

מעיקרא הוּו שכיחי בולי יומא. זמנא חדא פגעה ברבי חנינא בן דוסא. אמרה ליה: אי לאו דמכרוז עלך ברקיע הזהרו בחנינא ובתורתו – סכנתין. אמר לה: אי חשיבנא ברקיע – גזור אני עליך שלא תעבורי ביישוב לעולם. אמרה ליה: במטותא מינך, שבק לי רווחא פורתא. שבק לה לילי שבתות ולילי רביעיות.

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.

ותו, חדא זמנא פגעה ביה באביי. אמרה ליה: אי לאו דמכרוז עלך ברקיע הזהרו בנחמני ובתורתו – הוה סכנתין. אמר לה: אי חשיבנא ברקיע – גזורני עלייכי שלא תעבורי ביישוב לעולם. הא קא חיונן דעברה! אמרי: הימ

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] – גזייתא: According to some linguists, this is from the Arabic جزاز, jazaaz, meaning a path or side alleyway.

HALAKHA

Skin a carcass in the market – פשוט נבילתא בשוקא: 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).

גזייתא נגהו, דשמטי סוסיא, ואתו דברי להו.

are found on the paths [gazyata]¹ 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.

(ואמר ליה) רב לרב אסי: לא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא, ואל תדור בעיר דריש מתא אסיא, ולא תנסיב תרתני, אי נסבת תרתני – נסיב תלת.

And Rav said to Rav Asi: Do not live in a city where horses do not neigh^N and where dogs do not bark, as these animals provide security and protection. And do not live in a city where the mayor is a doctor,^N 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.

אמר ליה רב לרב כהנא: הפוך בבילתא ולא תיפוך במילי. פשוט נבילתא בשוקא ושקיל אגרא, ולא תימא כהנא אגרא, וגברא רבא אגרא, וסניא בי מלתא. סלקת לאגרא – שירותך בהדך. מאה קרי במתא בווא – תותי כנפיך ניהוו.

Rav said to Rav Kahana: It is better for one to turn over a carcass^N than to turn over his word, i.e., to break his promise. Rav further said: Skin a carcass in the market^{HN} 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,^N place them carefully under the corners of your clothes. Treat food respectfully even if it is inexpensive.

NOTES

Where horses do not neigh – דלא צניף בה סוסיא: 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 – פשוט נבילתא בשוקא: 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 – דריש מתא אסיא: 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 – הפוך בבילתא: According to some commentaries, the expression: Turn over his word, refers to a chatterer. Someone who talks too much will eventually speak inappropriately (Me'iri). 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 – מאה קרי... בווא: 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).

Rav's advice to his son Hiyya – **עצות רב לחייא בנן** – The commentaries state that this advice applied especially to Rav's son Hiyya, who was a sickly boy. For this reason, his father warned him about taking care of his health (Rav Ya'akov Emden; *Mitzpe Eitan*).

Drinking medications – תשתי סמא: This warning to avoid addictions also applies to concoctions taken by healthy people to strengthen their constitution (*Ben Yehoyada*).

Do not provoke a snake and...a gentile, etc. – לֹא יִבְרָא בְּחַיִּיּוּא וּבְאַרְמָאָה וְכוּ': A gentile child, a snake, and a young Torah scholar all have a vengeful nature (*Jyyun Ya'akov*).

Sudana – סודנא: The *Arukh* explains that this term for a brewer means helper or aide, and it refers to acts of kindness.

When you go to war – יוצא למלחמה: This statement applies only to an optional war but not to an obligatory one, in which soldiers must be prepared to give their lives (Rav Ya'akov Emden).

אמר ליה רב לחייא בריה: לא תשתי סמא, ולא תשוור ניגרא, ולא תעקוד בכא, ולא תקנא בחייויא, ולא תקנא בארמאה.

תנו רבנן: שלשה אין מתקנאין בהן, ואילו הן: גוי קטן, ונחש קטן, ותלמיד קטן. מאי טעמא – דמלכותיהו אחורי אודניהו קאי.

אמר ליה רב לאיבו בריה: טרחי בך בשמעתיא ולא מסתייע מילתא, תא אגמרך מילי דעלמא: אדחלא אכרעיך – זבינך זבין. כל מילי זבין ותחרט – בר מחמרך. דזבין ולא תחרט.

