

דְּמִסּוּכָר וְלֹא מְשִׁי יָדֶיהָ – מִפְּחִיד שְׁבַעֲהָ יוֹמֵי. דְּשָׁקִיל מְזִיזָה וְלֹא מְשִׁי יָדֶיהָ – מִפְּחִיד תְּלָתָא יוֹמֵי. דְּשָׁקִיל טוּפְרִיהָ וְלֹא מְשִׁי יָדֶיהָ – מִפְּחִיד חַד יוֹמָא וְלֹא יָדַע מַאי קָא מִפְּחִיד. יָדָא אַאוּסִיא – דְּרָגָא לְפָחְדָא; יָדָא אַפּוּתָא – דְּרָגָא לְשִׁנְתָא.

תנא: אוכלין ומשקין תחת המטה, אפילו מחופין בכלי ברזל – רוח רעה שורה עליהן. תנו רבנן: לא ישתה אדם מים לא בלילי רביעיות ולא בלילי שבתות. ואם שתה – דמו בראשו, מפני סכנה. מאי סכנה – רוח רעה.

ואם צחי מאי תקנתיה? (נימא) שבעה קולות שאמר דוד על המים, והדר נישתי, שאמר: "קול ה' על המים אל הכבוד הרעים ה' על מים רבים. קול ה' בכח קול ה' בהדר. קול ה' שובר ארזים וישבר ה' את ארזי הלבנון. קול ה' חוצב להבות אש. קול ה' יחיל מדבר, יחיל ה' מדבר קדש. קול ה' יחולל אילות ויחשוף יערות ובהילכו כולו ואומר כבוד."

ואי לא – (נימא) הכי: לול שפן אנגרון אנירדפין, בין כוכבי יתיבנא, בין בליעי שמיני אזולנא. ואי לא, אי איכא איניש בהדיה – מתעריה ולימא ליה: פלגנא בר פלגתא. צחינא מיא, והדר נישתי, ואי לא – מקרקש נכתמא אחצבא והדר נישתי. ואי לא – גישדי בה מידי והדר נישתי.

תנו רבנן: לא ישתה אדם מים לא מן הנהרות ולא מן האגמים בלילה, ואם שתה – דמו בראשו, מפני הסכנה. מאי סכנה? סכנת שברירי. ואי צחי מאי תקנתיה? אי איכא איניש בהדיה – לימא ליה: פלגנא בר פלגתא, צחינא מיא. ואי לא – (נימא) איהו לנפשיה: פלגנא, אמרה לי אימי איזדהר משברירי שברירי ברירי רירי ירי רי, צחינא מיא בכסי חוורי.

"ואפילו מן התמחוי וכו'". פשיטא!

One who lets blood<sup>b</sup> and does not wash his hands<sup>h</sup> will be afraid for seven days. One who cuts his hair and does not wash his hands will be afraid for three days. One who cuts his nails and does not wash his hands will be afraid for one day, and he will not know what is frightening him. Placing one's hand on his nostrils is a way to become afraid. Placing one's hand on his forehead is a way to fall asleep.

A Sage taught: If food and drink are under one's bed,<sup>h</sup> even if they are covered with iron vessels, an evil spirit rests upon them. The Sages taught: A person should not drink water on Tuesday nights or on Shabbat nights, i.e., Friday nights. And if he drinks water, his blood is upon his own head, due to the danger. The Gemara asks: What is this danger? The Gemara answers: The danger of the evil spirit that rules on these days.

The Gemara asks: And if he is thirsty, what is his remedy? What should he drink? The Gemara answers: He should say the seven voices that David said over the water, and afterward he may drink. As it is stated: "The voice of the Lord is upon the waters; God of glory thunders, even the Lord upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaks the cedars; the Lord breaks in pieces the cedars of Lebanon. He makes them also skip like a calf; Lebanon and Sirion like a young wild ox. The voice of the Lord hews out flames of fire. The voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh. The voice of the Lord makes the hinds to calve, and strips the forests bare; and in His temple all say: Glory" (Psalms 29:3–9).

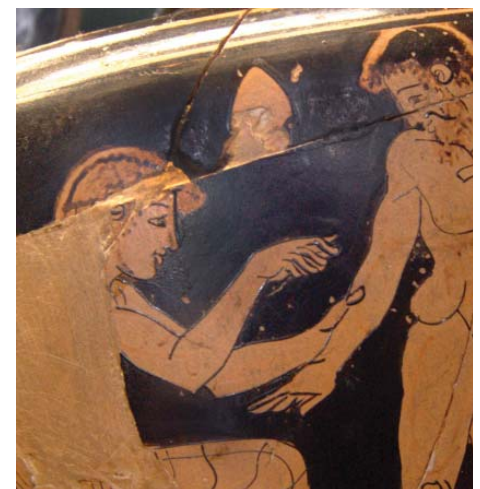
And if he does not remember that verse, he should say as follows: Lul, Shafan, Anigran, Anirdafin, which are names of demons, I sit between the stars, I walk between thin and fat people, take any of them if you wish but leave me alone. And if he does not recall this incantation, if there is another person with him, he should wake him and say to him: So-and-so, son of so-and-so, I thirst for water; and then he may drink. And if there is no other person with him, he should knock the cover on the cup and then drink. And if he is not able to do this, he should throw some object in it and then drink.

The Sages taught: A person should not drink water from rivers or from ponds at night. And if he drank, his blood is upon his own head due to the danger. The Gemara explains: What is this danger? The danger of blindness. The Gemara asks: And if he is thirsty, what is his remedy? If there is another person with him, he should say to him: So-and-so, son of so-and-so, I thirst for water. And if there is no one else with him, he should say to himself: So-and-so, my mother said to me to beware of *shavrirei*, the demon of blindness. He should continue to say the following incantation, in the first part of which the demon's name gradually disappears: *Shavrirei berirei<sup>n</sup> rirei yiri ri*; I thirst for water in white earthenware cups. This is an incantation against those demons.

