmiya bar Abba** is a talmid of **Rav** and therefore follows his view.
 - **R’ Yosef in the name of Shmuel** said that one who ate before Kiddush may not make Kiddush anymore that night, and one who ate before havdalah may not make havdalah anymore that night. **Rabbah in the**

Daf In Review – Weekly Chazarah

name of R' Nachman in the name of Shmuel said that such a person may make Kiddush and may make havdalah.

- **Rava** paskened that such a person may make Kiddush and may make havdalah that night. Also, one who didn't make Kiddush on Friday night may make Kiddush at any time on Shabbos, and one who didn't make havdalah on Motzei Shabbos may do so through the day on Tuesday.
 - **Ameimar** had a version of the pask of **Rava** that was the same except that he said havdalah may only be made until the end of the day on Sunday.

-----Daf 17-----107-----

- **Mar Yenuka and Mar Keshisha**, the sons of **R' Chisda**, said to **R' Ashi**, that **Ameimar** was once by them for Shabbos and there was no wine for him to make havdalah on. He was offered date beer to make havdalah on, but refused it. He did not eat anything until the next morning when he was finally brought wine to make havdalah on. The next year the same scenario took place, but this time **Ameimar** accepted the beer and said, since this is obviously "chamar medinah" here, it may be used for havdalah.
 - We learn 3 things from this story: 1) one must make havdalah on wine although he already made havdalah in shmoneh esrei, 2) one may not eat before making havdalah, and 3) one who did not make havdalah on Motzei Shabbos may still do so into the next week.
- **Q: R' Huna** asked **R' Chisda**, may one make Kiddush on beer? **A:** He said, **Rav** did not even permit me to make Kiddush on beer made from barley, figs or berries, so clearly he would not permit Kiddush on date beer.
 - The Talmidim thought that only making Kiddush on the date beer would be problematic, but havdalah would be ok. However, **R' Chisda** told them, **Rav** said that it may not be used for Kiddush or havdalah. **Shmuel** was said to have held that way as well.
- **Levi** sent to **Rebbi** beer that was made using 13 batches of dates. It was so tasty that **Rebbi** said, such beer may be used for Kiddush. That night he had terrible stomach issues from the beer. He said, how can we take something that causes so much pain and use it for Kiddush!?
 - **R' Yosef** said, I will swear in public that I will not drink beer (because of the digestive problems the date beer would cause).
 - **Rava** said, I would rather drink water that had flax soaking in it than drink date beer.
 - **Rava** said, one who uses such beer for Kiddush deserves for it to be his everyday drink.
 - **Rav** saw **R' Huna** making Kiddush on beer. **Rav** said, **R' Huna** must have started making money by selling beer, which is why he holds it in enough prestige to use it for Kiddush.
- A Braisa says, one may only make Kiddush on wine, and one may only have a kos shel bracha of wine for birchas hamazon.
- A Braisa says, one may not make Kiddush on beer. In the name of **R' Elazar the son of R' Shimon** it was said that beer may be used for Kiddush. Also, the smallest amount is enough to be considered "tasting" after having made a bracha. **R' Yosef bar Yehuda** says a cheekful is needed.
 - **R' Huna in the name of Rav** said, if one makes Kiddush and drinks a cheekful, he is yotzeh. If he does not, he is not yotzeh.

SAMUCH L'MINCHA

- **Q:** Does the Mishna refer to "before mincha gedola", which would be around noon (and the reason to prohibit eating then is so that he should not forget to bring the Korbon Pesach), or "before mincha ketanah" which would be around 3:30 (and the reason would be so that he has an appetite to eat the matzah)? **A: Ravina** said, a Braisa says that even King Agripas, who normally ate the first meal of his day in the 9th hour of the day (between 2:00 and 3:00 PM) may not eat Erev Pesach until dark. If the eating prohibition begins at noon, what is the chiddush in saying that Agripas can't eat? Of course he can't, because the prohibition begins at noon! However, if the Mishna means that the prohibition begins at 3:00, the chiddush of the Braisa is that Agripas may not start eating a little before that, because the meal will drag past 3:00, which would be assur.
 - **Q:** Even if the Mishna means mincha ketanah, what is the chiddush of prohibiting Agripas from eating? The time of prohibition arrives and he is therefore prohibited to eat like anyone else!? **A:** We would

Daf In Review – Weekly Chazarah

think that Agripas has the ability to eat at 9 hours into the day and still be hungry at night. The Braisa is teaching that he nonetheless may not eat in the afternoon.

