

Anything attached to an object, etc. – כָּל הַמְחוּבֵּר 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.

וְסִימְנִיד: זֶה הַקֶּלֶל כָּל הַמְחוּבֵּר לוֹ מִן הַחֲמוּר מִמֶּנּוּ – טִמְאָה; מִן הַקֶּל 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 תַבְּא וְחַד אַתְבָּא – מְצַטְרְפִי; חַד מִקְמֵי תַבְּא וְתְרֵי אַתְבָּא – לֹא מְצַטְרְפִין.

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 מִשְׂרָשִׁיא: אֵטוּ אֲנִי לְתַקּוּנֵי תַבְּא קָא בְּעִינִי? לְתַקּוּנֵי גַבְרָא בְּעִינִי, וְגַבְרָא קָא מִיתְקַן 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 מִשְׂרָשִׁיא: דְּכוּלֵי עָלְמָא תְּרֵי אַתְבָּא וְחַד לְבַתֵּר תַבְּא – לֹא מְצַטְרְפִי. כִּי הֵיכֵּי 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 מְצַטְרֵף.

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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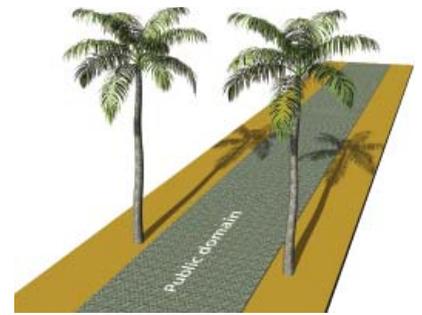
חוּץ מִן הַמַּיִם. וְרַבִּי יוֹחָנָן אָמַר: אֶפֶּילוּ מַיִם. אָמַר רַב פֶּפְאָה: לֹא אֲמַרְן אֵלָּא חַמִּימֵי לְגוּ קְרִירֵי, וְקְרִירֵי לְגוּ חַמִּימֵי. אֲבָל חַמִּימֵי לְגוּ חַמִּימֵי, וְקְרִירֵי לְגוּ קְרִירֵי – לֹא.

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 לְקִישׁ: אַרְבַּעַה דְּבָרִים הָעוֹשֶׂה אוֹתָן דָּמוּ בְּרֵאשׁוֹ, וּמִתְחַיֵּיב בְּנַפְשׁוֹ. אֵלּוּ הֵן: הַנִּפְנֶה בֵּין דְּקָל לְכוֹתֵל, וְהַעוֹבֵר בֵּין שְׁנֵי דְקָלִים, וְהַשּׁוֹתֵה מַיִם שְׂאוּלִין, וְהַעוֹבֵר עַל מַיִם שְׂפוּכִין. וְאֶפֶּילוּ 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.**

פסקינהו – רשות הרבים
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Public domain between palm trees

Wearing shoes – קיים מקני: The Aramaic term *masana*, translated here as shoe, may include various forms of footwear. From the context in the Gemara it is apparent that in this case the term refers to a type of shoe which is relatively closed since the shrinking of the shoe had much effect on the person wearing it.



Modern reproduction of the Roman *caliga*, a relatively closed form of footwear compared to some ancient sandals



Open-style sandal uncovered at Masada

NOTES

Should not pass between – אין ממצעין: The Gemara in tractate *Horayot* states that this practice causes one to forget his studies. The *Zohar* claims it subjects one to the evil eye.

He should begin...and conclude with God – נפתח...ונפסיק באל: According to the ge'onim, there is no fixed wording for this incantation. Rather, one may say whatever he wants to remove the spell, provided that he begins and concludes with the word God or with the word no. Rabbeinu Hananel cites several examples of verses of this kind. According to Rashi, one should recite these specific verses from the book of Numbers, as they state that witchcraft and magic have no power over the Jewish people (Maharsha).

הנפנה בין דקל לכותל – לא אמרן אלא דלית ליה ארבע אמות, אבל אית ליה ארבע אמות – לית לן בה. וכי לית ליה ארבע אמות, לא אמרן אלא דליכא דירכא אחרניא, אבל איכא דירכא אחרניא – לית לן בה.