The Gemara returns to the statement of the mishna that on Passover one must drink no less than four cups of wine: And this *halakha* applies even if the poor person accepts funds from the charity plate. The Gemara asks: It is obvious that this is the case. If there is a mitzva to drink these four cups, they must be provided for him.

BACKGROUND

Lets blood – מסוכר: Bloodletting involves spilling small quantities of blood. It was used both as a cure and as a general preventive therapy that was believed to keep a person healthy. Bloodletting was based on an ancient system of medicine in which blood and other bodily fluids were considered to be humors, the proper balance of which was believed to maintain health. It was the most common medical practice performed by doctors on both humans and animals from antiquity through the late 19th century, a period of almost two millennia. Today it is well established that bloodletting is not effective for most diseases. The only remaining condition for which it is used is *Polycythemia vera*, a disease in which the body produces too many red blood cells. Among the symptoms of this illness are bleeding gums, excessive bleeding from ordinary cuts and bruises, and a reddish color of the skin.



Ancient Greek urn with image of bloodletting

HALAKHA

דְּמִסּוּכָר – מְסוּכָר: One who lets blood and does not wash his hands: One must wash his hands after letting blood or cutting his hair or nails (*Shulhan Arukh, Orach Hayyim 4:19*).

אוכלין ומשקין תחת המטה – אכילה ושתיה תחת המטה: One should not place food or drink beneath his bed, even if they are covered (*Shulhan Arukh, Yoreh De'a 116:5*).

NOTES

*Shavrirei berirei* – שברירי ברירי: *Shavrirei* is the demon appointed over blindness. When this incantation is recited and the demon hears the letters of its name disappear, it begins to weaken. Ultimately, the demon is defeated (*Rashi*).

**עשה שבתך – Make your Shabbat like an ordinary weekday** – חול: A poor person who has enough food for fourteen meals a week should not take food from charity for the third meal of Shabbat. He should treat Shabbat like a regular weekday rather than rely on other people. However, Rav Yosef Karo ruled in a responsa that if one is already forced to accept charity, he is permitted to take all that he requires for Shabbat as well (*Shulhan Arukh, Oraḥ Ḥayyim* 242:1).

NOTES

**אל תשב – Do not sit at the high point of a city and study** – בגובהה של עיר ותשנה: Some commentaries explain that the Torah should be studied in one's home or in a study hall. The Torah is dishonored when it is studied in a public place (*Seder HaDorot*).

**שְׂרָאשִׁיָה תְלִמְיָדֵי חֲכָמִים – Whose leaders are Torah scholars** – Some commentaries explain that since the job of the city leaders often involves rebuking its citizens, this renders them unpopular. If a city leader is also a Torah scholar, his rebukes might cause the residents to hate all scholars (*Ben Yehoyada*).

**אל תכנס לביתך פתאום – Do not enter your house suddenly** – People should learn proper etiquette from God, Who stood at the entrance to the Garden of Eden and called to Adam, as the verse says: "And the Lord God called to the man and said to him: Where are you?" (Genesis 3:9).

לא נצרכא אלא אפילו לרבי עקיבא דאמר: עשה שבתך חול ואל תצטרך לבריות – הכא משום פרוסומי נקסא (מודי).

תנא דבי אליהו, אף על פי שאמר רבי עקיבא: עשה שבתך חול ואל תצטרך לבריות, אבל עושה הוא דבר מועט בתוך ביתו. מאי ננהו? אמר רב פפא: קסא דהרסנא. כדתנן, רבי יהודה בן תימא אומר: יהוי עז כנמר וקל כנשר רץ בצבי וגבור כארי לגשות רצון אביך שבשמים.

תנו רבנן: שבעה דברים צוה רבי עקיבא את רבי יהושע בנו: בני, אל תישב בגובהה של עיר ותשנה; ואל תדור בעיר שראשיה תלמידי חכמים.

ואל תכנס לביתך פתאום, כל שכן לבית חבירך. ואל תמנע מנעלים מרגליך. השכם ואכול, בקיץ מפני החמה ובחורף מפני הצננה. ועשה שבתך חול ואל תצטרך לבריות. והוי משתדל עם אדם שהשעה משחקת לו.

אמר רב פפא: לא למיזבן מיניה ולא לזבני ליה, אלא למעבד שותפות בהדיה. והשתא דאמר רב שמואל בר יצחק, מאי דכתיב: "מעשה ידיו ברכת" – כל הנוטל פרוטה מאיזבן מתברך, אפילו למיזבן מיניה ולזבני ליה שפיר דמי.

חמשה דברים צוה רבי עקיבא את רבי שמעון בן יוחי בשהיה חבוש בבית האסורין. אמר לו: רבי, למדני תורה. אמר: איני מלמדך. אמר לו: אם אין אתה מלמדני – אני אומר ליוחי אבא ומוסרך למלכות. אמר לו: בני, יותר ממה שהעגל רוצה לינק פרה רוצה להניק. אמר לו: ומי בסכנה? והלא עגל בסכנה!

The Gemara answers: The mishna is necessary only to teach that this halakha applies even according to the opinion of Rabbi Akiva, who said: **Make your Shabbat like an ordinary weekday<sup>H</sup> and do not be beholden to other beings.** If one is unable to honor Shabbat without financial help from others, it is better for him to save money and eat his Shabbat meals as he would on a weekday rather than rely on other people. **Here**, in the case of the four cups, Rabbi Akiva concedes that it is appropriate for a poor person to request assistance from the community, due to the obligation to publicize the miracle.