שרי ביסוך, פתח שקיך. קבא מארעא ולא בורא מאיגרא.

תמרא בחלונך לבית סודנא רהיט. ועד כמה? אמר רבא: עד תלתא סאה. אמר רב פפא: אי לא דרמאי שכרא לא איעתי. איכא דאמרי, אמר רב חסדא: אי לא דרמאי שכרא לא איעתי. מאי סודנא? אמר רב חסדא: סוד נאה, וגמילות חסדים.

אמר רב פפא: כל אגב – גביא בעי; כל אשראי – ספק אתי ספק לא אתי, ודאיתי – מעות רעות ננהו.

שלשה דברים אמר רבי יוחנן משום אנשי ירושלים: בשאתה יוצא למלחמה – אל תצא בראשונה, אלא תצא באחרונה, כדי שתכנס בראשונה; ועשה שבתך חול ואל תצטרך לבריות, והוי משתדל עם מי שהשעה משחקת לו.

שלשה דברים אמר רבי יהושע בן לוי משום אנשי ירושלים: אל תרבה בגנות – משום מעשה שהיה; בתך בגרה – שחרר עבדך ותן לה, והוי זהיר באשתך מחתנה הראשון. מאי טעמא – רב חסדא אמר: משום ערוה. רב כהנא אמר: משום ממון. הא והא איתנהו.

Rav said to Hiyya,^N his son: Do not get into the habit of drinking medications,^N lest you develop an addiction. And do not leap over a ditch, as you might hurt yourself in the process. And do not pull out a tooth, but try to heal it if possible. And do not provoke a snake in your house to try to kill it or chase it away. And do not provoke a gentile,^N as this too is dangerous.

Similarly, the Sages taught: There are three beings one should not provoke: A small gentile, and a small snake, and a small Torah scholar. What is the reason? Because their authority stands behind their ears. They will eventually grow up, assume power, each in his own way, and avenge those who have harassed them.

Rav said to Ayvu, his son: I struggled to teach you *halakha* but my efforts did not succeed, as you did not become a great scholar. Come and I will teach you about mundane matters: Sell your merchandise while the dust from the road is still on your feet. As soon you return from your travels, sell your wares, lest the prices fall in the meantime. Furthermore, it is possible that anything you sell might later cause you to regret the sale, except for wine, which you can sell without regret. Since wine might go bad and be entirely lost, its sale is always advisable.

Rav further advised his son: Open your purse to accept payment, and only then open your sack to deliver the goods, to ensure you will receive payment for your merchandise. It is better to earn a *kav* from the ground than a *kor* from the roof. A *kor* is one hundred and eighty times larger than a *kav*. This proverb means that it is preferable to earn a small amount from a local, safe transaction than to attempt to earn more through a distant, risky venture.

Rav continued: If there are dates in your storeroom, run to the brewery to sell them. If you wait, there is a good chance the dates will go bad. The Gemara asks: And how many dates should one keep for himself? Rava said: Up to three *se'a*. Rav Pappa said: If I were not a beer manufacturer I would not have become wealthy. Some say that it was Rav Hisda who said: If I were not a beer manufacturer I would not have become wealthy. The Gemara asks: What is the meaning of the word *sudana*,^N the Aramaic term for a brewer? Rav Hisda said: A pleasant secret [*sod na'e*] and acts of loving kindness, as brewing is a good way to make money and also enables one to perform good deeds.

The Gemara continues to offer advice about mundane matters. Rav Pappa said: Anything you acquire with a document by means of which ownership is transferred, i.e., a bill of acquisition or obligation, requires collection, despite the fact that you are the legal owner. Any sale on credit is uncertain whether or not it will come to fruition. And even if it does come to fruition, the money is bad. These funds are difficult to collect, and they are generally not paid on time.

Rabbi Yohanan said three matters, citing the people of Jerusalem: When you go to war^N do not go out first, but go out last. The reason is so that if your side is defeated and you need to flee for your life, you will enter the refuge of the city first. And it is better to make your Shabbat like an ordinary weekday and do not be beholden to other beings. And exert yourself to join together with one upon whom the hour smiles.