The Gemara elaborates: With regard to one who relieves himself in danger only when there are not four cubits of space between the two objects. However, if there are four cubits, we have no problem with it. The demons have enough room to pass, and he will not obstruct them. And furthermore, even when there are not four cubits, we said there is a problem only when the demons have no other route besides that one. However, if they have another route, we have no problem with it.

והעובר בין שני דקלים לא אמרן אלא דלא פסקינהו רשות הרבים, אבל פסקינהו רשות הרבים – לית לן בה. השוטה מים שאולין לא אמרן אלא דשיילינהו קטן, אבל גדול – לית לן בה.

And with regard to one who passes between two palm trees, we said that he is in danger only if a public domain does not cross between them. However if a public domain crosses between them,^b we have no problem with it, as demons are not permitted to cause harm in a public place. And with regard to one who drinks borrowed water, we said it is dangerous only if a minor borrowed it. However, if an adult borrowed the water, we have no problem with it.

ואפילו שיילינהו קטן נמי לא אמרן אלא בשדה, דלא שכיחי, אבל בעיר דשכיחי – לית לן בה. ואפילו בשדה נמי לא אמרן אלא מ'א. אבל חמרא ושיכרא – לית לן בה.

And even if a minor borrowed it, we said this poses a danger only if it occurred in a field, where water is not found. However, in a city, where water can be found, we have no problem with it. And even in a field, we said there is cause for concern only in a case of borrowed water; however, with regard to wine and beer, we have no problem with it.

והעובר על מים שפוכין – לא אמרן אלא דלא אפסקינהו בעפרא, ולא תף בהו ורקא, אבל אפסקינהו או תף בהו ורקא – לית לן בה. ולא אמרן אלא דלא עבר עליהו שימשא, ולא עבר עליהו שיתין נגרי, אבל עבר עליהו שימשא ועבר עליהו שיתין נגרי – לית לן בה. ולא אמרן אלא דלא רכיב חמרא, ולא סיים מסני, אבל רכיב חמרא וסיים מסני – לית לן בה.

And with regard to one who passes over spilled water, we said he places himself in danger only if no one sprinkled dirt over it and no one spat in it. However, if someone sprinkled dirt over it or spat in it, we have no problem with it. And we said this is a concern only if the sun did not pass over it, i.e., it occurred at night, and sixty steps of people walking in the area have not passed over it. However, if the sun passed over it and sixty steps passed over it, we have no problem with it. And we said this concern only if he was not riding a donkey and not wearing shoes;^b however, if he was riding a donkey and wearing shoes, we have no problem with it.

והני מילי היכא דליכא דליכא למיחש לכשפים, אבל היכא דאיכא למיחש לכשפים, אף על גב דאיכא פל הני – חיישינן. (והוא גברא דרכיב חמרא וסיים מסני, וגמוד מסאניה וצו ברעיה.

The Gemara comments: And all this applies only where there is no reason for concern for witchcraft, as no one is interested in harming him. However, where there is reason for concern for witchcraft, even if all of these limiting conditions are in place, we are nevertheless concerned. And this is similar to what happened to a certain man who was riding a donkey and wearing shoes. Nevertheless, he passed over water and his shoes shrank and his feet shriveled up.

תנו רבנן: שלשה אין ממצעין ולא מתמצעין. ואלו הן: הכלב, והדקל, והאשה. ויש אומרים: אף התזיר. ויש אומרים: אף הנחש.

The Gemara continues to discuss this issue. The Sages taught: Three objects should not be allowed to pass betweenⁿ two people walking along a road, and people should not walk between two of them: A dog, a palm tree, and a woman. And some say: Also a pig. And some say: Also a snake. All of these were associated with witchcraft.

ואי ממצעין מאי תקנתיה? אמר רב פפא: נפתח ב'אל' ונפסיק ב'אל'.