With regard to this issue, the school of Eliyahu taught that although Rabbi Akiva said: **Make your Shabbat like a weekday and do not be beholden to other beings; however, one should nevertheless perform some small alteration in his house to distinguish Shabbat from a weekday.** The Gemara asks: **What is this alteration?** Rav Pappa said: For example, one should serve small, fried fish. As we learned in a mishna: **Rabbi Yehuda ben Teima says: Be bold like a leopard, light like an eagle, run like a deer, and be strong like a lion to perform the will of your Father in Heaven.** This statement teaches that one should exert every effort to perform a mitzva.

The Gemara cites the full source of Rabbi's Akiva statement with regard to Shabbat preparations. **The Sages taught: Rabbi Akiva commanded Rabbi Yehoshua, his son, about seven matters: My son, do not sit at the high point of a city, where many people pass, and study<sup>N</sup> there, as the passersby will interrupt you. And do not live in a city whose leaders are Torah scholars,<sup>N</sup> as they are too busy studying to govern properly.**

Rabbi Akiva continued: **And do not enter your house suddenly,<sup>N</sup> without knocking first; all the more so do not enter the house of another, as he might not be ready to receive you. And do not withhold shoes from your feet, as it is disgraceful to go barefoot. Wake up and eat, in the summer due to the heat, as it is best to eat before it grows hot, and in the winter due to the strength you will need to tolerate the cold. And make your Shabbat like a weekday and do not be beholden to other beings. And exert yourself to join together with a person upon whom the hour smiles, i.e., a successful person.**

Rav Pappa said in explanation of this last statement: **Do not buy from him and do not sell to him.** If he is the beneficiary of good fortune, he will profit from any business transaction and you will suffer from it. **Rather, form a partnership with him. And now we have heard that Rav Shmuel bar Yitzhak said: What is the meaning of that which is written: "You have blessed the work of his hands" (Job 1:10)? This means that anyone who took a peruta from Job would be blessed, even if he received it via a business transaction. This shows that one should engage in business with a person who is blessed, for even if he wishes to buy from him or to sell to him it is well, i.e., he will share in the good fortune of the other.**

The Gemara continues to cite similar advice dispensed by Rabbi Akiva. **Rabbi Akiva commanded Rabbi Shimon ben Yoḥai to do five matters when Rabbi Akiva was imprisoned. Beforehand, Rabbi Shimon said to him: Rabbi, teach me Torah. Rabbi Akiva said to him: I will not teach you, as it is dangerous to do so at the present time. Rabbi Shimon said to him in jest: If you will not teach me, I will tell Yoḥai my father, and he will turn you over to the government.** In other words, I have no means of persuading you; you are already in prison. **Rabbi Akiva said: My son, know that more than the calf wishes to suck, the cow wants to suckle, but I am afraid of the danger. Rabbi Shimon said to him: And who is in danger? Isn't the calf in danger, as you are in jail and I am the one at risk?**



**אם בקשת ליתנק – אם** The *Arukh* explains: If you wish to inquire about a prohibition punishable by death, be sure to ask a great Sage and do what he says. According to this interpretation, the phrase: Strangle yourself, alludes to the severe consequences of the matter at hand.

**למדו בספר מוגה – Teach him from a corrected text** Some commentaries assert that this is referring to a book that has legible letters. Other commentaries explain that it means a reliable, corrected edition without errors (*Arukh*). Why does the Gemara ask about the meaning of this phrase, which obviously means that one should teach children from a reliable text? The Gemara's question is why one should use a corrected text specifically for one's son rather than for oneself. The answer is that a book of this kind is especially critical for one who is just beginning his studies (*Ben Yehoyada*).

**גרוש שנשא – If a divorced man marries a divorced woman** Several commentaries maintain that the mention of a pot in this connection alludes to the statement: A woman establishes a covenant only with the one who fashions her into a vessel (*Sanhedrin 22b*). This indicates that statement of the Gemara is referring to a woman who was divorced after marriage, not after betrothal (*Ben Yehoyada*). Why did Rabbi Akiva address this piece of advice to a man who marries a divorced woman, but not to a woman who marries a divorced man? Some authorities explain that this is based on the *halakha* during the talmudic era that a man may divorce his wife against her will. Therefore, the woman might still harbor feelings for her former husband, whereas a divorced man separated from his wife willingly. Nowadays, when divorce requires the agreement of both parties in normal circumstances, this concern no longer exists (*Iyyun Ya'akov*).

**אמר לו: אם בקשת ליתנק היתלה באילן גדול, וכשאתה מלמד את בנך – למדהו בספר מוגה. מאי היא? אמר רבא ואיתימא רב משרשיא: בחדתא, שבשאתא בין דעל – על.**

Rabbi Akiva said to him: If so, I will tell you a few matters. First of all, if you wish to strangle yourself,<sup>N</sup> hang yourself on a tall tree. This proverb means that if one wants others to accept what he has to say, he should attribute his statement to a great man. And when you teach your son, teach him from a corrected text.<sup>N</sup> The Gemara asks: What is the meaning of that statement? Rava said, and some say Rav Mesharshiya said: Rabbi Akiva was referring to learning a new topic, for once a mistake enters one's mind, it has entered there and is difficult to put right.