- **R' Assi** says, one may eat meats and vegetables in the afternoon of Erev Pesach (just no grains).
- **Rava** would drink a lot of wine on Erev Pesach because doing so makes a person hungry, and he would therefore be hungry for the matzah. **R' Sheishes** would fast on Erev Pesach so that he would be hungry for the matzah.
 - **Q:** Maybe **R' Sheishes** fasted because he held like the shita that a Pesach is valid if brought anytime on Erev Pesach, and he also held that the reason for the eating prohibition is so that one does not eat and forget to bring his Pesach (therefore, since he held that the entire day is the proper time, the eating prohibition was in effect the entire day)!? **A:** He did so because he was the type of person who would not be hungry at night even if he ate something early in the day.

-----Daf פ"ב---108-----

V'AFILU AHNI SHEBIYISRAEL LO YOCHAL AHD SHEYASEV

- It was taught, that matzah must be eaten when reclining, and marror does not need reclining. Regarding the requirement while drinking wine, it was taught that **R' Nachman** said reclining is required and it was taught that he said it is not required. The statements are not contradictory, because one refers to the first two cups of wine, and the other refers to the last two cups.
 - This can be understood as requiring reclining for the first two cups or the last two. If it is only required during the first two, the reason for that would be, because that is the time we are discussing the story of our freedom from Mitzrayim and need to act as free people. Once we are done retelling the story there is no longer a need to recline. If only the last 2 cups need reclining, it is because it is at that point that we have finished retelling the story and are therefore entirely free people (and must demonstrate that by reclining). Before that we are not yet free, and therefore don't need to recline.
 - The Gemara says, because we are unsure, we require leaning during all four cups of wine.
 - Lying on one's back is not the proper way to recline. Lying on one's right side is not the proper way to recline, and is dangerous because it can force the food down one's windpipe instead of his esophagus.
 - A wife need not recline in the presence of her husband, unless she is considered a prominent woman. A son does need to recline even if he is in the presence of his father.
 - **Q:** Does a talmid recline in the presence of his rebbi? **A: Abaye** once said, when he was by **Rabbah** the talmidim would recline onto each other's laps, but when he was in the presence of **R' Yosef**, **R' Yosef** said that was unnecessary, because one must fear his rebbi as he fears Heaven, and therefore should not lean in the presence of his rebbi.
 - **Q:** A Braisa says that a talmid does recline in his rebbi's presence!? **A:** That Braisa is discussing a student in the presence of his teacher of a trade (e.g. an apprentice by a carpenter).
 - **Q:** Does a waiter need to recline? **A: R' Yehoshua ben Levi** said that a waiter who eats a kezayis matzah when reclining is yotzeh. This suggests that he is yotzeh only if he reclines.
- **R' Yehoshua ben Levi** said, women are obligated in the four cups of wine, because they too were part of the miracle.
- **R' Yehuda in the name of Shmuel** said, the four cups of wine need to have as much raw wine (before diluting with water) as is needed for the cup of wine used for birchas hamazon. If one drank the wine without first diluting it, he is yotzeh. If one drank all 4 together, he is yotzeh. If one gave his family to drink from each cup (so he did not drink each cup completely) he is yotzeh.
 - **Rava** said, one who drinks the cups of raw wine is yotzeh with regard to drinking the wine, but not for having it drunk in "cheirus" (as free people, so the mitzvah is not considered as done in its ideal way).
 - **Rav** said, one who drinks all 4 cups together (i.e. one after another without the order of the Seder) is yotzeh the mitzvah of drinking wine on Yom Tov, but is not yotzeh the mitzvah of the 4 cups.
 - **R' Nachman bar Yitzchak** said, one is yotzeh even if he gives his family to drink from the cups, only if he himself drinks the majority of each cup.

