

Wine when it is red – **יין כּי יתאדָם**: The fact that the verse issues a warning with regard to red wine is an indication that red wine is especially appealing and important. Therefore, it is fitting to use this wine for the mitzva.

## HALAKHA

Children on Passover – **תינוקות בּפסח**: A child who is old enough to be educated in the performance of mitzvot should be given wine for the four cups. However, some authorities maintain that this is not necessary (*Mishna Berura*, citing Rashbatz; *Shulhan Arukh, Orah Hayyim* 472:15).

אָמְרִי: אִיִּדֵי וְאִיִּדֵי חֵד שִׁיעוּרָא  
הוּא. מֵאִי “כְּדֵי מְזִיגַת כּוֹס יִפְהָ”  
דְּקָאָמַר – לְכֹל חֵד וְחֵד, דְּהוּי לְהוּ  
בּוֹלְהוּ רְבִיעִית.

They say in response that **this and that are one** and the same measure. The Gemara explains: **What is the meaning of the expression: Enough for diluting a significant cup, which Shmuel said?** He meant that there must be enough undiluted wine for each and every one of the cups, i.e., one quarter-log of diluted wine. This amounts to one quarter-log of undiluted wine for all of them combined. A significant cup contains one quarter-log. This quarter-log is comprised of one quarter undiluted wine and three quarters water. Therefore, each cup must contain at least one quarter of one quarter-log of undiluted wine, so that one consumes a full quarter-log of liquid from each cup.

”רַבִּי יְהוּדָה אָמַר: צְרִיךְ שִׁיְהֵא בּו  
טַעַם וּמְרֹאָה.” אָמַר רַבָּא: מֵאִי טַעַמָּא  
דְּרַבִּי יְהוּדָה – דְּכֹתִיב: “אַל תִּרְא יַיִן  
כִּי יתאדָם.”

The *baraita* stated that **Rabbi Yehuda says the cup from which one drinks must have the taste and appearance of wine. Rava said: What is the reason for the opinion of Rabbi Yehuda? As it is written: “Look not upon wine when it is red”** (Proverbs 23:31).<sup>N</sup> This verse proves that the appearance of wine and not only its taste is important.

תִּנּוּ רַבְנֵי: הַכֹּל חַיִּיבִין בְּאַרְבַּעָה כּוֹסוֹת  
הַלְלוּ, אֶחָד אֶנְשִׁים וְאֶחָד נְשִׁים,  
וְאֶחָד תִּינוּקוֹת. אָמַר רַבִּי יְהוּדָה: וְכִי  
מִדָּה תוֹעֵלֶת יֵשׁ לְתִינוּקוֹת בֵּינָן? אֵלָּא,  
מִחֲלָקִין לְהוֹן

The Sages taught in a *baraita*: **All are obligated in these four cups, including men, women, and children.**<sup>H</sup> **Rabbi Yehuda said: What benefit do children receive from wine? They do not enjoy it. Rather, one distributes to them**

## Perek X

Daf 109 Amud a

קְלוֹיֹת וְאַגּוּזִין בְּעֶרֶב פֶּסַח, כְּדֵי שְׁלֵא  
יִשְׁנּוּ, וְיִשְׁאַלוּ. אָמַרוּ עָלָיו עַל רַבִּי  
עֲקִיבָא שֶׁהֵיָּא מְחַלֵּק קְלוֹיֹת וְאַגּוּזִין  
לְתִינוּקוֹת בְּעֶרֶב פֶּסַח כְּדֵי שְׁלֵא יִשְׁנּוּ,  
וְיִשְׁאַלוּ. תִּנְיָא. רַבִּי אֱלִיעֶזֶר אָמַר:  
חֹטְפִין מְצוֹת בְּלִילֵי פֶסַחִים, בְּשִׁבִיל  
תִּינוּקוֹת שְׁלֵא יִשְׁנּוּ.

roasted grains and nuts<sup>H</sup> on Passover eve, so that they will not sleep and also so they will ask the four questions at night. **They said about Rabbi Akiva that he would distribute roasted grains and nuts to children on Passover eve, so that they would not sleep and so they would ask. It was taught in a baraita that Rabbi Eliezer says: One grabs the matzot<sup>HN</sup> on the nights of Passover. One should eat them very quickly on account of the children, so that, due to the hasty consumption of the meal, they will not sleep and they will inquire into the meaning of this unusual practice.**