**לא תבשל בקדירה שבשיל בה חבירך. מאי ניהו? גרושה בחיי בעלה. דאמר מר: גרוש שנשא גרושה – ארבע דעות במשה. ואי בעית אימא: אפילו באלמנה, לפי**

Rabbi Akiva further told Rabbi Shimon ben Yoḥai: **Do not cook in a pot in which your colleague cooked his food.** The Gemara asks: What is the meaning of this statement? The Gemara explains: Rabbi Akiva is referring to marrying a divorced woman in the lifetime of her former husband. As the Master said: If a divorced man marries a divorced woman,<sup>N</sup> there are four minds in the bed during intimacy. Each person thinks about his current and former spouse, which verges on illegitimacy. And if you wish, say instead that this advice holds true even with regard to marrying a widow, as

Perek X  
Daf 112 Amud b

**שאין כל אצבעות שוות.**

**not all fingers are equal.** It is possible that intimate relations with her second husband might not be as pleasing as with the first, leading her to disparage and even hate him.

**מצוה וגוף גדול – אוכל פירות ולא שָׁכַר. מצוה וגוף טהור – נושא אשה ולו בנים.**

Rabbi Akiva continued to offer instruction: It is a **mitzva and a great material benefit to one's body to eat fruits without payment.**<sup>N</sup> That is, when one lends money and takes land as collateral, deducting from the loan the value of the fruit he eats, both the borrower and the lender benefit from this practice. One who both performs a **mitzva and retains a pure body** is one who **marries a woman**, as his thoughts will remain pure and he will merit to have children.

**ארבעה דברים צוה רבינו הקדוש את בניו: אל תדור בשכנצבי, משום דליצני הוו ומשכו לך בליצנותא.**

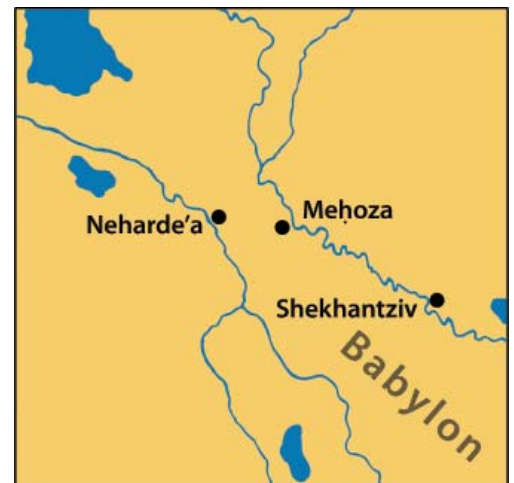
The Gemara cites more instructions issued by a Sage to his heirs. **Our holy rabbi, Rabbi Yehuda HaNasi, commanded his sons to do four matters: Do not live in Shekhantziv<sup>B</sup> in Babylonia, because they are mockers. And they will draw you in to their mockery and lead you to abandon your Torah studies.**

**ואל תשב על מטת ארמית. איבא דאמר: דלא תיגני בלא קרית שמע. ואיבא דאמר: דלא תינסב גיורתא.**

Rabbi Yehuda HaNasi further commanded his sons: **Do not sit on the bed of an Aramean woman.** This advice is explained in different ways. Some say it means that you should not go to sleep without reciting *Shema*,<sup>N</sup> as a Jew who does this acts like a gentile. And some say it means that you should not marry a convert,<sup>N</sup> i.e., a Jewish woman who was once an Aramean.

BACKGROUND

**Shekhantziv – שכנצבי** Shekhantziv was a city in Babylonia whose residents, especially the women, were known for their frivolity. Rav Sherira Gaon reports that Rabba bar Avuh and Rav Nahman briefly lived in Shekhantziv after they fled from Neharde'a when it was destroyed.



Map of Babylonia

NOTES

**Eat fruits without payment – אוכל פירות ולא שָׁכַר:** An alternative version of the Gemara reads: Eat fruits and the payment is his. According to our version of the text, the lender may not keep the profits from the fruit, as this would violate the prohibition against taking interest. Instead, the profit from the collateral returns to the borrower. In any case, the lender profits from this arrangement while the borrower does not lose out (Rav Ya'akov Emden).

**You should not go to sleep without reciting Shema – לֹא תיגני בלא קרית שמע:** This statement is puzzling, as every Jew is required to recite *Shema* before sleeping. Why is it necessary to reiterate this obligation? One answer is that a rabbinic scholar need say only the first verse of *Shema*, whereas Rabbi Yehuda HaNasi instructed his sons to recite the entire *Shema* (*Divrei Shaul*).

**You should not marry a convert – לֹא תינסב גיורתא:** This is a strange statement, as several renowned figures married converts, e.g., Boaz and Joshua, as stated elsewhere in the Gemara. Furthermore, the Gemara in tractate Horayot (13a) states that everyone runs to marry a convert. Some commentaries explain that Rabbi Yehuda HaNasi was referring specifically to his own sons, who were prohibited to marry converts, as they were priests (*Iyyun Ya'akov*).

ואיכא דאמר: ארמאית ממש. ומשום מעשה דרב פפא.

And some say that Rabbi Yehuda HaNasi meant the actual bed of an Aramean woman, and this is due to the concern for a similar outcome to the later incident involving Rav Pappa. The incident in question was as follows: Rav Pappa entered the house of a gentile woman to collect a debt. The woman asked him to sit on her bed until she brought the money. As it turned out, she had placed her dead baby under the bed. Rav Pappa was subsequently accused of killing the baby and was forced to flee the district.

ואל תבריח עצמך מן המקום, דילמא משכחו לך ושקלי מנך כל דאית לך. ואל תעמוד בפני השור בשעה שעולה מן האגם, מפני שהשטן מרקד בין קרניו. אמר רבי שמואל: בשור שחור, וביומי ניסן.

