

# X.

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## BAVLI PESAHI CHAPTER TEN

### FOLIOS 99B-121B

#### 10:1

- A. On the eve of Passover from just before the afternoon prayer [the afternoon's daily whole-offering], a person should not eat, until it gets dark.
  - B. And even the poorest Israelite should not eat until he reclines at his table.
  - C. And they should provide him with no fewer than four cups of wine,
  - D. and even if [the funds] come from public charity.
- I.1** A. [On the eve of Passover from just before the afternoon's daily whole-offering, a person should not eat, until it gets dark:] *Why stress that the rule applies to the eve of Passover when the same law applies to the eve of Sabbaths and other festivals? For it has been taught on Tannaite authority:*
- B. "A person should not eat on the eve of the Sabbath or festivals from before the afternoon's daily whole-offering onward, so that he should enter the Sabbath when he has a good appetite," the words of R. Judah.
  - C. R. Yosé says, "He may go on eating until it gets dark" [T. **Ber. 5:1A-C**].
  - D. [Answering the question of A,] said R. Huna, "The rule is required only from the perspective of R. Yosé, who has said, He may go on eating until it gets dark. That is the rule [in his view] on the eve of the Sabbath and other festivals, but, as to the eve of Passover, because of the obligation of eating unleavened bread, he concurs."

- E. R. Pappa said, *"You may even say that it represents the view of R. Judah. In the case of the evening of Sabbaths and festivals, it is forbidden to eat only from the afternoon's daily whole-offering onward, but near that time, it is permitted. But on the eve of Passover, it is forbidden to eat even close to that time as well."*
- F. *But is it really the fact that near the time of the afternoon's daily whole-offering, it is permitted to eat? Hasn't it been taught on Tannaite authority:*
- G. *"A person should not eat on the eve of the Sabbath or festivals from the ninth hour onward, so that he should enter the Sabbath when he has a good appetite," the words of R. Judah.*
- H. R. Yosé says, *"He may go on eating until it gets dark."*
- I. *Said Mar Zutra, "So who is going to tell us that this version is well set forth? [100A] Maybe it's corrupt?"*
- J. *Said to him Mar Emar, and some say, R. Yemar, "I visited the session of R. Phineas b. R. Ammi, and the Tannaite authority arose and repeated this as a Tannaite statement before him, and he accepted it from him."*
- K. *If so, then there is a real problem, so it is more satisfactorily to be explained in accord with R. Huna's view.*
- L. *But is it so simple a matter as to accord with R. Huna? And lo, didn't R. Jeremiah say R. Yohanan said, and some say, said R. Abbahu said R. Yosé bar R. Hanina, "The decided law accords with R. Judah for the eve of Passover, and the decided law accords with R. Yosé for the eve of the Sabbath"? Now, since the language is used, The decided law accords with R. Judah for the eve of Passover, that bears the implication that R. Yosé disagrees on both items [but Huna says Yosé agrees about Passover]!*
- M. *Not at all, the implication of the statement, the decided law accords with R. Judah for the eve of Passover, is that they disagree in regard to breaking off a meal. For it has been taught on Tannaite authority:*
- N. **"They interrupt a meal for the advent of the Sabbath [and remove the table]," the words of R. Judah.**
- O. **R. Yosé says, "They don't interrupt the meal."**

P. There was the case involving Rabban Simeon b. Gamaliel and R. Judah and R. Yosé, who were reclining at a banquet in Akko, and the day became consecrated [the sun having set on Friday afternoon]. Said Rabban Simeon b. Gamaliel to R. Yosé, "If you want us to interrupt the meal, we shall do so. But should we not take account of the opinion of Judah, our colleague?"

Q. He said to him, "Every day you show favor to my opinion over R. Judah's, and now are you going to show favor to R. Judah's opinion over mine? 'Will you also assault the queen in my presence, in my own house' (Est. 7: 8)."

R. He said to him, "If so, we should not interrupt, lest the disciples see and determine the decided law for generations to come on that basis."

S. They said, they didn't leave there before determining that the decided law is in accord with R. Yosé [T. [Ber. 5:2](#)].

T. Said R. Judah said Samuel, "The decided law is in accord with neither R. Judah nor R. Yosé. But one spreads a cloth [over the table] and sanctifies the day [by reciting the Sanctification over Wine]."

U. *But is that so?* And lo, R. Tahalipa bar Abdimi said Samuel [said], "Just as they interrupt the meal to recite the sanctification of the day, [\[100B\]](#) so they interrupt the meal for reciting the prayer of division [between the Sabbath and the weekday]." *Then what does "interrupt" mean? Surely it means, removing the table!*

V. No, it means, spreading out a cloth.

**I.2** A. *Rabbah bar R. Huna visited the household of the exilarch. They brought a tray of food before him. He spread a cloth over it and recited the sanctification of the day.*

## Topical Composite on Eating toward the Time of the Daily Whole- Offering of the Afternoon. The Order of Blessings at the End of the Sabbath and Festivals.

- I.3** A. *So, too, it has been taught on Tannaite authority:*
- B. They agree that they do not bring the table [of food for each person] unless one has recited the sanctification of the day. But if one brought the food, one spreads a cloth over it and recites the sanctification of the day.
- I.4** A. *One Tannaite version:* They agree that they do not begin [a meal from the time of the daily whole-offering of the afternoon onward], *and another Tannaite version:* They agree that they do begin [a meal from the time of the daily whole-offering of the afternoon onward].
- B. *Now there is no problem with the statement,* They agree that they do begin [a meal from the time of the daily whole-offering of the afternoon onward]. *That speaks of the eve of Passover. But as to the Tannaite formulation,* They agree that they do begin [a meal from the time of the daily whole-offering of the afternoon onward], *when might that be? Should I say that it speaks of the eve of the Sabbath? But lo, they most certainly differ on that point.*
- C. *There is no problem, here it speaks prior to the ninth hour, there, afterward.*
- I.5** A. People who did not sanctify the day in the synagogue [hearing the sanctification prayer read there] –
- B. Said Rab, “They have not carried out their obligation in regard to wine [and they have to say a blessing over the wine when they drink it at home], but they have carried out their obligation in respect to the sanctification of the day [which they do not have to repeat at home].”
- C. And Samuel said, **[101A]** “Also they have not carried out their obligation in regard to reciting the sanctification of the day.”
- D. *Well, then, from Rab’s perspective, why does the reader [who has said the prayer in synagogue] have to recite the sanctification prayer in his own house?*
- E. It is to carry out the obligation in behalf of his children and dependents.
- F. *And from the perspective of Samuel, why recite the sanctification prayer in the synagogue?*
- G. *To carry out the obligation of guests, who eat, drink, and sleep in the synagogue.*

- H. And Samuel is consistent with views expressed elsewhere, for said Samuel, "The recitation of the sanctification of the day takes place only in the place at which one eats a meal."
- I. *[The disciples] derived from this the view that it was forbidden only to go from one house to another, but to go from one room to another in the same house is not forbidden. But said R. Anan bar Tahalipa to them, "Plenty of times I was standing before Samuel when he came down from the roof to the ground and, having done so, again recited the sanctification prayer."*
- J. *And so, too, R. Huna takes the view that the recitation of the sanctification of the day takes place only in the place at which one eats a meal, for R. Huna recited the sanctification and then his lamp was upset, so he carried his dishes into the marriage chamber of Rabbah, his son, where there was a lamp burning; he recited the sanctification prayer again and ate something. That proves he takes the position that the recitation of the sanctification of the day takes place only in the place at which one eats a meal.*
- K. *So, too, Rabbah maintains that the recitation of the sanctification of the day takes place only in the place at which one eats a meal. For said Abbaye, "When I was at the household of the master, when he would recite the sanctification prayer, he would say to us, 'Eat something, lest by the time you get home your lamps are upset and you not recite the sanctification prayer in the house where you eat, so you will not have carried out your obligation with the sanctification here, since the recitation of the sanctification of the day takes place only in the place at which one eats a meal.'"*
- L. *Is that so? But hasn't Abbaye said, "At every point, the master [Rabbah] acted in accord with Rab, except for these three items, in which case he acted in accord with Samuel, specifically: show fringes may be removed from one garment and put into another; in a Hanukkah candelabrum, one may kindle one light from another light; and the law does accord with the position*

of R. Simeon on the matter of dragging an object on the Sabbath from one domain to another.”

M. *For it has been taught on Tannaite authority:*

N. R. Simeon says, “On the Sabbath, one may drag a bed, chair, or bench, so long as he does not intend thereby to make a groove in the dirt.”

O. *He acted in accord with Rab’s strict rulings, not in accord with Rab’s lenient rulings.*

**I.6 A.** But R. Yohanan said, “They also have carried out their obligation in regard to blessing over the wine, too, [so that when they get home, they don’t have to say a blessing over the wine, having heard that in the synagogue].”

B. *And R. Yohanan is consistent with principles expressed elsewhere, for said R. Hanin bar Abbayye said R. Pedat said R. Yohanan, “All the same is changing wine [101B] and changing the place, one doesn’t have to go and say the blessing a second time.”*

C. *By way of objection:* In the case of a change of place, one has to bless the wine, in the case of a change in the wine, one doesn’t have to say a blessing of the wine. *Isn’t this a refutation of R. Yohanan’s view?*

D. *Sure is.*

**I.7 A.** *In session R. Idi bar Abin before R. Hisda, and in session, R. Hisda stated in the name of R. Huna, “Lo, as to that which you have said, in the case of a change of place, one has to bless..., that has been taught only in respect to moving from house to house, but not in respect to moving from place to place in the same house.”*

B. *Said to him R. Idi bar Abin, “In accord with your position was that rule repeated to me in a Tannaite formulation of the household of R. Hinaq, and some say, in a Tannaite formulation of the household of the son of Hinaq.”*

C. *So then has R. Huna formulated the matter for us once more as a Tannaite ruling [since we’ve already got it well in hand]?*

D. *He hadn’t heard the Tannaite formulation.*

E. *Moreover, in session R. Hisda stated in his own name, “Lo, as to that which you have said, in the case of a change of place, one has to bless..., we have made that statement only concerning things that do not require a blessing after them in the same place [in which they were eaten, that is, wine, bread, and so on, which have to be blessed where*

eaten, both before and after the act], but for things that have to be blessed afterward in the same place, he doesn't have to recite the blessing again. *Why not? Because in his mind he returns to the first place that was appointed for the purpose.*"

- F. And R. Sheshet said, "All the same are this case and that: he has to recite a blessing again."
- G. *By way of objection:* Members of an association who were reclining at a banquet to drink, and they precipitately stood up to go forth to greet the groom or the bride, when they go out, they don't have to recite a blessing beforehand [the blessing after wine, since they plan to come back]. When they come back, [and drink some more] they don't have to recite a blessing as at the outset. Under what circumstances is this rule valid? When they left there an old or infirm person. But if they didn't leave behind an old or infirm person, then, when they go out, they do have to recite a blessing beforehand, and when they come back, [and drink some more] they do have to recite a blessing as at the outset. *Now, since the Tannaite formulation uses the language,* they precipitately stood up to go forth..., *it follows that we are dealing with things that require a blessing after them in the same place, and the operative reason is that they left behind them an old man or an infirm one, which explains why,* when they go out, they don't have to recite a blessing beforehand, and when they come back, [and drink some more] they don't have to recite a blessing as at the outset. But if they didn't leave behind an old man or an infirm one, then, when they go out, they do have to recite a blessing beforehand, and when they come back, [and drink some more] they do have to recite a blessing as at the outset. *And that's a problem for the position of R. Hisda.*
- H. *Said R. Nahman bar Isaac, [102A] "Who is the Tannaite authority who speaks in these terms concerning precipitate exits? It is R. Judah, for it has been taught on Tannaite authority:* Members of an association who were reclining at a banquet and who precipitately stood up to go to the synagogue or study-house, when they go out, they don't have to recite a blessing beforehand, and when they come back, [and drink some more] they don't have to recite a blessing as at the outset. *Said R. Judah, "Under what circumstances is this rule valid? When they left there some members of the association. But if they didn't leave behind some members of the association, then, when*

they go out, they do have to recite a blessing beforehand, and when they come back, [and drink some more] they do have to recite a blessing as at the outset.”

- I. *Well, to the contrary: the operative consideration is only that there are things that have to be blessed in the same place when they go out that they don't need a blessing beforehand and when they come back, they don't need a blessing as at the outset. But for things that don't have to have a blessing in the same place, then, even in the view of rabbis, when they go out, they do need a blessing beforehand, and when they come back, they do need a blessing as at the beginning. And may we say then that that is a refutation of the position of R. Yohanan?*
- J. *But haven't we already refuted him once? Shall we then say, from here, too, there is a refutation?*
- K. R. Yohanan may say to you, “The same rule applies even in connection with things that don't require a blessing after them in the same place; it is not necessary to recite a blessing, *and as to why the Tannaite formulation uses the language*, precipitately stood up to go, it is to show you the extent to which R. Judah is willing to go, namely, even regarding things that have to have a blessing recited after them in the same place, *still, it is only because* they left behind some associates that these additional blessings are not recited, but if they didn't leave some behind, when they go out, they do need a blessing when they go out in advance, and when they come back, they do have to say a blessing as at the outset.”
- L. *It has been taught on Tannaite authority in accord with the position of R. Hisda:* Members of an association who were reclining at a banquet to drink, and they precipitately stood up and then came back do not have to say a blessing.

**I.8 A.** *Our rabbis have taught on Tannaite authority:*

- B. “Members of an association who were reclining, and the day became sanctified [with sunset on Friday] bring a cup of wine and one says over it the sanctification of the day; a second cup is brought, and over it one recites the Grace after meals,” the words of R. Judah.
- C. R. Yosé says, “One keeps eating until it gets dark. **[102B]** When they complete the meal, one recites the Grace after meals over the first cup and the sanctification of the day over the second.”



- I.9** A. *But why should that be the rule? Why not say them both over a single cup of wine?*
- B. Said R. Huna said R. Sheshet, “People do not recite two prayers of sanctification over a single cup of wine.”
- C. *How come?*
- D. Said R. Nahman bar Isaac, “It is because we do not bundle religious duties together [and deal with them wholesale].”
- E. *So don’t we? And lo, it has been taught on Tannaite authority: **He who enters his house at the close of the Sabbath blesses over the wine and the light and the spices and afterward he says the prayer that distinguishes the Sabbath from secular time. And if he has only one cup, he leaves it for after the food and then says the other blessings in order after it [T. Ber. 5:30E-F].***
- F. *A case in which he doesn’t have enough is exceptional.*
- G. *And lo, there is the case of a festival that takes effect after the Sabbath, on which, even though he has enough wine, still, Rab said, “The correct order is wine, sanctification, blessing over the light [after the Sabbath], then the prayer that distinguishes the Sabbath from secular time”!*
- H. *Say: since Rab didn’t make reference to the blessing of the season [“who has kept us in life, sustained us, and brought us to this season”], it follows that we are dealing with the seventh day of Passover, by which point he has finished all the wine he had and has no more.*
- I. Well, there’s the case of the first day of the festival, when he certainly has wine, and said Abbayye, “The order is the blessing for wine, the sanctification, the blessing for the season, the blessing for the light, and the prayer that distinguishes the Sabbath from secular time,” and Raba said, “The order is the blessing for wine, sanctification, light, the prayer that distinguishes the Sabbath from secular time, and the blessing for the season”!
- J. *So the prayer that distinguishes the Sabbath from secular time and the sanctification form a single matter, while the Grace after meals and the sanctification of the day are two distinct matters.*

**I.10** A. *Reverting to the body of the foregoing:*

- B. As to a festival that takes effect after the Sabbath,
- C. Rab said, "The correct order is wine, sanctification, blessing over the light [after the Sabbath], then the prayer that distinguishes the Sabbath from secular time."
- D. And Samuel said, "It is the blessing for wine, the sanctification, the blessing for light, and the prayer that distinguishes the Sabbath from secular time."
- E. **[103A]** And Rabbah said, "The correct order is the blessing for wine, the prayer that distinguishes the Sabbath from secular time, the blessing for light, and the sanctification."
- F. Levi said, "It is the sanctification, the blessing for light, the blessing for wine, and the prayer that distinguishes the Sabbath from secular time."
- G. And rabbis say, "It is the sanctification, the blessing for wine, the blessing for light, and the prayer that distinguishes the Sabbath from secular time."
- H. Bar b. Rabina said, "It is the prayer for the light, sanctification, the blessing for wine, and the prayer that distinguishes the Sabbath from secular time."
- I. Marta said in the name of R. Joshua, "It is the blessing for light, the blessing for wine, the prayer that distinguishes the Sabbath from secular time, and the sanctification."
- J. *The father of Samuel sent word to Rabbi*, "May our lord instruct us: What is the correct order of blessings in connection with the program for marking the division between the Sabbath and other time [sacred or profane]?"
- K. He sent him word, "This is what R. Ishmael b. R. Yose said in the name of his father, who said it in the name of R. Joshua b. Hananiah: 'It is the blessing for the light, the prayer that marks the division of the Sabbath from secular time, the blessing for wine, and the sanctification.'"
- L. Said R. Hanina, "The ruling of R. Joshua b. Hananiah may be compared to the case of a king's going out and

a governor's coming in. First they accompany the king out, and then they go forth to greet the governor."

M. *So what's the upshot of the matter?*

N. Abbayye said, "It is the blessing for wine, the sanctification, the blessing for the season ['who has kept us in life'], the blessing for the light, and the prayer that distinguishes the Sabbath from ordinary time."

O. And Raba said, "It is the blessing for wine, the sanctification, the blessing for light, the prayer that distinguishes the Sabbath from ordinary time, and the blessing of the season."

P. *And the decided law is in accord with Raba.*

**I.11** A. *R. Huna bar Judah happened by the house of Raba. They brought before them light and spices. Raba said a blessing over the spices first and then he went and said it over the light. He said to him, "Now the House of Shammai and the House of Hillel did not dispute concerning the light, [it should come first], and then the spices. And what is the evidence? It is as we have learned in the Mishnah: **The House of Shammai say, 'Light, and food, spices, and prayer that distinguishes the Sabbath from secular time,' and the House of Hillel say, 'Light, and spices, and food, and prayer that distinguishes the Sabbath from secular time' [M. Ber. 8:5]."***

B. *Raba answered him, "This is the opinion [= version] of R. Meir, but **R. Judah says, 'The House of Shammai and the House of Hillel did not differ concerning the food, that it comes***

first, and concerning the prayer that distinguishes the Sabbath from secular time, that it is at the end. Concerning what did they differ? Concerning the light and the spices.' For the House of Shammai say, 'The light and afterward the spices.' And the House of Hillel say, 'The spices and afterward the light' [T. Ber. 5:30]."

