

The Gemara discusses the blessings over various aromatic plants:

אמר רב גידל אמר רב – Rav Gidal said in the name of Rav: האי – This jasmine,^[1] מברכין עליה בורא עצי בשמים – we recite over it (i.e. its scent) the blessing *the One Who creates fragrant woods*.^[2]

אמר רב חננאל אמר רב – Rav Chananel said in the name of Rav: האי – This spikenard,^[3] מברכין עליה בורא עצי בשמים – we recite over it the blessing *the One Who creates fragrant woods*.

The abovementioned two plants, though they possess hard stalks, are not true woods. Nevertheless we are taught that the proper blessing for them is *the One Who creates fragrant woods*.

The Gemara gives the basis for this law:

אמר רב זוטרא – Mar Zutra said: מאי קרא – What verse is the source for this ruling? „והיא העלתם הגנה ותטמנם בפשתי העץ” – *And she brought them up to the roof, and hid them in the “woods” of flax*.^[4] The verse’s reference to flax stalks as “wood” teaches us that stalks are considered a type of wood. Accordingly, the blessing on jasmine and spikenard, which also grow on stalks, is *the One Who creates fragrant woods*.^[5]

The Gemara discusses the blessings over other fragrant plants: אמר רב משרשיא אמר – Rav Mesharshiya said: האי נרקום – This *narkom*,^[6] if it is of the garden variety, we recite over it the blessing *the One Who creates fragrant woods*,^[7] if it is of the wild variety, we recite *the One Who creates fragrant herbage*.^[8] אמר רב שישש – Rav Sheishess said: הני סיגלי – These violets, מברכין עליה בורא עצי בשמים – we recite over them the blessing *the One Who creates fragrant herbage*. אמר רב זוטרא – Mar Zutra said: האי מאן דמורח באתרוגא או

אומר ברוך – One who smells an *esrog* or a quince^[9] – שנתן ריח טוב בפירות – says: *Blessed are You, Hashem etc. Who placed a good aroma into fruits*.

The Gemara digresses to teach about another type of blessing: האי מאן דנפיק ביומי ניסן – Rav Yehudah said: One who goes out during the days of Nissan – וחזי אילני דקא – and sees fruit trees in bloom – ומברך ברוך שלא היסר – says: *Blessed are You, Hashem etc. Who did not leave anything lacking in His universe*, וברא בו בריות טובות – and created in it good creatures and good trees, ולהתנאות בהן בני אדם – to cause mankind pleasure with them.^[10]

The Gemara adduces a Scriptural source for reciting blessings over fragrances:

אמר רב זוטרא בר טוביה אמר רב – Rav Zutra bar Toviyah said in the name of Rav: מנין שמברכין על הריח – From where is it derived that we recite a blessing over a fragrance? שנאמר – For it is stated:^[11] „בל הנשמה תהלל יה” – *Let every “soul” praise God*. איזהו דבר שהנשמה נהנית ממנו ואין הגוף נהנה ממנו – What is something from which the soul derives pleasure but the body does not derive pleasure? הוי אמר זה הריח – You must say that this is the fragrant smell.^[12]

The Gemara cites other statements of Rav reported by Rav Zutra bar Toviyah:^[13]

אמר רב זוטרא בר טוביה אמר רב – And Rav Zutra bar Toviyah said in the name of Rav: בחורי ישראל שיהנו ריח טוב – The young men of Israel will in the future emit a fragrance like the Lebanon forest, שנאמר – as it is stated:^[14] „ולכו יונקותיו ויהי כבית הודו וריח לו כלבנון” – *His young shall go forth, and his beauty shall be like the olive tree, and his aroma like the Lebanon*.

NOTES

1. A fragrant plant in which three rows of leaves grow one above the other, each row containing three leaves (*Rashi*).

2. See below, note 5.

3. Also referred to in the Talmud as שבילת נרך, one of the eleven spices composing the *ketoret* (see *Kereisos* 6a). It grows on stalks, similar to flax (*Rashi*).