Rabbi Yehuda HaNasi continued: And do not avoid paying taxes, lest they find you and confiscate everything you own. And do not stand before an ox when it emerges from the marsh because Satan dances between its horns, i.e., an ox is particularly menacing at that time. Rabbi Shmuel said: This is referring to a black ox,<sup>8</sup> and specifically during the days of Nisan, when the ox is most dangerous.

תני רב אשעיא: מרחיקין משור תם חמשים אמה, משור מועד כמלא עינו.

Rav Oshaya teaches with regard to the same issue: One distances himself fifty cubits from an innocuous ox [*shor tam*], an ox with no consistent history of causing damage with the intent to injure. From a forewarned ox [*shor muad*], an ox whose owner was forewarned because his ox already gored a person three times, one distances himself until it is beyond eyeshot.

תנא משמיה דרבי מאיר: ריש תורא בדיקולא – סק לאיגרא, ושדי דרגא מתותך. אמר רב: מזהא דתורא – הן הן; מזהא דאריה – זה זה; מזהא דגמלא – דא דא; מזהא דארבא הילני הייא הילא והילוק הוליא.

A Sage taught citing the name of Rabbi Meir, in an exaggerated vein: Even if the head of the ox is in its food basket, go up to the roof and kick the ladder out from underneath you to escape from it. Rav said: The cry that one says to lead an ox is *hen hen*. The cry to lead a lion is *zeh zeh*. The cry to lead a camel is *da da*. The cry to laborers using ropes to pull a ship along a river is *heleni, hayya, hela, vehilook, hulya*.

אמר אביי: עור, דג, וכוס, חמין, וביצים וכנים לבנים – כולן קשין לדבר אחר. עור – מאן דגני אמשכא דצלא; דג – שיבוטא ביומי ניסן; כוס – שיוירי כסא דהרסנא; חמין – חמימי דחמימי משדרו עילויה; ביצים – מאן דמדרך אקליפס; בינים לבנים – מאן דמחור לבושיה ולא נטיר ליה תמניא יומי והדר לבוש לה, ברין הנך בינים, וקשין לדבר אחר.

Abaye said: Hide, fish, and a cup, hot water, and eggs, and white lice all cause the other matter, i.e., leprosy. The Gemara elaborates: Hide is referring to one who sleeps on a tanner's hide before it has been tanned. Fish is referring to the *shibuta* fish in the days of Nisan. The cup is referring to one who eats the leftovers of small fried fish. Hot water is referring to very hot water that one pours on himself. Eggs means one who steps on eggshells. White lice is referring to one who washes his garment but does not keep it for eight days before wearing it again, a habit which creates these lice. And all of these practices cause the other matter, leprosy.

אמר רב פפא: ביתא דאית ביה שונרא – לא יעול בה איניש בלא מסני. מאי טעמא? משום דשונרא קטיל לחיויא ואכיל ליה, ואית ביה בחיויא גרמי קטיני; ואי יתיב לה גרמא דחיויא אכרעיה – לא נפיק, ואסתבן ליה. איכא דאמר: ביתא דלית ביה שונרא לא יעול ביה איניש בהכרא. מאי טעמא? דילמא מיכריך ביה חווא ולא ידע, ומסתבן.

Rav Pappa said: With regard to a house in which there is a cat, a person should not enter there barefoot. What is the reason? Because the cat might kill a snake and eat it, and the snake has small bones, and if a small bone gets into one's foot it cannot be removed, and he will be in danger. Some say that Rav Pappa said: With regard to a house in which there is no cat, a person should not enter there in the dark. What is the reason? Since there is no cat to hunt snakes, perhaps a snake will wrap itself around him without him knowing and he will be in danger.

שלישה דברים צוה רבי ישמעאל ברבי יוסי את רבי (מ"ק ס"ימ). אל תעש מום בעצמך. מאי היא? לא תיהוי לך דינא בהדי תלתא, דחד הוי בעל דינך ותרי סהדי. ואל תעמוד על המקח בשעה שאין לך דמים.

Rabbi Yishmael, son of Rabbi Yosei, commanded Rabbi Yehuda HaNasi with regard to three matters. Parenthetically, the Gemara states that *mem, kaf, shin* is a mnemonic for the three statements, as it stands for *mum*, blemish, *mekah*, a purchase, and *ishtekha*, your wife. The first matter is: Do not inflict a blemish upon yourself.<sup>9</sup> The Gemara asks: What is the meaning of that statement? The Gemara explains: Do not have a court case against three people, as one will be your opponent and two will act as witnesses and testify against you whatever they wish. And do not stand over and display interest in a purchase<sup>9</sup> when you do not have enough money even for the price you are offering, as this constitutes fraud.

#### BACKGROUND

Black ox – שור שחור: Apparently, the black ox mentioned here is the water buffalo, *Bubalus bubalis*. Although similar in appearance to an ox, it differs in strength, size, and color, as well as with respect to the shape of its horns and the amount of time it spends in the water. This beast is found mostly in Asia and is used for farm labor. Although the water buffalos are gentle with those who care for them, they pose a danger to others and many people have been attacked by them.

#### NOTES

אל תעש – Do not inflict a blemish upon yourself: Several commentaries note that the word *mum*, blemish, is an acronym for *masa umatan*, a business transaction.