Rabbi Yehoshua ben Levi said three matters, citing the people of Jerusalem: Do not indulge in a shameful act in public, because of the incident that occurred involving David and Bathsheba (see II Samuel 11–12). If your daughter has grown up, it is better to free your Canaanite slave and give him to her than to leave her to find a husband on her own. And be careful with your wife with regard to her first son-in-law, as she is especially fond of him. What is the reason for this warning? Rav Hisda said: Due to the possibility of licentiousness. Rav Kahana said: Due to the fact that she might give him all your money and leave you impoverished. The Gemara comments: Since either of these could happen, it is best to be prudent.

NOTES

A bachelor in a city – ריוק בכרך – Some commentaries explain that these three individuals are listed because they represent the three most basic desires, as stated in tractate Avot 4:28: Jealousy, lust, and honor remove a person from the world. This bachelor overcomes his lust, this poor person rises above his jealousy, and the wealthy individual triumphs over his desire for honor (Iyyun Ya'akov; Anaf Yosef).

אמר רבי יוחנן: שלשה מנוחלי העולם הבא, אלו הן: הדר בארץ ישראל, והמגדל בניו לתלמוד תורה, והמבדיל על היין במוצאי שבתות. מאי היא? דמשיר מקידושא לאבדלתא.

אמר רבי יוחנן: שלשה מכרו עליהן הקדוש ברוך הוא בכל יום: על ריוק הדר בכרך ואינו חוטא, ועל עני המחזיר אבידה לבעליה, ועל עשיר המעשר פירותיו בצניעה. רב ספרא ריוק הדר בכרך הוה.

Rabbi Yohanan said: Three people are among those who inherit the World-to-Come: One who lives in Eretz Yisrael; one who raises his sons to engage in Torah study; and one who recites *havdala* over wine at the conclusion of Shabbat. The Gemara asks: What is the special importance of that mitzva, to recite *havdala* over wine? The Gemara answers: This is referring to an individual with only a small amount of wine, who nevertheless leaves some of his kiddush wine for *havdala*.

Rabbi Yohanan further said: The Holy One, Blessed be He, proclaims about the goodness of three kinds of people every day, as exceptional and noteworthy individuals: About a bachelor who lives in a city^N and does not sin with women; about a poor person who returns a lost object to its owners despite his poverty; and about a wealthy person who tithes his produce in private, without publicizing his behavior. The Gemara reports: Rav Safra was a bachelor living in a city.

Perek X
Daf 113 Amud b

NOTES

The Holy One, Blessed be He, loves three people – שלשה הקדוש ברוך הוא אוהבן: The character traits of those who are beloved by God and those whom He hates all concern the relationship between man and his fellow. This conveys the principle that if the spirits of people are pleased with a person, the spirit of God is also pleased with him; if the spirits of people are not pleased with a person, the spirit of God is likewise displeased with him (Avot 3:10; see Maharsha).

Tuveya sinned and Zigud is lashed – טובייה חטא וזיגוד מינגד: This statement became a popular saying with regard to any situation where one person sins and another is punished on his account (Rashi on tractate Makkot).

HALAKHA

One who testifies against another alone – המעיד בחדויה יחיד: One witness should testify against another person, only with regard to a monetary claim through which he can render the defendant liable to take an oath, or in a situation where he can prevent his fellow from violating a prohibition. However, if the accused has already sinned, testifying against him will only give him a bad reputation and is therefore prohibited (Shulhan Arukh, Hoshen Mishpat 28:1, and in the comment of the Rema).

תני תנא קמיה דרבא ורב ספרא, צהבו פניו דרב ספרא. אמר לו רבא: לאו כגון מר, אלא כגון רב חננא ורב אשיעא. דהווי אושכפי בארעא דישראל והווי יתבי בשוקא דזונות, ועבדי להו מסאמי לזונות, ועיילי להו. אינהו מסתכלי בהו, ואינהו לא מדלן עיניהו לאיסתכולי בהו. ומומתיהו הכי: בחייהן רבנן קדישי דבארעא דישראל.