The Gemara asks: And if they pass between them, what is the remedy to prevent one from harm? Rav Pappa said: He should begin reciting a verse that starts with the word God and conclude with a verse that ends with the word God.ⁿ In other words, he should recite the passage: "God Who brought them out of Egypt is for them like the lofty horns of the wild ox. For there is no enchantment with Jacob, nor is there any divination with Israel; now is it said of Jacob and of Israel: What has been performed by God" (Numbers 23:22–23). This verse indicates that spells do not affect the Jewish people.

אי נמי: נפתח ב'לא' ונפסיק ב'לא'.

Alternatively, he should open with a verse that begins with the word *lo*, no, and should conclude with the same verse that ends with *lo*: "No [*lo*] man is God that he should lie; neither the son of man that he should repent. When He has said will He not do it, or when He has spoken will He not [*lo*] make it good?" (Numbers 23:19).

One meets a woman when she is ascending from ritual immersion – פגוע באיתתא בעידנא – דסלקא מטבילה: Some commentaries state that this applies only if one met her as she emerged from the river before she dressed.

הני בי תרי דמצעא להו אשה נדה, אם תחלת נדתה היא – הורגת אחד מהן. אם סוף נדתה היא – מריבה עושה ביניהן. מאי תקנתיה? נפתח ב'אל' ונפסיק ב'אל'.

Similarly, these two men, between whom a menstruating woman passes, if she is at the beginning of her menstruation she kills one of them, i.e., she causes the death of one of the two men. If she is at the end of her menstruation she does not kill, but she causes a fight between them. What is his remedy? He should open with a verse that begins with the word God and he should conclude with a verse that ends with the word God, as explained above.

הני תרי נשי דיתבן בפרשת דרכים, חדא בהאי גיסא דשבילא וחדא באידך גיסא, ומכוונן אפיהו להדדי – ודאי בכשפים עסיקן. מאי תקנתיה? אי איכא דירכא אחרינא – ליזיל בה; ואי ליכא דירכא אחרינא, אי איכא איניש אחרינא בהדיה – ננקטו לדייהו בהדי הדדי וניתלפו; ואי ליכא איניש אחרינא – נימא הכי: אגרת אולת אסיא בלוסיא מתקטלא בחיק קבל.

The Gemara further states: These two women, who are sitting at a crossroads, one on this side of the road and the other on the other side, and they are facing each other, they are certainly engaging in witchcraft. What is the remedy for one who walks by? If there is another route, he should go by it. And if there is no other route, if there is another person with him, they should hold hands and switch places. And if there is no other person with him, he should say as follows: *Iggeret, Azlat, Asiya, Belusiya* are killed by arrows. These are names of demons invoked by witches.

האי מאן דפגע באיתתא בעידנא דסלקא מטבילת מצוה, אי איהו קדים ומשמש – אחדא ליה לדידה רוח ונונים; אי איהו קדמה ומשמש – אחדא לה לדידה רוח ונונים. מאי תקנתיה? לימא הכי: "שופך בוז על נדיבים ויתעם בתוהו לא דרך".

The Gemara cites a related statement: One who meets a woman when she is ascending from the ritual immersion^N of a mitzva, after her menstruation, if he has intercourse with any woman first, a spirit of immorality overtakes him; if she has intercourse first, a spirit of immorality overtakes her. What is his remedy? He should say this: "He pours contempt upon princes,^N and causes them to wander in the waste, where there is no way" (Psalms 107:40).

אמר רבי יצחק, מאי דכתיב: "גם כי אלך בגיא צלמות לא אירא רע כי אתה עמדי" – זה הישן בצל דקל יחידי, ובצל לבנה. ובצל דקל יחידי, לא אמרן אלא דלא נפל טולא דחבריה עילויה, אבל נפל טולא דחבריה עילויה – לית לן בה.

Rav Yitzhak said: What is the meaning of that which is written: "Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me" (Psalms 23:4)? This is a person who sleeps in the shadow of a single palm tree, and in the shadow of the moon. Despite his dangerous position, he trusts God and is not afraid. The Gemara qualifies the previous statement: And with regard to one who sleeps in the shadow of a single palm tree, we said he is in danger only if the shadow of another palm tree does not fall upon him. However, if the shadow of another palm tree falls upon him, we have no problem with it.

