



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Kuf Yud Aleph

- **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.
 - 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 “ruchei”, 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.
 - 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.