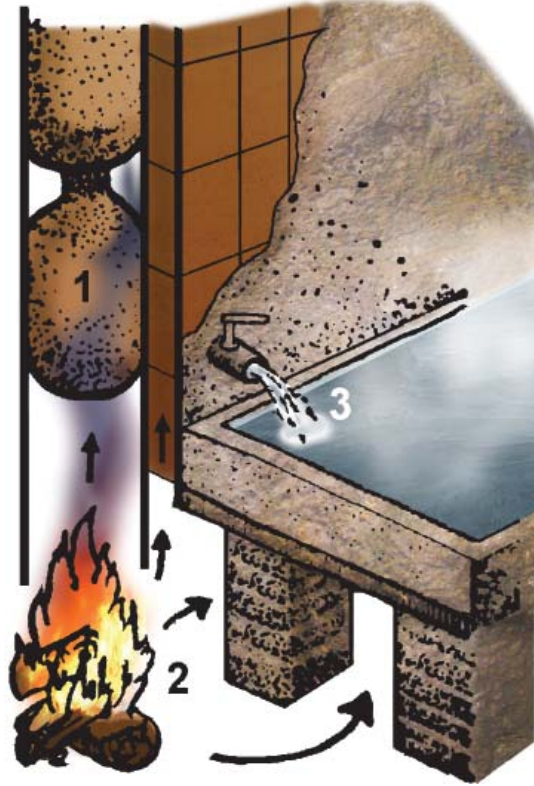
אל תעמוד על המקח – Do not stand over a purchase: This practice is prohibited because it might cause other sellers to raise their prices unjustifiably, as they think he is willing to buy at that price. Conversely, when this individual refrains from buying, the merchant might attribute his reticence to the low quality of the product (*Ben Yehoyada*).



**Bathroom – בית מרחץ:** The bathhouses in mishnaic and talmudic times were heated by fire lit beneath their floors. The heat was transferred to the entire structure by means of special pipes. Sometimes, the heat and humidity would cause the foundations of the bathhouse to collapse, endangering everyone inside.

The key to both images is as follows:

- 1 Pipes that held and pumped hot water (first image)
- 2 Boiler
- 3 Bath



Bathroom structure



Remains of Roman bath

אֲשֶׁתְּךָ טְבִילָה – אֵל תִּקַּק לָהּ לַיְלֵה הָרֵאשׁוֹנָה.  
אָמַר רַב: וּבַגְּדָה דְאִרְיֵיתָּהּ הַזֵּאִיל וְהוֹחִיזָהּ מֵעֵינַי  
פְּתוּחַ, דִּילְמָא מְשַׁכְּהָ וְיָבֵה.

The Gemara cites the third instruction that **Rabbi Yishmael, son of Rabbi Yosei, commanded Rabbi Yehuda HaNasi. After your wife has immersed, do not engage in intimacy with her on the first night.** Rather, wait an additional night. **Rav said: And this is referring to a menstruating woman** whose status applies by Torah law. According to Torah law, even if a woman experiences a continuous emission of blood for seven days, if the flow stops on the seventh day, she may immerse that night and engage in relations with her husband without delay. However, Rav maintains that one must act stringently in this case. His reasoning is: **Since there is a presumption that the flow of blood is open, perhaps her zava blood will continue** afterward, i.e., she will see more blood after engaging in intimacy.

שְׁלֹשָׁה דְבָרִים צִוָּה רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אֶת רַבִּי: אֵל תֵּצֵא יְחִידִי בַלַּיְלָה, וְאֵל תַּעֲמוּד בְּפָנֵי הַנֵּר עֶרּוֹם, וְאֵל תִּכְנַס לְמִרְחָץ חֲדָשׁ, שְׂמָא תִפְתַּח. עַד כַּמָּה? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: עַד שְׁנַיִם עֶשְׂרֵי חֲדָשׁ. וְאֵל תַּעֲמוּד בְּפָנֵי הַנֵּר עֶרּוֹם – דְּתַנְיָא: הָעוֹמֵד בְּפָנֵי הַנֵּר עֶרּוֹם – הוּא נִכְפָּה, וְהַמְשַׁמֵּשׁ מִטְתּוֹ לְאוֹר הַנֵּר הוֹיִין לוֹ בְּנִים נִכְפִּין.

The Gemara continues: **Rabbi Yosei, son of Rabbi Yehuda, commanded Rabbi Yehuda HaNasi with regard to three matters: Do not go out alone at night; do not stand naked before a candle; and do not enter a new bathhouse,<sup>8</sup> lest it collapse** when they light the fire beneath it. The Gemara asks: **Until when is a bathhouse considered new? Rabbi Yehoshua ben Levi said: Until twelve months have passed.** With regard to the statement: **And do not stand naked before a candle,** the Gemara comments that this is as it was taught in a *baraita*: **One who stands naked before a candle will become epileptic, and one who engages in intimacy by candlelight<sup>9</sup> will have epileptic children.**

תַּנּוּ רַבְנָן: הַמְשַׁמֵּשׁ מִטְתּוֹ עַל מִטָּה שְׂתִינּוּק יוֹשֵׁן עָלֶיהָ – אוֹתוֹ תִינּוּק נִכְפָּה. וְלֹא אָמְרָן אֵלָּא דְלֹא הוּוּ בַר שְׁתָּא, אֲבָל הוּוּ בַר שְׁתָּא לִית לֵן בֵּה. וְלֹא אָמְרָן אֵלָּא דַּגְנִי לַהֲדִי בְרַעִיָּה, אֲבָל גְּנִי לַהֲדִי רִישִׁיָּה – לִית לֵן בֵּה. וְלֹא אָמְרָן אֵלָּא דְלֹא מִנַּח יָדָיָה עִלּוּיָה אֲבָל מִנַּח יָדָיָה עִלּוּיָה – לִית לֵן בֵּה.

