

NOTES

A night that remains guarded – ליל המשוּמר וּבֵא: Some commentaries explain that this night remains guarded throughout history, as it is set aside as the time of redemption for the Jewish people. Therefore, there is no concern for danger on this night (see Rashi tractate *Rosh HaShana* 12b). Alternatively, the verse states with regard to this night: “The night shines like the day” (Psalms 139:12), i.e., demons have no power at that time (*Jyyun Ya'akov*).

Because safety is guaranteed on this night, the custom in many communities was to leave one’s doors unlocked as an expression of trust in God, as the Jews were redeemed due to their faith (*ge'onim*). In addition, the blessing abridging the seven blessings is not recited on Shabbat after the evening prayers because we are not afraid to walk home alone (*Me'iri*). Other customs are based on similar considerations.

The cup of blessing... does not combine for the bad – בּוֹס: שֶׁל בְּרָכָה... אֵינוּ מְצַטְרֵף לְרַעָה: Some commentaries explain that the cup of blessing used for the Grace after Meals does not combine with the other three cups because the three cups prior to the meal are either not part of the meal or are integral to the meal. However, the fourth cup following the Grace after Meals is no longer part of the meal and is therefore separate from them (*Me'iri*). Other authorities state that the Sages would drink four cups beside the cup used for Grace after Meals, so there were actually five cups in total (*ge'onim*; see Rabbeinu Yehonatan).

אָמַר רַב נַחֲמָן: אָמַר קָרָא: “לֵיל שְׁמוּרִים” – לֵיל הַמְּשׁוּמֵר וּבֵא מִן הַמְּזִיקִין.

רַבָּא אָמַר: בּוֹס שֶׁל בְּרָכָה מְצַטְרֵף לְטוֹבָה, וְאֵינוּ מְצַטְרֵף לְרַעָה. רַבִּינָא אָמַר: אֲרַבְעָה כְּסֵי תַקִּינוּ רַבְּנֵי דְרַךְ חִירוֹת, כָּל חַד וְחַד.

Rav Nahman said that the verse said: “It was a night of watching to the Lord” (Exodus 12:42), which indicates that Passover night is a night that remains guarded^N from demons and harmful spirits^H of all kinds. Therefore, there is no cause for concern about this form of danger on this particular night.

Rava said a different answer: The cup of blessing for Grace after Meals on Passover night is used in the performance of an additional mitzva and is not simply an expression of freedom. Therefore, it combines with the other cups for the good, i.e., to fulfill the mitzva to drink four cups, and it does not combine for the bad.^N With regard to the danger of drinking pairs of cups, it is as though one drinks only three cups. Ravina said: The Sages instituted four separate cups, each of which is consumed in a manner that demonstrates freedom. Therefore, each and every one

HALAKHA

A night that remains guarded from harmful spirits – לֵיל שְׁמוּרִים: When Passover falls on Shabbat, the blessing abridging seven blessings is not recited at the end of the service. This blessing was instituted so that people would remain in the synagogue a little longer to allow everyone to leave at the same time. However, on Passover there is no con-

cern about danger, and therefore the blessing is unnecessary (*Itur*, citing the Ran; *Kol Bo*). This is the common practice (*Beit Yosef*). Similarly, when reciting *Shema* before going to bed, it is customary to recite only the paragraph of *Shema* itself but not the other sections, which were instituted to provide protection from harmful spirits (*Shulhan Arukh, Orah Hayyim* 481:2).

Perek X
Daf 110 Amud a

NOTES

He has changed his mind – נִמְלַךְ הוּא: As the Gemara will later explain, the danger of pairs applies only when one performs multiple actions on a single occasion. However, if one completes an activity and repeats it again later, the two actions do not combine (*Rashash*).

Pairs and harmful spirits – זוּגוֹת וּמְזִיקִים: In talmudic times, most people were influenced by popular superstitions and incantations. Provided that there was no concern for idolatry or prohibited gentile practices, the Sages did not attempt to uproot these customs. This was certainly true of practices that were so ingrained that people found them comforting and would have been distressed had they been prohibited from continuing them. For this reason, the Gemara subsequently says about pairs that one who is concerned about them should be careful not to perform actions in pairs, and one who is not concerned need not be careful (*Me'iri*).