- C. And said R. Yohanan, "The people were accustomed to act in accord with the House of Hillel as presented by R. Judah."

**I.12** A. *R. Jacob bar Abba visited the household of Raba. He saw that he recited the blessings, "who creates the fruit of the vine," over the first cup, then recited a blessing over the cup accompanying Grace after meals and drank that. He said to him, "What do you need all this for? Lo, the master has already recited a blessing for us once."*

- B. *He said to him, "When we were at the household of the exilarch, that is how we did things."*

- C. *He said to him, "Forget the household of the exilarch, because there we didn't know whether or not they would bring us more wine [so we recited a blessing over the first cup without having a second in mind, and that was a fresh act of drinking, with a blessing for itself (Freedman)]. But here, by contrast, the*

*second cup is standing right there for us, and we are thinking about it."*

- D. *He said to him, "I conducted myself in the manner of the disciples of Rab, for R. Barona and R. Hananel, disciples of Rab, were seated at a meal. [103B] R. Yeba the Elder was standing over them, waiting on them. They said to him, "Give us wine and we'll say grace." Then they said, "Give us wine and we'll drink."*
- E. *He said to them, "This is what Rab said, 'Once you said, "Give us wine and we'll say a blessing," it became forbidden to give you anything more to drink until grace was said. How come? Because otherwise you'll let it pass out of mind'" [so grace interrupts, and a blessing afterward over wine has to be said, and Raba acted in light of that ruling (Freedman)].*
- I.13** A. *Amemar and Mar Zutra and R. Ashi were sitting at a banquet, and standing over them as waiter was R. Aha b. Raba. Amemar said a blessing over each cup of wine, and Mar Zutra said a blessing over the first cup and the last cup. R. Ashi said a blessing over the first cup and no more.*
- B. *R. Aha bar Raba said to them, "In accord with whom shall we act?"*
- C. *Amemar said, "I made up my mind each time."*
- D. *Mar Zutra said, "I acted in accord with the practice of the disciples of Rab."*

- E. *And R. Ashi said, "The decided law does not accord with the position of the disciples of Rab, for lo, when a festival takes place after the Sabbath, said Rab, 'The proper order is, the blessing for wine, sanctification, the blessing for the light, and the prayer that distinguishes the Sabbath from secular time.'"*  
[Freedman: Thus the blessing for wine is not recited twice, once for the sanctification, the other for the prayer that distinguishes the Sabbath, and the same applies to two cups in general.]
- F. *But that is not the case. In that case, he had given up all thought of drinking [proven by the decision to say grace], but here he hadn't done that.*
- G. *When the time came to recite the prayer that distinguishes the Sabbath from secular time, his servant got up and lit a torch from a lamp [so that he could say the blessing over the torch]. He said to him, "Why go to all that bother? There's the lamp sitting right in front of us!"*
- H. *He said to him, "My servant acted on his own volition."*
- I. *He said to him, "If he hadn't heard the rule from the master, he would never have acted that way!"*
- J. *He said to him, "Doesn't the master concur, 'It is the finest way of carrying out one's religious duty to use a torch for the prayer that distinguishes the Sabbath from secular time'?"*

- K. *He commenced the prayer, stating, “He who distinguishes holy from secular, light from darkness, Israel from the peoples, the seventh day and the six days of creation.”*
- L. *He said to him, “What do you need all this for? Didn’t R. Judah say Rab said, “he who distinguishes holy from profane” — that is the prayer for distinguishing the Sabbath from secular time that R. Judah the Patriarch recited’?”*
- M. *He said to him, “I concur with the following, which R. Eleazar said R. Oshayya said, ‘He who would recite only a few points must include at least three, and he who wants to add shouldn’t add more than seven.’”*
- N. *He said to him, [104A] “But lo, you didn’t say either three or seven!”*
- O. *He said to him, “True enough, but ‘who distinguishes between the seventh day and the six days of creation’ is something like a concluding blessing, and said R. Judah said Samuel, ‘He who recites the prayer that distinguishes the Sabbath from secular time has to say something like a concluding blessing near the end of the prayer.’ But the Pumbeditans say, ‘It has to be something like the beginning just before the end of the prayer.’”*
- P. *What is at issue between them?*
- Q. *At issue between them is a festival that took place after the Sabbath, at which we conclude with the language, “between one form of holiness and*

another form of holiness.” *One who says*, It has to be something like the beginning just before the end of the prayer, *maintains that it is not necessary to say the formula*, between the sanctity of the Sabbath and the sanctity of the festival you have made a distinction. *One who says*, He who recites the prayer that distinguishes the Sabbath from secular time has to say something like a concluding blessing near the end of the prayer *holds that it is necessary to say* between the sanctity of the Sabbath and the sanctity of the festival you have made a distinction.

**I.14** A. *Reverting to the body of the foregoing:* said R. Eleazar said R. Oshayya, “He who would recite only a few points must include at least three, and he who wants to add shouldn’t add more than seven” –

B. *An objection was raised: One says prayers that distinguish the sanctity of the Sabbath from that of other time at the end of the Sabbath, at the end of festivals, at the end of the Day of Atonement, at the end of the Sabbath prior to a festival, and at the end of a festival prior to the intermediate days of the festival, but not at the end of the festival prior to the Sabbath. One who is experienced says a lot of points*



of distinction, and one who is not good at it says one [T. Berakhot 5:30G].

- C. *In point of fact, it is a dispute between Tannaite authorities, for said R. Yohanan, "The son of saints says one, but the people are accustomed to say three."*

**I.15** A. *So who is the son of saints?*

B. *It is R. Menahem b. R. Simai.*

C. *And why do they call him "the son of saints"?*

D. *Because he would not even look at the figure incised on a penny.*

E. *R. Samuel bar Idi sent word to him, "Hanania my brother says one, but the law is not in accord with him."*

**I.16** A. Said R. Joshua b. Levi, "He who says the prayer that distinguishes the Sabbath from secular time has to say something like the points of distinction that are stated in the Torah."

B. *An objection was raised:* What is the proper order of distinctions? One says, "...he who distinguishes between holy and common, light and darkness, Israel and the peoples, the seventh day and the six days of creation," unclean and clean, the sea and dry land, the upper water and the lower water, priests, Levites and Israelites. He concludes with reference to the order of creation. Others say, with "who formed creation." R. Yosé b. R. Judah says, "He concludes with: ...who sanctifies Israel." *Now if what he has said were so, lo,* the distinction between sea and dry land *is not mentioned in the Torah.*

C. *So delete* the distinction between sea and dry land.

- D. *If so, then the phrase, the seventh day and the six days of creation, is also to be deleted [no phrase in Scripture indicating that God made that distinction].*
- E. *That serves as something like the conclusion [and doesn't count].*
- F. *Then you're down one, so there aren't seven any more.*
- G. *Say: Priests, Levites, and Israelites are two entries, the distinction between Levites and Israelites being stated in the following verse of Scripture: "At that time the Lord made the tribe of Levi distinct" (Deu. 10: 8), and the same is so of Priests and Levites: "The sons of Amram: Aaron and Moses, and Aaron was made distinct that he should be sanctified as most holy" (1Ch. 23:13).*

**I.17** A. *How is the prayer of division concluded?*

- B. Rab said, "...who sanctifies Israel."
- C. And Samuel said, "...who distinguishes the holy from the ordinary."
- D. *Abbayye ridiculed that statement of Rab's — and some say, it was R. Joseph.*
- E. *A Tannaite statement in the name of R. Joshua b. Hanania: "Whoever concludes, '...who sanctifies Israel and distinguishes holy from ordinary' — they prolong his days and years."*
- F. **[104B]** *But that's not the true law.*

**I.18** A. *Ulla came to Pumbedita. Said R. Judah to R. Isaac his son, "Go, present him with a basket of fruit and see how he recites the prayer that distinguishes the Sabbath from secular time."*

- B. *He didn't go. He sent Abbayye. When Abbayye came back, he said to him, "So how did he say it?"*
- C. *He said to him, "...blessed is he who distinguishes the holy from the ordinary' — and that's it."*
- D. *He came before his father, who said to him, "How does he say it?"*
- E. *He said to him, "Well, I myself didn't go. I sent Abbayye, and he said to me, ...blessed is he who distinguishes the holy from the ordinary."*

- F. *He said to him, "Your arrogance and haughtiness are what made it impossible for you to make that statement on the basis of what you heard him say himself."*
- G. *By way of objection:* The formulation of all blessings begins with the word "Blessed..." and ends with the word, "Blessed..." except for the blessing that one says over doing religious duties and for produce, a blessing that is juxtaposed to another, and the final blessing that is recited in the Recitation of the Shema. There are some which begin with the word "Blessed," and do not end with the word, "Blessed." There are those which end with the word, "Blessed" and do not begin with the word, "Blessed." And the blessing, "Who is good and does good" begins with the word, "Blessed," but does not end with the word, "Blessed."
- H. **[105A]** *That presents a problem to Ulla [who doesn't conclude the prayer that distinguishes the Sabbath from secular time with a formula of blessing].*
- I. *Ulla may say to you, "That, too, is comparable to a blessing for doing religious duties. How come people say a blessing before doing religious duties? Because it is a mere statement of praise [with no other contents and so is brief], and this is the same."*

**I.19** A. *R. Hanania bar Shelamayya and the disciples of Rab were in session at a meal, and R. Hamnuna the Elder served as their attendant. They said to him, "Go, see if the day has been consecrated yet, so we may break off the meal and assign [its continuation as a separate meal] for the Sabbath."*

B. *He said to them, "You don't have to do that. The Sabbath on its own makes it a meal assigned to the Sabbath [Freedman: you pause to recite the*

sanctification, and that itself gives it the character of a meal appointed for the Sabbath]. For said Rab, ‘Just as the advent of the Sabbath by itself makes the meal an appointed one in regard to tithe [so that even nibbling on produce is regarded as a formal meal, which is not the case during the week, and produce becomes liable to tithing when it serves as a regular meal; thus on the Sabbath, untithed produce may not be nibbled], so the Sabbath by itself makes it an appointed meal in regard to the sanctification [and nothing may be eaten before that prayer is said, so the Sabbath automatically makes the meal one that is official for that day].’”

- C. *They understood from what he had said that just as the Sabbath makes it an appointed meal so far as the sanctification prayer is concerned, so it makes it an appointed meal in regard to the prayer that distinguishes the Sabbath from secular time [and just as one may not eat before the sanctification prayer is recited, so one must not eat at the end of the Sabbath before the recitation of that prayer]. [Freedman: If someone starts a meal during the day, the conclusion of the Sabbath automatically renders what follows an appointed meal, which is forbidden before that prayer, so that prayer must be recited in the middle of the meal.]*
- D. Said to them R. Amram, “This is what Rab said, ‘For the sanctification the advent of the Sabbath makes it an appointed meal, but it doesn’t make it an appointed meal in regard to the prayer that distinguishes the Sabbath from secular time. *And that is so with respect to interrupting the meal; we don’t interrupt it. But we may not begin a meal. And even with regard to interrupting the meal, we have made that statement only with respect to eating, but so far as drinking is concerned, that is not the case. And in respect to drinking, we have made that statement only with regard to drinking wine or beer, but as for water, that makes*

*no difference.*” [Freedman: Drinking wine or beer is sufficiently unimportant to be interrupted for the prayer that distinguishes the Sabbath from secular time, but too important to start after nightfall prior to that prayer.]

E. *And he differs from R. Huna, for R. Huna saw someone drinking water prior to the prayer that distinguishes the Sabbath from secular time. He said to him, “Aren’t you afraid of choking? For it has been taught as a Tannaite rule in the name of R. Aqiba, ‘Whoever tastes anything at all before he says the prayer that distinguishes the Sabbath from secular time will die by choking.’”*

F. *Rabbis of the household of R. Ashi by contrast paid no attention to the matter of water.*

**I.20** A. *Rabina raised this question to R. Nahman bar Isaac: “He who didn’t recite the sanctification prayer on the eve of the Sabbath — what is the rule on his reciting the sanctification prayer at any point as the day wears on?”*

B. *He said to him, “Since the sons of R. Hiyya say, ‘He who didn’t recite the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath may say that prayer at any time as the week wears on,’ here, too, he who didn’t recite the sanctification prayer on the eve of the Sabbath may recite the sanctification prayer at any point as the day wears on.”*

C. *An objection was raised: **Sabbath and festival nights there is to be a prayer of sanctification over the cup of wine, and a reference to these occasions is to be included in the Grace after meals. On the Sabbath or festival day itself, there is no prayer of sanctification over the cup of wine, but a reference to these occasions is to be included in the Grace after meals [T. Ber. 3:8].** Now, if it should enter your mind that he who didn’t recite the sanctification prayer on the eve of the Sabbath may recite the sanctification prayer at any point as the day wears on, then you would find such a prayer over a cup of wine for the Sabbath or festival day, for if he didn’t recite the sanctification the prior night, he can recite it the next day!*

D. *He said to him, “The formulation of the Tannaite rule doesn’t cover a case of if.”*

E. *An objection was raised: **if someone has to decide between the honor owing to the day and that owing to the night [as to when he should use up the special foods prepared for the holidays, having too little for the entire***

span of time], the honor owing to the day takes precedence. And if he has only a single cup of wine, he says over it [105B] the sanctification of the day, since the sanctification of the day takes precedence over the honor owing to the night [T. Ber. 3:8]. *Now if this is so, then one should leave the wine over until the next day and cover both with it!*

- F. He said to him, “Much appreciated is a religious duty done at the proper time.”
- G. *But do we invoke the argument, Much appreciated is a religious duty done at the proper time? And hasn't it been taught on Tannaite authority: He who enters his house at the close of the Sabbath blesses over the wine and the light and the spices and afterward he says the prayer that distinguishes the Sabbath from secular time. And if he has only one cup, he leaves it for after the food and then says the other blessings in order after it [T. Ber. 5:30E-F], and we don't invoke the argument, Much appreciated is a religious duty done at the proper time!*
- H. *He said to him, “I'm not a sage and I'm not a seer, and I'm also not schismatic for saying so, but I have learned and organized traditions, and so do they give the rule in the study-house along the lines of my position: We do distinguish the reception of the day and the dismissal of the day; as to bringing the day in, the more we push it forward, the better, since we thereby manifest our affection for it, and as for taking leave of the day, we postpone it as long as we can, so that it may not look like a burden for us.”*
- I. *In any event, there are eight inferences to be drawn from the Tannaite statement:*
- J. [1] He who recites the prayer that separates the Sabbath from secular time has to say that prayer over a cup of wine; [2] Grace after meals requires a cup of wine; [3] [the cup of wine for Grace after meals is subject to a minimum measure; [4] he who says a blessing has to taste that which he has blessed; [5] if he tastes it, he has made it unfit [for some further purpose, as will be explained]; [6] even when one has tasted food, he has to say the prayer that distinguishes the Sabbath from secular time; [106A] [7] one may say two prayers of sanctification over the same cup of wine; [8] *and this represents the position of the House of Shammai in the version of R. Judah.*
- I.21** A. R. Ashi said, “‘if he tastes it, he has made it unfit’ and ‘[the cup of wine for Grace after meals is subject to a minimum measure’ — *these are one and the same thing. And this is the*

*sense of the statement: what is the reason that ‘if he tastes it, he has made it unfit’? It is because ‘[the cup of wine for Grace after meals is subject to a minimum measure.]’*

- B. *R. Jacob bar Idi was meticulous in rejecting the use of a defective pitcher.*
- C. *R. Idi bar Shisha was meticulous in rejecting the use of a defective cup.*
- D. *Mar bar R. Ashi was meticulous in rejecting the use of a defective barrel.*

### **Sanctifying the Sabbath Day with Wine**

- I.22** A. *Our rabbis have taught on Tannaite authority:*
- B. “Remember the Sabbath day to keep it holy” (Exo. 20: 8):
- C. Remember it with wine.
- D. I know only that that is the case by day. How do I know that that is the case by night?
- E. Scripture states, “Remember the Sabbath day to keep it holy” (Exo. 20: 8).
  - F. “How do I know that that is the case by night?” *To the contrary! The principal prayer of sanctification is recited by night, for when one recites the prayer of sanctification, it is at the beginning of the Sabbath day, the prior night, that one has to recite the prayer of sanctification. Moreover, you say, How do I know that that is the case by night? Scripture states, “Remember the Sabbath day to keep it holy” (Exo. 20: 8). So the Tannaite authority is looking for proof concerning the night, but he comes up with a verse that speaks of the day!*
  - G. *This is the sense of his statement: “Remember the Sabbath day to keep it holy” (Exo. 20: 8): Remember it with wine when it begins. I know that is so of the night, therefore, but how about the day? Scripture states, “Remember the Sabbath day to keep it holy” (Exo. 20: 8).*

**I.23** A. *What blessing does he say by day?*

- B. Said R. Judah, “Blessed...who creates the fruit of the vine.”