תִּנְיָא, אָמַרוּ עָלָיו עַל רַבִּי עֲקִיבָא:  
מִמְיּוּ לֹא אָמַר הַגֵּיעַ עֵת לְעַמּוּד בְּבֵית  
הַמְדֻרְשׁ, חוּץ מֵעֲרֵבֵי פֶסַחִים וְעֶרֶב  
יוֹם הַכְּפּוּרִים. בְּעֶרֶב פֶּסַח – בְּשִׁבִיל  
תִּינוּקוֹת, כְּדֵי שְׁלֵא יִשְׁנּוּ. וְעֶרֶב יוֹם  
הַכְּפּוּרִים – כְּדֵי שִׁיאֲכִילוּ אֶת בְּנֵיהֶם.

It was taught in a *baraita*: **They said about Rabbi Akiva that in all his days he never said to his students that the time had come to arise from their learning in the study hall. Instead, he would continue to teach as long as they were willing to listen. This was true except for the eves of Passover and the eve of Yom Kippur, when he would stop teaching. The Gemara explains the reasons for these exceptions: On the eve of Passover, he would stop on account of the children, so that they would go to sleep during the day, so that they would not be tired and sleep at night. And on the eve of Yom Kippur,<sup>N</sup> he would stop so that his students would remember to feed their children.**

תִּנּוּ רַבְנֵי: חַיִּיב אָדָם לְשִׂמַח בְּנֵיו וּבְנֵי  
בֵיתוֹ בְּרֹגֵל, שְׂנַאָמַר: “וְשִׂמַחְתָּ בְּחַגְךָ.”  
בְּמָה מְשִׂמּוּחִים? בַּיַּיִן.

The Sages taught: **A man is obligated to gladden his children and the members of his household on a Festival,<sup>H</sup> as it is stated: “And you shall rejoice on your Festival, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the fatherless, and the widow that are within your gates”** (Deuteronomy 16:14). **With what should one make them rejoice? With wine.**

## NOTES

One grabs the *matzot* – **חֹטְפִין מְצוֹת**: This expression has been interpreted in various ways. Several commentaries explain that the *matza* is consumed quickly so that the children will be able to ask their questions before they fall asleep. Other commentaries maintain that if the children attempt to eat the *matza* before the recital of the Haggadah, the *matza* is grabbed away from them so that they will not doze off after eating their fill. Yet other

authorities state that the seder plate is lifted and the *matza* removed from the table to surprise the children and arouse their interest and curiosity (see Rashi; Rashbam). Alternatively, the *matza* is grabbed from the children in a playful manner so that they will not fall asleep (Rabbeinu Yehonatan). Some commentaries assert that adults should playfully grab the *matza* from each other, which expresses love for the mitzva and also sparks

the interest of the children so they will not fall asleep and will be able to ask the four questions (Rambam; *Nimmukei Yosef*).

The eve of Yom Kippur – **עֶרֶב יוֹם הַכְּפּוּרִים**: If the adults have to eat quickly, the younger members of their households might not have enough time to eat as much as they need (Rabbeinu Yehonatan).

NOTES

Men...with wine – אֲנָשִׁים...בַּיִן: Rav Ḥayyim David Azulai explains that since men expend considerable effort and sometimes even borrow money to purchase the items required for the Festival, they should drink wine on the Festival to alleviate their stress. Women, who are not subject to these concerns, are happy with new clothes (*Ben Yehoyada*).

In Babylonia with colored clothes, etc. – צְבֻעוֹנֵי וְכוּ: In other words, in each location one should give the members of his household items they are familiar with and will enjoy (Rav Yehuda ben Rav Binyamin HaRofeh).

Eighth – תַּמְנִייתָא: Usually this refers to one-half of one-quarter. However, in this particular case it is either a measurement called by this name or one that was one-eighth in a system of measurement other than a *log*.

In the water [*bamayim*], in the water of a ritual bath – בַּמַּיִם בְּמֵי מְקוּהָ: Since the word is pronounced *bamayim* rather than *bemayim*, it is referring to the definite article, i.e., a specific body or type of water. The Sages explained that it is referring to water that has not been drawn, which is collected in one place. This water is fit for a ritual bath (Rashbam).

