עזרי מעם ה' הדרן /גיטין/ במחשבה שניה/ יפית קליימר

על שדים ומזיקין ובין המיצרים

On Demons and the three weeks

**גיטין סו**

The great similarity between the form of a demon and that of man has caused fear lest a demon be able to deceive a person. **Therefore one who hears the voice of a person stuck in a hole, saying “Write a bill of divorcement for my wife” does not write the divorce, lest it really be a demon, unless one sees the person’s form and the shadow of his shadow,** for demons shadow’s do not have shadows (Gittin 61)

**שולחן ערוך אבן העזר יז י**

If they heard a voice saying "So-and-so died," and they went [to look] but did not find a man (i.e. they did not find a source for the voice), they may still permit his wife to remarry. If they heard this voice in the field or a cistern or a ruin, we do not permit remarriage on the basis of this voice because we are concerned that it came from a demon, as the voice derived from locales frequented by demons.

[Bereishit Rabbah 7:5](file:///C%3A%5CBereishit_Rabbah.7.5) - **And Elokim said "let the land bring forth *deshe***

Rebbi said, these are the shedim, that Hashem created their souls, and was preparing to create their bodies when God sanctified the Shabbat and did not create them.

[**Chagigah 16a:5-7**](file:///C%3A%5CChagigah.16a.5-7)

The Gemara returns to discussing the heavenly beings. **The Sages taught: Six** statements **were said with regard to demons:** In **three** ways they are **like ministering angels, and** in **three** ways they are **like humans.** The *baraita* specifies: In **three** ways they are **like ministering angels: They have wings like ministering angels; and they fly from one end of the world to the other like ministering angels; and they know what will be in the future like ministering angels.**

[**Exodus 7:22**](file:///C%3A%5CExodus.7.22)

But when the Egyptian magician-priests did the same with their spells..

[**Rashi on Exodus 7:22:1**](file:///C%3A%5CRashi_on_Exodus.7.22.1)

בלטיהם SECRET ARTS — magic formulas which they utter secretly and in a whisper. Our Rabbis stated that refers to the work of demons,

[**Pirkei Avot 5:6**](file:///C%3A%5CPirkei_Avot.5.6)

(6) Ten things were created on the eve of the Sabbath at twilight, and these are they: [1] the mouth of the earth, [2] the mouth of the well, [3] the mouth of the donkey, [4] the rainbow, [5] the manna, [6] the staff [of Moses], [7] the shamir, [8] the letters, [9] the writing, [10] and the tablets. And some say: also the demons, the grave of Moses, and the ram of Abraham, our father.

In the days of the Talmud, many people were careful not to drink an even number of cups or eat food in an even number so as not to be harmed by demons **(Pesachim 110a)**

[Pesachim 109b:4-6](file:///C%3A%5CPesachim.109b.4-6) - **Rav Pappa said: Yosef the Demon said to me**

**קידושין כט**

**Abaye heard** that Rav Aḥa bar Ya’akov **was coming. There was a certain demon in the study hall of Abaye,** which was so powerful **that when two** people would **enter they would be harmed, even during the day.**

[**Berakhot 6a:2-5**](file:///C%3A%5CBerakhot.6a.2-5)

In another *baraita* **it was taught** that **Abba Binyamin says: If the eye was given permission to see, no creature would be able to withstand the** abundance and ubiquity of the **demons** and continue to live unaffected by them.

**ברכות ג**

תָּנוּ רַבָּנָן, מִפְּנֵי שְׁלֹשָׁה דְּבָרִים אֵין נִכְנָסִין לְחוּרְבָּה: מִפְּנֵי חֲשָׁד, מִפְּנֵי הַמַּפּוֹלֶת, וּמִפְּנֵי הַמַּזִּיקִין.

**The Sages taught, for three reasons one may not enter a ruin: Because of suspicion** of prostitution, **because** the ruin is liable to **collapse,** and **because of demons.**

[Berakhot 62a:6-7](file:///C%3A%5CBerakhot.62a.6-7)

**Rabbi Tanḥum bar Ḥanilai said: Anyone who is modest in the bathroom will be saved from three things: From snakes, from scorpions and from demons.**

[**דברים ל״ב:י״ז**](file:///C%3A%5CDeuteronomy.32.17) - יִזְבְּח֗וּ לַשֵּׁדִים֙ לֹ֣א אֱלֹ֔הַּ אֱלֹקִ֖ים לֹ֣א יְדָע֑וּם...

[**Deuteronomy 32:17**](file:///C%3A%5CDeuteronomy.32.17)

They sacrificed to demons, no-gods Gods they had never known

[**Rashi** on Deuteronomy 32:17:1](file:///C%3A%5CRashi_on_Deuteronomy.32.17.1) - Understand this as the Targum does:

They sacrifice unto that in which is no utility

[**Sforno** on Deuteronomy 32:17:1](file:///C%3A%5CSforno_on_Deuteronomy.32.17.1) - forces which are not enduring

**תהילים צא**

 ה לֹֽא־תִ֭ירָא מִפַּ֣חַד לָ֑יְלָה מֵ֝חֵ֗ץ יָע֥וּף יוֹמָֽם׃ You need not fear the terror by night, or the arrow that flies by day

לָא תִדְחַל מִן דְלוּחָא דְמַזִיקֵי דְאָזְלִין בְּלֵילְיָא מִן גִרְרָא דְמַלְאָךְ מוֹתָא דְשָׁדֵי בִימָמָא:

**Be not afraid of the terror of** demons who walk at **night, of the arrow** of the angel of death that he looses **during the day;**

ו מִ֭דֶּבֶר בָּאֹ֣פֶל יַהֲלֹ֑ךְ מִ֝קֶּ֗טֶב יָשׁ֥וּד צׇהֳרָֽיִם׃

the plague that stalks in the darkness, or the scourge that ravages at noon.

[**Shulchan Arukh, Orach Chayim 551:18**](file:///C%3A%5CShulchan_Arukh%2C_Orach_Chayim.551.18)

18. It is necessary to be careful from the 17th of Tammuz until the 9th of Av not to go out alone from the 4th to 9th hour (of the day) *because the demon Meriri rules* and do not hit students on these days.

**מורה הנבוכים חג נא**

Consider the Psalm on mishaps, and see how the author describes that great Providence, the protection and defence from all mishaps that concern the body, both from those that are common to all people, and those that concern only one certain individual; from those that are due to the laws of Nature, and those that are caused by our fellow-men. The Psalmist says… The author then relates how God protects us from the troubles caused by men, saying, If you happen to meet on your way with an army fighting with drawn swords, killing thousands at your left hand and myriads at your right hand, you will not suffer any harm; you will behold and see how God judges and punishes the wicked that are being slain, whilst you remain unhurt. “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked” (ibid. vers. 7, 8). The author then continues his description of the divine defence and shelter, and shows the cause of this great protection, saying that such a man is well guarded “Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name” (ibid. ver. 14).