**I.24** A. *R. Ashi visited Mehoza. They said to him, “Will the master recite the principal sanctification prayer for us?” They handed him the cup of wine.*

B. *He reasoned, "What might be this 'principal sanctification prayer'?" He thought, "For all of the blessings one says at the outset, '...who creates the fruit of the vine.'" So he recited, "'...who creates the fruit of the vine.'" Then he hesitated a bit, and saw an old man bend his head and drink, so he recited in his own regard the verse, "The wise man, his eyes are in his head" (Qoh. 2:14).*

**I.25** A. *The sons of R. Hiyya say, "He who didn't recite the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath may say that prayer at any time as the week wears on" — till when?*

B. *Said R. Zira, "To Wednesday."*

C. *That is in line with the fact that, in session, R. Zira before R. Assi, and some say, R. Assi before R. Yohanan, in session, stated, "For writs of divorce, Sunday, Monday, Tuesday, are defined as 'after the Sabbath,' while Wednesday, Thursday, and Friday are regarded as 'before the Sabbath.'"*

D. *Said R. Jacob bar Idi, "But he doesn't recite the blessing over light."*

**I.26** A. *Said R. Barona said Rab, [106B] "He who washes his hands before eating must not recite the prayer of sanctification [before he eats bread, which would interrupt the process of washing hands and eating bread]."*

B. *Said to them R. Isaac bar Samuel bar Marta, "Rab hasn't yet died and we've already forgotten his traditions. Many times I stood before Rab. Sometimes he chose bread and recited the sanctification prayer over bread, sometimes he chose wine and recited the sanctification prayer over wine."*

**I.27** A. *Said R. Huna said Rab, "If one has tasted food, he may not recite the prayer of sanctification."*

**I.28** A. *R. Hana bar Hinena asked this question of R. Huna, "If one has tasted food, what is the law on his reciting the prayer that distinguishes the Sabbath from secular time?"*

B. *He said to him, "I say, 'If one has tasted food, he recites the prayer that distinguishes the Sabbath from secular time.' But R. Assi said, 'If one has tasted food, he does not recite the prayer that distinguishes the Sabbath from secular time.'"*

**I.29** A. *R. Jeremiah bar Abba visited the household of R. Assi. He forgot and tasted food. Then they handed him a cup of wine, and he recited*



*the prayer that distinguishes the Sabbath from secular time. His wife said to him, "But the master doesn't do it that way!"*

B. *He said to her, "Ignore his practice, he concurs with his own master."*

**I.30** A. Said R. Joseph said Samuel, "If one has tasted food, he does not recite the sanctification prayer. If one has tasted food, he does not recite the prayer that distinguishes the Sabbath from secular time."

B. And Rabbah said R. Nahman said Samuel said, "If one has tasted food, he does recite the sanctification prayer. If one has tasted food, he does recite the prayer that distinguishes the Sabbath from secular time."

C. **[107A]** *Said Raba, "The decided law is this:* If one has tasted food, he does recite the sanctification prayer. If one has tasted food, he does recite the prayer that distinguishes the Sabbath from secular time.

D. "He who did not recite the sanctification prayer on the eve of the Sabbath may recite the sanctification prayer throughout the entire day until the end of the Sabbath.

E. "He who did not recite the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath may do so throughout the entire following week."

**I.31** A. *Amemar introduced this tradition of Raba with the following formulation: "Said Raba, 'The decided law is, If one has tasted food, he does recite the sanctification prayer. If one has tasted food, he does recite the prayer that distinguishes the Sabbath from secular time. He who did not recite the sanctification prayer on the eve of the Sabbath may recite the sanctification prayer throughout the entire day until the end of the Sabbath. He who did not recite the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath may do so throughout the entire following week.'"*

**I.32** A. *Mar Yanoqa and Mar Qashisha, [that is, the younger and the elder] sons of R. Hisda, said to R. Ashi, "Once Amemar came to our town, and we didn't have wine, so we brought him beer for the prayer that distinguishes the Sabbath from secular time, but he wouldn't recite that prayer over it, 'so he passed the night fasting' (Dan. 6:19). The next day we went to the bother of getting him some wine, so he recited that*

*prayer and then ate. The next year he came to our place again. We didn't have any wine. We brought him beer. He said, 'If that's the case, then this qualifies as the wine of the region.' So he said the prayer that distinguishes the Sabbath from secular time, and he ate some food."*

- B. That story yields three facts: [1] one who recites the prayer that distinguishes the Sabbath from secular time [in the Prayer] has to say the same prayer over a cup of wine anyhow; [2] it is forbidden for someone to eat prior to saying the prayer that distinguishes the Sabbath from secular time; [3] he who did not recite the prayer that distinguishes the Sabbath from secular time may do so throughout the following week.

**I.33** A. *R. Huna addressed this question to R. Hisda: "What is the law on reciting the sanctification prayer over beer?"*

B. *He said, "Now, if I asked Rab, and Rab asked R. Hiyya, and R. Hiyya asked Rabbi, about fig beer, fig juice, and shrubbery fruit beer, and he couldn't answer the question, can there be a question about barley beer [which is inferior to these]?!"*

C. *They drew the conclusion from that statement that we do not recite the sanctification prayer over it — but, as a matter of fact, we do recite the prayer that distinguishes the Sabbath from secular time over it!*

D. *R. Hisda said to them, "This is what Rab said, 'Just as they do not recite the sanctification prayer over it, so they do not recite the prayer that distinguishes the Sabbath from secular time over it.'"*

**I.34** A. *So, too, it has been stated:*

B. Said R. Tahalipa bar Abimi said Samuel, "Just as they do not recite the sanctification prayer over it, so they do not recite the prayer that distinguishes the Sabbath from secular time over it."

**I.35** A. *Levi sent Rabbi beer that had been strained thirteen times. He tasted it; it was very tasty. He said, "Over something like this it is quite proper to recite the sanctification prayer and to say all the psalms and praises in the world." That night, however, it gave him a bellyache. He said, "Since it punishes us, will it propitiate?"*

- I.36** A. *Said R. Joseph, "I will vow in public not to drink beer."*
- B. *Said Raba, "I would drink flax water but I wouldn't drink beer."*
- C. *And Raba said, "Let beer be the drink of one who says the sanctification over beer."*
- D. *Rab found R. Huna reciting the sanctification prayer over beer. He said to him, "Father has begun to acquire money from beer [so that's why you want to use it in this way]."*

**I.37** A. *Our rabbis have taught on Tannaite authority:*

- B. They recite the sanctification prayer only over wine, and they recite a blessing only over wine.

**I.38** A. *Sure, but don't people say a blessing over beer and water, namely, "...by whose word all things come into being"?*

- B. *Said Abbaye, "This is the sense of the statement: They say, 'Bring a cup of blessing to recite with Grace after meals' only over a cup of wine."*

**I.39** A. *Our rabbis have taught on Tannaite authority:*

- B. They do not recite the sanctification prayer over beer.
- C. In the name of R. Eleazar bar R. Simeon they said, "They recite the sanctification over it."
- D. Tasting wine requires only the smallest volume.
- E. R. Yosé b. R. Judah says, "A mouthful."

**I.40** A. *Said R. Huna said Rab, and so R. Giddal of Nersh stated as a Tannaite rule: "He who says the sanctification prayer and tasted a mouthful has carried out his obligation, but if not, he has not carried out his obligation."*

- B. *Said R. Nahman bar Isaac, "I repeated that name not as Giddal bar Menassia or Giddal bar Minyumi but simply as Giddal."*
- C. *Big deal! Who cares?*
- D. *It serves to contrast one statement of his and another statement of his.*

**II.1** A. **Just before the afternoon prayer:**

- B. *This question was found troubling: Have we learned the Mishnah phrase as **just before the major afternoon prayer** or is it **just before the lesser afternoon***

**prayer** [12:30 p.m. and afterward, as against two and a half hours prior to nightfall]? **Just before the major afternoon prayer** — *because of the Passover-offering, lest one come to draw it out [107B] and neglect the Passover-offering; or is it just before the lesser afternoon prayer* — *because of the unleavened bread, lest one merely fill up on unleavened bread?*

- C. *Said Rabina, “Come and take note: Even Agrippa the King, who usually eats at the ninth hour, might not eat on that day to nightfall. Now there is no problem if you say that we have learned to repeat our Mishnah passage in the wording, just before the lesser afternoon prayer. That would explain what is remarkable about Agrippa [Freedman: though he didn’t eat earlier, and at the ninth hour the interdict doesn’t apply, since it starts at nine and a half hours, still, he might not start at that time, since he would prolong it]. But if you maintain that we have learned the Mishnah phrase as just before the major afternoon prayer, what is remarkable about Agrippa? Lo, the prohibition has already taken effect for him.*
- D. *So what might you have supposed? Nine hours for Agrippa is equivalent to four hours for the rest of us? So we are informed that that is not the case.*

**II.2** A. *Said R. Yosé, “But one may dip into relish fruit or meat without bread [from the afternoon prayer onwards].”*

B. *R. Isaac would make a meal with vegetables.*

C. *So, too, it has been taught on Tannaite authority:*

D. **The waiter presses the innards in salt and offers them to the guests. Even though there is no clear proof for that proposition, there is at least an allusion to it: “Break up for yourselves fallow ground and don’t sow among thorns” (Jer. 4: 3) [T. Pisha 10:5A-B].**

**II.3** A. *Raba would drink wine all of the day prior to Passover, so as to increase his appetite to eat more unleavened bread that night.*

B. *Said Raba, “How do I know that wine increases the appetite? Because we have learned in the Mishnah: [108A]*

C. **“Between these several cups of wine, if he wants to drink more wine, he may do so.**

D. **“But between the third and the fourth cup of wine, he may not drink more wine [M. Pes. 10:7D-E].**

- E. *“Now, if you maintain that the wine satisfies, why may he drink [But between the third and the fourth cup of wine, he may not drink more wine]? Surely he’s going to gorge on unleavened bread. So this proves that it increases the appetite.”*

**II.4** A. *R. Sheshet would sit in a fast the entire day prior to the eve of Passover.*

- B. *May we then say that R. Sheshet maintains the view that we learned the Mishnah phrase as **just before the major afternoon prayer** — because of the Passover-offering, lest one come to draw it out and neglect the Passover-offering? And he further concurs with what R. Oshayya said, namely, said R. Oshayya, “Ben Betera would validate a Passover-offering that one slaughtered under the originally designated classification [that is, as a Passover-offering] on the fourteenth from the morning until the time for the Passover rite, since the whole day is the time for the Passover rite, since he maintains, ‘and the whole assembly shall kill it between the evenings’ (Exo. 12: 6) meaning between last night and tonight”?*

- C. *Say: not at all. R. Sheshet was exceptional, for he was delicate, and if he ate something in the morning, his food would do no good for him in the evening. [Freedman: He would have no appetite in the evening.]*

**III.1** A. **And even the poorest Israelite should not eat until he reclines at his table:**

- B. *It has been stated:*

- C. *Eating unleavened bread requires reclining at table, eating bitter herbs doesn’t require reclining at table.*

**III.2** A. *As to reclining in connection with wine –*

- B. *It has been stated in the name of R. Nahman, “[Drinking it] requires reclining.”*

- C. *And it has been stated in the name of R. Nahman, “It doesn’t require reclining.”*

- D. *And there is no conflict between these two statements! The one refers to drinking the first two cups, the other, to the last two cups of wine.*

- E. *There are those who say this in one way, there are those who say this in the other, namely:*

- F. *There are those who say this in one way: In the case of drinking the first two cups of wine, it is necessary to recline, for this is the point at*

*which freedom begins; but for drinking the last two cups, it is not necessary to recline, since what was was.*

- G. *There are those who say this in the other vein, namely: This is the time at which the freedom starts, but the first two cups don't require reclining, since one is still saying the prayer, "we were slaves."*
- H. *Sure, and since it has been stated this way and also that way, both the first two and the last two cups require reclining.*

**III.3** A. Lying on the back is not classified as reclining.

B. Lying on the right side is not classified as reclining.

C. And not only so, but it's possible that one may put food into the windpipe instead of the gullet and endanger his life.

**III.4** A. A woman in her husband's house *does not have to recline*, and if she is a woman of standing, she has to recline.

B. A son at his father's house *has to recline*.

C. *The question was raised: As to a disciple at the master's house, what is the rule?*

D. *Come and take note: Said Abbaye, "When we were at the household of the master, we would recline on one another's knees. When we came to R. Joseph's household, he said to us, 'You don't have to do it that way; reverence for your lord is equivalent to reverence for Heaven [M. Abot 4:13].'"*

E. *By way of objection: With any and all persons, one has to recline, even a disciple with his master.*

F. *When that Tannaite rule was repeated, it pertained to the apprentice of a craftsman.*

**III.5** A. *The question was raised: What is the rule governing a waiter?*

B. *Come and take note: For said R. Joshua b. Levi, "A waiter that ate an olive's bulk of unleavened bread while reclining has fulfilled his obligation in that regard." So that is the case if he was reclining, but not if he was not reclining, and it proves that he has to recline.*

C. *Yes, that proof is decisive.*

**IV.1** A. [Supply: **And they should provide him with no fewer than four cups of wine:**] [And] said R. Joshua b. Levi, "Women are obligated to drink these four cups, **[108B]** for they, too, participated in that miracle."

**IV.2** A. Said R. Judah said Samuel, "These four cups — it is necessary that they contain a generous helping.

- B. “If one drank them straight, he has carried out his obligation.
- C. “If one drank them all at once, he has carried out his obligation.
- D. “If he gave some to his children and household to drink, he has carried out his obligation.”
- E. “If one drank them straight, he has carried out his obligation”: Said Raba, “His obligation so far as drinking wine he has carried out, but his obligation so far as freedom is concerned he has not carried out.”
- F. “If one drank them all at once, he has carried out his obligation”: Rab said, “His obligation so far as drinking wine he has carried out, but his obligation so far as drinking four cups of wine is concerned he has not carried out.”
- G. “If he gave some to his children and household to drink, he has carried out his obligation”: *Said R. Nahman bar Isaac, “But that is the case only if he himself drank the larger part of each cup.”*
- H. [“These four cups — it is necessary that they contain a generous helping”:] *By way of objection: These four cups have to contain at least a quarter-log in volume, whether straight or diluted, whether fresh or vintage. R. Judah says, “It has to have the taste and appearance of wine” [T. Pisha 10:1D-F]. So, the Tannaite rule in any event insists that it contain the volume of a quarter-log, and yet you say it has to be a generous cup!*
- I. *Say: This and that refer to the same volume, for what is the meaning of it is necessary that they contain a generous helping? That refers to each of the four cups, which, all together, would then add up to a quarter-log.*
  - J. R. Judah says, “It has to have the taste and appearance of wine”: *said Raba, “What is the operative consideration behind R. Judah’s rule? As it is written, ‘Don’t look on wine when it is red’ (Pro. 23:31).”*

**IV.3** A. *Our rabbis have taught on Tannaite authority:*

- B. All are obligated to drink these four cups of wine: all the same are men, women, and children.
- C. Said R. Judah, “So what good do children get out of wine? But they give out to them [109A] popcorn and nuts on the eve of Passover, so that they won’t go to sleep, but will ask the requisite questions.”

- D. The precedent involving R. Aqiba maintains that he would pass out popcorn and nuts to the children on the eve of Passover, so that they won't go to sleep, but will ask the requisite questions.

**IV.4** A. *It has been taught on Tannaite authority:*

- B. R. Eliezer says, "They gobble up unleavened bread on the night of Passover, for the children's sake, that they not doze off."

**IV.5** A. *It has been taught on Tannaite authority:*

- B. They said concerning R. Aqiba that in his whole life, in the house of study he never said, "The time has come to adjourn," except for the eve of Passover and the eve of the Day of Atonement.
- C. The eve of Passover: on account of the children, that they not doze off;
- D. and the eve of the Day of Atonement: so as to feed the children.

**IV.6** A. *Our rabbis have taught on Tannaite authority:*

- B. **A man is obligated to give pleasure to his children and householders on the festival, as it is said, "And thus shall you rejoice in your feast, you and your son and your daughter" (Deu. 16: 4).**
- C. **With what does he give them joy?**
- D. **With wine.**
- E. **R. Judah says, "To men one gives what's suitable for them, to women, what's suitable for them" [T. Pisha 10:4].**

**IV.7** A. **To men one gives what's suitable for them: wine.**

- B. **To women, what's suitable for them: *what's that?***

C. *R. Joseph repeated as a Tannaite statement, "In Babylonia, with dyed garments, and in the Land of Israel, with pressed linen garments."*

**IV.8** A. *It has been taught on Tannaite authority:*

- B. R. Judah b. Betera says, "When the house of the sanctuary stood, the sole valid form of rejoicing was eating meat: 'And you shall sacrifice peace-offerings and you shall eat there and you shall rejoice before the Lord your God' (Deu. 27: 7). Now that the house of the sanctuary is no longer standing, the sole valid form of rejoicing is drinking wine: 'And wine gladdens the heart of man' (Psa. 104:15)."