Likewise, the Sages taught: **One who engages in intimacy in a bed upon which a baby is sleeping,<sup>10</sup> that child becomes epileptic. And we said that this will occur only if the child is not yet one year old; however, if he is one year old we have no problem with it, as he is old enough not to be affected. And furthermore, we said this only concerning a baby that is sleeping near the father's feet; but if the baby is sleeping near his head he is sufficiently far away so that we have no problem with it. And we said this only if he does not place his hand on the baby at the time, but if he places his hands on the baby to serve as a barrier between them, we have no problem with it.**

אֵל תֵּצֵא יְחִידִי בַלַּיְלָה – דְּתַנְיָא: לֹא יֵצֵא יְחִידִי בַלַּיְלָה לֹא בְלִילֵי רִבְעִיעוֹת וְלֹא בְלִילֵי שַׁבְּתוֹת, מִפְּנֵי שְׂאֲגַרְתַּת בַּת מַחְלַת, הִיא וּשְׂמוּנָה עֲשָׂרָה רְבוּאָה שֶׁל מְלָאכֵי חֲבַלָּה יוֹצְאִין, וְכָל אֶחָד וְאֶחָד יֵשׁ לוֹ רְשׁוּת לְחַבֵּל בְּפָנֵי עַצְמוֹ.

With regard to the instruction: **Do not go out alone at night,** the Gemara states that this is as it was taught in a *baraita*: **One should not go out alone at night, neither on Tuesday nights<sup>11</sup> nor on Shabbat nights, i.e., Friday nights, because the demon Agrat, daughter of Maḥalat,<sup>12</sup> she and 180,000 angels of destruction go out at these times. And as each and every one of them has permission to destroy by itself, they are all the more dangerous when they go forth together.**

HALAKHA

**תְּשַׁמֵּשׁ מִטָּה לְאוֹר – דְּתַנְיָא:** It is prohibited to engage in sexual intimacy by the light of a candle, even if one blocks the light with his robe. If the candle is on the other side of a screen, it is permitted to engage in relations, provided one uses his robe to block out the light. In addition, it is prohibited to engage in relations by moonlight. Intimacy is permitted during the day, provided that the room is dark. However,

this conduct is considered inappropriate (*Shulḥan Arukh, Orach Ḥayyim 240:11, Even HaEzer 25:5*).

**מְשַׁמֵּשׁ – מִיטְתּוֹ כִּשְׂתִינּוּק עָלֶיהָ:** One should not have relations in a bed upon which a baby is lying, if all the conditions stated by the Gemara are fulfilled (*Shulḥan Arukh, Orach Ḥayyim 240:16*).

NOTES

**Tuesday nights – לַיְלֵי רִבְעִיעוֹת:** According to some commentaries, this statement does not refer to the fourth night of the week but rather to rainy nights. Since people do not venture outdoors, demons are granted free reign. Nevertheless, most commentaries maintain that it is referring to Tuesday nights. One explanation for this is that on Sunday and Wednesday nights rural folk would travel through the dark to reach the markets or courts by daybreak, as Mondays and Thursdays were market days. They would return

home on the following night. In addition, travelers would return from the city at the conclusion of Shabbat. However, there was no need to travel on Tuesday nights (*Tosefot Rid*).

**Agrat, daughter of Maḥalat – אֲגַרְתַּת בַּת מַחְלַת:** Some commentaries note that Agrat means a gathering, while Maḥalat is sickness. In other words, Agrat daughter of Maḥalat refers to a gathering of various evils and illnesses.

מעיקרא הוּו שְׂכִיחֵי בּוֹלֵי יוֹמָא. זְמַנָּא חֲדָא פִּגְעָה בְּרַבִּי חֲנִינָא בֶן דּוֹסָא. אָמְרָה לֵיהּ: אִי לֹא דְמַכְרוּן עֲלֶיךָ בְּרִיקֵעַ הַזֵּהוּרוּ בְּחֲנִינָא וּבְתוֹרָתוֹ – סַכְנָתִיךָ. אָמַר לָהּ: אִי חֲשִׁיבְנָא בְּרִיקֵעַ – גִּזּוּר אָנִי עֲלֶיךָ שְׁלֹא תַעֲבוּרִי בִּישׁוּב לְעוֹלָם. אָמְרָה לֵיהּ: בְּמִטּוֹתַי מִיְנַךְ, שְׂבַק לִי רוּחָא פּוֹדָתָא. שְׂבַק לָהּ לֵילֵי שַׁבָּתוֹת וְלֵילֵי רַבִּיעִיּוֹת.

וְתוּ, חֲדָא זְמַנָּא פִּגְעָה בֵּיהּ בְּאַבְיֵי. אָמְרָה לֵיהּ: אִי לֹא דְמַכְרוּן עֲלֶיךָ בְּרִיקֵעַ הַזֵּהוּרוּ בְּנַחְמָנִי וּבְתוֹרָתוֹ – הָוֵה סַכְנָתִיךָ. אָמַר לָהּ: אִי חֲשִׁיבְנָא בְּרִיקֵעַ – גִּזּוּרְנִי עֲלֵיכִי שְׁלֹא תַעֲבוּרִי בִּישׁוּב לְעוֹלָם. הָא קָא חֲזִינַן דְעֵבְרָה! אָמַרְנָּ: הִנֵּי

The Gemara states: **Initially**, these demons were present every day. Once Agrat, daughter of Maḥalat, met Rabbi Ḥanina ben Dosa and said to him: Had they not announced about you in the Heavens: Be careful of Ḥanina and his Torah, I would have placed you in danger. He said to her: If I am considered important in Heaven, I decree upon you that you should never travel through inhabited places. She said to him: I beg you, leave me a little space. He left for her Shabbat nights and Tuesday nights.