Others translate הלפי דיקמא as *rosemary* (see *Rabbeinu Yonah*, see also *Beur HaGra, Orach Chaim* 216:7), an evergreen shrub of the mint family native to the Mediterranean region.

4. *Joshua* 2:6. The chapter discusses the two spies sent out by Joshua to reconnoiter the city of Jericho. To avoid discovery, they were hidden by Rachav, a resident of the city, among the stalks of flax drying on her roof.

5. *Rashi*, as emended by *Hagahos HaBach*.

See *Ritva* who explains that the guidelines for the blessing of *borei atzei besamim* differ from those for the blessing of *borei pri ha'eitz* (see above, 40a-b, and *Orach Chaim* 203) as follows: In the *borei pri ha'eitz* blessing, the word *eitz* refers to trees, while in the *borei atzei besamim* blessing, the word *atzei* (plural form of *eitz*) refers to the other connotation of *eitz*, which is wood. Accordingly, the blessing *borei pri ha'eitz* is translated *the One Who creates fruits of the trees*, and is recited only over fruits which grow on plants classified as trees, whereas the blessing *borei atzei besamim* is translated *the One Who creates fragrant woods*, and is recited on any hard, woodlike plant. Hence, though neither jasmine nor spikenard meet the criteria of trees, since they grow on hard stalks, they fall within the criteria of wood, upon which the blessing *the One Who creates fragrant woods* is recited. This appears to be the opinion of *Rashi* as well (ד"ה סמלק).

Rashba (above, 43a מיתבי ד"ה), however, maintains that here too, regarding the blessing on fragrances, the word *atzei* refers to trees, and the blessing *borei atzei besamim* is translated *the One Who creates fragrant trees*. Accordingly, the same guidelines used for determining the *borei pri ha'eitz* blessing are used in determining the blessing of *borei atzei besamim*. According to this opinion, jasmine and spikenard would fall within the guidelines of trees cited in regard to the *borei pri*

ha'eitz blessing. See *Beur Halachah* to 216:3 בשמים ר"ה עצי בשמים.

6. I.e. rose (*Rashi*). Alternatively, lily (*Rabbeinu Yonah*).

7. Those that grow in gardens possess hard stalks upon which the blessing *the One Who creates fragrant woods* is appropriate (*Ritva*, see note 5 and following note).

8. Those that grow in the wilderness have soft stems and are therefore not classified as woods but as herbage (*Ritva*).

Teshuvos HaRashba (vol. 1 §399 cited by *Beis Yosef, Orach Chaim* 216), in accordance with his opinion cited in note 5, explains the difference between garden *narkom* and wild *narkom* as being that the garden *narkom*, which is watered and cultivated, survives from year to year, and is thus classified as a tree (see above, 40a note 55). The wild *narkom*, on the other hand, which is not watered and cultivated, withers like grass and does not survive from year to year, and is therefore not considered a tree.

9. Which are cultivated for food rather than for their fragrance (see above, 43a note 37).

10. [The prevalent custom is to recite the word להנאות instead of להתנאות.] Although the Gemara states that this blessing is recited in the month of Nissan, this is stated only by way of example. Since Nissan is the first spring month in the Northern Hemisphere, it is usually the month in which one encounters fruit trees in bloom for the first time. The same would apply for any other month, as long as it is the first time one sees the blossoms (*Mishnah Berurah* 226:1).

This blessing is recited only once each year (*Shulchan Aruch* *ibid.*).

11. *Psalms* 150:6.

12. Since smells do not enter the body in the same tangible form as do food and drink, smell is considered, by comparison to eating, a “pleasure of the soul.” Indeed, it is called ריח because it is a “spiritual” (רוחני) type of pleasure (*Aruch HaShulchan, Orach Chaim* 216:1). [Also, God blew a soul into the first man through his nostrils (*Genesis* 2:7), the same orifices used for sensing smell.]

13. See above, 40a note 15.

14. *Hosea* 14:7.