- IV.9** A. *Said R. Isaac, “The xestes-measure for muries in Sepphoris was equivalent to the log-measure of the Temple, and by that measure they would reckon the quarter-log volume required for Passover.”*
- B. *Said R. Yohanan, “The old tomanta-measure that was in Tiberias was larger than that by a quarter, and by that measure they would reckon the quarter-log volume required for Passover.”*
- C. *Said R. Hisda, “The quarter-log measure of which the Torah speaks is two fingerbreadths square by two and seven-tenths fingerbreadths in depth [Freedman: 108 cubic fingerbreadths].”*
- D. *That is in line with what has been taught on Tannaite authority:*
- E. *“And he shall wash his body in water” (Lev. 14: 9).*
- F. *This indicates that there should be nothing to interpose between him and the water.*
- G. *“In water,” means, “in water that is collected;” “all his flesh,” means, “water in which all his body can be immersed,” and how much is that?*  
**[109B]** *It is a volume of a cubic cubit. And sages estimated that the water of an immersion pool must at a minimum be forty seahs.*

- IV.10** A. *Said R. Ashi, “Said to me Rabin bar Hinena, ‘The table of the sanctuary [which was a cubit square] was made of detachable joints. For if it should enter your mind that it was permanently put together, how could one immerse a cubit in a cubit?’”*
- B. *But what’s the problem? Maybe it was in the sea that Solomon made that one immersed it, for R. Hiyya taught as a Tannaite statement: The sea that Solomon made held a hundred and fifty valid immersion pools.*

- IV.11** A. **And they should provide him with no fewer than four cups of wine:**
- B. *But how in the world can our rabbis have ordained something that endangers life, for hasn’t it been taught on Tannaite authority: A man shouldn’t eat in pairs [= twice in rapid succession] or drink in pairs [= twice in rapid succession] or wipe himself in pairs [= twice in rapid succession] or have sexual relations in pairs [= twice in rapid succession]?*
- C. *Said R. Nahman, “Said Scripture, ‘It is a night of guarding unto the Lord’ (Exo. 12:42) — it is a night that is continually guarded from demons.”*
- D. *Raba said, “The cup of wine drunk with the Grace after meals joins with the others to do good, but it doesn’t join with the others to do evil.”*

**IV.12** A. *Rabina said, "The four cups our rabbis have ordained to speak of freedom, and each one [110A] represents a religious duty on its own."*

**IV.13** A. "Or have sexual relations twice in rapid succession":

- B. *How come? Hasn't he made up his mind [to do it all over again, a separate and distinct action from the first]?*
- C. *Said Abbayye, "This is the sense of the statement: A man shouldn't eat twice in rapid succession and drink twice in rapid succession; or have sexual relations even once [after doing so], lest he be weakened and have problems."*

### **Topical Appendix: Drinking in Pairs; the Danger of Doing Deeds in Pairs**

**IV.14** A. *Our rabbis have taught on Tannaite authority:*

- B. He who drinks twice in rapid succession — his blood is upon his own head.
- C. *Said R. Judah, "Under what circumstances? If he hasn't gone into fresh air [between drinks], but if he went into fresh air between drinks, it's perfectly all right to do so."*
- D. *Said R. Ashi, "I saw R. Hanania bar Bibi would go out for fresh air at each cup."*
- E. And we have made that statement only if he plans to go on a journey, but if he is in his own home, then that is not the case anyhow.
- F. *Said R. Zira, "But going to sleep is equivalent to going on a journey."*
- G. *Said R. Pappa, "But going to the privy is equivalent to going on a journey."*
- H. *But if he is staying home, isn't it dangerous? And lo, Raba would count the beams [of the ceiling between drinks], and when Abbayye had drunk one cup, his mother would offer him two cups in her two hands [so that he would not drink in pairs]. And R. Nahman bar Isaac, when he had drunk two*

*cups, his waiter would offer him one cup, if he'd drunk one cup, he would offer him two.*

I. *An eminent authority is exceptional.*

**IV.15** A. Said Ulla, "Ten cups are not forbidden by reason of forming pairs."

B. *Ulla is consistent with views expressed elsewhere, for said Ulla, and some say it was taught in a Tannaite statement, "Ten cups of wine drunk in consolation in the house of a mourner did sages ordain: [three before the meal, to open the passages, three during the meal, to help digest the food, four after the meal, one corresponding to the blessing in the Grace after meals, 'who feeds,' one for 'for the land,' one for 'who rebuilds Jerusalem, and one for 'who is good and does good.' They added to these four more: one in honor of the officers of the town, one for the ones who manage the town, one for the house of the sanctuary, and one for Rabban Gamaliel. But when they began to drink and get drunk, they returned to the prior rule.]" Now if it should enter your mind that ten cups are forbidden by reason of forming pairs, how could our rabbis go and make an ordinance that would lead people into danger? But eight are forbidden by reason of forming pairs.*

**IV.16** A. *R. Hisda and Rabbah bar R. Huna both say, "The word 'peace' joins for good, but not for ill; but the number six is dangerous by reason of pairs."*

B. *And both Rabbah and R. Joseph say, "The word 'and be gracious to you' joins for good, but not for ill; but the number four is dangerous by reason of pairs."*

C. *Both Abbaye and Raba say, "The word 'and keep you' joins for good, but not for ill."*

**IV.17** A. *Raba is consistent with views expressed elsewhere, for Raba sent rabbis out of his house after four cups; while Raba bar Livai was injured, he ignored it, saying, "That is because he confutes us in the public session."*

**IV.18** A. *Said R. Joseph, “Said to me Joseph the demon, ‘Ashmodai, king of demons, is appointed over all pairs,’ and a king is never designated as an evil spirit.”*

B. *There are those who say matters in the opposite way, “To the contrary, a king is intemperate and does whatever he wants, ‘a king exercises the right of eminent domain to break through a wall to make a road and no one can stop him.”*

**IV.19** A. *Said R. Pappa, “Said to me Joseph the demon, ‘For a pair of two, we kill, for a set of four we don’t kill, but for four we do harm. For two we do harm, whether the pair is formed inadvertently or deliberately; for four we do harm only if it is deliberate but not if it is inadvertent.’*

B. *“And if someone forgot and happened to go out after drinking cups in pairs, what’s his remedy? Take his thumb on his right hand into his left hand, and the thumb on his left hand into his right hand, and say this: ‘you two thumbs and I, that makes three!’ But if he hears someone say, ‘You and I, so that makes four,’ let him reply, ‘You and I are certainly five.’ And if he hears someone say, ‘You and I are six,’ he should reply, ‘You and I are seven.’ It once happened that this went on until the number a hundred and one, when the demon burst.”*

**IV.20** A. *Said Amemar, “Said to me the head sorceress, ‘Someone who meets sorceresses should say this: ‘Hot shit in wicker baskets into your mouths, witches! May your heads grow bald, may the wind carry off your crumbs, [110B] may your spices be scattered, may the wind carry off the fresh saffron that you’re holding. You sorceresses, so long as he showed grace both to me and to you, I’d not come among you; now that I’ve come among you, your grace and my grace have cooled off.”*

**IV.21** A. *In the West they’re not careful about pairs.*

**IV.22** A. *R. Dimi of Nehardea was careful even on the marks on a wine barrel.*

B. *There was a case, and the barrel burst.*

**IV.23** A. *The governing principle is this: In any case in which one is himself careful about the matter, the demons are particular*

*about him; if one is not careful about the matter, demons aren't careful to pay attention to him — but in any event people had better take care.*

**IV.24** A. When R. Dimi came, he said, “Two eggs, two nuts, two cucumbers, and something else — these derive from law revealed by God to Moses at Sinai.”

B. *Now the rabbis were puzzled about what that “something else” might be, and they made a decree against all pairs on account of that “something else.”*

C. *And as to what we have said, namely, ten, eight, six, and four are not subject to the consideration of “pairs,” that pertains only to evil spirits, but as to witchcraft, we take account even of many [multiples of two].*

D. *That is in line with the incident involving a man who divorced his wife. She went and married a shopkeeper. Every day he would go to the shop and drink wine. She practiced witchcraft against him, but could do nothing, since he was careful about not forming pairs. Once, however, he drank too much and didn't know how much; up to sixteen cups, he was clear-headed and careful, afterward, not; and she sent him away at an even number of drinks. As he was walking along, a Tai-Arab met him and said to him, “You're a corpse still walking around.” He went and grabbed a palm tree. The palm tree rustled, and he burst.*

**IV.25** A. Said R. Avira, “Plates and loaves are not subject to the concern about pairs.”

B. *The governing principle is this:* Whatever is brought to a finish by human action is not subject to the concern about pairs. Whatever is brought to a finish by Heaven, *for instance, things that are eaten, we take account of numbers.* A shop is not subject to the consideration of pairs. If one did something and then changed his mind, the act is not subject to the

consideration of pairs. A guest is not subject to the consideration of pairs. A woman is not subject to the consideration of pairs. But if she is prominent, *we do take that into account.*

**IV.26** A. Said R. Hinena b. R. Joshua, “Asparagus wine combines with other wines for good but not ill.”

**IV.27** A. *Said Rabina in the name of Raba, “A doubt concerning pairs is resolved in a stringent way.” Others say, “...in a lenient way.”*

**IV.28** A. *Said R. Joseph, “Two cups of wine and one of beer don’t combine, two of beer and one of wine do, and your mnemonic is this: This is the general rule: Anything to which one attached [a fabric] from [a category which is] more stringent than itself [ = that which is susceptible in a smaller size than the foregoing (Rosh)] is unclean. And [anything to which one attached a fabric] from that which is in a category more lenient than itself [ = that which is susceptible in a larger size than the foregoing] is clean [M. Kel. 27:3Fff.].”*

**IV.29** A. *Said R. Nahman said Rab, “Two cups before the meal and one during combine, one before and two during don’t.”*

B. *Objected R. Mesharshayya, “So do we propose to repair the situation of the meal? What we want to do is repair the situation of the person, and surely the person is in good shape [having had three cups, one way or the other].”*

C. *But all agree, two during the meal and one after don’t combine, in line with the story about Rabbah bar Nahmani [B. B.M. 86A: Said R. Kahana, R. Hama, son of the daughter of Hassa, told me that Rabbah b. Nahmani died in a persecution. [And here is the story:] Snitches maligned him to the government, saying, “There is a man among the Jews who keeps twelve thousand Israelites from paying the royal poll tax for a month in the summer and for a month in the winter.” They sent a royal investigator [parastak] for him but he did not find him. He fled, going from Pumbedita to Aqra, from Aqra to Agma, from Agma to Shehin, from Shehin to Seripa,*

*from Seripa to Ena Damim, from Ena Damim back to Pumbedita. In Pumbedita he found him. The royal investigator happened by the inn where Rabbah was located. They brought him two glasses of liquor and then took away the tray [and this excited the ill-will of demons]. His face was turned backward. They said to him, "What shall we do with him? He is the king's man." [Rabbah] said to them, "Bring him the tray again, and let him drink another cup, and then remove the tray, and he will get better." They did just that, and he got better].*

**IV.30** A. Said R. Judah said Samuel, "All mixed drinks combine [to form pairs], **[111A]** except for water."

B. R. Yohanan said, "Even water."

C. *Said R. Pappa, "We have made this statement only in the case of hot water mixed with cold or cold with hot, but not hot mixed with hot or cold mixed with cold."*

**IV.31** A. Said R. Simeon b. Laqish, "There are four things which, if one does them, bring his blood on his own head, and for which he is liable for his life, and these are they: taking a crap between a palm tree and a wall, passing between two palm trees, drinking borrowed water, and passing over spilled water, even if his wife poured it out in his presence."

B. "Taking a crap between a palm tree and a wall: *We have made that statement only if there is not a space of four cubits between them, but if there is a space of four cubits between them, we have no objection. And even if there is no space of four cubits between them, we have no objection, unless there is no other path, but if there is another path, we have no objection.*

C. "Passing between two palm trees: *We have made that statement only where a public way doesn't cross between them, but if a public way crosses between them, we have no objection.*

D. "Drinking borrowed water: *We have made that statement only if a child borrowed the water, but if it was an adult, we have no objection. And even if a child*

*borrowed the water, we have made that statement only in the country, where it is not found, but in town, where there's plenty of water, we have no objection. And even in the country, this pertains only to water, but we have no objection against borrowing wine or beer.*

- E. “And passing over spilled water, even if his wife poured it out in his presence: *We have made that statement only if he did not scatter dust or spit into it, but if he scattered dust or spit into it, we have no objection. And we have made that statement only if the sun hadn't passed over it or if he didn't walk sixty steps over it, but if the sun had passed over it or he walked sixty steps over it, we have no objection. And we have made that statement only if he wasn't riding an ass and wasn't wearing shoes, but if he was riding an ass and wearing shoes, there is no objection. And we have made that statement only if there is only witchcraft to fear, but if there is anything to fear of witchcraft, even with all these, we still take account of the danger, as in the case of a certain man who rode on his ass wearing his shoes; his shoes shrank, his feet withered.*”

**IV.32** A. *Our rabbis have taught on Tannaite authority:*

- B. There are three who are not to pass between two men, and others may not pass between them, a dog, a palm tree, and a woman.
- C. Some say, “A pig, too.”
- D. Some say, “A snake, too.”
- E. *So if they do, what's the remedy?*
- F. Said R. Pappa, “One should start a verse of Scripture that has a ‘God’ and complete with a ‘God.’”
- G. Others say, “One should start a verse of Scripture that has a ‘not’ and complete with a ‘not.’”
- H. Two between whom a menstruating woman passes, if it is at the beginning of her period, she will kill one of them, if it is at the end, she will bring strife between them.
- I. *So what's the remedy?*



- J. “One should start a verse of Scripture that has a ‘God’ and complete with a ‘God.’”
- K. *When two women are sitting at a crossroad, one on one side of the road, one on the other, facing each other, they are certainly doing witchcraft.*
- L. *So what’s the remedy?*
- M. *If there’s another road, take it. If not, then, if another man is with him, let them hold hands and walk through, and if there’s no other man, let him say this: “Igrath Islath Asya Belusia have been killed with arrows.”*

**IV.33** A. *When someone meets a woman coming up from the immersion pool from her required immersion, if later on he is the first to have sexual relations, a spirit of immorality will take over him, and if she is the first, that will happen to her.*

B. *So what’s the remedy?*

C. Say this verse: “He pours contempt upon princes and causes them to wander in the waste where there is no way” (Psa. 107:40).

### **Composite on the Danger of Shade. Demons**

- IV.34** A. *Said R. Isaac, “What’s the meaning of this verse of Scripture: ‘Yes, though I walk through the valley of the shadow of death, I will fear no evil for you are with me’ (Psa. 23: 4)? This refers to someone who sleeps in the shadow of a single palm tree or in the shadow of the moon.*
- B. *“As to the shadow of a single palm tree, we have made that statement only where the shadow of the next tree doesn’t fall on it, but if the shadow of the neighboring tree falls on it, then it makes no difference.*
  - C. *“And as to that which has been taught on Tannaite authority: He who sleeps in the shadow of a single palm tree in a courtyard and he who sleeps in the shadow of the moon — his blood is on his head — what does that mean? Should we say that the shadow of the neighboring tree doesn’t fall on it? Then even in a field, too, that would be dangerous. So it must*

*be a courtyard where there is a danger, even if the shadow of the neighboring tree does fall on it, and that's decisive proof.*

- D. *"Or in the shadow of the moon: We have made that statement only when it is in the west, but if it is in the east, we have no objection."*

**IV.35** A. **[111B]** *One who takes a crap on the stump of a palm tree — the demon Palga will grab him.*

B. *One who leans his head on the stump of a palm tree — the demon Zerada will grab him.*

C. *One who steps over a palm tree, if it was cut down, will be cut down; if it was uprooted, will be uprooted and die.*

D. *And that is only if he doesn't put his foot on it, but if he puts his foot on it, we have no objection.*

**IV.36** A. *Shade is in four classifications: the shade of a single palm tree, the shade of a kanda tree, the shade of a caper tree, and the shade of sorb bushes.*

B. *There are those who say [five], "Also the shade of a ship and the shade of a willow."*

C. *The governing rule is this: Whatever has a lot of branches — its shade is dangerous, and whatever has hard prickles — its shade is dangerous, except for the service tree, the shade of which isn't harmful though the wood of which is hard, since the demon Shida said to her son, "Fly from a service tree, since that's what killed your father," and it also killed him.*

D. *Said R. Ashi, "I saw R. Kahana avoid all classifications of shade."*

**IV.37** A. *The demons of caper trees are called spirits; those of sorb bushes are called demons; those that haunt roofs are called fiery bolts [Freedman].*

B. *So what difference does it make?*

C. *It has to do with amulets [which require the right name for the right purpose].*

D. *The demon of the caper trees is a creature lacking eyes.*

E. *So what difference does it make?*

F. *In regard to running away from it.*

- G. *A neophyte rabbi was once about to take a crap among caper trees when he heard it coming toward him, so he ran away. When he had gone, it hugged a palm tree. The palm tree rustled and the demon burst.*

**IV.38** A. *The demons of sorb bushes are called demons.*

- B. *A sorb bush that is near a town hasn't got fewer than sixty demons.*
- C. *So what difference does it make?*
- D. *It has to do with amulets [which require the right name for the right purpose].*

**IV.39** A. *A certain bailiff went and stood by a sorb bush near a town, and sixty demons attacked him and he was in danger. He went to a rabbi who didn't know that it was a sorb bush haunted by sixty demons, and he wrote out a one-demon amulet for the occasion. Then he heard they'd suspended a musical instrument on the tree and would sing, "The man's turban is like a rabbi's, and yet we've examined the man and he doesn't even know, 'blessed are you.'"* Then a certain neophyte rabbi came along who knew it was a sorb bush of sixty demons and he wrote out a sixty-demon amulet for him. He heard them saying, "Get your things out of here."

**IV.40** A. "Bitter destruction" (Deu. 32:24) [being the name of a demon] — *there are two Bitter Destructions, one who works before noon, the other afterward; the one before noon is called Bitter Destruction and looks like a ladle that turns in a jug of milk and bread crumb sauce; the one of the afternoon is called Destruction that Wastes at Noon day; it looks like a goat's horn and it is surrounded by wings [Freedman throughout].*

**IV.41** A. *Abbayye was going along with R. Pappa on the right hand and R. Huna b. R. Joshua on the left. Seeing a Bitter Destruction approaching on the left, he moved R. Pappa to the left and R. Huna b. R. Joshua to the right. Said to him R.*

*Pappa, "So what makes me special that you weren't worried for me?"*

B. *He said to him, "As to you, the hour protects you."*

**IV.42** A. *From the first of Tammuz to the sixteenth, they're certainly around, from that time on, they may or may not be around. They're found in the shadow of a shrub that hasn't grown a cubit, and in the morning and evening shade, when these are less than a cubit in length, but mainly they're in the shadow of a privy.*

**IV.43** A. *Said R. Joseph, "These three things ruin the eyesight: combing the hair when it is dry; drinking the drip-drop of wine, and putting shoes on wet feet."*

B. *Hanging up food in a house leads to poverty, since people say, "He who hangs up a basket of food puts his food on hold."*

C. *But that pertains only to bread, but as to meat and fish, that's no problem, since that's how people usually keep them.*

D. *Bran at home leads to poverty; crumbs around the house lead to poverty; demons rest on them on the night of the Sabbath and the night prior to Wednesday.*

**IV.44** A. *The genius governing food is called Cleanness, the genius over poverty is called Filth.*

B. *Dirt on the spout of a pitcher yields poverty.*

C. *He who drinks water out of a plate will get cataracts. He who eats cress without washing his hands will be afraid for thirty days.*

D. **[112A] He who lets blood without washing his hands will be afraid for seven days.** *He who trims his hair and doesn't wash his hands will be afraid for three days. He who cuts his nails and doesn't wash his hands will be afraid one day and he won't even know why.*

E. *Putting a hand to one's nostrils is a step to fear; putting a hand on one's forehead is a step to sleep.*

**IV.45** A. *A Tannaite statement: Food and drink under the bed, even if covered in iron pots — an evil spirit rests on them.*

**IV.46** A. *Our rabbis have taught on Tannaite authority:*

- B. A person shouldn't drink wine on the nights prior to Wednesdays or Sabbaths, and if he does, his blood is on his own head, because of danger.
- C. *What's the danger?*
- D. An evil spirit.
- E. *So if he's thirsty, what's his remedy?*
- F. *Let him say the seven "voices" that David spoke over water and drink: "The voice of the Lord is upon the waters, the God of glory thunders, even the Lord upon many waters. The voice of the Lord is powerful, the voice of the Lord is full of majesty. The voice of the Lord breaks the cedars, yes, the Lord breaks in pieces the cedars of Lebanon. The voice of the Lord hews out flames of fire. The voice of the Lord shakes the wilderness, the Lord shakes the wilderness of Kadesh. The voice of the Lord makes hinds calve and strips the forests bare, and in his temple all say, Glory" (Psa. 29: 3-5, 7-9). And if he doesn't say this, let him say the following: "Lul shafan anigran anirdafin. I dwell among the stars, I walk among thin and fat people." And if he doesn't say this, then, if there's someone with him, he should wake him and say to him, "So-and-so, son of So-and-so, I'm thirsty for water," and then he can drink. But if not, he knocks the lid against the pitcher and then can drink. And if not, let him throw something into it and then drink.*

**IV.47** A. *Our rabbis have taught on Tannaite authority:*

- B. A person should not drink water from rivers or pools with his mouth directly or with one hand, and if he does so, his blood will be upon his head, for fear of danger.
- C. *What danger?*
- D. Blindness.
- E. *So if he's thirsty, what's his remedy?*
- F. *If there's someone with him, he should wake him and say to him, "So-and-so, son of So-and-so, I'm thirsty for water," and then he can drink. But if not, let him say to himself, "So*

*and so, my mother told me, 'Beware of shabrيره: Shabrيره berيره, rيره, ire re,' I'm thirsty for water in a white glass.'*

**V.1 A. And even if [the funds] come from public charity:**

B. *That's obvious!*

C. *The statement is required only in line with what R. Aqiba said, for he said, "Treat your Sabbath as a weekday but don't fall into need of support from other people." But in this case, so as to publicize the miracle, he would concur.*

**V.2 A. The Tannaite authority of the household of Elijah:**

B. Even though R. Aqiba has said, "Treat your Sabbath as a weekday but don't fall into need of support from other people," still, one should make some small thing in his own home [to honor the Sabbath, even though he eats at the soup kitchen].