LANGUAGE

Brine [*moraysa*] – מוֹרֵיסָא: From the Latin *muria*, meaning brine or a salted food.

HALAKHA

An interposition with regard to immersion – חֲצִיצָה בְּטַבִּילָה: If the majority of one's body is covered by a substance that he does not care to remove, or if a minority of one's body is covered by a substance he wants to remove, these coverings constitute an interposition and invalidate his immersion in a ritual bath. If it is a substance that one does not care to remove, and it covers only a minority of his body, this does not constitute an interposition. However, ideally one should be careful to remove all obstructions between one's body and the water. This rule is especially important with regard to the immersion of a woman after menstruation (Rema). This is the prevailing custom in Jewish communities (*Shulḥan Arukh, Yoreh De'á* 198:1).

Preparation for immersion – דְּכֶשֶׁר טַבִּילָה: Immersion is valid only in a proper ritual bath, the sea, or a flowing spring (*Shulḥan Arukh, Yoreh De'á* 201:1).

רבי יהודה אומר: אֲנָשִׁים בְּרָאוּ לָהֶם, וְנָשִׁים בְּרָאוּ לָהֶן. אֲנָשִׁים בְּרָאוּ לָהֶם – בַּיִן. וְנָשִׁים בְּמָאִי? תֵּינִי רַב יוֹסֵף: בְּבָבֶל – בְּבִגְדֵי צְבֻעוֹנֵי; בְּאַרְץ יִשְׂרָאֵל – בְּבִגְדֵי פְשֵׁתָן מְגוּהָצִין.

תַּנְיָא, רַבִּי יְהוּדָה בֶּן בֵּתֵירָא אָמַר: בְּזִמְן שְׂבִית הַמִּקְדָּשׁ קָיִים – אִין שְׂמַחָה אֶלָּא בְּבִשְׂרִי, שְׁנַאֲמַר: "וּבַחֲתָת שְׁלָמִים וְאֶכְלֶתֶ שֵׁם וְשְׂמַחְתָּ לְפָנַי ה' אֱלֹהֶיךָ". וְעַכְשָׁיו שְׂאִין בֵּית הַמִּקְדָּשׁ קָיִים – אִין שְׂמַחָה אֶלָּא בַּיִן, שְׁנַאֲמַר: "וַיִּין יִשְׂמַח לִבְבִּי אֲנוֹשׁ".

אָמַר רַבִּי יִצְחָק: קִסְתָּא דְּמוֹרֵיסָא דְּהוּהוּ בְּצִיפּוֹרִי הִיא הוּת בְּמִין לִגְוָא דְּמִקְדָּשָׁא, וּבָהּ מְשַׁעְרִין רַבִּיעִית שֶׁל פְּסַח. אָמַר רַבִּי יוֹחָנָן: תַּמְנִייתָא קַדְמִיתָא דְּהוּהוּ בְּטַבִּירָא הוּת יְתִירָה עַל דָּא רִיבְעָא, וּבָהּ מְשַׁעְרִין רַבִּיעִית שֶׁל פְּסַח.

אָמַר רַב חֲסֵדָא: רַבִּיעִית שֶׁל תּוֹרָה אֶצְבָּעִים עַל אֶצְבָּעִים, בְּרוּם אֶצְבָּעִים וְחֲצִי אֶצְבָּע וְחֹמֶשׁ אֶצְבָּע. כְּדַתְנָא: "וְרוּחַץ בְּמַיִם אֶת כָּל בְּשָׂרוֹ" – שְׁלֵא יִהְיֶה דְּבַר חוּצָץ בֵּין בְּשָׂרוֹ לְמַיִם. "בְּמַיִם" – בְּמֵי מְקוּהָ. "אֶת כָּל בְּשָׂרוֹ" – מִיָּם שְׂכָל גּוֹפֵי עוֹלָה בְּהֵן. וְכַמָּה הֵן?