And furthermore, once Agrat, daughter of Maḥalat met Abaye and said to him: Had they not announced about you in the Heavens: Be careful of Naḥmani, Abaye, and his Torah, I would have placed you in danger. He said to her: If I am considered important in Heaven, I decree upon you that you should never pass through inhabited places. The Gemara asks: **But we see that**, notwithstanding these anecdotes, demons do pass through inhabited areas. The Sages say in explanation: **These demons**

Perek X  
Daf 113 Amud a

LANGUAGE

Paths [gazyata] – גְּזַיְיָתָא: According to some linguists, this is from the Arabic جَزَااز, *jazaaz*, meaning a path or side alleyway.

HALAKHA

Skin a carcass in the market – פְּשׁוּט נְבִילָתָא בְּשׁוּקָא – One should avoid accepting charity as much as possible. It is better to live a life of sorrow than to rely on others. Even an important scholar who becomes impoverished should engage in a lowly trade rather than rely on charity, as stated by Rav (*Shulḥan Arukh, Yoreh De'a 255:1*).

גְּזַיְיָתָא נִיגְהוּ, דְשִׂמְטֵי סוּסֵיָא, וְאִתּוּ דְבָרֵי לְהוּ.

are found on the paths [gazyata]<sup>1</sup> near the city, as horses belonging to the demons flee along those paths, and the demons come to lead them away. Generally, however, demons do not enter inhabited places.

(וְאָמַר לֵיהּ) רַב לְרַב אֲסִי: לֹא תִדּוּר בְּמִתָּא דְלֹא צְנִיף בֵּהּ סוּסֵיָא וְלֹא נִבַּח בֵּהּ כְּלָבָא, וְאֵל תִּדּוּר בְּעִיר דְרִישׁ מִתָּא אֲסִיָא, וְלֹא תִנְסִיב תַרְתֵּי; אִי נִסְבַּת תַרְתֵּי – נִסִּיב תַלְתֵּי.

And Rav said to Rav Asi: Do not live in a city where horses do not neigh<sup>N</sup> and where dogs do not bark, as the these animals provide security and protection. And do not live in a city where the mayor is a doctor,<sup>N</sup> as he will be too busy working to govern properly. And do not marry two women, as they will likely join forces against you. And if you do marry two, marry a third as well. If two of your wives plot against you, the third will inform you of their plans.

אָמַר לֵיהּ רַב לְרַב כְּהָנָא: הַפּוֹךְ בְּנִבְלָתָא וְלֹא תִפּוֹךְ בְּמִילֵי. פְּשׁוּט נְבִילָתָא בְּשׁוּקָא וְשִׁקִּיל אַגְרָא, וְלֹא תִימָא כְּהָנָא אָנָא, וְגִבְרָא רַבָּא אָנָא, וְסִנְיָא בִּי מִלְתָּא. סִלְקַת לֹא אִיגְרָא – שִׁוִּירְתֶּךָ בְּהַדְדֶּךָ. מֵאָה קָרִי בְּמִתָּא בּוּזָא – תוֹתִי כְּנִפְיָךְ נִיְהוּ.

Rav said to Rav Kahana: It is better for one to turn over a carcass<sup>N</sup> than to turn over his word, i.e., to break his promise. Rav further said: Skin a carcass in the market<sup>HN</sup> and take payment, but do not say: I am a priest, or: I am a great man, and this matter disgusts me. It is preferable for one to work, even in menial labor, than to be dependent on others. Rav also advised Rav Kahana: If you ascend to the roof, carry your food with you. One should always carry his sustenance with him, even if he goes only on a short trip. If one hundred pumpkins in the city cost a zuz,<sup>N</sup> place them carefully under the corners of your clothes. Treat food respectfully even if it is inexpensive.

NOTES

Where horses do not neigh – דְלֹא צְנִיף בֵּהּ סוּסֵיָא – Why does the Gemara single out a horse as opposed to other animals? The reason is that thieves will not operate in a place where they hear the neighing of a horse, as they know the owner of that house has the means to chase them down (*Ben Yehoyada*).

he would be the communal leader, as this appointment would prevent him from studying Torah.

Skin a carcass in the market – פְּשׁוּט נְבִילָתָא בְּשׁוּקָא – Although skinning is performed in the marketplace in public display, and consequently is considered demeaning, a Torah scholar should support himself and not shun manual labor.

Where the mayor is a doctor – דְרִישׁ מִתָּא אֲסִיָא – An alternative variant reads: Where the mayor of the city is Asi. Some commentaries explain that this means the mayor is as great a Sage as Rav Asi. This statement is similar to the earlier observation that a great Torah scholar should not serve as the leader of a city (*Rashi; Arukh*). Others explain that Rav is referring to Rabbi Asi himself, i.e., he was telling him not to live in a place where

To turn over a carcass – הַפּוֹךְ בְּנִבְלָתָא – According to some commentaries, the expression: Turn over his word, refers to a chatterer. Someone who talks too much will eventually speak inappropriately (*Me'irin*). Others explain that whereas turning over a carcass will render one ritually impure, foul speech will defile one's soul (*Iyyun Ya'akov*). Alternatively, this proverb is referring to the role of a broker, who must alter his approach when dealing with the buyer and the seller. With wry cynicism, the Gemara states that it would be better for him to deal in carcasses.

One hundred pumpkins... cost a zuz – מֵאָה קָרִי... בּוּזָא – Several commentaries explain that even if one hundred pumpkins cost a single zuz in the city, do not reject the one that you find for free in the field. Instead, you should take it as well (*Rabbeinu Ḥananel*). Others say that when someone gives you an item in return for your money, take it immediately. A third interpretation is that if one finds a purchase at a cheap price, he should buy it right away and hide it from jealous eyes (*Arukh*).