And to sleep is comparable to setting out on the road – וְלִישֵׁן: Apparently, Rabbeinu Hananel had a textual variant, which he understood to mean that if one sleeps or uses the lavatory between cups, they do not combine to form a dangerous pair.

מִצְוָה בְּאִפִּי נִפְשָׁה הוּא.

“לֹא יַעֲשֶׂה צְרָכּוֹ תִירֵי.” אִמְרֵי נִמְלַךְ הוּא! אָמַר אַבְיִי, הֲכִי קָאֵמַר: לֹא יֵאָכֵל תִּירֵי וְיִשְׁתָּה תִירֵי, וְלֹא יַעֲשֶׂה צְרָכּוֹ אִפִּילוּ פַעַם אַחַת, דִּילְמָא חֲרִישׁ וּמִיתַרַע.

is a distinct mitzva in its own right. In other words, each cup is treated separately and one is not considered to be drinking in pairs.

The *baraita* taught that one should not attend to his sexual needs in pairs. The Gemara asks: Why should one be concerned for this; he has changed his mind?^N One does not plan in advance to engage in marital relations twice, and therefore the two acts should not combine to form a dangerous pair. Abaye said: This is what the *tanna* is saying, i.e., the *baraita* should be understood in the following manner: One should not eat in pairs nor drink in pairs, and if he does so he should not attend to his sexual needs right afterward even once, lest he is weakened by the act and will be harmed for having eaten or drunk in pairs.

תֵּנוּ רַבְּנֵי: שׁוֹתָה כְּפָלִים – דָּמוּ בְּרִאשׁוֹ. אָמַר רַב יְהוּדָה: אֵימְתִי? בּוֹמֵן שְׁלֵא רָאָה פְּנֵי הַשּׁוּק, אֲבָל רָאָה פְּנֵי הַשּׁוּק – הֲרִשׁוֹת בִּידּוֹ. אָמַר רַב אֲשִׁי: תּוֹנָא לִיהּ לְרַב חֲנִנְיָא בְּרִיבֵי דְאֲכָל כֶּסָא הָוָה נִפְיָק וְחָזִי אִפִּי שׁוּקָא.

The Sages taught in another *baraita*: If one drinks in pairs^N his blood is upon his head, i.e., he bears responsibility for his own demise. Rav Yehuda said: When is that the case? When one did not leave the house and view the marketplace between cups. However, if he saw the marketplace after the first cup, he has permission to drink another cup without concern. Likewise, Rav Ashi said: I saw Rav Hananya bar Beivai follow this policy: Upon drinking each cup, he would leave the house and view the marketplace.

וְלֹא אָמְרוּ אֵלֶּא לְצֵאת לְדֶרֶךְ אֲבָל בְּבֵיתוֹ לֹא. אָמַר רַבִּי זֵירָא: וְלִישֵׁן – כְּלֵצֵאת לְדֶרֶךְ דְּמִי. אָמַר רַב פִּפְּא: וְלֵצֵאת לְבֵית הַכֶּסָּא – כְּלֵצֵאת לְדֶרֶךְ דְּמִי. וּבְבֵיתוֹ לֹא? וְהָא רַבָּא מִנֵּי כְּשׁוּרֵי.

And we said that there is concern for the safety of one who drinks in pairs only when he intends to set out on the road after drinking, but if he intends to remain in his home there is no need for concern. Rabbi Zeira said: And one who plans to sleep is comparable to one who is setting out on the road.^N He should be concerned that he might be harmed. The Gemara asks: And if one intends to remain in his home, is there no cause for concern? But Rava would count the beams of the house to keep track of the number of cups he had drunk so as to ensure that he would not consume an even number.

Priestly benediction – בְּרִכַּת כֹּהֲנִים: These miniature silver scrolls, one of which contains an abbreviated version of the priestly benediction, were found in Ketef Hinnom, southwest of the Old City of Jerusalem. The scrolls are dated to the sixth century BCE and may have been used as amulets. The Hebrew letters on the right are transcriptions of the ancient Hebrew script engraved on the scrolls.



Scrolls with priestly benediction from the First Temple period

The public lecture [pirka] – פִּרְקָא: The term *pirka* refers to public lectures on practical *halakha* given by the Sages. These lectures were usually delivered before Festivals and would focus on the *halakhot* of the upcoming Festival. The discourses were attended by the entire community, not just scholars, and they differed from the regular lectures that the Sages delivered in their schools. It was considered proper etiquette for students not to raise difficulties against the opinion of a Sage who was delivering his discourse to the entire community.