שלשה הקדוש ברוך הוא אוהבן: מי שאינו כועס ומי שאינו משתכר, ומי שאינו מעמיד על מדותיו. שלשה הקדוש ברוך הוא שונאן: המדבר אחד בפה ואחד בלב, והיודע עדות בחבירו ואינו מעיד לו, והרואה דבר ערוה בחבירו ומעיד בו יחיד.

כי הא דטובייה חטא ואתא זיגוד לחודייה ואסהיד ביה קמיה דרב פפא. נגדיה לזיגוד. אמר ליה: טובייה חטא וזיגוד מינגד? אמר ליה: אין, דכתיב: "לא יקום עד אחד באיש" ואת לחודך אסהדת ביה – שם רע בעלמא קא מפקת ביה.

אמר רבי שמואל בר רב יצחק אמר רב: מותר לשנאתו, שנאמר: "כי תראה חמור שנאך רובץ תחת משאו". מאי שונא? אילימא שונא גוי – והא תנא: שונא שאמרו שונא ישראל, ולא שונא גוי.

When the *tanna* taught this *baraita* before Rava and Rav Safra, Rav Safra's face lit up with joy, as he was listed among those praised by God. Rava said to him: This does not refer to someone like the Master. Rather, the statement applies to people like Rav Hanina and Rav Oshaya, who were cobblers in Eretz Yisrael, and they would sit in the marketplace of prostitutes and fashion shoes for prostitutes. And the prostitutes would enter their shops and look at them. However, due to their piety, these Sages did not raise their eyes to look at the women. And those prostitutes were so impressed with this behavior that when they swore, they would say as follows: By the lives of the holy Sages of Eretz Yisrael. It is this type of bachelor who is praised by Heaven.

The Gemara cites a similar statement. The Holy One, Blessed be He, loves three people:^N One who does not get angry; one who does not get drunk; and one who is forgiving. The Holy One, Blessed be He, hates three people: One who says one statement with his mouth and means another in his heart, i.e., a hypocrite; one who knows testimony about another person and does not testify on his behalf; and one who observes a licentious matter performed by another person and testifies against him alone.^H His testimony is meaningless, as he is the only witness; consequently, he merely gives the individual a bad reputation.

The Gemara comments: This is like that incident where Tuveya sinned with immorality, and Zigud came alone to testify about him before Rav Pappa. Rav Pappa instructed that Zigud be lashed. Zigud said to him: Tuveya sinned and Zigud is lashed,^N an objection that became a popular saying. He said to him: Yes, as it is written: "One witness shall not rise up against a man" (Deuteronomy 19:15), and you testified against him alone. You have merely given him a bad reputation.

Rabbi Shmuel bar Rav Yitzhak said that Rav said: Although one who sees another committing a sin should not testify against him by himself, he is nonetheless permitted to hate him, as it is stated: "If you see the donkey of he who hates you lying under its load" (Exodus 23:5). The Gemara clarifies this verse: What is the meaning of he who hates you mentioned in the verse? If you say it is referring to a gentile who hates you, but wasn't it taught in a *baraita* that the phrase: He who hates, of which the Torah spoke, is a Jew who hates you, not a gentile who hates you?

A mitzva to hate him – מצוה לשנאתו – If one sees another person about to violate a prohibition, and the other disregards his warning and transgresses, it is a mitzva to hate him until he repents. Nevertheless, the witness is obligated to help the transgressor load and unload his animal (*Shulhan Arukh, Hoshen Mishpat 272:1*).

BACKGROUND

Ravens – עורבים – Ravens are social birds that are always found in groups, even when they are not nesting, brooding, or migrating. For this reason, they are compared to sociable people.

אלא פשיטא שזנא ישראל ומי שריא למסניה?
והקתיב: "לא תשנא את אחיך בלבבך!" אלא:
דאיכא סהדי דעביד איסורא – כולי עלמא נמי
מיסני סני ליה! מאי שנא האי? אלא לאו בי האי
גוונא, דחזיא ביה איהו דבר ערוה.

Rather, it is obvious that the verse is referring to a Jew who hates you. But is one permitted to hate a fellow Jew? But isn't it written: "You shall not hate your brother in your heart" (Leviticus 19:17), which clearly prohibits the hatred of another Jew? Rather, perhaps you will say that the verse is referring to a situation where there are witnesses that he performed a sin. However, in that case, everyone else should also hate him. What is different about this particular person who hates him? Rather, is it not referring to a case like this, when he saw him perform a licentious matter? He is therefore permitted to hate him for his evil behavior, whereas others who are unaware of his actions may not hate him.