C. *And what might that be?*

D. Said R. Pappa, "Fish hash."

E. *That is in line with what we have learned in the Mishnah: R. Judah b. Tema says, "Be as strong as a leopard, light as an eagle, swift as a deer, mighty as a lion, to do the will of your father who is in heaven" [M. Abot 5:20].*

**Appendix on Wise Counsel of Sages to their Sons and Disciples**

**V.3 A. Our rabbis have taught on Tannaite authority:**

B. Seven things did R. Aqiba command his son R. Joshua, "My son, don't take up residence at the high point of a town or study there, and don't take up residence in a town that is headed by disciples of sages, and don't enter your own home suddenly, all the more so your neighbor's home, and don't hesitate to wear shoes. Get up early to eat, in summer because of the heat, in winter because of the cold. Treat your Sabbath as a weekday but don't fall into need of support from other people. Make every effort with someone on whom the hour smiles."

C. *Said R. Pappa, "That is not, buy from him or sell to him, but, enter into a partnership with him."*

D. *Now that R. Samuel bar Isaac has said, "What is the meaning of the verse of Scripture, 'You have blessed the work of his hands'*

(Job. 1:10)? Whoever takes a penny from Job. was blessed, *and even to buy from or sell to him is fine.*”

- V.4** A. Five things did R. Aqiba command R. Simeon b. Yohai when he was imprisoned. He said to him, “My lord, teach me Torah.”
- B. He said to him, “I’m not going to teach you.”
- C. He said to him, “If you don’t teach me, I will tell my father Yohai, and he will hand you over to the government.”
- D. He said to him, “My son, more than the calf wants to suck, the cow wants to suckle.”
- E. He said to him, “But if [the mother] is in danger, the calf also is in danger [so I can take the risk of learning if you can take the risk of teaching].”
- F. He said to him, “Well, if you really want to be strangled, then get yourself hung from a big tree, and when you teach your son, teach him from a scroll that has been carefully proofread.”
- G. *And what might that be?*
- H. *Said Raba, and some say, R. Mesharshayya, “A new one; when a mistake gets in, it sticks.”*
- I. “Don’t cook in a pot that your neighbor has used.”
- J. *And what might that be?*
- K. A divorcée while her ex- is still alive.
- L. For a master has said, “A divorced man who married a divorced woman — there are four opinions in that bed.”
- M. *If you wish, I shall say, even a widow, since [112B] not all “fingers” are the same.*
- N. “[Freedman:] Enjoying the produce without interest is a religious duty and a good investment.
- O. “A religious duty that leaves the body pure is marrying a woman when he already has children.”
- V.5** A. Four things did Our Holy Rabbi command his children: “Don’t take up residence in Shekansib, *since they are cynical and will lead you to cynicism.* Don’t sit on the bed of a Syrian woman.”
- B. *There are those who say, “Don’t lie down without reciting the Shema,” and there are those who say, “Don’t marry a convert,” and there are those who say, “A Syrian woman literally.”*

- C. *It is because of the story involving R. Pappa.* [B. Ber. 8B: For R. Papa went to visit an Aramean woman. She brought out a bed for him, saying to him, "Sit." He said to her, "I shall not sit down until you raise up the bed [so that I can see what is underneath it]." He raised up the bed and they found a dead child there. On the basis of that incident, sages said, "It is forbidden to sit on the bed of an Aramean woman."].
- D. "And don't evade the tax, *lest they find you out and grab everything you've got.*
- E. "And don't stand in the way of an ox when it comes up from the pasture, since Satan is dancing between its horns." Said R. Samuel, "That pertains to a black ox *in the days of Nisan.*"
- F. *For R. Oshaia taught on Tannaite authority:* "People should go a distance of fifty cubits from an ox that has not been known to gore, and as far as one can see from an ox that has been known to gore."
- G. *It has been taught on Tannaite authority in the name of R. Meir, "If the head of the ox is in the fodder basket, climb up to the roof and kick away the ladder behind you."*
- H. *Said Rab, "The cry for an ox is 'hen, hen,' for a lion, 'zeh, zeh,' for a camel, 'da, da,' for a ship, 'helani hayya hela vehiluq hulua.'"*

**V.6 A.** Said Abbaye, "A hide, fish, a cup, hot water, eggs, and vermin in linen, are all bad for 'something else' [the skin ailment of Lev. 13-14]."

- B. "A hide: *one who sleeps on a tanner's hide;*
- C. "fish: *mullet in Nisan;*
- D. "a cup: *the leftover of fish hash;*
- E. "hot water: *pouring boiling water on oneself;*
- F. "eggs: *walking barefoot on the shells;*
- G. "and vermin in linen: *if one washes the garment and doesn't wait eight days before putting it on, the vermin left in it reproduce;*
- H. "are all bad for 'something else.'"

**V.7 A.** *Said R. Pappa, "Into a house where there's a cat someone shouldn't enter without shoes. How come? Because the cat may kill a snake and eat it; the snake has little bones; if a bone sticks into the foot it won't come out, and it's dangerous for him."*



B. *Others say, "Into a house where there's no cat, you shouldn't enter in the dark. How come? A snake may wind itself around him without his knowing, and he'll be in danger."*

**V.8** A. Three things did R. Ishmael b. R. Yosé command Rabbi, "Don't make a blemish on yourself."

B. *What might that be?*

C. *Don't get involved with a lawsuit against three people, since one will be your contrary litigant and the other two will come as witnesses against you.*

D. "Don't inspect something for sale if you haven't got any money.

E. "When your wife has immersed after her period, don't have sexual relations with her the first night thereafter."

F. Said Rab, "That pertains to a woman whose status as a menstruant is defined by the Torah; since she is assumed to be an open spring, a drop of flux may come out."

**V.9** A. Three things did R. Yosé b. R. Judah command Rabbi, "Don't go out alone by night, don't stand naked in front of a lamp, and don't go into a new bathhouse, lest the floor split."

B. How long is new?

C. Said R. Joshua b. Levi, "Twelve months."

D. "And don't stand naked in front of a lamp":

E. *For it has been taught on Tannaite authority:*

F. He who stands naked before a lamp will catch epilepsy, and he who has sexual relations with the light on will have children with epilepsy.

**V.10** A. *Our rabbis have taught on Tannaite authority:*

B. He who has sexual relations with a baby sleeping in the room — the baby will become epileptic.

C. *And we have made that statement only if he is a year old, but if he is less than a year old, there's no objection. And we have said this only if he's sleeping at the foot of the bed, but if he's sleeping at the head of the bed, there's no problem. And that was said only if he doesn't lay his hand on him, but if he lays his hand on him, there's no problem.*

**V.11** A. "Don't go out alone by night":

- B. *For it has been taught on Tannaite authority:*
- C. Don't go out alone by night, that is, on the night of Wednesday or the Sabbath, because Igrat the daughter of Mahalat, she along with 180,000 destructive angels, go out, each with permission to bring destruction on her own.
- D. *To begin with, they were found all day long. Once, however, she met R. Hanina b. Dosa. She said to him, "If they hadn't given instructions about you in the firmament, 'Take heed of Hanina and of his Torah,' I should have endangered you."*
- E. *He said to her, "If I'm all that important in Heaven, I decree upon you that you may never pass through inhabited areas."*
- F. *She said to him, "By your leave, allow me some space."*
- G. *She left him the nights of the Sabbath and Wednesday nights.*

**V.12 A.** *And again, once she met Abbayye. She said to him, "If they hadn't given instructions about you in Heaven, 'Take heed of Nahmani and his Torah,' I should have endangered you."*

- B. *He said to her, "If I'm all that important in Heaven, I decree upon you that you may never pass through inhabited areas."*
- C. *Sure, but we see that she does pass through!*
- D. *Say: that [113A] refers to the narrow paths, from which their horses bolt and bring them along into settled areas.*

**V.13 A.** *Said Rab to R. Assi, "Don't dwell in a town where horses don't neigh and dogs don't bark, don't dwell in a town where the head of the community is a physician, and don't marry two women, but if you do marry two, then marry a third."*

**V.14 A.** *Said Rab to R. Kahana, "Deal in carcasses but not in words, flay carcasses in the market and earn a living, but don't say, 'I'm a priest and I'm an eminent authority, and it's beneath my dignity.' Even if you merely go up to the roof, take food with you. Even if a hundred pumpkins cost only a zuz in town, start hoarding them."*

**V.15 A.** *Said Rab to Hiyya, his son, "Don't take drugs [which form habits], don't take big jumps, don't have a tooth pulled, don't sick serpents, and don't sick a Syrian woman."*

**V.16 A.** *Our rabbis have taught on Tannaite authority:*

B. There are three that are not to be provoked, and these are they: an inconsequential gentile, a little snake, and a humble disciple.

C. *How come? Because their kingdom is standing behind their ears [Freedman: they will grow up and take revenge].*

**V.17 A.** *Said Rab to Aibu his son, "I have worked hard with you in learning traditions, but nothing has come of it. Come, and I'll teach you things of this world: sell your wares with sand yet on your feet [as soon as you come to market with what you've bought], you may sell anything and regret it except for wine, which you should sell without regret; untie your purse, then open your sacks [pocket the money, then deliver the goods]; better a qab from the ground than a kor from the roof [stay near home]. When the dates are in your bag, go running to the brewery" [to make them into beer, but don't eat them; beer will bring more return].*

B. To what extent?

C. *Said Raba, "Up to three seahs."*

D. *Said R. Pappa, "If I weren't a beer brewer, I wouldn't have become a rich man."*

E. *There are those who say, "said R. Hisda, 'If I weren't a beer brewer, I wouldn't have become wealthy.'"*

F. *What's the meaning of the word for brewery?*

G. *[Since the word for brewery contains the letters for the words, pleasant secret, "] said R. Hisda, "It means, pleasant secret, and works of loving kindness."*

**V.18 A.** *Said R. Pappa, "Every bill will be collected, in every sale on credit there's a doubt whether the money will be forthcoming, and when it comes, it may be bad coin."*

**V.19 A.** Three things did R. Yohanan say in the name of the men of Jerusalem, "When you go out to war, don't go out first but go out last, so you can come in first. Treat your Sabbath as a weekday but don't fall into need of support from other people. Make every effort with someone on whom the hour smiles."

**V.20 A.** Three things did R. Joshua b. Levi say in the name of the men of Jerusalem, "Don't spend too much time on the roof because of that incident [of David and Bath Sheva]; when your daughter reaches puberty, free your slave and give him to her; beware of your wife with her first son-in-law."

B. *How come?*

- C. R. Hisda said, "Because of the possibility of consanguineous relations."
- D. R. Kahana said, "Because of money."
- E. *And both are valid considerations.*

**V.21 A.** Said R. Yohanan, "There are three who are among those who inherit the world to come, and these are they: he who dwells in the Land of Israel, he who raises his sons for the study of the Torah, and he who over wine says the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath."

B. *Who is that?*

C. *It is one who leaves over wine from the prayer for the Sanctification of the Sabbath for use in reciting the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath.*

**V.22 A.** Said R. Yohanan, "Over three does the Holy One, blessed be He, issue a proclamation every day: a single man who lives in a big city without sin, a poor man who returns lost and found to the owner, and a wealthy man who tithes his produce in secret."

**V.23 A.** *R. Safra was a single man living in a big city. [113B] A Tannaite authority recited that statement [of Yohanan] before Raba and R. Safra. R. Safra's face lit up. Said to him Rab, "That doesn't refer to someone like the master, but to such as R. Hanina and R. Oshayya, cobblers in the Land of Israel, who lived on Whore Street and made shoes for the whores and went to them. The whores looked at them, but they wouldn't raise their eyes to look at them, and the whore's oath was 'by the life of the holy rabbis of the Land of Israel.'"*

**V.24 A.** There are three whom the Holy One, blessed be He, loves: he who doesn't lose his temper, he who doesn't get drunk, and he who doesn't insist on his viewpoint.

B. There are three whom the Holy One, blessed be He, hates: he who is insincere, he who knows testimony for his fellow but doesn't testify for him, and he who sees something improper in his neighbor and gives sole testimony against him [ruining his name but not inflicting legal punishment on him].

C. *That is illustrated by the case of Bobiah. He sinned, and Zigud came all by himself to testify against him before R. Pappa, who flogged Zigud. He said to him, "Tobias sinned and Zigud is flogged?"*

- D. *“Yup: ‘one witness shall not rise up against a man’ (Deu. 19:15), but you have testified against him all on your own; so all you do is ruin his reputation.”*
- E. Said R. Samuel bar R. Isaac said Rab, *“It is permitted to hate him: ‘If you see the ass of your enemy lying under its burden’ (Exo. 23: 5) — what enemy? Should we say, a gentile? But lo, it has been taught on Tannaite authority, the enemy of whom they have spoken is an Israelite enemy, not a gentile enemy. So it is obvious that it is an Israelite enemy. But is it permitted to hate him? It is written, ‘you shall not hate your brother in your heart’ (Lev. 19:17). So if there are witnesses that he did a forbidden deed, then everybody is supposed to hate him, why particularly this individual? So it must pertain to a case in which one person without corroborating testimony saw him do something indecent.”*
- F. R. Nahman bar Isaac said, *“It is a religious duty to hate him: ‘The fear of the Lord is to hate evil’ (Pro. 8:13).”*
- G. *Said R. Aha bar Raba to R. Ashi, “What is the rule about telling his teacher so that he hate him, too?”*
- H. *He said to him, “If he knows that his teacher regards him as equivalent in reliability to two witnesses, he should tell him, if not, not.”*

**V.25** A. *Our rabbis have taught on Tannaite authority:*

- B. There are three whose lives are no lives: the lugubrious, the temperamental, and the picky.
- C. *And said R. Joseph, “All three are in me.”*

**V.26** A. *Our rabbis have taught on Tannaite authority:*

- B. There are three who hate each other, and these are they: dogs, chickens, and Magi.”
- C. And some say, *“Also whores.”*
- D. And some say, *“Also disciples of sages who are in Babylonia.”*

**V.27** A. *Our rabbis have taught on Tannaite authority:*

- B. There are three who love each other: converts, slaves, and ravens. There are four who are intolerable: a poor man who is arrogant, a wealthy man who flatters, an old man who is lecherous, and a leader who without cause lords it over the community.

C. There are those who say, “Also one who divorces his wife once and twice and remarries her.”

D. *And the first Tannaite authority?*

E. *Sometimes her marriage settlement may be enormous, or he has children from her and can't divorce her [so he has to remarry her].*

**V.28** A. Five things did Canaan command his sons: love one another, love thievery, love lewdness, hate your masters, and don't tell the truth.

B. Six things were said about a horse: he loves promiscuity, loves battle, is proud, hates sleep, eats a lot and shits a little.

C. And there are those who say, “Also he wants to kill his master in war.”

D. There are seven who are excommunicated by Heaven, and these are they: a Jew without a wife; one who has a wife but no children; one who has children but doesn't raise them in the study of the Torah; one who has no phylacteries on his head or on his arm, no fringes on his garment, no mezuzah on his door; and one who won't put shoes on his feet.

E. And there are those who say, “Also he who does not take a seat at a banquet held for a religious purpose.”

**V.29** A. Said Rabbah bar bar Hanah said Samuel bar Mareta said Rab in the name of R. Yosé of Husal, “How on the basis of Scripture do we know that people are not to consult Chaldaeans? As it is said, ‘You shall be wholehearted with the Lord your God’ (Deu. 18:13).’ And how do we know that one who knows his fellow is greater than he even in one matter must pay him respect? Because of ‘because a surpassing spirit was in him, and the thing thought to set him over the whole realm’ (Dan. 6: 4).”

**V.30** A. And she who is waiting on clean blood [that is, in the period after childbirth, a woman waits for thirty-three days for a male, or sixty-six days for a female, beginning on the eighth or fifteenth day after childbirth, until she is clean; then she is classified as a woman who is waiting on clean blood, in which she may not have sexual relations and not realize that any blood discharge is unclean, though before that it was clean] — how long is she forbidden to have sexual relations?

B. Said Rab, “A period [of a night],” [that is, the forty-first or eighty-first night only (Freedman)].

**V.31** A. *A Tannaite statement:* Joseph of Husal is the same as Joseph the Babylonian, Issi b. Gur Arye is the same as Issi b. Judah, Issi b.