וְאִבְיֵי כִּי שְׁתֵּי חַד כְּסָא מְנַקֵּי לֵיהּ אִימִיה תְּרֵי כְּסֵי בְּתֵרֵי יְדֵיהּ, וְרַב נַחֲמָן בְּרִי יִצְחָק כִּי הָוֵה שְׁתֵּי תְּרֵי כְּסֵי מְנַקֵּי לֵיהּ שְׁמַעִיָּה חַד כְּסָא. חַד כְּסָא – מְנַקֵּי לֵיהּ תְּרֵי כְּסֵי בְּתֵרֵי יְדֵיהּ! אֲדָם חָשׁוּב שְׂאֵנִי.

And likewise Abaye, when he would drink one cup, his mother would immediately place two cups in his two hands so that he would not inadvertently drink only one more cup and thereby expose himself to the danger of drinking in pairs. And similarly, when Rav Nahman bar Yitzhak would drink two cups, his attendant would immediately place one more cup in his hand, and if he would drink one cup, the attendant would place two cups in his two hands. These reports indicate that one should be concerned for his safety after drinking an even number of cups, even when he remains at home. The Gemara answers: **An important person is different.** The demons focus their attention on him, and he must therefore be more careful than the average person.

אָמַר עוּלָא: עֲשָׂרָה בּוֹסוֹת אֵין בְּהֶם מְשׁוּם וּזְגוּת. עוּלָא לְטַעֲמִיָּה, דְּאָמַר עוּלָא, וְאָמַרֵי לֵהּ, בְּמַתְנִיתָא תְּנָא: עֲשָׂרָה בּוֹסוֹת תִּיקְנוּ חֲכָמִים בְּבֵית הָאָבֶל. וְאִי סְלָקָא דְעֲתִדְךָ עֲשָׂרָה בּוֹסוֹת יֵשׁ בְּהֶן מְשׁוּם וּזְגוּת – הֵיכִי קִיַּיְמִי רַבְּנָן וְתִקְנוּ מִלְּתָא דְאֵתִי לִידֵי סַפְנָה? אָבֶל תְּמַנָּא – יֵשׁ בְּהֶן מְשׁוּם וּזְגוּת.

Ulla said: Ten cups contain no element of the danger associated with pairs. Ulla rules here in accordance with his reasoning stated elsewhere, as Ulla said, and some say it was taught in a *baraita*: The Sages instituted that one must drink ten cups of wine in the house of a mournerⁿ during the meal of comfort. And if it could enter your mind that ten cups do contain the element of danger associated with pairs, how could the Sages arise and institute something that might bring a person to a state of danger? However, eight cups do contain the element of danger associated with pairs.

רַב חֲסִידָא וְרַבְּהַ בְּרַב רַב הוֹנָא דְאָמַרֵי תְּרוּוּיָהּ: "שְׁלוֹם", לְטוֹבָה – מְצַטְרֵף, לְרַעָה – לֹא מְצַטְרֵף. אָבֶל שִׁתָּא יֵשׁ בְּהֶן מְשׁוּם וּזְגוּת.

Rav Hisda and Rabba bar Rav Huna both say that eight is also safe from the dangers of pairs, as the number seven, represented by the word *shalom*, combines with the previous cups for the good but does not combine for the bad. The final verse of the priestly benediction⁸ reads: "The Lord lift His countenance upon you and give you peace [*shalom*]" (Numbers 6:26). The word *shalom*, the seventh Hebrew word in this verse, has a purely positive connotation. Rav Hisda and Rabba bar Rav Huna therefore maintain that the seventh cup combines with the previous six only for good purposes. After the seventh cup, i.e., from the eighth cup and on, the cups constitute pairs for the good but not for the bad. However, six cups do contain the element of danger associated with pairs.

רַבְּהַ וְרַב יוֹסֵף דְאָמַרֵי תְּרוּוּיָהּ: "וְיִחַנְךָ" – לְטוֹבָה – מְצַטְרֵף, לְרַעָה – לֹא מְצַטְרֵף; אָבֶל אַרְבַּעָה – יֵשׁ בְּהֶן מְשׁוּם וּזְגוּת.