אלא הא דתנא: הישן בצל דקל יחידי בחצר והישן בצל לבנה דמו בראשו, היכי דמי? אי לימא דלא נפל טולא דחבריה עילויה – אפילו בשדה נמי. אלא לאו שמע מינה: בחצר – אף על גב דנפיל טולא דחבריה עילויה? שמע מינה.

The Gemara asks: But what about that which was taught in a *baraita*: With regard to one who sleeps in the shadow of a single palm tree in a courtyard and one who sleeps in the shadow of the moon, his blood is upon his own head. What are the circumstances? If we say that the shadow of another palm tree does not fall on him, he would also be harmed if he were in a field. Rather, must one not conclude from this *baraita* that if one is in a courtyard, even if the shadow of another tree fell on him, it remains dangerous? The Gemara concludes: Indeed learn from it that this is so.

ובצילה של לבנה – לא אמרן אלא במערבה, אבל במדינתחא – לית לן בה.

The Gemara adds: And with regard to the shadow of the moon, we said it is dangerous to sleep there only at the start of the month when the moon shines in the east, and therefore its shadow is in the west. However, at the end of the month, when the moon shines in the west and its shadow is in the east, we have no problem with it.

NOTES

He pours contempt upon princes – שופך בוז על נדיבים – The Maharsha maintains that this is not a random incantation, as this verse is referring to pouring, which is reminiscent of immersion. Variant

readings cite a different verse: "He pours contempt upon princes, and loosens the belt of the strong" (Job 12:21). This verse indicates that God can protect the weak from evil.

האי מאן דמפני אגירדא דדיקלא - אחדא ליה לדידיה רוח פלגא. והאי מאן דמצלי רישיה אגירדא דדיקלא - אחדא ליה רוח צרדא. האי מאן דפסעי אדיקלא, אי מיקטל - קטיל; אי איעקר - מיעקר ומיית. הני מילי דלא מנח ברעיה עילויה, אבל מנח ברעיה עילויה - לית לן בה.

חמשה טולי הוי; טולא דדיקלא וחיורא, טולא דכנדא, טולא דפרחא, טולא דזרדתא. איכא דאמרי: אף טולא דארבא, וטולא דערבתא. כללא דמילתא: כל דנפיש ענפיה קשי טוליה

וכל דקשי סילויה - קשי טוליה לבר מברו משא. אף על גב דקשי סילויה - לא קשי טוליה, דאמרה לה שידא לברה: פרחי נפשיך מברו משא, דאיהו הוא דקטיל לאבוך, וקטיל לדידיה. אמר רב אשי: חזינא לרב כהנא דפריש מפולחו טולי.

בי פרחי - ורחי; דבי זרדתא - שידא; דבי אגרי - רישפי. למאי נפקא מינה? לקמיעא.

דבי פרחי בריה שאין לה עינים. למאי נפקא מינה? לגוזי לה. זימנא חדא הוה אויל צורבא מרבנן לאפנויי לבי פרחי. שמע דקא אתא עילויה, וגזי לה. בי אולא - תבקייה לדיקלא; צווח דיקלא ופקעה היא.

פרחא דבי זרדתא - שידי. הא זרדתא דסמיכה למתא - לא פחתא משיתין שידי. למאי נפקא מינה? למיכתב לה קמיעא.

ההוא בר קשא דמתא דאויל וקאי גבי זרדתא דהוה סמיך למתא. עלו ביה שיתין שידי ואסתבן. אתא לההוא מרבנן דלא ידע דזרדתא דשיתין שידי היא, כתב לה קמיע לחדא שידא. שמע דתלו חניגא בגוויה, וקא משרו הכי: סודריה דמר כי צורבא מרבנן, בדיקנא ביה במר דלא ידע ברוך. אתא ההוא מרבנן דידע דזרדתא שיתין שידי הוה, כתב לה קמיעא דשיתין שידי. שמע דקא אמרו: פנו מנייכו מהכא.