Gamaliel is the same as Issi b. Mehallel, and what is his name? It is Issi b. Aqabya. R. Isaac b. Haqla is the same as R. Isaac b. Ilai. [114A] *R. Isaac b. Aha of a legal tradition is the same as R. Isaac b. Phineas of lore. And your mnemonic is, "Hear me my brethren and my people" (1Ch. 28: 2).*

- V.32** A. Said Rabbah bar bar Hannah said R. Yohanan in the name of R. Judah bar Ilai, "Eat onions and sit in the shade and don't eat geese or chicken lest your heart run after you [Freedman: having a greedy appetite, so you are always wanting to eat]; eat less food and drink and spend more on your house."
- B. *When Ulla came, he said, "In the West they say this proverb: 'he who eats the fat tail has to hide in the loft but he who eats cress may lie by the dunghill of the town' [owing nothing to anybody]."*

## 10:2

- A. **When they have mixed the first cup of wine —**
- B. **the House of Shammai say, "He says a blessing over the day, and afterward he says a blessing over the wine."**
- C. **And the House of Hillel say, "He says a blessing over the wine, and afterward he says a blessing over the day."**

- I.1** A. *Our rabbis have taught on Tannaite authority:*
- B. **The things which are between the House of Shammai and the House of Hillel in [regard to] a meal:**
- C. **The House of Shammai say, "One blesses over the day and afterward blesses over the wine, for the day causes the wine to come, and the day has already been sanctified, while the wine has not yet come."**
- D. **And the House of Hillel say, "He blesses over the wine and afterward blesses over the day, for the wine causes the sanctification to be said."**
- E. **"Another matter: The blessing over the wine is perpetual, and the blessing over the day is not perpetual. Between that which is perpetual and that which is not perpetual, that which is perpetual takes precedence" [T. Ber. 5:25].**
- F. *And the law is in accordance with the words of the House of Hillel.*
- G. *What is the purpose of "another matter"?*
- H. *If you should say that there [in regard to the opinion of the House of Shammai] two [reasons are given] and here [in regard to the opinion*

*of the House of Hillel] one, here, too, [in respect to the House of Hillel], there are two [reasons, the second being]: “The blessing of the wine is perpetual and the blessing of the day is not perpetual. That which is perpetual takes precedence over that which is not perpetual.”*

- I. *And the law is in accord with the opinion of the House of Hillel.*
- J. *This is obvious [that the law is in accord with the House of Hillel], for the echo has gone forth [and pronounced from Heaven the decision that the law follows the opinion of the House of Hillel].*
- K. *If you like, I can argue that [this was stated] before the echo. And if you like, I can argue that it was after the echo, and [the passage was formulated in accord with the] opinion of R. Joshua, who stated, “They do not pay attention to an echo [from Heaven].”*

### 10:3

- A. [When] they bring him [the food], he dips the lettuce [in vinegar]
- B. before he comes to the breaking of the bread.
- C. They brought him unleavened bread, lettuce, and a mixture of apples, nuts, and wine, resembling mortar, and two dishes –
- D. even though a mixture of apples, nuts, and wine, resembling mortar is not a religious obligation.
- E. R. Eleazar b. R. Sadoq says, “It is a religious obligation.”
- F. And in the time of the Temple they would bring before him the carcass of the Passover-offering.

- I.1 A. [114B] Said R. Simeon b. Laqish, “That is to say, in order to carry out one’s obligation in performing a commandment, proper intentionality is necessary. *Since one doesn’t eat the first lettuce at the time at which bitter herbs are obligatory, he says the blessing, ‘...who creates the fruit of the earth,’ and, since it may be that he didn’t intend to fulfill the obligation of eating bitter herbs, therefore he has to dip it again, with the articulated purpose of eating bitter herbs. For if it should enter your mind that in order to carry out one’s obligation in performing a commandment, proper intentionality is not necessary, why do you have to have two dippings! Surely he’s already dipped once.*” [Freedman: The first lettuce is eaten before it is obligatory; hence the



ordinary blessing for vegetables is recited, not “who has commanded us concerning the eating of bitter herbs,” though later it will be eaten as an obligation. Thus he didn’t discharge his duty of eating bitter herbs with the first lettuce, because that was not his intention; that proves one does not discharge one’s duty unless it is expressly done with that intention.]

- B. *But why does this follow? Maybe in point of fact, in order to carry out one’s obligation in performing a commandment, proper intentionality is not necessary. And, as to what you have said, namely, why do you have to have two dippings! Surely he’s already dipped once, it is so that there should be a clear distinction for the sake of the children. And if you should say, if so, then we should be given the same rule for other vegetables [vegetables dipped into water and eaten, why only say this of lettuce, one of the vegetables that are eaten as bitter herbs], had we been informed of the same with respect to other vegetables, I might have supposed, only where other vegetables are eaten first do we require two dippings, but lettuce alone doesn’t require two dippings; so we are informed that even lettuce alone requires two dippings, so that there should be a clear distinction for the sake of the children. So we are informed that even lettuce alone requires two dippings, so that there should be a clear distinction for the sake of the children.*
- C. *Furthermore, it has been taught on Tannaite authority: If he ate bitter herbs that were in the status of doubtfully tithed produce, he has fulfilled his obligation; if he ate them without proper intentionality, he has fulfilled his obligation; if he ate them in a quantity of half the requisite one, he has fulfilled his obligation, but that is the case only if he doesn’t allow a spell of time between one act of eating and the next that is longer than the time needed to eat half a loaf of bread.*
- D. *In point of fact, it is a conflict of Tannaite formulations, for it has been taught on Tannaite authority:*
- E. R. Yosé says, “Even though he has dipped lettuce, it is a religious duty to bring lettuce and a mixture of apples, nuts, and wine resembling mortar and two dishes before him” [Simeon b. Laqish holding that the consideration is, one does not discharge one’s duty unless it is expressly done with that intention].
- F. *Still, how so? Maybe R. Yosé takes the view that, one does not discharge one’s duty unless it is expressly done with that intention, but in this case we have to accomplish two dippings so that there should be a clear distinction for the sake of the children.*

G. *If so, what's the point of the language, "obligation" here?!*

**II.1** A. [They brought him unleavened bread, lettuce, and a mixture of apples, nuts, and wine, resembling mortar, and two dishes:] *what are the two dishes?*

B. *Said R. Huna, "Beet and rice."*

C. *Raba would go looking for beet and rice, since that is what R. Huna had ruled.*

D. *Said R. Ashi, "From what R. Huna has said, you may draw the conclusion that people don't have to pay attention to what R. Yohanan b. Nuri has said, for it has been taught on Tannaite authority: R. Yohanan b. Nuri says, 'Rice falls into the category of grain. On Passover people are liable for preserving leaven made of rice to the penalty of extirpation, and someone may fulfill his obligation to eat unleavened bread on Passover by eating unleavened bread made of rice.'"*

E. *Hezekiah said, "Even fish with an egg on it."*

F. *R. Joseph says, "There have to be two kinds of meat, one in memory of the Passover-offering, the other in memory of the festal-offering."*

G. *Rabina said, "Even a bone and its broth."*

**II.2** A. *It is clear that in a situation in which there are other vegetables, one recites at the first dipping the blessing, "who creates the fruit of the earth" over the other vegetables, eats the lettuce, then recites at the second dipping, "who has commanded us concerning the eating of bitter herbs" and eats that. But what is the rule if all he has is lettuce?*

B. *Said R. Huna, "To begin with, he recites a blessing over the bitter herbs, 'who creates the fruit of the earth;' then he eats; later he recites over it, '...concerning eating bitter herbs,' and eats."*

C. **[115A]** *Objected R. Hisda, "After he has filled his belly with it, is he going to go back and recite a blessing over it?"*

D. *Rather, said R. Hisda, "To begin with, he recites a blessing over the bitter herbs, 'who creates the fruit of the earth' and '...concerning eating bitter herbs,' then he eats it, and then he eats the lettuce with no further blessing."*

E. *In Syria they act in accord with the view of R. Huna, but R. Sheshet b. R. Joshua acts in accord with R. Hisda, and the decided law is in accord with the view of R. Hisda.*

F. *R. Aha b. Raba would go in search of other vegetables, so as to avoid getting involved in a dispute.*

- II.3 A.** *Said Rabina, “Said to me R. Mesharshayya b. R. Nathan, ‘This is what Hillel said in the name of tradition: “A person should not make a sandwich of unleavened bread and bitter herbs together to eat them, because we maintain at this time that unleavened bread derives from the authority of the Torah, while the eating of bitter herbs derives from the authority of rabbis, and the bitter herbs, deriving only from the authority of rabbis, will then come along and abrogate the eating of the unleavened bread, which derives from the authority of the Torah. And even from the perspective of him who maintains that the religious duties do not abrogate one another, that is the case when the religious duties in question both derive from the Torah or both derive from the authority of rabbis, but if one derives from the Torah and another from the authority of rabbis, the one deriving from the authority of rabbis does come along and abrogate the one that derives from the Torah.”’”*
- B. *But who is the Tannaite authority from whom you have heard that the religious duties do not nullify one another? It is Hillel, for it has been taught on Tannaite authority: They say concerning Hillel the Elder that he would wrap together [unleavened bread, bitter herbs, and Passover meat, all of which have to be eaten on the eve of the Passover] and eat them all at once, for it is said, “They shall eat it with unleavened bread and bitter herbs” (Num. 9:11). [The flavor of the one does not nullify that of the other.]*
- C. *Said R. Yohanan, “Hillel’s colleagues disagreed with him, for it has been taught on Tannaite authority: Might one suppose that one should wrap together [unleavened bread, bitter herbs, and Passover meat, all of which have to be eaten on the eve of the Passover] and eat them all at once, as did Hillel? Scripture states, ‘they shall eat it with unleavened bread and bitter herbs,’ that is, even each separately.”*
- D. *Objected R. Ashi, “If so, what’s the meaning of even?”*
- E. *Rather, said R. Ashi, “This is the sense of what the Tannaite authority at hand proposes: Might one suppose that one may fulfill his obligation only if he wraps them together and eats them as did Hillel? Scripture states, ‘they shall eat it with unleavened bread and bitter herbs,’ that is, even each separately.”*
- F. *Now that the law has not been stated either in accord with Hillel or in accord with the rabbis who differ from him, one says a blessing over eating the unleavened bread and eats it, then goes and says a blessing over eating the bitter herbs and*

eats that, *then goes and* eats the unleavened bread and lettuce together without a blessing, as a memorial to the sanctuary, as did Hillel.

**II.4 A.** Said R. Eleazar said R. Oshayya, “Whatever is dipped in a liquid [vegetables dipped into a dip of vinegar] requires the washing of hands.”

B. *Said R. Pappa, “That yields the inference that lettuce [115B] requires plunging into the mixture of apples, nuts, and wine resembling mortar on account of the poisonous substance in lettuce. For if you should imagine that it doesn’t have to be plunged into it, why should it be required to wash the hands? Lo, he doesn’t touch the mixture with his hand [if the lettuce is dipped in gently]!”*

C. *But perhaps I may say to you, in point of fact it doesn’t have to be plunged into the mixture, since the poison perishes from its odor, but why is it necessary to wash hands? In case he plunges it into it.*

**II.5 A.** *And said R. Pappa, “One shouldn’t keep bitter herbs in the mixture of apples, nuts, and wine resembling mortar for any amount of time, lest the sweetness of the spices neutralize the bitterness, but the flavor of bitter herbs we require but it is absent.”*

**II.6 A.** *R. Hisda appointed Rabbana Uqba as public lecturer and declared, “If one has washed his hands at the first dipping, nonetheless he is to wash his hands at the second as well.”*

B. *Rabbis stated this before R. Pappa, “Lo, this statement was set forth as a governing rule in general [Freedman: when eating vegetables at other times of the year as well; each time one eats them after dipping, even at the same meal, that is a separate act, for when he ate the first time he didn’t intend eating them again; hence he must wash his hands at each occasion]. For if it should enter your mind that it has been stated only for the present context, then why do I need him to wash his hands twice? Surely he already has washed them once” [Freedman: knowing he would eat vegetables a second time; hence one time should suffice].*

C. *Said to them R. Pappa, “To the contrary, it has been stated in particular for the present context, for if it should enter your mind that it has been set forth as a governing rule in general, why two dippings [the vegetable is dipped into vinegar once, why a second time]?”*

- D. *So what's the point? It has been stated only for the present context? Then why does he have to wash his hands twice, surely he's already washed his hands once!*
- E. *Say: since he has to recite the lore [of the Passover rite] and Hillel, it's entirely possible that his mind will wander and he'll touch [something unclean].*

**II.7 A.** Said Raba, "If one swallowed unleavened bread, he has fulfilled his obligation, if he has swallowed bitter herbs, he has not fulfilled his obligation. If he swallowed unleavened bread and bitter herbs, he has fulfilled his obligation concerning unleavened bread but not concerning bitter herbs. If he wrapped them in bast and swallowed them, he has not fulfilled his obligation in respect to unleavened bread either."

**II.8 A.** Said R. Simi bar Ashi, "Unleavened bread is to be before each person; bitter herbs are to be before each person, and a mixture of apples, nuts, and wine resembling mortar is to be before each person, but they remove the table from before only the one who recites the Haggadah-Narrative."

B. *R. Huna says, "All of them, too, are to be before only him who recites the Haggadah-Narrative."*

C. And the decided law is in accord with R. Huna.

**II.9 A.** Why do they remove the table?

B. *The household of R. Yannai say, "So that the children will take note and ask about it."*

**II.10 A.** *Abbaye was in session before Rabbah. He saw that the tray was taken up from before him. He said to him, "We still haven't eaten, and they come and take away the tray from before us?"*

B. *Said to him Rabbah, "You have exempted us from reciting, 'how different is this night!'"*

**II.11 A.** Said Samuel, "'Bread of grief' means, bread over which many words are recited" [for example, at the Passover banquet].

B. *So, too, it has been taught on Tannaite authority:*

C. "Bread of grief" means, bread over which many words are recited.

D. Another matter: "Bread of grief" is written as though it were "bread of poverty": just as a poor person ordinarily has a piece, **[116A]** here, too, a piece [is broken off].

- E. Another matter: just as a poor man fires the oven while his wife bakes the bread immediately [to save fuel], so here, too, he heats, she bakes.

**III.1 A. Even though a mixture of apples, nuts, and wine resembling mortar is not a religious obligation:**

- B. *So if it's not a religious obligation, then why serve it?*  
C. Said R. Ammi, "Because of the poison" [in the lettuce, which is neutralized].  
D. *Said R. Assi, "The poison of lettuce is nullified by radishes, of radishes, by leeks, of leeks, by hot water; the poison of them all, by hot water. And in the interval, let him recite: 'Poison, poison, I remember you and your seven daughters and eight daughters-in-law.'"*

**IV.1 A. R. Eleazar b. R. Sadoq says, "It is a religious obligation":**

- B. *Why is it a religious obligation?*  
C. Said R. Levi, "As a memorial of the apple tree [where Israelite women went out to give birth at the time of the forced abortion]." And R. Yohanan said, "As a memorial to the mortar [the Israelites had to make to build the cities]."  
D. Said Abbaye, "Therefore it is necessary to make it acrid and to thicken it; acrid in memory of the apple tree, thick in memory of the mortar."  
E. *It has been taught on Tannaite authority in accord with the view of R. Yohanan:*  
F. The condiments are a memorial to the straw, the mixture of apples, nuts, and wine resembling mortar is a memorial to the clay.  
G. Said R. Eleazar b. R. Sadoq, "This is what the grocers in Jerusalem cry out: 'Come and buy the spices for your religious requirement!'"

**10:4**

- A. **They mixed for him a second cup of wine.**  
B. **And here the son asks his father [questions].**  
C. **But if the son has not got the intelligence to do so, the father teaches him [to ask by pointing out:]**  
D. **"How different is this night from all other nights!**  
E. **"For on all other nights we eat leavened or unleavened bread. But this night all of the bread is unleavened.**  
F. **"For on all other nights we eat diverse vegetables, but on this night, only bitter herbs.**

- G. **“For on all other nights we eat meat which is roasted, stewed, or boiled. But this night all of the meat is roasted.**
- H. **“For on all other nights we dip our food one time, but on this night, two times.”**
- I. **In accord with the intelligence of the son the father instructs him.**
- J. **He begins [answering the questions] with disgrace and concludes with glory, and explains [the Scriptures from], “A wandering Aramean was my father...” (Deu. 26:5ff) until he completes the entire section.**

**I.1** A. *Our rabbis have taught on Tannaite authority:*

- B. If the son is sagacious, the father asks him, and if he is not sagacious, his wife asks him, and if there is no wife, he asks him. And even two disciples of sages who know the laws of Passover ask one another.

**II.1** A. **“How different is this night from all other nights! For on all other nights we eat leavened or unleavened bread. But this night all of the bread is unleavened. For on all other nights we eat diverse vegetables, but on this night, only bitter herbs. For on all other nights we eat meat which is roasted, stewed, or boiled. But this night all of the meat is roasted. For on all other nights we dip our food one time, but on this night, two times”:**

- B. *Raba objected, “Is dipping even one time required on all other days?”*
- C. *Rather, said Raba, “This is the sense of the Tannaite rule: For on all other nights we are not obligated to dip even once, but this night, twice.”*
- D. *Objected R. Safra, “Is there an obligation because of children [that the language should refer to ‘obligated’]?”*
- E. *Rather, said R. Safra, “This is the sense of the Tannaite rule: For on all other nights we do not dip even once, but tonight, twice.”*

**III.1** A. **He begins [answering the questions] with disgrace and concludes with glory, and explains [the Scriptures from], “A wandering Aramean was my father...” (Deu. 26: 5ff) until he completes the entire section:**

- B. *What’s the disgrace?*
- C. *Rab said, “In the beginning idol worshippers were our fathers....”*
- D. *And Samuel said, “We were slaves.”*

**III.2** A. *Said R. Nahman to his slave, Daru, "When a master frees his slave and gives him gold and silver, what does the slave have to say to him?"*

B. *He said to him, "He has to give thanks and praise."*

C. He said to him, "You have exempted us from saying, 'how different is this night,'" and he began with, "we were slaves."

### 10:5

A. Rabban Gamaliel did state, "Whoever has not referred to [116B] these three matters connected to the Passover has not fulfilled his obligation, and these are they: Passover, unleavened bread, and bitter herbs.

