

PERSONALITIES

Rabbi Hiyya bar Ashi – רבי חייא בר אשי: Rabbi Hiyya was a second-generation Babylonian *amora* and was one of the primary students of Rav, whom he quotes often. Rabbi Hiyya bar Ashi was a constant fixture in Rav's house and was a teacher of the latter's son, also named Hiyya. Rabbi Hiyya also studied under Rav's student, Ze'iri. He lived in Korkonya, near Sura, where he was also the head of the town's yeshiva.

NOTES

He went and sat inside it – סליק וקא יתיב בגויה: Rashi explains that he wanted to kill himself in the oven in his anguish over his sin. Many question this explanation, as it is prohibited to commit suicide. The *Ben Yehoyada* states that he did not intend to kill himself but merely to burn his feet. In fact, his feet developed sores, and he died as a result of an infection contracted at that time, which is what the Gemara means in stating that he died by that death.

תיב שפיר. אמר ליה: הבו לי כסא. ויהבו ליה כסא. אכמר שדא ביה ביחו, נחרו ביה. שקא ומית. שמעו דהו קאמר: פלימו קטל גברא! פלימו קטל גברא! ערק וטשא נפשיה בבית הכסא. אזיל בתריה, נפל קמיה. כי דחוייה דהו מצטער – גלי ליה נפשיה. אמר ליה: מאי טעמא אמרת הכי? ואלא היכי אימא? אמר ליה: לימא מר דחמנא נגער ביה בשטן.

רבי חייא בר אשי הוה רגיל כל עידן דהוה נפל לאפיה הוה אמר: הרחמן יצילנו מיצר הרע. יומא חד שמעתינהו דביתוהו, אמרה: מכדי הא כמה שני דפריש ליה מינאי, מאי טעמא קאמר הכי?

יומא חדא הוה קא גרים בגינתיה, קשטה נפשה חלפה ותנייה קמיה. אמר לה: מאן את? אמרה: אנא חרותא, דהדרי מיומא. תבעה. אמרה ליה: אייתי מיהליה להך ורומנא דריש צוציתא. שוור, אזל אתייה מיהלה.

כי אתא לביתיה הוה קא שגרא דביתיהו תנורא. סליק וקא יתיב בגויה. אמרה ליה: מאי האי? אמר לה: הכי והכי הוה מעשה. אמרה ליה: אנא הואי. לא אשגח בה, עד דיהבה ליה סימני. אמר לה: אנא מיהא לאיסורא איבוננ. כל ימיו של אותו צדיק היה מתענה, עד שמת באותה מיתה.

דתנא: "אישה הפרס וה' יסלח לה" במה הכתוב מדבר? באשה שנדרה בנייר, ושמע בעלה והפר לה. והיא לא ידעה שהפר לה בעלה, והיתה שותה יין ומשמאה למותם.

Sit properly and do not act in a revolting manner. Satan then said to him: Give me a cup. They gave him a cup. He coughed up his phlegm and spat it into the cup. They berated him for acting this way, at which point Satan pretended to sink down and die. They heard people around them saying: Peleimu killed a man! Peleimu killed a man! Peleimu fled and hid himself in the bathroom. Satan followed him and fell before him. Upon seeing that Peleimu was suffering, he revealed himself to him. Satan said to him: What is the reason that you spoke this way, provoking me by saying: An arrow in the eye of Satan? He replied: But what then should I say? Satan said to him: Let the Master, i.e., Peleimu, say: Let the Merciful One rebuke the Satan.

The Gemara relates: Rabbi Hiyya bar Ashi^p was accustomed to say, whenever he would fall on his face in prayer: May the Merciful One save us from the evil inclination. One day his wife heard him saying this prayer. She said: After all, it has been several years since he has withdrawn from engaging in intercourse with me due to his advanced years. What is the reason that he says this prayer, as there is no concern that he will engage in sinful sexual behavior?

One day, while he was studying in his garden, she adorned herself and repeatedly walked past him. He said: Who are you? She said: I am Haruta, a well-known prostitute, returning from my day at work. He propositioned her. She said to him: Give me that pomegranate from the top of the tree as payment. He leapt up, went, and brought it to her, and they engaged in intercourse.

When he came home, his wife was lighting a fire in the oven. He went and sat inside it.ⁿ She said to him: What is this? He said to her: Such and such an incident occurred; he told her that he engaged in intercourse with a prostitute. She said to him: It was I. He paid no attention to her, thinking she was merely trying to comfort him, until she gave him signs that it was indeed she. He said to her: I, in any event, intended to transgress. The Gemara relates: All the days of that righteous man he would fast for the transgression he intended to commit, until he died by that death in his misery.

The Gemara explains the source that one who intended to transgress is punished even though he did not actually sin. As it is taught in a *baraita* concerning a husband who nullified the vow of his wife: "Her husband has made them null; and the Lord will forgive her" (Numbers 30:13). With regard to what case is the verse speaking? Why would the woman require forgiveness if her husband has nullified her vow? It is referring to a woman who vowed to be a nazirite, and her husband heard and nullified her vow.⁸ And she did not know that her husband had nullified her vow, and she drank wine and contracted impurity from a corpse, violating her presumed vow.

BACKGROUND

שמע בעלה והפר לה – שמוע בעלה והפר לה: The Torah (Numbers, chapter 30) authorizes a father to nullify the vows of his daughter before she either reaches majority or marries. Similarly, a husband is entitled to nullify vows made by his wife. If a girl is betrothed before she reaches majority, her vows may be nullified by her husband and father acting together. The

vow must be nullified on the same day on which the father or husband heard of it. A husband is empowered to nullify only vows of affliction and those vows that either directly or indirectly affect the personal relationship between him and his wife. According to many opinions, this restriction applies to the father as well.