Daf In Review – Weekly Chazarah

- **Q:** A Braisa says, the 4 cups need to have a revi'is of wine, whether it is undiluted or diluted, old or new. **R' Yehuda** says it has to have the taste of wine and must look like wine. We see that the amount needed is a revi'is, not “the amount needed for the cup of birchas hamazon” (which is only ¼ of a revi'is before it is diluted) like **Shmuel** said!? **A:** They are both the same amount. Each cup needs to have a revi'is after dilution (which means there must be a full revi'is of undiluted wine divided among the 4 cups).
 - **R' Yehuda** learns his view from a pasuk that refers to wine as being “red”. We see that the appearance and taste are important aspects of the wine.
- A Braisa says, all are chayuv in the 4 cups: men, women and children. **R' Yehuda** said, children are patur from mitzvos and are therefore not chayuv to drink 4 cups of wine. Rather, we give them sweets by the Seder so that they don't fall asleep and are awake to ask questions. **R' Akiva** would do that as well.
- A Braisa says, **R' Eliezer** says, we limit the amount of the eating at the Seder (Rashbam's preferred understanding) so that the children do not fall asleep.
 - A Braisa says that **R' Akiva** would never say it was time to leave the Beis Medrash except on Erev Pesach (so that all could go home and make sure the children nap so that they stay awake at the Seder) and Erev Yom Kippur (so that they make sure the children are eating).

-----Daf טׁ---109-----

- A Braisa says, a person is chayuv to make his wife and children happy on Yom Tov, as the pasuk says “v'samachta b'chagecha”. **R' Yehuda** explains, each person is made happy with the things appropriate for them: men with wine, women with clothing.
 - A Braisa says, **R' Yehuda ben Beseirah** said, in the times of the Beis Hamikdash happiness was had through eating meat of the korbanos. After the Churban, happiness is had through wine, as the pasuk says “v'yayin yisamach l'vav enosh”.
- **R' Yitzchak** said, the “kasta” measurement used in Tzipori is the same size as the “lug” of the Beis Hamikdash. Therefore, one “kasta” of wine is enough for all 4 cups on Pesach (each cup will be a quarter lug, more commonly referred to as a “revi'is”).
 - **R' Yochanan** says, the old “tamnaysa” measurement of Tverya is a revi'is larger than the tamnaysa measurement of today. If one fills the old one, and uses that to fill the new one, the remaining in the old one is equal to a revi'is needed for Pesach.
 - **R' Chisda** says, a revi'is of liquid fits into a keili that is 2 fingerbreadths wide, by 2 fingerbreadths long, and 2.7 fingerbreadths high. We can calculate this based on the measurement of a mikvah, which must hold 40 se'ah. A mikvah must measure one amah, by one amah, with a height of 3 amos. [If we convert the amos to fingerbreadths, the mikvah must be 41,472 cubic fingerbreadths. If we convert se'ah to revi'is, the mikvah must hold 3,840 revi'is. If we divide the fingerbreadths by 3,840, we find that one revi'is needs 10.8 cubic fingerbreadths of space, which is the cubic space of a keili that is 2x2x2.7 fingerbreadths].
 - **R' Ashi** said, based on a mikvah being this size, the Shulchan must have been made of detachable pieces, because the Shulchan measured 2x1x1.5 amos, which could not fit whole into a mikvah.
 - The Gemara says, it could be that they would toivel it in a huge mikvah that Shlomo made, which held 6,000 se'ah.

V'LO YIFCHASU LO MEI'ARBA'AH

- **Q:** How could the **Rabanan** have instituted a practice that is dangerous? A Braisa says that a person should not eat pairs (i.e. an even number of something, like 2 apples, 4 apples, etc.), drink an even number (an even number of cups), wipe himself an even number of times after going to the bathroom, or have tashmish an even number of times, because doing so leads to danger from mazikin!? **A:** **R' Nachman** said, the pasuk says that the night of Pesach is “Leil Shimurim”, which means we are guarded from mazikin. **A2:** **Rava** said, the cup for birchas hamazon (the third cup) only combines for good (to be counted as an odd number), not for bad (to be counted

Daf In Review – Weekly Chazarah

for an even number). **A3: Ravina** said, each cup is a separate mitzvah and therefore doesn't combine with the next one in a count for these purposes.

- **Q:** The Braisa said a person should not have tashmish an even number of times. After tashmish, a person's desire is done and any later act is therefore considered separate and not connected to the first act!? **A: Abaye** said, the Braisa should be understood to mean that a person should not eat an even number or drink an even number and then have tashmish (even once), because the tashmish may make him weak and more susceptible to harm for his eating or drinking in an even number.