Rabba and Rav Yosef both say that even drinking six cups is not dangerous. The reason is that the fifth cup, represented by the word *vihuneka* in the second verse of the priestly benediction: "The Lord make His face to shine upon you, and be gracious to you [*vihuneka*]" (Numbers 6:25), combines with the previous cups for the good but does not combine for the bad. However, four cups do contain the element of danger associated with pairs.

אָבִי וְרַבָּא דְאָמַרֵי תְּרוּוּיָהּ: "וְיִשְׁמְרְךָ" לְטוֹבָה מְצַטְרֵף, לְרַעָה לֹא מְצַטְרֵף.

Abaye and Rava both say that even the number four is not dangerous, as *veyishmerkha*, the third word in the first verse of the priestly benediction, reads: "The Lord bless you and keep you [*veyishmerkha*]" (Numbers 6:24). It combines for the good but does not combine for the bad.

וְאִוּדָא רַבָּא לְטַעֲמִיָּה, דְּרַבָּא אֶפְקִינְהוּ לְרַבְּנָן בְּאַרְבַּעָה בּוֹסוֹת. אֵף עַל גַּב דְּאִיתְּרַק רַבָּא בְּרַ לִיוָאֵי – לֹא חָשׂ לֵהּ לְמִלְּתָא. דְּאָמַר: הֵהוּא מְשׁוּם דְּאוֹתְבָן בְּפִירְקָא הָוֵה.

And Rava follows his standard line of reasoning in this regard, as Rava allowed the Sages to leave after having drunk fourⁿ cups and was not concerned for their safety. Although Rava bar Livai was injured on one such occasion, Rava was not concerned that the matter had been caused by his consumption of an even number of cups, as he said: That injury occurred because Rava bar Livai challenged me during the public lecture.⁸ It is improper for a student to raise difficulties against his rabbi during a public lecture, lest the rabbi be embarrassed by his inability to answer.

NOTES

עֲשָׂרָה בּוֹסוֹת...בְּבֵית: The Sages established the practice of drinking in a house of mourning in accordance with the adage: "Give strong drink to him who is ready to perish, and wine to the bitter in soul" (Proverbs 31:6; Rashi).

רַבָּא אֶפְקִינְהוּ – לְרַבְּנָן בְּאַרְבַּעָה: Rava was not concerned about witchcraft, as witches were rare in his locale (*Melo Haro'im*). Alternatively, he relied on his great merit, as witchcraft does not affect the righteous (Rashash).

BACKGROUND

Yosef the Demon – יוסף שדאי: The identity of Yosef the Demon, who is mentioned several times in the Talmud, is not entirely clear. Rashi cites two possible interpretations: Either he was a human who was expert in the activities of demons, or he was an actual demon who commonly spoke with the Sages and explained to them the practices of demons. There is support in the Talmud for both interpretations.

His right thumb in his left hand, and his left thumb in his right hand – יוסף שדאי דשמאליה בידא דשמאליה ויסקא – יוסף שדאי דשמאליה בידא דשמאליה ויסקא: The image illustrates the grasping of thumbs as described in the Gemara.



Right thumb in left hand, left thumb in right hand

LANGUAGE

Ashmedai – אשמדאי: Apparently, this name is ultimately derived from the early Iranian language Avestan, Aēšmō daēuuō, which means demon of wrath.

NOTES

A king may breach the fence of an individual in order to form a path for himself – מלך פורץ גדר לעשות לו דרך: One of the privileges of a king is the right to breach fences of fields in order to form a path for himself. The individual concerned may not protest, as no one has the right to demand that the king construct his path in a particular direction or that it must be of a certain width. In theory, the size of a king's path is unlimited (Rashi).

And if he hears – ואי שמיע ליה: Apparently, Rashi and the Rashbam had a variant reading of this text: If one merely hears the voice of another person saying an even number, he should respond by mentioning an odd number.

Perek X

Daf 110 Amud b

NOTES

Your favor toward me has cooled and you should find favor – קרחנני וחסנני: Incantations that are uttered as a protection from witchcraft do not always make sense. The Arukh records a textual variant that he interprets in the following manner: As long as God had mercy upon me and you, I did not come here. Now that I have come to you, may your hair fall out and may God show me favor.