The Gemara continues with another statement of Rav reported by Rav Zutra bar Toviyah:

ואמר רב זוטרא בר טוביה אמר רב – And Rav Zutra bar Toviyah said in the name of Rav: מאי דכתיב – What is the meaning of that which is written:^[15] “את־הכל עשה יפה בעתו” – *He made everything beautiful in its time?* מלמד שכל אחד ואחד יפה לו – This teaches that the Holy One, Blessed is He, made everyone’s craft appear beautiful in his eyes.^[16]

The Gemara comments about this phenomenon:

היינו דאמרי אינשי – This reflects what people say: אמר רב פפא – Rav Pappa said: תלה ליה קורא לדבר אחר – Hang a palm shoot on the neck of a pig for him to eat in cleanliness,^[17] ואיהו דידיה עביר – and he will do his own, i.e. he will roll it around in the garbage dump.^[18]

The Gemara continues with another statement of Rav Zutra bar Toviyah in the name of Rav:

ואמר רב זוטרא בר טוביה אמר רב – And Rav Zutra bar Toviyah said in the name of Rav: אבוקה בשנים – A torch is like two people וירח בשלשה – and the moon is like three.^[19]

The Gemara seeks a clarification:

אבוקה בשנים בהרי דידיה – Does Rav’s statement that a torch is like two people mean that together with him there are two,^[20] או דילמא אבוקה בשנים לבר – or perhaps it means that the torch is like two people besides him?^[21]

The Gemara responds:

תא שמע – Come, learn a proof from the second part of Rav’s statement: וירח בשלשה – “and the moon is like three.” אי אמרת בשלמא בהרי דידיה שפיר – Now, it is well if you say that

Rav means that together with him there are three, then fine, his statement is understandable. – אלא אי אמרת לבר מדידיה – But if you say Rav means that the moon is like three people besides him, ארבעה למה לי – what do I need four people for?^[22] והאמר מר – For did not the master say: ומזיק – To one person, [a demon] appears and does harm; לשנים נראה ואינו מזיק – to two people, it appears but does no harm;^[23] לשלשה אינו נראה כל עיקר – to three people, it does not appear altogether. – Rather, derive from this that Rav’s statement that a torch is like two people means that together with him there are two.

The Gemara concludes:

שמע מינה – Indeed, derive it from this.

The Gemara continues with another statement of Rav reported by Rav Zutra bar Toviyah:

ואמר רב זוטרא בר טוביה אמר רב – And Rav Zutra bar Toviyah said in the name of Rav, חנא בר ביזנא אמר – and others say it was Rav Chana bar Bizna who said in the name of R’ Shimon Chasida, ואמרי לה אמר – and others say it was R’ Yochanan who said in the name of R’ Shimon ben Yochai: גוח לו לאדם שיפיל עצמו לתוך בבשן האש – It is better that a person should cast himself into a fiery furnace ואל ילבין פניו – than that he should shame his fellow in public. – From where do we know this? מתמר – From Tamar. – For it states:^[24] “הוא מוצאת וגו’” – As she was taken out (to be executed), etc. she sent to her father-in-law, Judah, the pledges he had left with her, but she refused to shame him in public by naming him as the father of her child.^[25]

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15. Ecclesiastes 3:11.

16. Even a tanner [whose occupation involves contact with foul-smelling items] enjoys his work. God made this a part of human nature, so that the world should not lack any type of craft (*Rashi*).

The complete verse reads: *He made everything beautiful in its time; He also put the world into their hearts, so that man does not find the task that God has made, from beginning to end.* According to the Gemara’s present homily, the verse is understood thus: *He made everything beautiful in its time* – at the time God created each individual and ordained what his particular occupation would be, He decreed that that person would find his occupation pleasing. Moreover, *He also put the world into their hearts, so that man does not find the task etc.* – the inclination each person feels toward his assigned worldly occupation is so strong as to be to the exclusion of all other occupations, so that [each] man does not find the task assigned to any other man appealing. This was done for the good of society, in order that each man stick with his assigned occupation from beginning to end, from the beginning of his life to the end (*Maharsha*; see also *Meromei Sadeh*).

17. *Rashi*, printed in *Ein Yaakov*.

