

## OVERVIEW of the Daf

### 1) Satisfying one's needs in pairs

Abaye explains that the Baraisa intends to teach that one should not eat or drink in pairs and cohabit since it can cause harm to his health.

### 2) "Pairs"

A Baraisa states that one who drinks in "pairs" has his blood on his head.

A number of qualifications to this rule are presented.

Ulla rules that there is no concern of pairs for ten or more cups.

Subsequent Amoraim further limited the need to be concerned for "pairs."

R' Yosef identifies Ashmedai, king of the demons, as the one who is in charge of "pairs." According to one version this is a reason to not be concerned whereas according to a second version this is a strong reason to be concerned.

Additional issues related to "pairs" are presented.

### 3) Sorceresses

Ameimar taught in the name of the head of sorceresses what one should say if he encounters a sorceress.

### 4) "Pairs" (cont.)

The Gemara relates that in Eretz Yisroel they were not concerned about "pairs," and the Gemara makes a general statement regarding the necessity to be concerned about "pairs."

Additional statements and rules concerning "pairs" are presented. ■

## REVIEW and Remember

1. Why was Rava bar Leivai harmed when he drank four cups of wine?  
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2. What are the differences between drinking four cups of wine and two cups of wine?  
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3. What is the Gemara's general rule regarding "pairs"?  
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4. Are cooked dishes subject to dangers of "pairs"?  
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## Distinctive INSIGHT

*The damaging forces, and those who care about them*  
כללא דמלתא כל דקפיד קפדי בהדיה ודלא קפיד לא קפדי בהדיה ומיהו למיחש מיבעי

*The general rule is that whoever is particular in this matter, the [damaging zugos/pairs forces] are particular with him. One who is indifferent to these issues, the [damaging forces] are not particular with him. Nevertheless, one should be careful.*

Our Gemara mentions the rule of being oblivious to the damage of zugos. The question is whether ignoring other harmful forces also serves to allow one to be protected from those forces. The Gemara (Nedarim 32a) states this rule in reference to sorcery. "Anyone who practices sorcery, נחש לו—sorcery will affect him." The ר"ן explains that this is due to the rule we find in our Gemara.

Igros Moshe (E.H. 3:26) writes that this concept also works in regard to being protected from the possible damage which is inflicted by עין הרע. Therefore, someone who remains indifferent to it will, in fact, not be harmed by it. Kehillas Yaakov, however, writes that עין הרע is always a threatening factor, and one must be alert to stay clear of its harm.

Sefer HaChasidim writes that the reason these forces threaten those who are wary of them is based upon the verse (Yechezkel 7:25): "קפדא בא—A cutting is coming, they will seek peace, but there will be none."

ה"ש explains that a person who is concerned about the harm of these forces demonstrates via his anxiety that he is less trusting of Hashem's protection. Accordingly, Hashem indeed leaves that untrusting person to the whims of those forces.

Rashbam notes that if the rule is actually that one who ignores zugos is safe, it is surprising that the Gemara spends so much time delineating the various cases of zugos. It should have simply stated that one should ignore this issue. Rather, says Rashbam, everyone is subject to this problem. However, one who is overly concerned about it will be more susceptible to its harm, but even those who are indifferent should still exercise caution in this regard. ■

# HALACHAH Highlight

## Are there such things as ghosts, demons and sorcerers?

במערבא לא קפדי אזוגות וכו' כללא דמילתא כל דקפיד קפדי בהדיה ודלא קפיד לא קפדי בהדיה ומיהו למיחש מיבעי וכו' ולענני כשפים אפילו טובא נמי חיישינן

*In the west they were unconcerned about pairs (i.e. the consumption of items in pairs...The general rule is: Wherever you are concerned about them (demons) they will be concerned about you, wherever you are unconcerned about them they will not be concerned about you<sup>1</sup>. However, one should be somewhat mindful of them...In regards to sorcery and its effects one must be even more careful.*

Interestingly enough, the Rambam and the Shulchan Aruch make no mention of the laws of "pairs." It would seem that this stems from the opinion of the Rambam<sup>2</sup> that the entire concept of demons, sorcerers (and powers of avodah zara) are nothing but false lies that the Torah commands us not to practice. Indeed this is the opinion of the Shulchan Aruch<sup>3</sup>. [In their opinion the apparent power that these sources seem to have to bring or remove afflictions<sup>4</sup> is all orchestrated by Divine Providence to test people and tempt them to desire these sinful forces.] However, the opinion of Tosafos<sup>5</sup> and other Rishonim is that these characters are to be understood on their most basic level. The Gra<sup>6</sup> is of a similar opinion. [This is apparently the opinion of the Mishna Berura<sup>7</sup> as well.] Note: This entire discussion

revolves around the aforementioned characters. In regards to the damage incurred by the ayin hara however, all Poskim<sup>8</sup> are in agreement that this force can cause harm. For when one is excited about the success of someone else<sup>9</sup> it puts that person in danger. The Aruch HaShulchan<sup>10</sup> even says that one who damages someone else through ayin hara is obligated by the Heavenly courts to compensate for the loss. ■