All who are particular about pairs, the demons are particular with him – כל דקפיד קפדי בהדיה: In a similar vein, the Sages said that one who believes in superstition is more likely to be impacted by it. This is similar to the verse "For the thing which I feared has come upon me" (Job 3:25). In this case, the more one worries about demons, the easier it is for them to affect him.

אמר רב יוסף, אמר לי יוסף שדאי: אשמדאי מלכא דשידי ממונה הוא אבלהו זוגי, ומלכא לא איקרי מזיק. איכא דאמרי לה להאי גיסא: אדרבה, מלכא [רתחנא הוא]. מאי דבעי עביד, שהמלך פורץ גדר לעשות לו דרך ואין מוחין בידו.

אמר רב פפא, אמר לי יוסף שדאי: בתרי – קטלינן; בארבעה – לא קטלינן; בארבעה – מזקינן. בתרי – בין בשוגג בין במזיד; בארבעה, במזיד – אין, בשוגג – לא.

ואי אישתלי ואיקרי ונפק, מאי תקנתיה? לינקוט וקפא דידיה דימיניה בידא דשמאליה וקפא דשמאליה בידא דימיניה, ונימא הכי: אתון ואנא – הא תלתא. ואי שמיע ליה דאמר: אתון ואנא הא ארבעה – נימא ליה: אתון ואנא הא חמשה. ואי שמיע ליה דאמר: אתון ואנא הא שיתא – נימא ליה: אתון ואנא הא שבעה. הוה עובדא עד מאה וחד, ופקע שדאי.

אמר אמיתר, אמרה לי רישתינהי דנשים בשפניות: האי מאן דפגע בהו בנשים בשפניות – נימא הכי: חרי חמימי בדיקולא בזיאי לפומיכו נשי דחשיאי, קרח קרחיכי, פרח פרחיכי.

Rav Yosef said: Yosef the Demon⁸ said to me: Ashmedai,¹ the king of the demons, is appointed over all who perform actions in pairs, and a king is not called a harmful spirit. A king would not cause harm. Consequently, there is no reason to fear the harm of demons for having performed an action in pairs. Some say this statement in this manner: On the contrary, he is an angry king who does what he wants, as the halakha is that a king may breach the fence of an individual in order to form a path for himself,^N and none may protest his action. Similarly, the king of demons has full license to harm people who perform actions in pairs.

Rav Pappa said: Yosef the Demon said to me: If one drinks two cups, we demons kill him; if he drinks four, we do not kill him. But this person who drank four, we harm him. There is another difference between two and four: With regard to one who drinks two, whether he did so unwittingly or intentionally, we harm him. With regard to one who drinks four, if he does so intentionally, yes, he is harmed; if he does so unwittingly, no, he will not be harmed.

The Gemara asks: And if one forgets and it happens that he goes outside after having drunk an even number of cups, what is his solution? The Gemara answers: He should take his right thumb in his left hand, and his left thumb in his right hand,^B and say as follows: You, my thumbs, and I are three, which is not a pair. And if he hears^N a voice that says: You and I are four, which makes a pair, he should say to it: You and I are five. And if he hears it say: You and I are six, he should say to it: You and I are seven. The Gemara relates that there was an incident in which someone kept counting after the demon until he reached a hundred and one, and the demon burst in anger.

Ameimar said: The chief of witches said to me: One who encounters witches should say this incantation: Hot feces in torn date baskets in your mouth, witches; may your hairs fall out because you use them for witchcraft; your crumbs, which you use for witchcraft, should scatter in the wind;

איבדור תבלוניכי, פרחא זקא למוריקא חדתא דנקטיתו נשים בשפניות. אדחנני וחסנני לא אתיתי לגו. השתא דאתיתי לגו – קרחנני וחסנני.