B. "Passover — because the Omnipresent passed over the houses of our forefathers in Egypt.

C. "Unleavened bread — because our forefathers were redeemed in Egypt.

D. "Bitter herbs — because the Egyptians embittered the lives of our forefathers in Egypt.

E. "In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, 'And you shall tell your son in that day saying, it is because of that which the Lord did for me when I came forth out of Egypt' (Exo. 13: 8). Therefore we are duty-bound to thank, praise, glorify, honor, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah."

### 10:6

A. To what point does one say [Hallel]?

B. The House of Shammai say, "To a joyful mother of children (Psa. 113: 9)."

C. And the House of Hillel say, "To a flintstone into a springing well (Psa. 114: 8)."

D. And he concludes with [a formula of] Redemption.

E. R. Tarfon says, "'....who redeemed us and redeemed our forefathers from Egypt.'

F. "And he did not say a concluding benediction."



G. R. Aqiba says, “....So, Lord, our God, and God of our fathers, bring us in peace to other appointed times and festivals, rejoicing in the rebuilding of your city and joyful in your Temple worship, where may we eat of the animal sacrifices and Passover-offerings,’ etc., up to, ‘Blessed are you, Lord, who has redeemed Israel.”

I.1 A. Said Raba, “He has to say, ‘and us did he bring forth from there.”

B. Said Raba, “The unleavened bread one must lift up, and the bitter herb one must lift up, and as to the meat, he need not lift it up; and not only so, but if he did so, it would appear as if he ate sacrifices outside of the Temple.”

I.2 A. Said R. Aha bar Jacob, “A blind person is exempt from reciting the Haggadah-Narrative. *Here it is written*, ‘it is because of this,’ *and elsewhere*, ‘This son of ours’ (Deu. 21:20). Just as in that case blind are excluded, so here, too, blind are excluded.”

B. *Is that so? But didn’t Mar Emar say, “I asked the rabbis of the household of R. Joseph, ‘Who recites the Haggadah-Narrative at the household of R. Joseph?’ They said, ‘R. Joseph.’”*

C. *Rabbis take the view that the unleavened bread at this time is an obligation deriving only from rabbis’ authority [and so is the recitation of the Haggadah-Narrative, and the comparison to a rule of the Torah is therefore null].*

D. *Does it follow then that R. Aha bar Jacob takes the view that unleavened bread at this time is eaten by reason of the authority of the Torah? But lo, it is R. Aha bar Jacob himself who has said, “Unleavened bread at this time is eaten by reason of the authority of the rabbis”!*

E. *He maintains that whatever rabbis have ordained is comparable to what the Torah has ordained.*

F. *Well, then, from the perspective of R. Sheshet and R. Joseph, too, certainly it is the case that whatever rabbis have ordained is comparable to what the Torah has ordained!*

G. *But the situations are not at all comparable. As for the case involving blind parents, there is no problem, since the Torah could have said, “He is our son,” but has said, “This son of ours,” yielding the inference that the intent is to exclude the blind. But here, if it were not written, “for the sake of this,” what ought then to have been written? So it comes to say, “for the sake of*

unleavened bread and bitter herbs” [not to indicate that the one who recites has actually to see the items].

**II.1 A.** **Therefore we are duty-bound to thank, praise, glorify, honor, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah:**

- B. **[117A]** Said R. Hisda said R. Yohanan, “The words, hallelujah, kesjah [Exo. 17:16] and yedidyah [2Sa. 12:25] are single words.”
- C. Rab said, “Kesyah and merhabyah [Psa. 118:5] are single words.”
- D. Rabbah said, “Merhabyah is a single word.”
- E. *The question was asked: as to merhabyah from the perspective of R. Hisda, what is the situation?*
- F. *That question stands.*
- G. *The question was asked: as to yedidyah from the perspective of Rab, what is the situation?*
- H. *Come and take note, for said Rab, “Yedidyah is divided into two, so the Yedid part is secular, the Yah part is sacred.”*
- I. *The question was asked: as to halleluyah from the perspective of Rab, what is the situation?*
- J. *Come and take note, for said Rab, “I saw the Psalms in the household of my uncle [Hiyya], in which it was written, ‘hallel’ on one side, and ‘yah’ on the other.”*
- K. *He differs from R. Joshua b. Levi, for said R. Joshua b. Levi, “What is the meaning of halleluyah? Praise him with many praises [the whole word being read as one].”*
- L. *And, moreover, a statement of his contradicts another statement of his, for said R. Joshua b. Levi, “With ten synonyms of praise was the book of Psalms set forth: victory, melody, instruction, psalm, song, happiness, praise, prayer, thanksgiving, and halleluyah. The greatest of all is halleluyah, since it covers both the name of God and praise in one and the same word.”*
- II.2 A.** Said R. Judah said Samuel, “The Song in the Torah [Exo. 25] Moses and Israel said when they came up out of the sea.”

- B. And who recited this Hallel [Psa. 113-118]?
- C. The prophets among them ordained that the Israelites should say it at every turning point and on the occasion of every sorrow — may such not come upon them, and when they are redeemed, they are to recite it in thanks for their redemption.

**II.3** A. *It has been taught on Tannaite authority:*

- B. R. Meir would say, “All of the praises that are set forth in the book of Psalms did David recite, for it is said, ‘The prayers of David son of Jesse are ended’ (Psa. 72:12) — read not ‘are ended’ but ‘all these.’”

**II.4** A. Who recited this Hallel [Psa. 113-118]?

- B. R. Yosé says, “Eleazar, my son, says, ‘Moses and Israel said it when they came up out of the sea.’
- C. “But his colleagues differed from him, saying, ‘David said it.’ But his position is more acceptable than theirs, for is it possible that the Israelites should have slaughtered their Passover lambs and taken up their palm branches and not said a psalm?
- D. “Furthermore, Micah’s image [Judg. 17] stands at Beki, and should the Israelites recite the Hallel psalms [in the face of idolatry, how say Psa. 115:5-8!]” So it could not have been in David’s time (Freedman)].

**II.5** A. *Our rabbis have taught on Tannaite authority:*

- B. All the psalms and praises that David said in the book of Psalms —
- C. R. Eliezer says, “He said them about himself.”
- D. R. Joshua says, “He said them about the community.”
- E. And sages say, “Some of them concern the community, and some of them concern himself. Those that are stated in the first person singular concern himself, and those that he said in the plural concern the community.”
- F. Those that refer to “victory” and “song” concern the future, those that use “instruction” were said through an interpreter. “To David, a Psalm,” means the presence of God rested on him and he stated that psalm. “A Psalm of David” indicates that he first uttered that psalm and then the Presence of God rested on him, to teach you that the Presence of God comes to rest neither in sloth nor depression nor frivolity nor levity nor vanity, but only in the joy that is provoked by a religious duty, for it is said, “But now, bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him” (1Ki. 3:15).

- G. Said R. Judah said Rab, “And so is the rule when it comes to a matter of law.”
- H. Said R. Nahman, “And so is the rule when it comes to a good dream.”
  - I. *Now is that so? But didn’t R. Giddal say Rab said, “Every disciple of a sage who goes into session before his master, and whose lips don’t drip bitterness — the lips will be smitten: ‘his lips are as lilies dropping liquid myrrh’ (Son. 5:13) — read the letters translated liquid myrrh with vowels that yield ‘bitterness,’ and read the word translated lilies as though its vowels yielded ‘that study’”?*
  - J. *No problem, the one speaks of the teacher, the other, the disciple. Or if you prefer, both speak of the teacher, but still no problem: the one applies before he starts, the other afterward.*
  - K. *That is in line with the case of Rabbah: Before he opened his lesson for the rabbis, he would say something funny, and the rabbis were amused; then he went into session in solemnity and began the tradition.*

**II.6 A.** *Our rabbis have taught on Tannaite authority:*

- B. Who recited this Hallel [Psa. 113-118]?
- C. R. Eliezer says, “Moses and Israel said it at the time that they stood at the sea. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”
- D. R. Judah says, “Joshua and Israel said it when the kings of Canaan attacked them. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”
- E. R. Eleazar the Modiite says, “Deborah and Barak said it when Sisera attacked them. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”
- F. R. Eleazar b. Azariah says, “Hezekiah and his allies said it when Sennacherib attacked them. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”
- G. R. Aqiba says, “Hananiah, Mishael, and Azariah said it when Nebuchadnezzar the wicked attacked them. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”

- H. R. Yosé the Galilean says, “Mordecai and Esther said it when Haman the wicked attacked them. They said, ‘Not unto us, not unto us’ (Psa. 115: 1), and the Holy Spirit responded, ‘For my own sake will I do it’ (Isa. 48:11).”
- I. And sages say, “The prophets among them ordained that the Israelites should say it at every turning point and on the occasion of every sorrow — may such not come upon them, and when they are redeemed, they are to recite it in thanks for their redemption.

**II.7** A. Said R. Hisda, “‘Hallelujah’ marks the end of a chapter.”

B. Rabbah bar R. Huna said, “‘Halleluyah’ marks the beginning of a chapter.”

C. Said R. Hisda, “I saw that in copies of Psalms of the household of R. Hanin bar Rab was written, ‘halleluyah’ in the middle of a chapter. Therefore he was in doubt about the matter.”

D. Said R. Hanin bar Raba, “All concur concerning ‘my mouth shall speak the praise of the Lord and let all flesh bless his holy name for ever and ever’ (Psa. 144:21) *that the halleluyah that follows begins the next psalm.* ‘The wicked shall see and be vexed, he shall gnash with his teeth and melt away, the desire of the wicked shall perish’ (Psa. 112:10) — *the halleluyah that follows starts the next psalm.* ‘...that stand in the house of the Lord in the night season’ (Psa. 134: 1) — *the halleluyah that follows starts the next psalm.*”

E. The specialists in Scripture add, “So, too, these: He will drink of the brook by the way, therefore will he lift up the head’ (Psa. 110: 7) — *the halleluyah that follows starts the next psalm.* ‘The fear of the Lord is the beginning of wisdom, a good understanding have all those who do thereafter, his praise endures forever’ (Psa. 111:10) — *the halleluyah that follows starts the next psalm.*”

F. *May we say that at issue is a conflict of Tannaite opinion, as follows:*

G. **To what point does one say [Hallel]?**

H. **The House of Shammai say, “To ‘a joyful mother of children’ (Psa. 113: 9).”**

I. **And the House of Hillel say, “To ‘a flintstone into a springing well’ (Psa. 114: 8).”**

J. *And by contrast, it has further been taught on Tannaite authority:*

- K. To what point does one say Hallel?
- L. The House of Shammai say, “Up to, ‘when Israel came out of Egypt’ (Psa. 114: 1).”
- M. The House of Hillel say, “Not to us, O Lord, not to us’ (Psa. 115: 1).”
- N. **[117B]** *Now what is at issue here? One who says, “To a joyful mother of children (Psa. 113: 9),” takes the view that the occurrence of halleluyah marks the beginning of the next psalm, and he who maintains, “To a flintstone into a springing well (Psa. 114: 8),” takes the position that halleluyah marks the end of the prior psalm.*
- O. *R. Hisda irons matters out in accord with his position, namely, “All parties concur that halleluyah marks the end of the prior passage. He who says, ‘Up to, “when Israel came out of Egypt” (Psa. 114: 1),’ poses no problem. And he who says, ‘to a joyful mother of children (Psa. 113: 9),’ takes the view that ‘until’ is inclusive.”*
  - P. *Then why not frame the opinion as, “up to Halleluyah”? And should you say, “Then we won’t know which halleluyah,” let him say, “to the Halleluyah of ‘to a joyful mother of children’!”*
  - Q. *So that’s a problem.*

### **III.1 A. And he concludes with [a formula of] Redemption:**

- B. Said Raba, “The end of the blessing that follows the recitation of the Shema and of Hallel is ‘who redeemed Israel’ [past tense]; *that of the Prayer on weekdays is, ‘who redeems Israel.’ How come? Because it is a prayer for mercy for the future.*”
- C. Said R. Zira, “*That of the Sanctification prayer is, ‘who sanctified us with his commandments and commanded us...;’ that of Prayer is, ‘sanctify us with your commandments.’ How come? Because it is a prayer for mercy for the future.*”
- D. Said R. Aha bar Jacob, “And one has to make mention of the exodus from Egypt in the sanctification of the day [of the Sabbath], *for here it is written, ‘that you remember the day when you came forth out of the land of Egypt’ (Deu. 16: 3), and there, ‘remember the Sabbath day to keep it holy’ (Exo. 20: 8).*”

- E. *Said Rabbah bar Shila, “The end of the blessing in the Prayer is, ‘who causes the horn of salvation to spring forth,’ and that at the prophetic lection is ‘shield of David.’”*

**III.2** A. “And I will make you a great man, like the name of the great ones that are in the earth” (2Sa. 7: 9) –

B. *R. Joseph stated as a Tannaite formulation: “That refers to saying, ‘shield of David.’”*

C. *Said R. Simeon b. Laqish, “‘And I will make you a great nation’ (Gen. 12: 2) — this refers to saying, ‘God of Abraham.’ ‘And I will bless you’ — this refers to saying ‘God of Isaac.’ ‘And make your name great’ refers to saying, ‘God of Jacob.’ Might one suppose that we should conclude with all three names? It is said, ‘and be you a blessing’ — with you we conclude, we don’t conclude with the lot of them.”*

**III.3** A. *Said Raba, “I came across the elders of Pumbedita in session, saying, ‘On the Sabbath, both in the Prayer [the seven blessings recited on the Sabbath and festivals] and in the Sanctification, we conclude with, ‘who sanctifies the Sabbath.’ On a festival, both in the Prayer and in the Sanctification, it is ‘who sanctifies Israel and the festival seasons.’ So I said to him, ‘To the contrary! for the Prayer of both the Sabbath and a festival, it is, who sanctifies Israel; in the sanctification of the Sabbath, it is, who sanctifies the Sabbath. For that of the festival, it is, who sanctifies Israel and the seasons. And I will spell out the reason for both my position and yours. Yours is, since the Sabbath is permanently fixed, therefore both in the Prayer and in the Sanctification, the language that is used is, who sanctifies the Sabbath. On festivals, which are declared by Israel, which is responsible for intercalating the months and declaring the beginnings of years, the language is, who sanctifies Israel and the seasons. And my reason is this: the Prayer, which is stated in community, has, who sanctifies Israel; the Sanctification, which is said at home, on the Sabbath, ends, who sanctifies the Sabbath, and on festivals, who sanctifies Israel and the seasons.”*

B. *But that’s not so. Isn’t the Prayer recited in private? And isn’t the Sanctification recited in public? But Raba maintains that we invoke as our criterion the more common practice [which is that the Prayer is recited in community, and the Sanctification is mainly for the home].*

- III.4** A. *Ulla bar Rab went down [to recite the prayers] before Raba. He recited the sanctification of wine in accord with the ruling of the elders of Pumbedita, and the other didn't say a word to him. This proves that Raba retracted.*
- B. *R. Nathan, father of R. Huna b. R. Nathan, went down before R. Pappa. He recited the sanctification of wine in accord with the ruling of the elders of Pumbedita, and the other praised him.*
- C. *Said Rabina, "I visited Sura, before Mar Emar, and the messenger of the congregation went down to lead the prayers, which he said in accord with the ruling of the elders of Pumbedita, and everybody shut him up, but he said to them, "Let him be! The decided law is in accord with the position of the elders of Pumbedita," so they didn't shut him up.*

### 10:7

- A. They mixed the third cup for him.**
- B. He says a blessing for his food.**
- C. And at the fourth cup, he completes the Hallel Psalms and after it he says the grace of song.**
- D. Between these several cups of wine, if he wants to drink more wine, he may do so.**
- E. But between the third and the fourth cup of wine, he may not drink more wine.**

- I.1** A. *Said R. Hanan to Raba, "That yields the inference that recitation of the Grace after Meals requires a cup of wine."*
- B. *He said to him, "Four cups of wines did our rabbis ordain, symbolizing freedom; in regard to each of them let us carry out a religious duty."*

- II.1** A. **And at the fourth cup, he completes the Hallel Psalms and after it he says the grace of song:**

- B. **[118A] What is the meaning of the grace of song?**
- C. R. Judah said, "'They shall praise you, O Lord our God.'"
- D. And R. Yohanan said, "'The breath of all living things....'"

- II.2** A. *Our rabbis have taught on Tannaite authority:*



- B. “At the fourth cup one concludes the Hallel Psalms and recites the great Hallel,” the words of R. Tarfon.
- C. And there are those who say, “‘The Lord is my shepherd, I shall not want’ (Psa. 23: 1).”

### **Topical Composite on the Great Hallel**

- II.3** A. What comprises the great Hallel?
- B. R. Judah says, “From ‘give thanks’ to ‘the rivers of Babylon’ (Psa. 137).”
- C. R. Yohanan says, “From ‘a song of ascents’ to ‘the rivers of Babylon’ (Psa. 120-134).”
- D. R. Aha bar Jacob said, “From ‘for the Lord has chosen Jacob to himself’ (Psa. 135: 4) to ‘rivers of Babylon.’”
- E. And why is it called “the great Hallel”?
- F. Said R. Yohanan, “Because the Holy One, blessed be He, sits at the heights of the world and divides up food for every creature.”
- II.4** A. Said R. Joshua b. Levi, “The twenty-six references to ‘praise’ — to what do they correspond? They correspond to the twenty-six generations that the Holy One, blessed be He, created in the world, to whom he did not give the Torah; he sustained them by his love [since they had no merit of their own].”
- II.5** A. *Said R. Hisda, “What is the meaning of the verse of Scripture, ‘Give thanks to the Lord for he is good’ (Psa. 136: 1)? Give thanks to the Lord, who exacts a person’s debts through his goodness: from the wealthy man through his ox, the poor through his sheep, the fatherless through his egg, the widow through her pigeon.”*

### **Topical Composite on the Difficulty of Making a Living**

- II.6** A. Said R. Yohanan, “Providing the sustenance of a person is twice as hard as giving birth, for with reference to giving birth it is written, ‘in pain you shall bring forth children’ (Gen. 3:16), while of sustenance, ‘in toil you shall eat’ (Gen. 3:17).”
- B. Said R. Yohanan, “Providing food for a person is more difficult than redemption, for with respect to redemption, it is written, ‘The angel who has redeemed me from all evil’ (Gen. 48:16) *thus an everyday angel was enough*; of food: ‘the God who has fed me’ (Gen. 48:15).”