18. Out of the pleasure he derives from his occupation, he will drag the palm shoot through the dung heap (see *Rashi*).

For elaboration on the wondrous phenomenon of each person having an innate inclination for one particular type of work over another, see *Chovos HaLevavos, Shaar HaBitachon*, end of ch. 3.

19. This statement was made in regard to another statement of Rav, that one should not go outside alone at night lest he be attacked by demons (see *Bava Kamma* 60b; *Rashi* ad loc.; see *Tosafos, Pesachim* 2a יבנס רי”ה). Rav states now that when carrying a torch, one is not considered alone (see *Rashi*). Furthermore, when the moon is shining, it is as if three people are present.

The difference between two people and three will be explained below (*Rashi*).

20. I.e. the torch itself is like one person, which only together with the person carrying it is considered like two people.

21. I.e. the torch itself is like two people, which when taken together with the person is like three.

22. Having four people together does not provide any more protection than having three people together, as the Gemara shall proceed to demonstrate. Accordingly, what would be the relevance of saying that the moon is like three plus one in contrast to a torch which is only like two plus one?

23. [The demon will not take any action to harm him, but the person will suffer the effects of having seen a demon.]

24. *Genesis* 38:25.

25. The background to this incident is recorded in *Genesis* ch.38. After the sale of Joseph into slavery, Judah left his brothers and married. His oldest son grew up and married a woman named Tamar and died shortly after. Judah’s second son then married Tamar, and he too died. Judah, fearing that Tamar had some blame in the unusual pair of tragedies, delayed the *yibum* of Tamar to his youngest son, Shelah. Realizing that Judah would not allow her to marry Shelah, but being bent on participating in the mitzvah of *yibum*, Tamar decided to trick Judah into performing *yibum* himself. [In the time before the Torah was formally given, it was possible for any close relative to perform *yibum*. Once the Torah was given at Sinai, *yibum* became restricted to a brother of the deceased (see *Ramban to Genesis* 38:8).] Posing as a harlot, Tamar lured Judah into cohabiting with her, and she conceived from the union. When Judah was informed of her pregnancy, he construed this to be clear proof that she had engaged in harlotry. He therefore sentenced her to death by burning (see *Bereishis Rabbah* 85:10 cited by *Rashi* to *Bereishis* 38:24, and *Ramban* ad loc. for explanations of why).

Now, when Tamar was being led to execution, she could have saved herself by simply stating the truth about the paternity of her child, but this would have humiliated Judah in public. To avoid doing this, she gave him a hint that no one else would understand. She sent him the articles that he had given as pledges for her harlot’s pay, hoping that he would admit what had happened and reverse her sentence. She was prepared to die in fire, however, rather than publicly expose him as the father if he would not admit this himself. This teaches that it is better to jump into a fiery furnace than to shame somebody in public (see *Rashi*).

[We do not find such extreme expressions on the part of the Rabbis for other serious transgressions. This is because the pain one experiences by

The Gemara cites a Baraisa regarding the blessings on fragrances:

הביאו לפניו שמן – The Rabbis taught in a Baraisa: תנו רבנן – If they brought before him fragrant oil and a myrtle,^[26] בית שמאי אומרים – Beis Shammai say: מכבד על השמן ואחר כך מכבד על ההדס – He first recites the blessing on the oil and afterwards he recites the blessing on the myrtle. ובית הלל אומרים – But Beis Hillel say: מכבד על ההדס ואחר כך מכבד על השמן – He first recites the blessing on the myrtle and afterwards he recites the blessing on the oil.^[27] אמר רבן גמליאל – Said Rabban Gamliel: I will present an argument that will decide this issue in favor of Beis Shammai. It is fitting that the oil take precedence over the myrtle – for from fragrant oil,^[28] we derive the pleasure of its fragrance and we also derive the pleasure of anointing with it, והדס לריחו וזבניו לסיכתו לא – Whereas from the myrtle, we derive only the pleasure of its fragrance, but we do not derive the pleasure of anointing with it.