במערבא לא קפדי אוריגו. רב דימי מנהרדעא קפיד אפילו ארושמה דחביתא. הוה עובדא ופקע חביתא. כללא דמילתא: כל דקפיד – קפדי בהדיה; ודלא קפיד לא קפדי בהדיה. ומיהו, למיחש מיבעי.

your spices, which you use for your witchcraft, should scatter; the wind should carry away the fresh saffron that you witches hold to perform your witchcraft. As long as I was shown favor from Heaven and you showed me favor, I did not come here. Now that I have come here, your favor toward me has cooled and you should find favor.^N

The Gemara relates that in the West, Eretz Yisrael, they were not particular with regard to pairs. Rav Dimi from Neharde'a was particular about pairs even with regard to the signs on a barrel; he would not write pairs of symbols on a barrel. There was an incident in which there were pairs of symbols on a barrel and the barrel burst. The Gemara concludes: The rule of the matter is that all who are particular about pairs, the demons are particular with him;^N and if one is not particular, they are not particular with him. However, one is required to be concerned about the harm that might result from purposely performing actions in pairs.

צווח דיקלא ופקע הוא – יצווח דיקלא ופקע הוא – The palm tree dried out and he burst. According to this text of this Gemara, as explained by Rashi, the man died and the palm tree he reclined on also dried out. However, according to the *Arukh*, and apparently the Rashbam as well, the Gemara reads: The palm tree dried out and burst on him. This means that witchcraft was transferred to the palm tree, which dried up and burst, while the man himself was saved.

כל – כל – Anything whose production was completed by people – **שגמרו בידי אדם**: Since the production of wine is completed by people, why is it dangerous to drink an even number of cups of wine? The answer is that wine is produced from grapes, which are completed by Heaven. In this regard, wine differs from bread, which requires numerous stages of production before it is rendered edible (*Tosefot Rid*).

אשה חשובה – An important woman – The general principle is that demons are more likely to focus their attention on important or spiritually elevated people. Evil spiritual forces attempt to destroy that which is more sacred. Consequently, prominent individuals and Torah scholars are at the greatest risk. An important woman is therefore included in the risk associated with eating or drinking in pairs.

LANGUAGE

Isparegus – איספרגוס: From the Greek ἀσφάραγος, *asfaragos*, a drink prepared from cabbage soaked in wine or some other alcoholic beverage. People drink this mixture for its supposed medicinal qualities.

כי אתא רב דימי אמר: שתי ביצים ושתי אגוזין, שתי קישואין ודבר אחר – הלכה למשה מסיני. ומסתפקא להו לרבנן מאי ניהו דבר אחר, וגזור רבנן בכולהו זוגי משום דבר אחר.

והא דאמרן: עשרה תמניא שיתא ארבעה אין בהן משום זוגי – לא אמרן אלא לענין מזיקין, אבל לענין בשפים – אפילו טובא נמי חיישינן.

כי הא דההוא גברא דגרשה לדיבתהו. (אזיל) אינסבה לחנואה. כל יומא הוה אזיל ושתי חמרא, הוה קא עבדא ליה בשפים ולא קא מהנא ליה ביה, משום דהוה מזדהר בנפשיה ביוגא.

יומא חד אשתי טובא ולא הוה ידע כמה שתי. עד שיתסר – הוה צייל ואיזדהר בנפשיה; מכאן ואילך לא הוה צייל ולא איזדהר בנפשיה. אפיקתיה ביוגא. כי הוה אזיל, גם ביה ההוא טייעא. אמר ליה: גברא קטילא הוא דאזיל הכא. אזיל, חבקה לדיקלא. צווח דיקלא ופקע הוא.

אמר רב עזירא: קערות וכפרות אין בהם משום זוגות. כלל דמילתא: כל שגמרו בידי אדם – אין בהן משום זוגות. גמרו בידי שמים, במילי מיני דמיכל – חיישינן.

חנות – אין בהן משום זוגות. נמלך – אין בהן משום זוגות. אורח – אין בו משום זוגות. אשה – אין בה משום זוגות. ואי אשה חשובה – חיישינן.

אמר רב חנינא בריה דרבין יהושע: איספרגוס מצטרף לטובה, ואין מצטרף לרעה.

אמר רבנא משמיה דרבא: זוגי לחמרא, ואמרי ליה: זוגי לקולא. אמר רב יוסף: תרי דחמרא וחד דשיכרא – לא מצטרף; תרי דשיכרא וחד דחמרא – מצטרף.

When Rav Dimi came from Eretz Yisrael to Babylonia, he said: With regard to two eggs, two nuts, two cucumbers, and another matter, there is a *halakha* transmitted to Moses from Sinai that they are dangerous in pairs. But the Sages are uncertain about what the other matter is, and therefore the Sages decreed that all pairs are prohibited due to that other matter.