Rabbi Yehuda says: One should enable each member of his household to rejoice with an item that pleases them, **men with what is fit for them and women with what is fit for them**. Rabbi Yehuda elaborates: **Men with what is fit for them, i.e., with wine.**<sup>N</sup> And as for the women, with what should one cause them to rejoice? Rav Yosef teaches: One should delight them with new clothes, **in Babylonia with colored clothes<sup>N</sup> and in Eretz Yisrael with the pressed linen<sup>B</sup> clothes that are manufactured there.**

It was taught in a *baraita* that Rabbi Yehuda ben Beteira says: **When the Temple is standing, rejoicing is only through the eating of sacrificial meat, as it is stated: "And you shall sacrifice peace-offerings and you shall eat there and you shall rejoice before the Lord your God" (Deuteronomy 27:7). And now that the Temple is not standing and one cannot eat sacrificial meat, he can fulfill the mitzva of rejoicing on a Festival only by drinking wine, as it is stated: "And wine that gladdens the heart of man" (Psalms 104:15).**

Rabbi Yitzhak said: **The vessel used for measuring brine [*moraysa*]<sup>L</sup> that was in Tzipori<sup>B</sup> was the same volume as the *log* in the Temple, and with it the Sages would measure the quarter-*log* of Passover. They would fill this vessel and then divide the liquid it contained into four equal parts. The result was one quarter-*log*, which is the minimum measure of wine for the four cups on Passover and for certain other *halakhot*. Rabbi Yoḥanan said: **The old eighth<sup>N</sup> measure that was in use in Tiberias was greater than this eighth measure by one quarter-*log*, and with it we measure the quarter-*log* of Passover. When the old measure is filled and poured into the newer version, the amount left in the original vessel is one quarter-*log*.****

Rav Ḥisda said: **The quarter-*log* measurement of the Torah<sup>B</sup> is two fingerbreadths by two fingerbreadths in volume, by the height of two fingerbreadths and one half fingerbreadth and one-fifth of a fingerbreadth. This statement is as it was taught in a *baraita* concerning a ritual bath, about which the verse states: "And he shall bathe all his flesh in the water" (Leviticus 15:16), from which the Sages expounded: This phrase teaches that there should be nothing interposing between one's flesh and the water.<sup>H</sup> The expression "in the water" indicates that the verse is referring to a specific body of water, i.e., in the water of a ritual bath.<sup>NH</sup> The phrase "all his flesh" teaches that one must immerse in water that his whole body can enter at once. And how much is that?**

BACKGROUND

Linen – פְּשֵׁתָן: The image depicts a linen cloth found in Qumran cave 1, from the first century CE.



First-century linen cloth

Tzippori – צִיפּוֹרִי: The image shows a mosaic that depicts the zodiac, found on the floor of the ancient synagogue in Tzippori.



Floor of Tzippori synagogue

The quarter-*log* measurement of the Torah – רַבִּיעִית שֶׁל תּוֹרָה: Rav Ḥisda's calculation is based on the dimensions and volume of a ritual bath. A ritual bath must be at least one cubit by one cubit in area, with a height of three cubits, i.e., a volume of three cubic cubits, which equals forty *se'á*. The Gemara states that one quarter-*log* is the volume of two fingerbreadths by two fingerbreadths, by a height of two fingerbreadths plus one half-fingerbreadth plus one-fifth of a fingerbreadth. The total volume is two by two by 2.7, which equals 10.8 cubic fingerbreadths. The calculations of the Rashbam and *Tosafot* are highly complex because they do not use a decimal system.

אָמַה עַל אָמַה בְּרוּם שְׁלֹשׁ אַמּוֹת. וְשִׁיעוּר חֲכָמִים שִׁיעוּר מִי מִקְוֵה אֲרָבַעִים סָאָה.

אָמַר רַב אֲשִׁי, אָמַר לִי רַבִּין בַּר חִינָנָא: שׁוֹלְחַן שֶׁל מִקְדָּשׁ שֶׁל פְּרָקִים הָיָה. דָּאֵי סְלִקָא דְעֵתָךְ הֲדוּקִי הָיָה מִיְהוּדָק – אֲמַתָּא בְּאֲמַתָּא הֵיכִי מִטְבְּלִיהָ?

מֵאִי קוּשְׁיָא? דִּילְמָא בֵּינָם שְׁעֵשָׂה שְׁלֹמֹה הָיָה מִטְבִּיל לֵיהּ? דְתַנֵּי רַבִּי חִיָּיא: יָם שְׁעֵשָׂה שְׁלֹמֹה מִחֲזוּק מָאָה וְחֲמִשִּׁים מִקְוֵה טְהוּרָה.