The Gemara issues a ruling:

אמר רבי יוחנן – R' Yochanan said: הלכה כדברי המקריע – The halachah is in accordance with the words of the “decider” (i.e. Rabban Gamliel).^[29]

A related incident:

רב פפא איקלע לבי רב הונא בריה דרב איקא – Rav Pappa visited the house of Rav Huna the son of Rav Ika. אייתו לקמיהו שמן – They brought before them oil and myrtle. שקל רב – Rav Pappa took and recited the blessing on the myrtle first, והדר בריך אשמן – and then

recited the blessing on the oil. אמר ליה – [Rav Huna the son of Rav Ika] said to him: לא סבר לה מר הלכה כדברי המקריע – Does master not hold of that which R' Yochanan said, that the law is in accordance with the words of the “decider”? אמר – [Rav Pappa] said to him: הכי אמר רבא – Thus said Rava: הלכה כבית הלל – The law is in accordance with Beis Hillel. I.e. I acted in accordance with Rava, who disagrees with R' Yochanan, and rules in accordance with Beis Hillel that the blessing on the myrtle takes precedence.

The Gemara concludes:

ולא היא – But it is not so, i.e. Rava in fact never made such a statement. לאשתמוטי נפשיה הוא דעבד – [Rav Pappa] did so (i.e. said that Rava ruled in accordance with Beis Hillel) to extricate himself from an embarrassing predicament.^[30]

Another Baraisa is cited:

הביאו לפנייהם – The Rabbis taught in a Baraisa: תנו רבנן – If they brought before them fragrant oil and wine,^[31] בית שמאי אומרים – Beis Shammai say: אוזחו השמן ואת היין בשמאלו מכבד על השמן וחזור – He holds the oil in his right hand and the wine in his left,^[32] ומכבד על היין בית הלל – and then recites the blessing on the wine.^[34] אוזחו את היין בימינו ואת אומרים – But Beis Hillel say: השמן בשמאלו והיין בריחו ומכבד על השמן – He holds the wine in his right hand and the oil in his left, ומכבד על היין וחזור ומכבד על השמן – and then recites the blessing on the wine and then recites the blessing on the oil.^[35] וטחו בראש השמש – And then, to remove the oil from his hands, he smears the oil on the

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being shamed in public is often greater than that of death itself. Just as one is required to give up his life rather than kill another Jew, so must he forfeit his life before embarrassing him (*Shaarei Teshuvah* 3:139; cf. *Tosafos* to *Sotah* 10b נוח (ד"ה אין).]

26. These were brought out at the end of the meal: The fragrant oil was used to clean the diner's hands of the food odors, and the myrtle was smelled for its fragrance (*Rashi*).

[*Rashi* below, 53a מברכין אין rules that the blessing of *borei atzei besanim* over fragrant oils (see above, 43a) is recited only when one smells the oil for its fragrance. No blessing is recited over oil used for cleaning one's hands unless balsam oil is used, in which case the blessing *the One Who creates pleasant oil* is recited. Accordingly, our Baraisa, which according to *Rashi* states that a blessing is recited on the oil that is brought out for cleaning the hands, must be referring to balsam oil (see below, note 28; cf. *Tosafos* who maintain that the Baraisa is dealing with oil brought out for one to smell its fragrance and not for cleaning hands).]

27. For the myrtle's fragrance is enjoyed in its original state whereas the oil requires processing (see *Mishnah Berurah* 216:43,45).

28. Such as oil in which fragrant spices are immersed (*Rashi*, see above, 43a notes 38 and 41).

[In light of *Rashi*'s ruling (see note 26) that a blessing is not recited over oil (other than balsam oil) when used to clean one's hands, we must say that we are now dealing with oil that is brought out for one to enjoy its fragrance. This would appear to contradict what *Rashi* said previously that the dispute between Beis Shammai and Beis Hillel is about (balsam) oil brought at the end of the meal to clean one's hands. See *Tzlach* who explains that according to *Rashi* the dispute actually pertains to both situations: to when balsam oil to wash one's hands is brought with the myrtle, and to when other oils are brought with the myrtle for one to enjoy their fragrance. *Tzlach* also explains why *Rashi* above used the example of oil for cleaning hands, and now uses the example of oil for fragrance.]