The Gemara continues to discuss harmful spirits. **One who relieves himself on the stump of a palm tree will be seized by a spirit of a pain of half^N his head, i.e., a migraine, and one who places his head on the stump of a palm tree will be seized by a spirit of sickness. One who walks over a palm tree, if the tree is cut down, he too will be killed. If that tree is uprooted, he will also be uprooted and will die.** The Gemara comments: **This statement applies only if he does not place his legs upon it; however, if he places his legs upon it, we have no problem with it.**

The Gemara cites another statement with regard to shadows. There are five types of dangerous shadows: **The shadow of a single palm tree, the shadow of a tree called *kanda*, the shadow of a caperbush, and the shadow of the sorb^B tree. Some say: Also the shadow of a ship and the shadow of a willow. The general rule of the matter is: Whatever has many branches, its shadow is dangerous.**

And any tree whose wood is hard, its shadow is dangerous, except for the tree called *kero masa*. Although its wood is hard, its shadow is not dangerous, as the demon said to her son: Leave the *kero masa* tree alone, as it was that tree that killed your father. And the tree later killed the son too. The *kero masa* tree is harmful to demons. Rav Ashi said: I saw that Rav Kahana avoided all types of shadows.

The Gemara comments: The demons near the caperbush are called *ruhei*. A demon found near the sorb trees is called *shida*. The demons found in gardens are called *rishfei*. The Gemara asks: **What is the practical difference of these definitions?** It makes a difference for writing an amulet on behalf of one who has been harmed. It is necessary to know the name of the demon who caused the damage.

The Gemara further comments: The demon found near the caperbush is a creature with no eyes. **What is the practical halakhic difference of this observation?** It is relevant with regard to fleeing^N from it. The Gemara relates: **Once a Torah scholar went to relieve himself near a caperbush. He heard the demon coming and fled from it. When this evil spirit went, it grabbed a palm tree and got stuck there. The palm tree dried out and the demon burst.**

It was stated above that the demons found near the sorb tree are called *sheidei*. The Gemara comments: **This sorb tree that is close to the city contains no less than sixty demons.** The Gemara asks: **What is the practical difference of this statement?** The Gemara answers: It is relevant for writing an amulet for this number.

The Gemara relates: **A certain ruler of a city walked and stood by a sorb tree that was near a city. Sixty *sheidei* demons came upon him and he was in danger. One of the Sages who did not know that it was a sorb tree of sixty *sheidei* came and wrote him an amulet for one *shida* demon. That man heard that there was a celebration inside the tree, and the demons were singing: The scarf of the Master is like that of a Torah scholar,^N but we checked the Master and he does not know how to say *barukh*, the blessing when donning a scarf. The demons were mocking him and saying that he did not know how to write an amulet. Another one of the Sages, who knew that it was a sorb tree of sixty *sheidei*, came and wrote an amulet against sixty demons. He heard them saying: Clear your items away from here.**

NOTES

A spirit of a half – רוח פלגא – The *Arukh* explains that this means a headache in half of one's head, a migraine. He further states that the phrase a spirit of sickness refers to jaundice.

To fleeing – לגוזי: According to the *Arukh*, this means to run at a diagonal and to turn slightly to the side.

The scarf of the Master is like that of a Torah scholar – סודריה דמר כי צורבא מרבנן: In Babylonia, married Sages wore a special scarf around their heads to distinguish them and indicate their status. In certain communities, it is still a custom for Sages to wrap scarves around their hats.

BACKGROUND

Sorb – זרדתא – Various authorities identify this tree as the *Sorbus umbellata*. This is a small bush or tree from the Rosaceae family that loses its leaves in the winter. Its height ranges from 1–3.5 m. The tree is not found in Eretz Yisrael, but grows in valley regions in the Near East that receive a great deal of rain. According to Rashi, this is the tree called *zeradeta*, while other commentaries identify the *zeradeta* as a species of crab apple.



Branch and fruit of the sorb tree

BACKGROUND

Sea squill – תצבא: The common sea squill, *Urginea maritima*, is a flowering plant with a large bulb from the Asparagaceae family. The sea squill has very strong roots and is difficult to uproot entirely. For this reason, it was often used to mark fields. In the winter, the bulb grows green leaves, while in the fall it sprouts blossoms that are approximately 1 mm long.