רב נחמן בר יצחק אמר: מצוה לשנאתו, שנאמר:
"וראת ה' (שונאי) רע". אמר רב אחא בריה דרביא
לרב אשי: מהו למימרא ליה לרביה למשנייה? אמר
ליה: אי ידע דמהימן לרביה כבי תרי – לימא ליה:
ואי לא – לא לימא ליה.

Rav Nahman bar Yitzhak said: Not only is this permitted, it is even a mitzva to hate him,^H as it is stated: "The fear of God is to hate evil" (Proverbs 8:13). Rav Aha, son of Rava, said to Rav Ashi: What is the halakha with regard to whether one who saw someone sin may tell his teacher so that he too will hate him? Rav Ashi said to him: If the student knows that he is trusted by his teacher as two witnesses, and therefore his statement will be accepted, he should tell him, and if he is not trusted by his teacher as two witnesses, he should not tell him.

תנו רבנן: שלשה חייהו אינם חיים: הרחמנין,
והרתחנין, ואנני הדעת. ואמר רב יוסף: כולהו
איתנהו בי.

The Sages taught: There are three types of people whose lives are not lives, due to their constant suffering: The compassionate, the hot tempered, and the delicate. Rav Yosef said: All of these attributes are found in me.^N

תנו רבנן: שלשה שונאין זה את זה, אלו הן:
הכלבים, והתרנגולין, והחברין. ויש אומרים: אף
הזונות ויש אומרים: אף תלמידי חכמים שבבבל.

Furthermore, the Sages taught: Members of three groups hate other members of the same group: Dogs, roosters, and the Persian priests.^N And some say: Also prostitutes. And some say: Also Torah scholars in Babylonia.

תנו רבנן: שלשה אוהבין זה את זה, אלו הן: הגרים,
ועבדים, ועורבין.

Likewise, the Sages taught: Members of three groups love one another:^N Converts, slaves, and ravens.^B

ארבעה אין הדעת סובלתן, אלו הן: דל גאפה,
ועשיר מבחש, וזקן מנאף, ופרנס מתגאף על
הציבור בחנם. ויש אומרים: אף המגרש את אשתו
פעם ראשונה ושניה ומחזירה.

Four types of people cannot be endured by anyone: An arrogant pauper; a wealthy person who denies monetary claims against him; a lecherous old man; and a leader who lords over the community for no cause.^N And some say: Also one who divorces his wife once and twice and takes her back a third time. He should decide definitively whether or not he wants her.

ותנא קמא? זימנא דכתובתה מרובה. אי נמי: יש
לו בנים הימנה, ולא מצי מגרש לה.

The Gemara asks: And why didn't the first tanna mention this case of a man who remarries his wife after two divorces? The Gemara answers: Sometimes the husband's payment to her in the event of divorce, as stipulated in her marriage contract, is large, and since he is unable to pay he is forced to take her back. Alternatively, he has children with her and cannot divorce her, as he wants someone to care for them.

NOTES

כולהו איתנהו בי – All of these attributes are found in me – Some commentaries explain that this was due to Rav Yosef's blindness. A blind person is unable to determine if a call for help is exaggerated. With regard to anger, Rav Yosef often suspected people of acting against his will. Furthermore, his blindness rendered him especially sensitive to dirt of any kind (*Ben Yehoyada*).

החברין [*habarin*] – A variant reading is *haverim*, i.e., people who band together to lord over others. Alternatively, it refers to business partners who come to hate each other due to their constant interactions (*Rashash*).

שלשה אוהבין זה את זה – Three love each other – These three types love each other because they are humble and fearful.

The opposite is true of arrogant and brazen people, who come to mutual revulsion.

פרנס – מתגאף על הציבור בחנם – This is considered baseless arrogance, as his power is granted to him by his community, not the reverse (*Rav Ya'akov Emden*).