1. משמע שמערבא שלא קפדי אזוגות חולקים על הבבלי בזה, אבל בבבלי לא לעיל ק"ח ע"ב מבואר כבבלי "דלא ישתה תרי", וצ"ל ד"ס"ל למערבא שברייתא זו קאי למאן דקפיד
2. בפיהמ"ש בע"ז על המשנה בדף נ"ה לגבי ע"ז, שדים ועוד. [וכן ביד, בהלכות ע"ז פי"א הלכה י' וי"א, לגבי כישוף וכ"כ המאירי בסנהדרין דף ק"א ע"א, וכן בברכות דף ד' ע"ב בד"ה אע"פ, לגבי "מזיקין" (שדים)
3. שו"ע יור"ד קע"ט ס"ו
4. כצ"ל לדעתו בכונת דברי הגמ' בע"ז דף נ"ה ע"א
5. דו"ל תוס' (בע"ז דף כ"ז ע"ב בד"ה שאני) יש כח ביד שדים וכו' עכ"ל. וכן עי' רמב"ל בשמות פ"ז פי"א, וכן בשו"ת הרשב"א ח"א סימן תי"ג וגרס כן ברש"י בסנהדרין דף ס"ז ע"ב, (ואצלנו אינו ברש"י אבל כדבריו כ"ה בשמות רבה פ"ט פי"א) וכן עי' בשו"ת הריב"ש צ"ב, ובחדושי חת"ס ומהרש"א בחולין ז' ע"ב, וברמח"ל בדרך ד' ח"ג סוף פ"ב ועע"ש בח"א פ"ה. ודע עוד דבסדר הדורות באלף החמישי, הביא שהריטבא וזקן אהרון הביאו מכתב מהרמב"ם שלזקנותו למד קבלה, וחזר בו עי"ש
6. הגר"א על שו"ע יור"ד קע"ט ס"ק י"ג
7. במ"ב סימן צ' ס"ק י"ד, ובסימן ש"ח ס"ק כ"ד
8. רבינו יונה באבות פ"ב מי"א. [וכעין לשונו בשו"ת הרמב"ם סימן מ'. ודו"ק. ואכמ"ל.] וכן מבואר בעה"ש בחו"מ סימן שע"ח ס"א, וכ"ה בחזו"א בריש בב"ת בליקוטים
9. בחזו"א שם
10. בעה"ש חו"מ שע"ח ס"א ■

# STORIES Off the Daf

## The danger of duality

קאמר לא יאכל תרי וישתה תרי

Rav Yitzchak Aizik Chaver, zt"l, taught that our tradition of avoiding eating, drinking, and other activities in zugos, or pairs, is a very deep concept. One unit represents Hashem's absolute Unity; two is dangerous, because it introduces the concepts of duality, division, and conflict. Going from one to two is compared to the descent from Hashem's Unity before creation to the "Otherness" of a seemingly independent creation. Adding a third element is a way to restore the initial unity—much in the way

that the midline of the body is the point of balance and integration that joins together two apparently independent sides. The odd unit is the way that we are brought back symbolically to the One.

The Ben Ish Chai, zt"l, illustrated this esoteric idea with a story. A man was hiking in the wilds on his own, when suddenly a fearsome lion crossed his path. It stared at him balefully, clearly sizing him up as prey. Fear-struck, the man's mind raced during the few split seconds he had left, as he scurried to think of some way out of this deadly predicament. Just as the beast crouched to pounce, he came up with a desperate plan.

"Bang!" he shouted at the top of his lungs, sighting down his upraised

walking stick. In mid-leap, the lion fell down, dead! Half-dead from shock himself, the man could barely believe it. "Could it be that my walking stick has such power?!"

Just then, a hunter came upon the man. Euphorically, the hiker exclaimed, "My stick is just as powerful as your gun! Look what it did to this lion over here!"

"You fool!" the hunter could barely restrain his laughter. "Did you really think that screaming 'bang!' brought him down? I saw he was about to devour you, and I held him in my sights and shot him with my own rifle!"

How foolish do we seem when we fail to see the One pulling the strings behind the scene! ■