“וְלֹא יִפְחָתוּ לוֹ מֵאַרְבָּעָה” הֵיכִי מִתְקַנֵּי רַבְּנֵי מִיּוּדֵי דְאֲתֵי בֵּה לְיַדֵּי סַכְנָה? וְהִתְנַּא: לֹא יֵאכַל אָדָם תְּרִי, וְלֹא יִשְׁתֶּה תְּרִי, וְלֹא יִקְנַח תְּרִי, וְלֹא יַעֲשֶׂה צְרָכּוֹ תְּרִי!

A cubit, by a cubit, by a height of three cubits. And the Sages measured the measure of the water necessary for a ritual bath<sup>B</sup> at forty *se’a*.<sup>H</sup>

The Gemara cites a discussion related to the topic of measurements. Rav Ashi said: Ravin bar Hinnana said to me: The table of the Temple,<sup>BN</sup> upon which the shewbread was placed, was comprised of assembled parts.<sup>N</sup> For if it should enter your mind that the table was firmly connected and could not be taken apart, how could the priests immerse a cubit in a cubit? The dimensions of the table were two cubits by one cubit, with a height of one and a half cubits. If the table contracted ritual impurity, it had to be immersed in a ritual bath. If a ritual bath contains an area of one cubit by one cubit, the table can fit inside only if it is dismantled.

The Gemara responds: What is the difficulty? Perhaps the priest would immerse it in the sea that King Solomon built,<sup>B</sup> which was a very wide ritual bath, as it states: “And he made the molten sea of ten cubits from brim to brim, round in compass” (1 Kings 7:23). As Rabbi Hiyya taught: The sea that Solomon built contained the volume of water of one hundred and fifty ritual purification baths. It was certainly possible to immerse even large vessels in this sea.

We learned in the mishna that even with regard to the poorest of Jews, the charity distributors should not give him less than four cups of wine. The Gemara asks: How could the Sages establish a matter through which one will come to expose himself to danger? But wasn’t it taught in a *baraita*: A person should not eat pairs, i.e., an even number of food items; and he should not drink pairs of cups; and he should not wipe himself with pairs; and he should not attend to his sexual needs in pairs. The concern was that one who uses pairs exposes himself to sorcery or demons. Why would the Sages require one to drink an even number of cups and thereby place himself in a position of danger?

HALAKHA

The measure of a ritual bath – שִׁיעוּר מִקְוֵה: The minimum dimensions of a ritual bath are one cubit by one cubit by three cubits, i.e., a volume of forty *se’a*. A ritual bath does not actually need to be square or match

these particular dimensions. If it contains a volume of at least forty *se’a* and one can completely immerse oneself in its water, the ritual bath is fit for use (*Shulhan Arukh, Yoreh De’a* 201:1).

NOTES

The table of the Temple – שׁוֹלְחַן שֶׁל מִקְדָּשׁ: All the sacred vessels were immersed in a ritual bath after each Festival, due to the concern that they had been touched by ritually impure people. Although the priests were generally careful not to touch the table so as not to move it, as the verse states that the sacred table must be “before Me always” (Exodus 25:30), if it became ritually impure it had to be immersed. Some authorities explain that this Gemara is not referring to the table of the shewbread, but to a golden table that stood next to that table, upon which the priests would place the shewbread after it had been removed from the sacred table (*Me’irin*).

The table of the Temple was of parts – שׁוֹלְחַן שֶׁל מִקְדָּשׁ שֶׁל – פְּרָקִים הָיָה: It is clear to the Gemara that the ritual bath in the

Temple was only one cubit wide, either because that was the width of the water channel in the Temple or because there was a tradition that there was a ritual bath of this size in the Temple courtyard for the use of the priests. The reason the question was asked specifically with regard to the sacred table is because this table could be moved only during the short interval when there was no shewbread on it. This occurred on Shabbat, when the priests would remove the old shewbread from the table to be replaced with the new shewbread. Therefore, it was impossible to immerse the table in a ritual bath outside the Temple because of the prohibition against carrying from one domain to another on Shabbat. Consequently, the priests had to use the ritual bath in the Temple (see *Livyat Hen; Or Hadash; Mitzpe Eitan*).

BACKGROUND

Ritual bath – מִקְוֵה: The ritual bath in the image was excavated in Herodian.



