

OVERVIEW of the Daf

1) "Pairs" (cont.)

The Gemara concludes its discussion of "pairs."

2) Dangerous activities

Reish Lakish lists four activities that endanger a person's life.

Each of the four activities is explained.

A Baraisa teaches that it is dangerous to pass in between two dogs, palm trees or women or allowing them to pass between two men.

According to others even pigs and snakes are dangerous.

Different remedies for one who was not careful are presented.

R' Yitzchok identifies two more dangerous activities.

The two activities are explained.

Issues related to palm trees are presented.

The Gemara discusses related to the danger of shaded areas.

Different names and characteristics of demons are identified.

The Gemara presents characteristics of the ketev demons.

Different harmful practices and their consequences are presented. ■

REVIEW and Remember

1. What is the concern for drinking borrowed water?
2. Why is it dangerous to sleep in the shade of the moon?
3. Why is it important to know that a zardasa tree has no less than sixty demons?
4. What happens to a person who puts on shoes while his feet are wet?

Distinctive INSIGHT

Drying one's feet before putting on one's shoes

ומן דסיים מסני אדמייתניה כרעא

And one who puts on his shoes while his feet are wet...

This admonition of Rav Yosef is one of three conditions listed here which cause a person to become blind. Rashi explains that the case is where the person puts his shoes on his feet which are still wet after being washed. Shulchan Aruch HaRav ('הל' (שמירת הגוף ונפש) writes that this halachah was originally based upon the types of shoes worn at the time of the Gemara, which were worn directly over bare feet. Nevertheless, this would still apply in our days, when someone would wear his stockings over wet feet.

(O.C. 260:#1) notes that people are not careful in this regard, but fortunately, Hashem protects the unknowing ('שומר פתאים ה')

ליקוטי מהרי"ח writes that this warning only applied when the shoes were placed directly over the feet. However, in our days we place our shoes over stockings or over some other piece of cloth wrapped over the foot. This is why this halachah is no longer relevant, and this is why people do not practice caution in this regard.

Sefer שמירת הנפש (#250) writes that this halachah only applies when putting on leather shoes. In טהרת (#20), we find in the name of the Kol Bo that someone who immerses himself in the river or if he goes to a bath house, and he does not rinse off his feet, he will be subject to the damage inflicted by כשפים. ■

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HALACHAH Highlight

Is it permitted to hang bread in a basket?

תליא בביתא קשי לעניותא. ופרש"י וז"ל התולה פתו באויר בתוך סל אחד עכ"ל

(Bread) suspended in a house brings to poverty. Rashi explains, "one who hangs his bread from a basket in the air."

The sefer Ohr L'zion¹ infers two chidushim from this Rashi. First, one should not hang a bag of bread from a hook because it causes poverty (Rashi says that the problem is hanging a basket of bread). The second chiddush is that one who teaches Torah or a kindergarten teacher may hang the bread. This is based upon Rashi, who writes that the problem is for one to hang his own bread², and since the matter is an ענין סגולה, one can say that the only problem exists if it is his own bread. However, no threat is posed when we are dealing with someone else's bread.

In the sefer V'Zos HaBrachah³ we find that there are G'dolim who were not mindful of this practice, for hanging bread is not a disgrace to the bread. [However, their opinion needs to be understood;

Rashi and the Rashbam clearly say that it is a problem to hang the bread even when it is in a basket. The Gemara continues and offers a reason why it would be permitted to hang meat and fish, for this is the common way of treating such items. If this is so, than hanging a bag of food (e.g. a knapsack) in a normal manner, even if bread is in it, would be permitted. The only problem would be to hang bread in an unusual manner, for in such an instance it would be disgraceful to the bread. Perhaps this is the logic of the aforementioned G'dolim.] Nonetheless, all agree one should not hang his bread on a hook in a disgraceful way. ■

1. בשו"ת אורל"צ ח"ב פרק י"ב סי"ח

2. וצ"ע מה ההכרח מרש"י זה, שהרי ז"ל רש"י בד"ה תלא לסילתיה. לסלו "ופת" בתוכו. עכ"ל. ולא כתב "פתו". וא"כ אפשר שגם מש"כ לפני כן "פתו", לאו דוקא הוא. ובספר וזאת הברכה סוף פ"ב כתב טעם להקל במקום צבורי כמו בגן, מלשון הגמ' תליא "בביתא". אמנם ג"ז צ"ע כנ"ל שמקור הגמ' הוא ממש"א אנשים תליא לסלתיה תלא מזוניה, ושם לא כתוב "בביתא". (ורשב"ם כרש"י)

3. בוזאת הברכה סוף פ"ד, בכבוד הפת אות ד'. בשם הגר"מ שטרנבוך ואחד מגדולי הדור שליט"א. [ומש"א שאינו דרך בזיון לכאן ר"ל כגמ' (ברכות כ"ד א' וש"ע או"ח סימן מ' ס"א) שאין בזיון לתלות תפילין בכיסן.] ■

STORIES Off the Daf

The garments of a sage

הכי סודריה דמר כי צורבא מרבנן

As we see on today's daf, the demons taunted the mistaken Sage by singing, "He dresses like a chacham, but does not even know how to bless...!" We see from this anecdote, one among many in the Gemara, that the Sages could be identified by the unusual robes that they wore.

Rav Tzaddok HaKohen, zt"l, explains that the special garments worn by the Sages were an outward

manifestation of their inner state. Thoughts, words, and deeds that are sourced in the Torah itself are called the "garments of the nefesh, the soul," and since the Sages were completely immersed in Torah, the quality of those "garments" was of a very exalted level. This was why their physical garments in this world were different than that of the common man—they symbolized their inner state of attachment to Hashem and their dedication to His Word.

Once, one of the companions of the one who came to be known as "the Saraph" of Strelisk, zt"l dressed his friend in the kind of beautiful

garment normally reserved for a Rebbe. Rav Uri of Strelisk was eventually called "the fiery angel" because he prayed with such ecstatic fervor.

Their master, Rebbe Shlomo of Karlin, hy"d, sensed that this change of clothes was responsible for a deterioration in the quality of his disciple's prayers, and ordered that he change back to his usual clothing.

"This is another way to explain the statement of those 'jokers' in Pesachim 111b: Because he put on garments like the Sages normally wear, he lost his ability to say baruch properly!" ■