Bulb of sea squill



Blossoming sea squill

Blindness to the light of one's eyes – אַרְבּוּנָא לְנִהוּרָא: This does not mean total blindness but the deterioration of the eyesight. It is possible that when one combs his hair roughly, the action might trigger a reflex that causes a temporary loss of vision.

One who drinks wine that is dripping – מִן דְּשָׁתִי טִיף טִיף: This statement might refer to wine remaining in the bottom of a barrel, which has a high alcohol content. This alcohol could cause minor poisoning that might damage one's eyes. In addition, one who always wears shoes even when his feet are wet will likely suffer rheumatic damage, which can also affect the nerves in his eyes.

LANGUAGE

Bran [parei] – פֶּאֲרֵי: From a Syriac Aramaic word meaning bran.

קֵטֵב מְרִירִי, תְּרִי קֵטֵבֵי הוּוּ, חֹד מִקְמֵי טִיְהֵרָא וְחֹד מִבְּתֵר טִיְהֵרָא. דְּמִקְמֵי טִיְהֵרָא – קֵטֵב מְרִירִי שְׂמוֹ, וּמִיחֻזֵי בֵּי בְּדָא דְכַמְכָּא, וְהִדְר בֵּיהּ בְּחֶשֶׂא. דְּבִתְר טִיְהֵרָא – "קֵטֵב יִשׁוּד צְהֵרִים" שְׂמוֹ, וּמִיחֻזֵי בֵּי קֶרְנָא דְעִזָּא. וְהִדְר בֵּיהּ כְּנַפְיָא.

אֲבַיֵּי הוּוּ שְׁקִיל וְאִזִּיל, וְאִזִּיל רַב פְּפָא מִימִינֵיהּ וְרַב הוּנָא בְּרִיהּ דְרַב יְהוֹשֻׁעַ מְשֻׁמְאֵלִיהּ. חֲזִינָהּ לְהֵהוּא קֵטֵב מְרִירִי דְקָא אֲתֵי לְאַפִּיָּה דְשְׁמַאֲלִיָּהּ, אֶהְדְרָא לְרַב פְּפָא לְשְׁמַאֲלִיָּהּ, וְלְרַב הוּנָא בְּרִיהּ דְרַב יְהוֹשֻׁעַ לִימִינֵיהּ. אָמַר לֵיהּ רַב פְּפָא: אֲנָא מָאִי שְׂנָא דְלֹא חֲשִׁשׁ לִי? אָמַר לֵיהּ: אֵת שְׁעִתָּא קִיַּיִמַת לָךְ.

מִחֹד בְּתַמּוּז עַד שִׁיתֶסֶר בֵּיהּ – וְדָאֵי שְׁכִיחֵי; מִכָּאֵן וְאִילָךְ – סַפֵּק שְׁכִיחֵי סַפֵּק לֹא שְׁכִיחֵי. וּמִשְׁתַּבְּחֵי בְּטוּלֵי דְחֶצְבָּא דְלֹא חֶצֶב גְּרַמִּידָא, וּבְטוּלֵי דְצִפְרָא וּפְנִיָּא דְלֹא הֵוּ גְרַמִּידָא. וְעִיקּוּר בְּטוּלֵי דְבֵית הַכֶּסֶף.

אָמַר רַב יוֹסֵף: הֵנּוּ תַלְתָּא מִלֵּי יְהִיב אַרְבּוּנָא לְנִהוּרָא: מִן דְסָרִיק רִישֵׁיהּ יָבֵשׁ, וּמִן דְשָׁתִי טִיף טִיף, וּמִן דְסָנִים מְסַנֵּי אַדְמִיַּיתְנִיָּהּ בְּרַעָא.