BACKGROUND

Phylacteries on his head, and phylacteries on his arm – תְּפִילִין בְּרִאשׁוֹ וְתִפְלִין בְּרִוְעוֹ: One of the main differences between head phylacteries and arm phylacteries is the number of compartments used to hold the holy scrolls placed in the phylacteries. Head phylacteries have four separate compartments, while arm phylacteries have one.



Head phylactery at an early stage of production. The four separate compartments are clearly visible



The single compartment of an arm phylactery at an early stage of production

Astrologers – כַּלְדָּיִים: This term literally means Chaldeans. The Chaldeans were a tribe of sorcerers in Babylonia. Most of their magic focused on predicting the future, typically by means of astrology. Consequently, the term Chaldean became synonymous with astrologer.

חִמְשָׁה דְּבָרִים צִוָּה כְּנָעַן אֶת בָּנָיו: אֲהָבוּ זֶה אֶת זֶה, וְאָהָבוּ אֶת הַגּוֹל, וְאָהָבוּ אֶת הַזְּמָה, וְשָׁנְאוּ אֶת אֲדוֹנֵיכֶם, וְאַל תִּדְבְּרוּ אִמְתָּ.

שֵׁשֶׁה דְּבָרִים נֶאֱמָרִים בְּסוּם: אוֹהֵב אֶת הַנּוֹת, וְאוֹהֵב אֶת הַמִּלְחָמָה, וְרוּחוֹ גָּסָה, וּמוֹאֵס אֶת הַשִּׁינָה, וְאוֹכֵל הַרְבֵּה וּמוֹצִיא קִמְעָה. וַיֵּשׁ אוֹמְרִים: אִף מִבְּקֵשׁ לַהֲרוֹג בְּעָלָיו בְּמִלְחָמָה.

שִׁבְעָה מִנּוּדִין לְשָׁמַיִם, אֵלּוּ הֵן: יְהוּדֵי שְׂאִין לוֹ אִשָּׁה, וְשׂוֹשֵׁי לוֹ אִשָּׁה וְאִין לוֹ בָּנִים, וּמִי שֵׁשֶׁ לֹא בָּנִים וְאִין מְגַדֵּל לְתַלְמוּד תּוֹרָה, וּמִי שֵׂאִין לוֹ תְּפִילִין בְּרִאשׁוֹ וְתִפְלִין בְּרִוְעוֹ וְצִיצִית בְּבִגְדוֹ וּמְזוּזָה בְּפֶתְחוֹ, וְהַמוֹנֵעַ מִנְּעֻלִים מִרְגְּלוֹ. וַיֵּשׁ אוֹמְרִים: אִף מִי שֵׂאִין מִסֵּב בְּחִבּוּרָה שֶׁל מִצְוָה.

אָמַר רַבָּה בַּר בַּר חֲנָה, אָמַר רַבִּי שְׁמוּאֵל בַּר מַרְתָּא, אָמַר רַב, מִשּׁוּם רַבִּי יוֹסִי אִישׁ הוֹצֵל: מִנֵּיין שְׂאִין שׂוֹאֵלִין בְּכַלְדָּיִים – שְׁנֵאמַר: “תְּהִיָּה עִם ה’ אֱלֹהֶיךָ”.

וּמִנֵּיין הַיּוֹדֵעַ בְּחִבּוּרָה שֶׁהוּא גָּדוֹל מִמֶּנּוּ אֶפְיָלוֹ בְּדַבָּר אֶחָד שֶׁחַיִּיב לְנַהֹג בּוֹ כְּבוֹד – שְׁנֵאמַר: “כָּל קָבֵל דִּי רוּחַ יְהִירָא בֵּיה [וּמְלַכָּא עֲשִׂית לְהַקְמוּתֵיהָ עַל כָּל מְלָכוּתָא]”;

וְהַיּוֹשֵׁבֶת עַל דָּם טְהוֹר אֲסוּרָה לְשִׁמְשׁ. עַד כַּמָּה? אָמַר רַב: עוֹנָה.