-----Daf ׳ק---110-----

- A Braisa says, one who drinks in pairs has his blood on his own head.
 - **R' Yehuda** said, this is only if he did not go outside between cups. If he did, there is no problem.
 - **R' Ashi** said, I saw **R' Chananya bar Bibi** go outside after each cup that he drank.
 - It is only dangerous if one is travelling after drinking the pairs, but if he is staying home, there is no problem.
 - **R' Zeira** said, going to sleep is like travelling (and is dangerous to do after drinking pairs). **R' Pappa** said, going to the bathroom is like travelling, regarding this issue.
 - **Q:** We find that **Rava, Abaye, and R' Nachman bar Yitzchak** were all careful not to drink pairs even when staying home!? **A:** A prominent person needs to worry about this even if he is staying home.
- **Ulla** says, "pairs" are only dangerous up to the number 10 (i.e. 2, 4, 6, and 8).
 - This fits well with what **Ulla** said elsewhere, that the **Rabanan** instituted the drinking of 10 cups of wine for a mourner. If drinking 10 cups were a problem, they would never have instituted it.
 - **R' Chisda** and **Rabbah bar R' Huna** say that even 8 is not problematic, but six is. This is based on the word "Shalom" being the 7th word of the last pasuk of birchas Kohanim. Therefore, the 7th cup does not combine with the 8th to cause harm.
 - **Rabbah** and **R' Yosef** say that even six is not problematic, but 4 is. This is based on the word "Vichunekah" being the 5th word of the second pasuk of birchas Kohanim. Therefore, the 5th cup does not combine with the 6th to cause harm.
 - **Abaye** and **Rava** say that even 4 is not problematic. This is based on the word "V'yishmirecha" being the 3rd word of the first pasuk of birchas Kohanim. Therefore, the 3rd cup does not combine with the 2nd to cause harm.
 - This fits well with the way **Rava** would often send off the **Rabanan** after having given them 4 cups to drink.
 - Even though **Rava bar Leivai** was harmed after having been sent off in this way, **Rava** said the reason he was harmed was because he embarrassed **Rava** by publicly asking questions on his lectures.
 - **R' Yosef** said, Yosef the Sheid told me, Ashmedai, the king of all sheidim, is the one who has the power to harm one who has eaten or drank in pairs. However, it is below someone of his stature to go and harm, and therefore there is no reason to worry about pairs. **Others say** that as king, he can do as he pleases and one must surely worry about pairs.
 - **R' Pappa** said, Yosef the Sheid told me, if one drinks 2 cups we (the sheidim) are able to kill him. If one drinks 4 cups, we may harm him, but not kill him. If one drinks 2 cups, we can kill him whether he was a shogeg or a meizid. If one drinks 4 cups, we may harm him only if he drank the pairs b'meizid.
 - If one forgot and drank pairs, what can he do? He should take his right thumb in his left hand and visa-versa, and say "You and I are 3". If he hears a voice then say "You and I are 4", he should say "You and I are 5". Every time he hears a voice answer with an even number, he should respond with the next odd number. There was once a story where this back and forth went until 101, at which time the sheid burst.
 - **Ameimar** said, the head lady of the witches told me, if someone comes across a witch, he should say, "Hot waste in ripped baskets in your mouth, witches. Your hair should be ripped and your bread crumbs should fly away (they used these items for their spells). Your spices should be scattered and the wind

Daf In Review – Weekly Chazarah

should blow away the fresh saffron from your hands. As long as we didn't cross paths I knew I was in Hashem's good graces. Now that I have crossed paths with you, it seems that I am not".