תְּלָאֵי בְּבֵיתָא – קֶשֶׁי לְעַנְוִיתָא, כְּדָאֲמַרֵי אֲיִנְשֵׁי: תְּלָא סִילְתָּא – תְּלָא מְזוּנִיָּהּ. וְלֹא אֲמַרֵן אֶלָּא רִפְתָּא. אֲבָל בִּישְׂרָא וּכְוֹרֵי – לִית לָן בְּהָ, אֹרְחִיָּהּ הִיא. פֶּאֲרֵי בְּבֵיתָא קֶשֶׁי לְעַנְוִיתָא. נְשׂוּרָא בְּבֵיתָא – קֶשֶׁי לְעַנְוִיתָא. בְּלִילֵי שַׁבָּתוֹת וּבְלִילֵי רַבִּיעִית – שְׂרוּ מְזִיקֵן עִילּוּיָהּ.

אִיסְרָא דְמְזוּנֵי נְקִיד שְׁמִיָּהּ, אִיסְרָא דְעַנְוִיתָא נְבֵל שְׁמִיָּהּ. צֶעָא אֲפּוּמָא דְחֶצְבָּא – קֶשֶׁי לְעַנְוִיתָא. מָאֵן דְשָׁתִי מִיָּא בְּצַעֵי – קֶשֶׁי לְבְרוּקָתֵי; דְאֵכִיל תַּחְלִי וְלֹא מְשִׁי יָדִיָּה – מִפְּחִיד תְּלַתִּין יוֹמִין.

The Gemara discusses the *ketev meriri*, a demon mentioned in the Torah (Deuteronomy 32:24). There are two types of *ketev* demons, one that comes before noon in the morning and the other one comes in the afternoon. The one that comes before noon is called *ketev meriri*, and it appears in a jug of *kutah*, a Babylonian spice, and continuously revolves around inside it. The *ketev* in the afternoon is called *ketev yashud tzaharayim* (Psalms 91:6), and it appears inside the horn of a goat and revolves around inside it like a sifter.

The Gemara relates: Abaye was coming and walking along the street. And Rav Pappa was walking on his right and Rav Huna, son of Rav Yehoshua, was on his left. Abaye saw a certain *ketev meriri* coming on his left side and he switched Rav Pappa to his left and Rav Huna, son of Rav Yehoshua, to his right. Rav Pappa said to Abaye: And I, what is different that you were not concerned about any possible harm to me? Abaye said to him: The time is in your favor.^N You are wealthy and fortunate, and therefore I believe that you will most likely not be harmed by the demon.

The Gemara comments: From the first of Tammuz to the sixteenth of that month, these demons are certainly found. From here onward it is uncertain whether they are found or whether they are not found. And they can be found in the shadow of a sea squill^B that has not grown a cubit, and in the shadow of objects in the morning and evening when their length is less than a cubit. And they are mostly found in the shadow of a privy.

Rav Yosef said: These three matters cause blindness to the light of one's eyes.^B One who combs his hair when it is dry, one who drinks wine that is dripping^B from the barrel, and one who puts on shoes when his feet are wet after being washed.

If a food is hanging in one's house, it causes poverty. This is as people say in a popular proverb: He who hangs the basket hangs his sustenance, i.e., he loses it. And we said this only about hanging bread; however, if one hangs meat and fish, we have no problem with it. The reason is that it is the common practice to hang meat and fish. Bran [*parei*]^L in the house causes poverty. Bread crumbs in the house cause poverty. If these crumbs are spread throughout the house on Shabbat nights, i.e., Friday nights, or on Tuesday nights, when demons are present, harmful spirits rest on them.

The administering angel appointed over food is called Nakid, i.e., he is clean [*naki*] and particular about cleanliness. The administering angel appointed over poverty is called Naval.^N The angel appointed over food will not stay in a dirty place, while the angel appointed over poverty will thrive there. A plate placed on a jug causes poverty. One who drinks water from a plate causes eye pain. One who eats cress without washing his hands will be afraid for thirty days.

NOTES

The time is in your favor – שְׁעִתָּא קִיַּיִמַת לָךְ: At certain times, one succeeds in everything he does, and nothing bad can happen to him during these periods. Rav Pappa was successful both in his personal life and in his business.

נְבֵל וְנָקִיד – נְבֵל וְנָקִיד: When one keeps a clean house, the angel of sustenance can dwell there. However, when people treat food disrespectfully and live in filth, the angel of poverty dwells among them (*Arukh*).