And the Gemara notes that that which we said above, that the numbers ten, eight, six, and four do not cause the danger associated with pairs, we said only with regard to harmful spirits. However, with regard to witchcraft, we are concerned even with regard to one who performed an activity a greater number of times.

This is like that incident involving a certain man who divorced his wife. She went and married a shopkeeper who sold wine in his store. Every day, the first husband would go and drink wine in that shop. His ex-wife would perform witchcraft upon him, and it would not be effective for her in her attempts to harm him because he was careful with regard to pairs.

One day he drank a lot, and he did not know how much he drank. Until he drank sixteen cups, he was lucid and was careful with regard to himself, to keep track of how many cups he had drunk. From here onward he was not lucid and was not careful to watch himself, and she caused him to leave after having consumed a pair, i.e., an even number of cups. As he walked, a certain Arab met him and, noticing that he was bewitched, said to him: It is a dead man who walks here. He went and hugged a palm tree for support; the palm tree dried out due to the witchcraft, and he burst.^N

Rav Avira said: Plates and loaves do not contain the element of danger associated with pairs. The Gemara elaborates upon this point: The rule of the matter is that anything whose production was completed by people,^N whether a vessel or food, they do not contain the element of danger associated with pairs. Conversely, if the object was completed by Heaven, e.g., with regard to types of food, we are concerned.

Furthermore, a store does not contain the element of danger associated with pairs. If one eats there, there is no danger, as this is not his regular place. If one changed one's mind after drinking an odd number of cups and added one more, his drinking does not contain the element of danger associated with pairs, as he did not initially intend to drink an even number. The behavior of a guest who eats or drinks in someone else's house does not contain the element of danger associated with pairs, as his host determines how much he will eat and drink. The behavior of a woman does not contain the element of danger associated with pairs, as demons are not particular with regard to how much a woman eats or drinks. But if she is an important woman,^N we are concerned.

Rav Hinnana, son of Rav Yehoshua, said: *Isparegus*,^L a wine-based drink with added spices that people would regularly consume in the morning, combines with the number of cups of wine one has already consumed for the good, to raise the total to an odd number, and does not combine for the bad, to bring the sum to an even number.

Ravina said in the name of Rava: If one is in doubt as to whether he has drunk in pairs, he should be stringent and drink another cup. And some say that one who is uncertain with regard to pairs should be lenient and not drink an additional cup, lest the additional cup be the even number. Rav Yosef said: Two cups of wine and one cup of beer do not combine; two cups of beer and one cup of wine do combine.

Anything attached to an object, etc. – כָּל הַמְחוּבָּר לוֹ וכו' – An item must exist in a somewhat significant form for it to be susceptible to ritual impurity. Therefore, fabrics that are comprised of various materials contract ritual impurity at different sizes. The more valuable the material, the smaller its minimum size with regard to the contraction of ritual impurity. If two fabrics are sewn together, and the fabric that contracts ritual impurity at a larger size constitutes the majority of the mixture, it is called lenient in the mishna; the more valuable fabric combines with the fabric of lesser value to render the mixture susceptible to ritual impurity at the larger size. However, if the more valuable, more stringent fabric constitutes the majority of the mixture, the mixture is not rendered susceptible to ritual impurity at the smaller requisite size.

וְסִימָנִין: זֶה הַכֵּל כָּל הַמְחוּבָּר לוֹ מִן הַחֲמוּר מִמֶּנּוּ – טִמְאָה; מִן הַקָּל מִמֶּנּוּ – טָהוֹר.

And this is your mnemonic by which to remember this rule is a mishna concerning the *halakhot* of ritual purity. **This is the rule:** With regard to anything attached to an object,^N if the smaller piece is more stringent than the larger one, the combined object is ritually impure; if the attached substance is more lenient than it, the combined object is ritually pure. In other words, if a small piece of a type of fabric that contracts ritual impurity when it is relatively small, which is a stringency, is attached to a larger object comprised of a less valuable fabric that contracts ritual impurity only when it is bigger, the two materials combine to form a unified fabric that contracts ritual impurity if together they amount to the larger requisite size. However, if there is more of the stringent material, the two substances do not combine halakhically to form the amount of the smaller requisite size. Similarly, in the case of pairs, the wine is more significant than the beer. Therefore, the wine combines with the beer but not vice versa.