תִּנְא: הוּא יוֹסֵף אִישׁ הוֹצֵל, הוּא יוֹסֵף הַבְּבֵלִי, הוּא אִיסִי בֶן גּוּר אַרְיָה, הוּא אִיסִי בֶן יְהוּדָה, הוּא אִיסִי בֶן גַּמְלִיאֵל, הוּא אִיסִי בֶן מַהֲלֵלֵאֵל. וּמֵהָ שְׁמוֹ – אִיסִי בֶן עֲקֵבְיָה שְׁמוֹ. הוּא רַבִּי יִצְחָק בֶּן טַבְּלָא, הוּא רַבִּי יִצְחָק בֶּן חֲקֵלָא, הוּא רַבִּי יִצְחָק בֶּן אֶלְעָא.

The Gemara continues: Canaan commanded his sons with regard to **five matters** that are apparently normal behavior for slaves: **Love one another, love robbery, love promiscuity, hate your masters, and do not speak the truth.**

Six matters are said with regard to a horse: It loves promiscuity, it loves war, its demeanor is arrogant, it despises sleep, it eats much, and it excretes little. And some say: Just as a horse always rushes straight into the heat of a battle, it also attempts to kill its master in war.

Seven are ostracized by Heaven, despite the fact that they have not been ostracized in any court: A Jew who does not have a wife; and one who has a wife but has no sons; and one who has sons whom he does not raise to engage in Torah study; and one who does not have phylacteries on his head, and phylacteries on his arm,^b and ritual fringes on his garment, and a *mezuzah* in his doorway; and one who withholds shoes from his feet. And some say: Also one who does not sit with a group that is partaking of a feast in celebration of a *mitzva*.^h

Rabba bar bar Ḥana said that Rabbi Shmuel bar Marta said that Rav said, citing Rabbi Yosei of Hutzal: From where is it derived that one may not consult astrologers?^{BH} As it is stated: “You shall be wholehearted with the Lord your God” (Deuteronomy 18:13). The Torah demands absolute faith in God and acceptance of His justice, without attempting to predict the future.

And from where is it derived concerning one who knows about another that he is greater than him, even in one matter, that he must treat him with respect? As it is stated: “Because a surpassing spirit was in him, the king thought to set him over the whole realm” (Daniel 6:4). This verse teaches that one who is in any way greater than another person is worthy of his respect.

And it was also stated by Rabba bar bar Ḥana: With regard to a woman who was observing her days of ritually pure blood, and those days have ended, she is prohibited to engage in intimacy immediately, lest she see ritually impure blood. Any blood emitted by a woman within forty days after giving birth to a male child or eighty days after giving birth to a female child is ritually pure. After this period of time has passed, a woman should not have relations with her husband immediately. The Gemara asks: **Until when** is she prohibited to her husband? **Rav said:** She must wait a **set interval of time** for the ritual impurity of a *nidda*, i.e., either one day or one night.

With regard to Rabbi Yosei of Hutzal, it was taught: The Yosef of Hutzal mentioned in other places in the Gemara is the same person as Yosef the Babylonian. Yosef is the full name of Yosei. Furthermore, he is also known as **Isi ben Gur Arye, he is Isi ben Yehuda, he is Isi ben Gamliel, and he is Isi ben Mahalalel. And what is his real name? His real name is Isi ben Akavya.** Similarly, the Sage Rabbi Yitzhak ben Tavla is also known as **Rabbi Yitzhak ben Ḥakla, who is Rabbi Yitzhak ben Ela.** These are two cases of one Sage with several names.

HALAKHA

One who does not sit with a group for a feast of a *mitzva* – שְׂאִינוּ מִסֵּב בְּסַעֲוֹדַת מִצְוָה: One who does not eat at the feast celebrating a circumcision is ostracized by Heaven, provided there are decent people in attendance (*Shulḥan Arukh, Yoreh De’a 265:12*, and in the comment of the Rema).

astrologers. One who does so violates the Torah prohibition against witchcraft, as it is stated: “You shall be wholehearted with the Lord your God” (Deuteronomy 18:13; see Vilna Gaon). Other authorities allow one to consult these people on behalf of a sick person. Based on a statement in the *Zohar*, the Maharshal and the Beit Yosef both prohibit consultations of this kind, even for a sick person (*Shakh; Shulḥan Arukh, Yoreh De’a 179:1*).

Consult astrologers – לְשׂוֹאֵל לְכַלְדָּיִים: It is prohibited to consult