Ritual bath

Table of the Temple – שׁוֹלְחַן שֶׁל מִקְדָּשׁ: Illustration of the different parts of the table used in the Temple.



Table of the Temple

Sea that King Solomon built – יָם שְׁעֵשָׂה שְׁלֹמֹה: The sea, according to the plain sense of the verses, was a huge half-sphere made of copper, with a diameter of ten cubits and a circumference of approximately thirty cubits. It held the water used for washing the priests’ hands and feet. The laver rested on twelve statues resembling cattle, which were arranged three on each side.



Depiction of Solomon’s Sea

NOTES

**A night that remains guarded – ליל המשוּמר וּבֵא:** Some commentaries explain that this night remains guarded throughout history, as it is set aside as the time of redemption for the Jewish people. Therefore, there is no concern for danger on this night (see Rashi tractate *Rosh HaShana* 12b). Alternatively, the verse states with regard to this night: “The night shines like the day” (Psalms 139:12), i.e., demons have no power at that time (*Jyyun Ya'akov*).

Because safety is guaranteed on this night, the custom in many communities was to leave one’s doors unlocked as an expression of trust in God, as the Jews were redeemed due to their faith (*ge'onim*). In addition, the blessing abridging the seven blessings is not recited on Shabbat after the evening prayers because we are not afraid to walk home alone (*Me'iri*). Other customs are based on similar considerations.

**The cup of blessing... does not combine for the bad – בּוֹס:** Some commentaries explain that the cup of blessing used for the Grace after Meals does not combine with the other three cups because the three cups prior to the meal are either not part of the meal or are integral to the meal. However, the fourth cup following the Grace after Meals is no longer part of the meal and is therefore separate from them (*Me'iri*). Other authorities state that the Sages would drink four cups beside the cup used for Grace after Meals, so there were actually five cups in total (*ge'onim*; see Rabbeinu Yehonatan).

אָמַר רַב נַחֲמָן: אָמַר קָרָא: “לַיִל שְׁמוּרִים” – לַיִל הַמְּשׁוּמָר וּבֵא מִן הַמַּיִקִּין.

רַבָּא אָמַר: בּוֹס שֶׁל בְּרַכָּה מִצְטַרֵּף לְטוֹבָה, וְאֵינוֹ מִצְטַרֵּף לְרָעָה. רַבִּינָא אָמַר: אֲרַבְעָה כֶּסֶי תַקִּינוּ רַבְנֵי דְרַב חִירוּת, כֹּל חֵד וְחֵד.

Rav Nahman said that the verse said: “It was a night of watching to the Lord” (Exodus 12:42), which indicates that Passover night is a night that remains guarded<sup>N</sup> from demons and harmful spirits<sup>H</sup> of all kinds. Therefore, there is no cause for concern about this form of danger on this particular night.

Rava said a different answer: The cup of blessing for Grace after Meals on Passover night is used in the performance of an additional mitzva and is not simply an expression of freedom. Therefore, it combines with the other cups for the good, i.e., to fulfill the mitzva to drink four cups, and it does not combine for the bad.<sup>N</sup> With regard to the danger of drinking pairs of cups, it is as though one drinks only three cups. Ravina said: The Sages instituted four separate cups, each of which is consumed in a manner that demonstrates freedom. Therefore, each and every one

HALAKHA

**A night that remains guarded from harmful spirits – לַיִל:** When Passover falls on Shabbat, the blessing abridging seven blessings is not recited at the end of the service. This blessing was instituted so that people would remain in the synagogue a little longer to allow everyone to leave at the same time. However, on Passover there is no con-

cern about danger, and therefore the blessing is unnecessary (*Itur*, citing the Ran; *Kol Bo*). This is the common practice (*Beit Yosef*). Similarly, when reciting *Shema* before going to bed, it is customary to recite only the paragraph of *Shema* itself but not the other sections, which were instituted to provide protection from harmful spirits (*Shulhan Arukh, Orah Hayyim* 481:2).

Perek X  
Daf 110 Amud a

NOTES

**He has changed his mind – נִמְלַךְ הוּא:** As the Gemara will later explain, the danger of pairs applies only when one performs multiple actions on a single occasion. However, if one completes an activity and repeats it again later, the two actions do not combine (*Rashash*).