אָמַר רַב נַחֲמָן אָמַר רַב: תְּרֵי קַמָּא תִּכְּא וְחַד אַתְּכָא – מִצְטְרָפִי; חַד מִקַּמֵי תִּכְּא וְתְרֵי אַתְּכָא – לֹא מִצְטְרָפִין.

Rav Nahman said that Rav said: If one drinks two cups before the table is brought and the meal begins and one cup over the table they combine, the person is not considered to have drunk a pair of cups. However, if one drinks one cup before the table is brought and two cups over the table they do not combine; the two cups he drank during the meal are considered a pair.

מִתְקִיף לָהּ רַב מִשְׁרָשִׁיא: אֵטוּ אֲנִי לְתַקּוּנֵי תִּכְּא קָא בְּעֵינִין? לְתַקּוּנֵי גַבְרָא בְּעֵינִין, וְגַבְרָא קָא מִיתְקִין וְקָא!

Rav Mesharshiya strongly objects to this ruling: Is that to say that we need to resolve the problem of pairs with regard to the table? Is the presence of the table the decisive factor here? We need to resolve the problem with regard to the person, and with regard to the person it is considered resolved. He began drinking before the table was brought, and he has consumed an odd number of cups.

(אֵלָּא אָמַר רַב מִשְׁרָשִׁיא: דְּכוּלֵי עֲלָמָא תְּרֵי אַתְּכָא וְחַד לְבַתֵּר תִּכְּא – לֹא מִצְטְרָפִין. כִּי הֵהִיא מַעֲשֵׂה דְרַבָּה בַּר נַחֲמָנִי.

Rather, Rav Mesharshiya said: Everyone agrees that if one drank two cups over the table during the meal and one after the table has been removed, they do not combine. This is like that incident involving Rabba bar Nahmani, in which someone drank in pairs and was harmed. Rabba instructed them to return the table so that the man could drink an additional cup over the table. This shows that the additional cup counts only if the drinker returns to the table.

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמְזוּג מִצְטְרָף.

Rav Yehuda said that Shmuel said: Any type of drink that is diluted combines to form an even or odd number,

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חוּץ מִן הַמַּיִם. וְרַבֵּי יוֹחָנָן אָמַר: אֶפְלוּ מַיִם. אָמַר רַב פָּפָא: לֹא אֲמַרְן אֵלָּא חַמִּימֵי לְגוּ קְרִירֵי, וְקְרִירֵי לְגוּ חַמִּימֵי. אֲבָל חַמִּימֵי לְגוּ חַמִּימֵי, וְקְרִירֵי לְגוּ קְרִירֵי – לֹא.

except for water. If one mixes water with other water, it is not considered diluted and does not count toward the number of cups. And Rabbi Yohanan said: Even water joins the number of cups. Rav Pappa said: We said this statement only about hot water poured into cold water, and cold water poured into hot water. Rabbi Yohanan maintains that these cups are considered diluted. However, everyone agrees that hot water poured into hot water or cold water poured into cold water, no, they are not considered diluted.

אָמַר רֵישׁ לָקִישׁ: אַרְבַּעַה דְּבָרִים הָעוֹשֶׂה אוֹתָן דָּמוֹ בְּרֵאשׁוֹ, וּמִתְחַיֵּב בְּנַפְשׁוֹ. אֵלּוּ הֵן: הַנִּפְנֶה בֵּין דְּקָל לְכוֹתֵל, וְהַעוֹבֵר בֵּין שְׁנֵי דְקָלִים, וְהַשׁוֹתֵה מַיִם שְׂאוּלִין, וְהַעוֹבֵר עַל מַיִם שְׂפוּכִין. וְאֶפְלוּ שְׂפָכְתוּ אֶשְׁתּוֹ בְּפָנָיו.

The Gemara cites more statements concerning superstitions and witchcraft. Reish Lakish said: There are four matters. The one who performs them, his blood is upon his own head, and he is held liable for his own life, due to the evil spirit that rests upon him: One who relieves himself in a spot between a palm tree and a wall, one who passes between two palm trees, one who drinks borrowed water, and one who passes over spilled water, even if his wife poured it out in front of him.