- In Eretz Yisrael they did not worry about pairs. **R' Dimi of Neharda'ah** was even careful not to make an even number of markings on a barrel. In fact, a barrel once burst when someone made an even number of markings.
 - The Gemara says, the general rule is, if someone worries about it, the sheidim go after him if he does pairs. If one does not worry about it, the sheidim don't come after him. Still, one should be somewhat concerned with it.
- **R' Dimi** said, a Halacha L'Moshe M'Sinai teaches that the pairs that are dangerous are 2 eggs, 2 nuts, 2 cucumbers, and 2 of "something else". Because we are unsure what the "something else" is, the **Rabanan** were goizer on all pairs.
 - When we said earlier that "pairs" is not a problem once you reach 10, or 8, or 6, or 4 (depending on the shitah), that is only true with regard to being harmed by sheidim. However, there is still is a concern for being subject to "kishuf" ("magic") if one does pairs.
 - There was a story with a man whose ex-wife would try to do kishuf on him all the time, but it was never effective on him. Once, he was not careful and drank an even number of cups of wine (over 16 cups), and the kishuf was finally effective on him.
- **R' Avira** said, cooked dishes and bread are not subject to "pairs". The general rule is, any food that is man-made is not subject to pairs.
 - Drinking in a store is not subject to "pairs". Drinking and then deciding to have another drink (which ends in an even number) is not subject to pairs. A guest is not subject to pairs. A woman is not subject to pairs unless she is a woman of prominence.
- **R' Chinina the son of R' Yehoshua** said, "ispargus" only combines to make an odd number, not to make an even one.
- **Ravina in the name of Rava** said, if one is unsure whether he drank an even number, he should drink another cup. **Others say** he should not drink another cup.
- **R' Yosef** said, if one drank 2 cups of wine and then one of beer, the beer does not combine and he is subject to pairs. If one drank 2 cups of beer and then one of wine, it does combine and there is no problem of pairs (because the wine is chashuv).
- **R' Nachman in the name of Rav** said, if one drinks 2 cups of wine before sitting at the table and one when he sits down at the table to eat, it combines and there is no concern for pairs. If one drinks one before sitting down and 2 after sitting down, it does not combine and there is a problem of "pairs".
 - **R' Mesharshiya** said, we are only concerned about the person himself, and this person has drank 3 cups. Therefore, there is no concern in this second case either.
- **R' Yehuda in the name of Shmuel** said, all mixed drinks combine with each other for "pairs" purposes. **R' Yochanan** said, even water is considered to be a mixed drink and combines.
 - **R' Pappa** said, the machlokes is only when hot water is mixed in cold water, or cold water is mixed in hot water. However, if hot is mixed with hot, or cold is mixed with cold, all agree that is not considered to be a mixed drink.

-----Daf ק"א-----111-----

- **Reish Lakish** says, there are 4 things that a person does which puts his life in danger due of sheidim, and his blood is on his own head: 1) one who relieves himself between a palm tree and a wall, 2) one who walks between 2 palm trees, 3) one who drinks borrowed water, and 4) one who walks over spilled water, even if it is water that his wife spilled in front of him.
 - Relieving oneself between a palm tree and a wall is only a problem when there is less than 4 amos of space there. Even if there is less than 4 amos of space, it is only a problem if there is no other path for the sheidim to use.
 - Walking between 2 palm trees is only a problem if there is no public path that goes in between the trees.