**Pairs and harmful spirits – זוּגוֹת וּמַיִקִּים:** In Talmudic times, most people were influenced by popular superstitions and incantations. Provided that there was no concern for idolatry or prohibited gentile practices, the Sages did not attempt to uproot these customs. This was certainly true of practices that were so ingrained that people found them comforting and would have been distressed had they been prohibited from continuing them. For this reason, the Gemara subsequently says about pairs that one who is concerned about them should be careful not to perform actions in pairs, and one who is not concerned need not be careful (*Me'iri*).

**And to sleep is comparable to setting out on the road – וְלִישֵׁן:** Apparently, Rabbeinu Hananel had a textual variant, which he understood to mean that if one sleeps or uses the lavatory between cups, they do not combine to form a dangerous pair.

מִצְוָה בְּאִפִּי נִפְשָׁה הוּא.

is a distinct mitzva in its own right. In other words, each cup is treated separately and one is not considered to be drinking in pairs.

“לֹא יַעֲשֶׂה צְרָכּוֹ תֵרִי.” אִמְרֵי נִמְלַךְ הוּא! אָמַר אַבְיִי, הֲבֵי קָאֵמַר: לֹא יֵאָכֵל תֵרִי וְיִשְׁתָּה תֵרִי, וְלֹא יַעֲשֶׂה צְרָכּוֹ אֶפְיֵלוּ פַעַם אַחַת, דִּילְמָא חֲרִישׁ וּמִיתַרַע.

The *baraita* taught that one should not attend to his sexual needs in pairs. The Gemara asks: Why should one be concerned for this; he has changed his mind?<sup>N</sup> One does not plan in advance to engage in marital relations twice, and therefore the two acts should not combine to form a dangerous pair. Abaye said: This is what the *tanna* is saying, i.e., the *baraita* should be understood in the following manner: One should not eat in pairs nor drink in pairs, and if he does so he should not attend to his sexual needs right afterward even once, lest he is weakened by the act and will be harmed for having eaten or drunk in pairs.

תֵּנּוּ רַבְנֵי: שׁוֹתָה כְּפָלִים – דָּמוֹ בְּרֵאשׁוֹ. אָמַר רַב יְהוּדָה: אֵימַתִּי? בְּזִמְן שֶׁלֹּא רָאָה פְּנֵי הַשּׁוּק, אֲבָל רָאָה פְּנֵי הַשּׁוּק – הֲרֵשׁוּת בִּידּוֹ. אָמַר רַב אֲשִׁי: תּוּנְאָ לִיָּה לְרַב חֲנַנְיָא בַר בֵּיבִי דְאֲכַל כֶּסָא הוּא נִפְיָק וְחַזִּי אִפִּי שׁוּקָא.

The Sages taught in another *baraita*: If one drinks in pairs<sup>N</sup> his blood is upon his head, i.e., he bears responsibility for his own demise. Rav Yehuda said: When is that the case? When one did not leave the house and view the marketplace between cups. However, if he saw the marketplace after the first cup, he has permission to drink another cup without concern. Likewise, Rav Ashi said: I saw Rav Hananya bar Beivai follow this policy: Upon drinking each cup, he would leave the house and view the marketplace.

וְלֹא אִמְרוּן אֵלָּא לְצֵאת לְדֶרֶךְ אֲבָל בְּבֵיתוֹ לֹא. אָמַר רַבִּי זֵירָא: וְלִישֵׁן – כְּלֵצֵאת לְדֶרֶךְ דְּמִי. אָמַר רַב פֶּפְאָה: וְלֵצֵאת לְבֵית הַכֶּסֶא – כְּלֵצֵאת לְדֶרֶךְ דְּמִי. וּבְבֵיתוֹ לֹא? וְהָא רַבָּא מִנֵּי כְּשׁוּרִי.

And we said that there is concern for the safety of one who drinks in pairs only when he intends to set out on the road after drinking, but if he intends to remain in his home there is no need for concern. Rabbi Zeira said: And one who plans to sleep is comparable to one who is setting out on the road.<sup>N</sup> He should be concerned that he might be harmed. The Gemara asks: And if one intends to remain in his home, is there no cause for concern? But Rava would count the beams of the house to keep track of the number of cups he had drunk so as to ensure that he would not consume an even number.