29. [It should be noted that the expression *הלכה כדברי המקריע* is not used here in its usual sense in the Talmud. Most times this expression applies to where two opposing opinions are quoted, and another Tanna takes a third stance midway between the first two. In these cases the expression is more properly translated as “the halachah is in accord-

ance with the words of the mediator.” In this case, however, where, Rabban Gamliel simply *decided* in favor of one of two earlier opinions by explaining the rationale of that opinion, the word *מקריע* translates as “decider” (*Tosafos* to *Pesachim* 21a אין (ד"ה אין).]

30. He was embarrassed at having acted incorrectly, and fabricated the statement of Rava in order to save face (*Rashi*).

It seems inconceivable that Rav Pappa would concoct a false halachah to save face. *Tzlach* and *Rama MiPano* (cited in marginal gloss to the *Vilna Shas*) therefore offer alternate explanations of the Gemara. See, however, *Sheyarei Korban to Yerushalmi Nazir* 7:1 איתוניה (cited by *Gilyon HaShas*) for a defense of *Rashi*'s explanation. (See also *Rambam, Hil. Gezeilah VaAveidah* 14:13 with *Lechem Mishneh*.)

[In many texts of the Talmud, the words *לאשתמוטי נפשיה הוא דעבד* do not appear (see *Rif* and *Tosafos*). According to these texts, Rava did in fact say that the halachah is in accordance with Beis Hillel, and Rav Pappa did in fact act correctly. See *Shulchan Aruch, Orach Chaim* 216:11 who rules in accordance with this text.]

31. The Gemara is referring to the wine that is drunk after the meal [prior to *Bircas HaMazon*] and not to the wine over which the *Bircas HaMazon* is recited (*Rashi*).

32. [When reciting a blessing, one should hold the item over which he is pronouncing the blessing in his right hand (*Shulchan Aruch, Orach Chaim* 206:4).] Since he will recite the blessing on the oil first (as Beis Shammai proceed to rule), he holds it in his right hand (*Rashi*).

33. I.e. the blessing *the One Who creates pleasant oil* (*Rashi*, see above note 26, see also *Tzlach*).

34. The Baraisa is discussing a meal during the week, when the blessing on the wine preceding the meal does not exempt the wine after the meal [see above, 42b] (*Rashi*).

Beis Shammai hold that the blessing on the oil takes precedence over the blessing on the wine because the pleasure derived from the oil's fragrance is immediate and does not require an action on one's part, in contrast to the wine, from which no pleasure is derived until one drinks it (*Rashba* above, 41a אמר עולא (ד"ה אין)).

35. Beis Hillel hold that wine, which is consumed by the body, is more significant than fragrant oil, which is not consumed by the body. Therefore, the blessing on the wine takes precedence (see *Rashba* *ibid.* and *Mishnah Berurah* 216:4).

WAITER'S HEAD.^[36] הוא שמש תלמיד חכם הוא – BUT IF THE WAITER IS A TORAH SCHOLAR, טחו בכותל – HE SMEARS THE OIL ON THE WALL rather than on the waiter's head, מפני שגנאי – FOR IT IS UNBECOMING FOR A TORAH SCHOLAR TO GO OUT TO THE STREET PERFUMED.

The Gemara cites a related Baraisa:

ששה דברים גנאי לו – The Rabbis taught in a Baraisa: SIX THINGS ARE UNBECOMING FOR A TORAH SCHOLAR: אל יצא בשהוא מבושם לשוק – HE SHOULD NOT GO OUT TO THE STREET PERFUMED; ואל יצא יחידו בלילה – AND HE SHOULD NOT GO OUTSIDE ALONE AT NIGHT; ואל יצא במנעלים – AND HE SHOULD NOT GO OUTSIDE WITH PATCHED SHOES; ואל יספר עם אשה בשוק – AND HE SHOULD NOT CONVERSE WITH A WOMAN IN THE STREET; ואל יסב בחבורה של עמי – AND HE SHOULD NOT RECLINE (i.e. dine) WITH A GROUP OF UNLEARNED PEOPLE; ואל יבנס באחרונה לבית המדרש – AND HE SHOULD NOT BE THE LAST TO ENTER THE STUDY HALL. ויש אומרים – AND SOME SAY: אף לא יפסיע פסיעה גסה – HE SHOULD ALSO NOT WALK WITH LARGE STRIDES. ואל יהלך בקומה זקופה – AND HE SHOULD NOT WALK WITH AN ERECT POSTURE.

The Gemara elaborates the Baraisa's statements one by one: HE SHOULD NOT GO OUT TO THE STREET PERFUMED. אמר רבי אבא בר אבא חייא בר אבא אמר – R' Abba the son of R' Chiya bar Abba said in the name of R' Yochanan: במקום שחשודים על משכב זכור – This pertains to a place where [the people] are suspected of homosexuality.^[37] אמר רב ששת – Rav Sheishess said: לא – It was stated only with regard to wearing perfume on his clothing (i.e. it is unbecoming for a Torah scholar to go outside with perfume on his clothing, for then the scent is noticeable and raises suspicion), אבל בגופו זיעה מעברא ליה – but with regard to wearing perfume on his body, the perspiration eliminates [the scent of the perfume], and no suspicion will arise.^[38] אמר רב פפא – Rav Pappa said: ושערו כבגדו דמי – And his hair is the same as his clothing.^[39]

A different version of Rav Pappa's statement: His hair is the same as his body.^[40]

The Gemara explains the next clause of the Baraisa: ואל יצא יחידו בלילה – AND HE SHOULD NOT GO OUTSIDE ALONE AT NIGHT – because this might raise suspicion that he is engaging in promiscuous behavior.

The Gemara qualifies the ruling: And this was stated only when he does not have a set time to study with his teacher at night, אבל קביע ליה עידנא – but if he has a set time, מידע – it is common knowledge that he is going to his set study period, and no suspicion will be raised.

The Gemara expounds the Baraisa's next clause: ואל יצא במנעלים המטולאים

WITH PATCHED SHOES. מסויע ליה לרבי חייא בר אבא – This supports the statement of R' Chiya bar Abba, אמר רבי חייא – for R' Chiya bar Abba said: גנאי הוא לתלמיד חכם שיוצא במנעלים המטולאים – It is unbecoming for a Torah scholar to go outside with patched shoes.

The Gemara asks:

Why, R' Chiya bar Abba himself went out with patched shoes! – ? –

The Gemara answers:

Mar Zutra the son of Rav Nachman said: בטלאי על גבי טלאי – It is only unbecoming when there is a patch on top of another patch.

The Gemara qualifies the ruling: And this was stated only when the patch is on the top part of the shoe, where it is visible, אבל בגילדא – but when it is on the sole, there is no problem. And even when the patch is on the top part of the shoe, [this ruling] was stated only when walking on the road, אבל בביתא לית לן בה – but inside the house, there is no problem. And it was only stated in the summer season, אבל בימות הגשמים – but in the rainy season, when the patch is covered by mud and not visible, there is no problem.

The Gemara proceeds with the next clause of the Baraisa: ואל יספר עם אשה בשוק – AND HE SHOULD NOT CONVERSE WITH A WOMAN IN THE STREET. אמר רב חסדא – Rav Chisda said: And even if she is his wife.^[41]

The Gemara supports this statement: It has also been taught so in a Baraisa: תניא נמי הכי – It is unbecoming for a Torah scholar to converse with a woman in the street EVEN IF SHE IS HIS WIFE, ונאפילו היא בתו – AND EVEN IF SHE IS HIS DAUGHTER, ונאפילו היא אחותו – AND EVEN IF SHE IS HIS SISTER, לפי שאין הכל בקריאין בקרובותיו – BECAUSE NOT EVERYONE IS FAMILIAR WITH the identity of HIS RELATIVES.