Daf In Review – Weekly Chazarah

- Borrowing water is only a problem when the water was borrowed by a minor, and even then, only if the water was out in the field, not if it was in the city. Also, this only applies to water, not to wine or beer.
- Walking over spilled water is only a problem if he did not throw earth into it, or spit into it, or if the sun did not pass over it, or 60 steps did not pass over it. It is also not a problem if he is riding on a donkey or wearing shoes. However, these caveats only relax the concern for sheidim, but they don't help for the concern of kishuf.
- A Braisa says, there are 3 things that should not be allowed to pass between 2 men, and that a man should not pass between 2 of them: dogs, palm trees, and women. Some also add pigs. Others add snakes.
 - If one does pass between these (or visa-versa), what can he do? **R' Pappa** said, he should say a pasuk that begins and ends with the word "Kel", or with the word "Lo".
- If a nidah passes between 2 men, if it is the beginning of her nidah period, she causes one to be killed. If she is at the end of her nidah period, she causes a fight to break out among the men. To prevent this, they should say the pasuk that begins and ends with "Kel".
- Two women who sit facing each other at a fork in the road are clearly involved in kishuf. Therefore, a person should find another road to use. If he can't, he should hold hands with another person and pass them. If there is no one else, he should say a certain "lachash" (incantation) to protect himself.
- If a man meets a woman as she comes out of the mikvah, if he has tashmish first, he is inflicted with a spirit of immorality. If she has tashmish first, it happens to her. To prevent it, he can say the pasuk "shofech buz ahl nidivim..."
- **R' Yitzchak** said, the pasuk of "gam ki eilech b'gei tzalmaves..." refers to one who sleeps in the shade of a lone palm tree or in the shade of the moonlight (he is in danger of sheidim).
 - This is only if the shade of another palm tree does not reach the lone palm tree. If it does, there is no need for concern.
 - **Q:** A Braisa says that sleeping under a lone palm tree in a chatzer is problematic. It would seem that not in a chatzer wouldn't be a problem. This must be talking about where the shade of another tree does not reach the lone tree!? **A:** We see that in a chatzer, even if there is the shade of another palm tree, there is need for concern.
 - The shade of the moonlight is only problematic when the shade is in the west. If it is in the east, it is not a problem.
- One who relieves himself on the stump of a palm tree will be taken over by the "Palga" spirit. One who leans his head on the stump will be taken over by the "Tzerada" spirit, which causes half the head to hurt. One who steps over a fallen palm tree, if the tree was chopped, he will be killed. If the tree was uprooted, he will be uprooted and die.
 - This last case is only true if he did not step on the tree as he was passing over it. If he did, there is no need for concern.
- There are 5 shady areas where evil spirits hang out: the shade of a lone palm tree, the shade of a "kinra" tree, the shade of a "tzlaf" tree, and the shade of a "zardisa" tree. Some say, also the shade of a boat and the shade of a willow tree. The general rule is, any tree with many branches has harmful shade, and any tree whose wood is harmful has harmful shade, except for the "mikru misha", whose shade is not harmful even though its wood is harmful. A woman sheid was once heard telling her son to stay away from the "mikru misha" because it kills sheidim. **R' Ashi** said, I saw **R' Kahana** stay away from all shade (not just the ones mentioned above).
 - The spirits that are by the "bei pirchi" are called "ruche", the ones by the "zradisa" are called "sheidim", and the ones on the rooftops are called "rishpei". The distinction is important when writing a "kemaya" to save one who was harmed by them.
 - The ones by the "bei pirchi" have no eyes, so one can run away from them. One of them once chased a talmid and tripped (because it can't see). It grabbed onto a palm tree, the tree withered and the sheid burst.
 - The zradisa trees by the city have a minimum of 60 sheidim in them. This is important to know so that a kemaya written for one attacked by the sheidim of such a tree will be written so that it will be effective for 60 sheidim.

Daf In Review – Weekly Chazarah

- The pasuk mentions the “ketev meriri”. There are 2 ketev sheidim. One hangs around before chatzos by the “kamcha” bottle as a spoon, and is called “Ketev Meriri”. The other hangs around in the afternoon by the horns of goats as a strainer, and is called “Ketev Yashud Tzaharayim”.
 - **Abaye** once saw a Ketev Meriri heading towards **R’ Huna the son of R’ Yehoshua**. **Abaye** put **R’ Pappa** in that place so that the sheid should rather have to deal with **R’ Pappa**. He explained, that **R’ Pappa** was in a time of good mazel and therefore would not be harmed by the sheid.
 - These sheidim are surely around between Rosh Chodesh Tamuz and the 16th of Tamuz. After that it is questionable if they are still around. They hang around in the shade of “chatzuva” grass that has not grown to an amah yet and in the morning and evening shadows that are less than an amah. They often hang out in the shade of bathrooms.
- **R’ Yosef** said, 3 things cause blindness: combing hair when it is dry, drinking the wine that drips from the barrel, and putting on shoes when one’s feet are wet.
- Hanging bread in a basket in one’s house causes poverty. Hanging meat or fish is not a problem.
 - Eating low quality bread causes poverty.
 - Breadcrumbs in a house causes poverty. On Tuesday nights and Friday nights, sheidim hang around such crumbs. The sheid of poverty likes dirt and to have people step on bread, which is why having crumbs appeals to him and he has influence in that house.
 - Putting a plate over the opening of a barrel causes poverty.
- One who drinks water from a plate causes himself to get an eye sickness.
- One who eats “tachlei” and doesn’t then wash his hands will be nervous for 30 days without any apparent reason for the nervousness. One who lets blood and doesn’t then wash his hands will be nervous for 7 days. One who cuts his hair and doesn’t wash his hands will be nervous for 3 days. One who cuts his nails and doesn’t wash his hands will be nervous for one day.
- One who always puts his hand by his mustache area causes the evil spirit which causes nervousness to come onto him. One who puts his hand on his forehead causes sleepiness to come onto him.