The Gemara explains the next clause:

ואל יסב בחבורה של עמי הארץ – AND HE SHOULD NOT RECLINE (i.e. dine) WITH A GROUP OF UNLEARNED PEOPLE. מאי טעמא – What is the reason? דילמא אתי לאמשוכי בתרניהו – For he might be drawn after them.^[42]

The Gemara expounds the next clause: ואל יבנס אחרונה לבית המדרש – AND HE SHOULD NOT BE THE LAST TO ENTER THE STUDY HALL – משום דקרו ליה פושע – for [people] will call him negligent.^[43]

The Gemara proceeds with the next clause of the Baraisa: ויש אומרים אף לא יפסיע פסיעה גסה – AND SOME SAY: HE SHOULD ALSO NOT WALK WITH LARGE STRIDES – דאמר מר – for the master said: אחר מחמש מאות ממאור עיניו של – A long stride takes away one five-hundredth of a person's eyesight.^[44] מאי תקנתיה – What is his remedy if he

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36. So that he (the diner) does not go out into the street with perfumed hands, which is unbecoming a Torah scholar [as stated below] (*Rashi*, see below, note 38).

37. Where men wear perfume to entice other men (*Rashi*).

38. [This pertains only to the parts of the body which are generally covered and perspire. Wearing perfume on the hands (see above, note 36), which do not perspire, is not permitted (see *Tzalach, Rashash* and *Lechem Mishneh, Hil. Dei'os* 5:9).]

39. Which generally does not perspire (*Rashi*).

40. Which does perspire (*Rashi*).

41. For those that are not aware that she is his wife will suspect him of

soliciting a prostitute (*Rashi*).

42. See *Beur Halachah* to *Orach Chaim* 170:20.

43. I.e. lazy (*Rashi*). [See *Gilyonei HaShas* who cites other instances in the Talmud wherein the term פושע means lazy. Cf. *Maharsha*.]

44. *Tosafos* to *Taanis* 10b פסיעה ד"ה explain that only the first stride causes this amount of damage. Subsequent ones each take away $\frac{1}{500}$ of the remaining eyesight, causing progressively smaller amounts of damage. Alternatively, the subsequent strides do not affect the eyesight at all.

For an average-sized person, a regular stride measures one *amah*, which is approximately $1\frac{1}{2}$ -2 feet. Anything more is considered a "large stride" and should be avoided (*Mishnah Berurah* 301:1,3).

has already lost some of his eyesight through having taken large strides? להדריה בקדושתא דבי שמישי – He can restore it by drinking the Friday evening Kiddush wine.^[45]

Gemara proceeds to expound the Baraisa's final clause:

ואל יהלך בקומה וקופה – AND HE SHOULD NOT WALK WITH AN

ERECT POSTURE – דאמר מר – for the master said: המהלך בקומה וקופה אפילו ארבע אמות – He who walks with an erect posture, even if only for four *amos*, פאילו דוחק רגלי שכינה – pushes, as it were, the “feet” of the Divine Presence, דכתוב – for it is written:^[46] “מלא כל-הארץ כבודו” – *The entire world is full of His glory.*^[47]

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45. *Rashi*. Others explain that this cure is effected not by drinking the Kiddush wine but by dabbing it on the eyes (*Tosafos to Pesachim* 100b ד"ה ידי קידוש in the name of *Rav Natronai Goan*; see also *Rama, Orach Chaim* 271:10 and *Magen Avraham* there §23; for other explanations, see *Meiri to Shabbos* 113b and *Maharsha* here).

46. *Isaiah* 6:3.

47. The verse indicates that God's Presence extends downwards to this

world. One who draws himself to his full height appears to be “pressing” against the Divine Presence (*Rashi, Kiddushin* 31a ד"ה מלא ר"ה הארץ).

As a rule, the “place” that a person occupies is considered to reach four *amos* in every direction from where he stands. Thus, a person who walks these four *amos* in an erect position, thereby acting as if that place belongs to him, gives the impression that the Divine Presence is not there (*Maharsha to Kiddushin* *ibid.*).