**II.7** A. Said R. Joshua b. Levi, “When the first man heard what the Holy One, blessed be He, said to him, namely, ‘You shall eat the herb of the field,’ his eyes filled with tears; and he said before him, ‘Lord of the world, shall I and my cattle eat in a single crib?’ But when he heard him say to him, ‘in the sweat of your face you shall eat bread’ (Gen. 3:19), his mind was eased [Fathers according to R. Nathan XIV.3].”

B. Said R. Simeon b. Laqish, “Happy are we! For we didn’t remain subject to the first statement.”

C. *Said Abbaye, “But we still have not escaped from it, for lo, we do eat herbs of the field.”*

**II.8** A. Said R. Shizbi in the name of R. Eleazar b. Azariah, “Providing the sustenance of a person is harder than splitting the Sea of Reeds: ‘who gives food to all flesh’ (Psa. 146:25) alongside ‘to him who divided the Reed Sea in two’ (Psa. 136:13).”

**II.9** A. Said R. Eleazar b. Azariah, “As difficult is constipation as the day of death and the splitting of the Sea of Reeds: ‘The prisoner hastens to be loosed and he shall not go down dying into the pit, neither shall his bread fail’ (Psa. 51:14), and then, ‘for I am the Lord your God who stirs up the sea, that the waves thereof roar’ (Isa. 51:15).”

**II.10** A. And said R. Sheshet said R. Eleazar b. Azariah, “Whoever treats with contempt the intermediate days of festivals is as though he worshiped an idol.

B. “For it is written, ‘You shall make no molten gods’ (Exo. 34:17), and, *alongside*, ‘The feast of unleavened bread you shall keep’ (Exo. 34:18-23).”

**II.11** A. And said R. Sheshet said R. Eleazar b. Azariah, “Whoever carries gossip and whoever receives it and whoever bears false witness is worthy of being thrown to the dogs, for it is written, ‘you shall throw it to the dogs’ (Exo. 22:31), and alongside, ‘You shall not carry a false report, do not put your hand with the wicked to be an unrighteous witness’ (Exo. 34: 1), reading the word as though it were written to yield ‘do not beguile someone else.’”

## Reversion to the Exposition on the Great Hallel

- II.12** A. *Now that there is the great Hallel, how come we recite this one [Psa. 113-118]?*
- B. It is because it contains these five references: the exodus from Egypt, dividing the Reed Sea, giving of the Torah, resurrection of the dead, and the anguish of the Messiah.
- C. The exodus from Egypt: “When Israel came forth out of Egypt” (Psa. 114: 1);
- D. dividing the Reed Sea: “the sea saw it and fled” (Psa. 114: 3);
- E. giving of the Torah: “the mountains skipped like rams” (Psa. 114: 4);
- F. resurrection of the dead: “I shall walk before the Lord in the land of the living” (Psa. 116: 9);
- G. and the anguish of the Messiah: “not to us, Lord, not to us” (Psa. 115: 1).

**II.13** A. And said R. Yohanan, “‘The phrase, ‘not to us, Lord, not to us’ refers to the subjugation to the kingdoms.”

B. *There are those who say*, said R. Yohanan, “‘The phrase, ‘not to us, Lord, not to us’ refers to the war of Gog and Magog.”

- II.14** A. [Reverting to II.12.A], R. Nahman bar Isaac said, “It is because it alludes to the deliverance of the souls of the righteous from Gehenna: ‘I beseech you, Lord, deliver my soul’ (Psa. 116: 4).”
- B. Hezekiah said, “It is because it contains a reference to the descent of the righteous into the fiery furnace and their ascent from it. Their descent: ‘not unto us, Lord, not to us’ was said by Hananiah; ‘but to your name give glory’ was said by Mishael; ‘for your mercy and for truth’s sake’ was said by Azariah; ‘wherefore should the nations say’ was said by all of them. It refers to their ascent: ‘praise the Lord all you nations’ was said by Hananiah; ‘laud him all you peoples’ was said by Mishael; ‘for his mercy is great toward us’ was said by Azariah; ‘and the truth of the Lord endures forever’ was said by all of them.”
- C. And there are those who say, “‘And the truth of the Lord endures forever’ was said by Gabriel. When wicked Nimrod threw our father Abraham into the fiery furnace, said Gabriel before the Holy One, blessed be He, ‘Lord of the world, let me go down and cool it off and save that righteous man from the fiery furnace.’ Said to him the Holy One, blessed be He, ‘I am unique in my world and he is unique in his world. It is worthy for the unique to save the unique.’

And since the Holy One, blessed be He, doesn't withhold a reward from any creature, he said to him, 'You will have the merit of saving three of his descendents.'"

**II.15** A. Expounded R. Simeon the Shilonite, "When wicked Nebuchadnezzar threw Hananiah, Mishael, and Azariah into the fiery furnace, Yurqami, prince of hail, stood before the Holy One, blessed be He. He said to him, 'Lord of the world, let me go down and cool it off and save those righteous men from the fiery furnace.' Said to him Gabriel, 'That is not how the power of the Holy One, blessed be He, is, for you are the prince of hail, and everybody knows that water puts out fire. Rather, I am the prince of fire. Let me go down and cool it off inside, **[118B]** but heat it from the outside, and so I will do a double miracle.' Said to him the Holy One, blessed be He, 'Go on down.' At that moment Gabriel commenced with the sentence, 'And the truth of the Lord endures forever.'"

**II.16** A. R. Nathan says, "'And the truth of the Lord endures forever' was said by the fish in the sea."

B. *That is in accord with R. Huna. For* said R. Huna, "The Israelites of that generation were men of little faith."

C. *And it is in accord with what Rabbah bar Mari expounded, "What is the meaning of the verse, 'but they were rebellious at the sea, even at the Reed Sea' (Psa. 106: 7)? This teaches that the Israelites at that moment rebelled, saying, 'Just as we go up on this side, so the Egyptians go up on that side.' Said the Holy One, blessed be He, to the prince of the sea, 'Spew them up onto dry land.' He said before him, 'Lord of the world, Is there a case of a master who gives a gift to his servant and then takes it back from him?' 'I will give you one and a half times their number.' He said to him, 'Lord of the universe, can a servant claim a debt from his master?' 'Let the brook of Kishon be my pledge.' Forthwith: he spewed them out on dry land, and Israel came and saw them: 'and Israel saw the Egyptians dead on the seashore' (Exo. 14:30)."*

**II.17** A. *What is the reference of the phrase, I will give you one and a half times their number?*

- B. In the case of Pharaoh it is written, “And he took six hundred selected chariots” (Exo. 14: 7), but Sisera, “And Sisera gathered nine hundred chariots of iron” (Jud. 4:13).
- C. *When Sisera came, he came against them with iron staffs.* The Holy One, blessed be He, took out the stars from their courses against them: “the stars in their courses fought against Sisera” (Jud. 5:20).
- D. *When the stars of the heavens came down on them, they heated the iron staffs, so they went down to cool them and to refresh in the Kishon brook.* Said the Holy One, blessed be He, to the Kishon brook, “Go, pay your pledge.”
- E. Forthwith the brook of Kishon swept them out and cast them into the sea: “The brook of Kishon swept them away, that ancient brook” (Jud. 5:21).

**II.18** A. *What is the meaning of that ancient brook?*

- B. The brook that became a pledge in ancient times.

**II.19** A. At that moment the fish of the sea opened their mouths and said, “The truth of the Lord endures forever.”

**II.20** A. *Said R. Simeon b. Laqish, “What is the meaning of the verse of Scripture, ‘Who makes the barren women dwell in her house’ (Psa. 113: 9)? Said the Community of Israel before the Holy One, blessed be He, ‘Lord of the world, your sons have made me like a weasel that lives in the vaults of houses’ [being so ashamed of their sins].”*

**II.21** A. *Expounded Raba, “What is the meaning of the verse of Scripture, ‘I love that the Lord should hear my voice and my supplications’ (Psa. 116: 1)? Said the Community of Israel before the Holy One, blessed be He, ‘Lord of the world, when am I loved by you? When you hear the voice of my supplications.’*

- B. “‘I was brought low and he saved me’ (Psa. 116: 6): Said the Community of Israel before the Holy One, blessed be He, ‘Lord of the world, though I am low on religious deeds, yet I am yours, and it is right that I should be saved.’”

**II.22** A. Said R. Kahana, “When R. Ishmael b. R. Yosé fell ill, Rabbi sent word to him: ‘Tell us two or three of the things that you said to us in the name of your father.’

- B. “He sent word to him, ‘This is what father said: “*What is the meaning of the verse of Scripture, ‘Praise the Lord all you nations’ (Psa. 117: 1)? What are the*

*nations of the world doing in this setting? This is the sense of the statement, 'Praise the Lord all you nations' (Psa. 117: 1) for the acts of might and wonder that he has done with them; all the more so us, since 'his mercy is great toward us.'"*

- C. "And further: "Egypt is destined to bring a gift to the Messiah. He will think that he should not accept it from them. The Holy One, blessed be He, will say to the Messiah, 'Accept it from them, they provided shelter for my children in Egypt.' Forthwith: 'Nobles shall come out of Egypt, bringing gifts' (Psa. 68:32). The Ethiopians will propose an argument a fortiori concerning themselves, namely: 'If these, who subjugated them, do this, we, who never subjugated them, all the more so!' The Holy One, blessed be He, will say to the Messiah, 'Accept it from them.' Forthwith: 'Ethiopia shall hasten to stretch out her hands to God' (Psa. 68:32). Wicked Rome will then propose the same argument a fortiori in her own regard: 'If these, who are not their brethren, are such, then we, who are their brethren, all the more so!' The Holy One, blessed be He, will say to Gabriel, 'Rebuke the wild beast of the reeds, the multitude of the bulls' (Psa. 68:32) — 'rebuke the wild beast and take possession of the congregation.' Another interpretation: 'Rebuke the wild beast of the reeds' — who dwells among the reeds, 'the boar out of the wood ravages it, that which moves in the field feeds on it' (Psa. 80:14)."

**II.23** A. Said R. Hiyya bar Abba said R. Yohanan, "Rebuke the wild beast, all of the actions of which may be recorded with the same pen."

**II.24** A. "The multitude of the bulls with the calves of the people" (Psa. 68:31): they slaughtered the valiant like calves that have no owners.

B. "Everyone opening his hand with the desire of money" (Psa. 68:31): they open their hand to take the money but don't do what the owner wants.

C. "He has scattered the people that delight in approaches" (Psa. 68:31): what brought it about that Israel should be scattered among the nations? The approaches to the nations that they wanted.

**II.25** A. "And he further sent word to him, 'There are three hundred sixty-five piazzas in the city of Rome, and in each are three hundred palaces, and in each palace there are three hundred sixty-five stories, and in each story is enough food for the whole world.'"

- B. *Said R. Simeon to Rabbi, and there are those who say, R. Ishmael b. R. Yosé asked Rabbi, "These other stories — for whom are they?"*
- C. *"For you and your colleagues and college, as it is said, 'And her gain and her hire shall be holiness to the Lord; it shall not be stored or treasured; for her gains shall be for them who live before the Lord [and for stately clothing]' (Isa. 23:18)."*

**II.26** A. *What is the meaning of it shall not be stored?*

- B. *R. Joseph stated as a Tannaite formulation, "'...it shall not be stored' refers to a granary; 'nor treasured' speaks of a treasury."*

**II.27** A. *What is the meaning of for them who live before the Lord?*

- B. *Said R. Eleazar, [119A] "This refers to those who recognize the place of their colleagues in the session."*
- C. *There are those who say, said R. Eleazar, "This refers to those who greet their colleagues in the session."*

**II.28** A. *What is the meaning of and for stately clothing?*

- B. *That refers to him who conceals the things that the ancient of days concealed, and what might that be? Secrets of the Torah.*
- C. *And there are those who say, this refers to him who reveals things that the ancient of days has concealed. And what might that be? The premises of the Torah.*

**II.29** A. *Said R. Kahana in the name of R. Ishmael b. R. Yosé, "What is the meaning of the verse of Scripture, 'for the leader, a psalm of David'? Sing praises to him who rejoices when they conquer him! Come and notice how different is the character of the Holy One, blessed be He, from the character of a mortal. In the case of a mortal, when they conquer him, he is sad, but in the case of the Holy One, blessed be He, when they conquer him, he is glad, as it is said, 'Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach to turn back his wrath' (Psa. 106:23)."*

**II.30** A. *Said R. Kahana in the name of R. Ishmael b. R. Yosé, and our rabbis in the name of R. Judah the Patriarch, "What is the meaning of the verse of*

*Scripture*, ‘And they had the hands of a man under their wings’ (Eze. 1: 8)? What is written is ‘his hand,’ referring to the hand of the Holy One, blessed be He, which is spread out under the wings of the living creatures [who bore the divine chariot], so as to accept penitents [and protect them] from the attribute of justice.”

- II.31** A. Said R. Judah said Samuel, “All the silver and gold in the world did Joseph collect and bring to Egypt: ‘And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan’ (Gen. 47:14). I know only about what was in the land of Egypt and in the land of Canaan. How do I know about that in other lands? Scripture says, ‘And all the countries came to Egypt to Joseph to buy grain’ (Gen. 41:57). And when the Israelites went up from Egypt, they brought it up with them: ‘and they despoiled the Egyptians’ (Exo. 12:36).”
- B. [“And they spoiled Egypt” (Exo. 12:36):] R. Ammi said, “This teaches that they made it like a snare without grain [to trap birds].”
- C. R. Simeon b. Laqish said, “They made it like a pond without fish.”
- D. And it lay until Rehoboam. Then came Shishak, king of Egypt, and took it from Rehoboam: “And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem and took away the treasures of the house of the Lord and the treasures of the king’s house” (1Ki. 14:25-26).
- E. Then came Zerah, king of Ethiopia, and took it from Shishak. Then came Asa and took it from Zerah, king of Ethiopia, and he sent it to Hadrimon son of Tabrimon. The Ammonites then came and grabbed it from Hadrimon son of Tabrimon. Jehoshaphat came and seized it from the Ammonites. And it lay there until Ahaz. Then came Sennacherib and took it from Ahaz. Then Hezekiah came and took it from Sennacherib. There it remained until Zedekiah. Then came the Babylonians and seized it from Zedekiah. Then came the Persians and took it from the Babylonians, the Greeks, and took it from the Persians, the Romans, and took it from the Greeks. And it’s still lying in Rome.

**II.32** A. Said R. Hama b. R. Hanina, “Three treasures did Joseph hide in Egypt; one was revealed to Korah, one to Antoninus son of Severus, and one is held in storage for the righteous in the world to come.”

**II.33** A. “Riches kept by their owner to his hurt” (Qoh. 5:12):

B. Said R. Simeon b. Laqish, “This refers to the wealth of Korah.”



- C. “And all the substance that was at their feet” (Deu. 11: 6):
- D. said R. Eleazar, “This refers to the wealth of a person, which puts him on his feet.”
- E. Said R. Levi, “A burden for three hundred white mules were [merely] the keys to Korah’s treasury, *and all of the locks and keys were of leather [not iron].*”

- II.34** A. Said R. Samuel bar Nahmani said R. Jonathan, “‘I will give thanks to you, for you have answered me’ (Psa. 118:21) — [this was said by] David;
- B. “‘the stone that the builders rejected is become the chief cornerstone’ — [this was said by] Jesse;
  - C. “‘this is the Lord’s doing’ (Psa. 118:23) — [this was said by] his brothers;
  - D. “‘This is the day that the Lord has made’ (Psa. 118:23) — [this was said by] Samuel.
  - E. “‘We beseech you, Lord, save us now’ (Psa. 118:25) — [this was said by] his brothers.
  - F. “‘We beseech you Lord make us prosper now’ — [this was said by] David.
  - G. “‘Blessed is he who comes in the name of the Lord’ (Psa. 118:26) — [this was said by] Jesse.
  - H. “‘We bless you out of the house of the Lord’ (Psa. 118:26) — [this was said by] Samuel;
  - I. “‘the Lord is God and has given us light’ (Psa. 118:27) — [this was said by] all of them;
  - J. “‘order the festival procession with boughs’ — [this was said by] Samuel;
  - K. “‘you are my God and I will give thanks to you’ (Psa. 118:27) — [this was said by] David.
  - L. “‘You are my God and I will exalt you’ (Psa. 118:28) — [this was said by] all of them.

### Reversion to the Exposition of the Mishnah-Rule

- II.35** A. *There we have learned in the Mishnah: Where they are accustomed [119B] to repeat [the last nine verses of Psa. 118], let one repeat. [Where it is the custom] to say them only once, let one say them only once. [Where it is the custom] to say a blessing after it, let one say a blessing after it. Everything follows the custom of the locality [M. Sukkah 3:11A-D].*

- B. Said Abbayye, “That rule pertains only to saying a blessing after the Hallel Psalms. But as to reciting a blessing before repeating them, it is one’s religious duty to say such a blessing.”
  - C. For R. Judah said Samuel said, “In the case of carrying out all religious duties, one says a blessing prior (C<sup>W</sup>BR) [to doing] them and then goes on to carry them out.”
    - D. *And how do we know that the word (C<sup>W</sup>BR) means “prior”?*
    - E. Said R. Nahman bar Isaac, “It is written, ‘Then Ahimaaz ran by the way of the plain and he overtook (L<sup>C</sup>BR) the Cushite’ (2Sa. 18:23) [meaning that he got ahead of him, hence attained priority].”
    - F. Abbayye said, “It is from the usage of the word at hand in the following verse, ‘And he himself went before them’ (Gen. 33: 3).”
      - G. *There are those who say that it derives from the following usage: “And their king has gone ahead in front of them, and the Lord is at the head of them” (Mic. 2:13).*

**II.36** A. *It has been taught on Tannaite authority:*

- B. **Rabbi repeats certain words in the passage.**
- C. **R. Eleazar b. Parta adds some words [T. Pisha 10:9A-B].**
- D. *What does he add?*
- E. Said Abbayye, “He adds the practice of repeating the words starting at, ‘I will give thanks to you’ (Psa. 118:21) to the end of the Psalm.”

**II.37** A. *R. Avira expounded, sometimes making his statement in the name of Rab, sometimes making his statement in the name of R. Ashi, “What is the meaning of the verse of Scripture, ‘And the child grew and was weaned and Abraham made a great feast on the day that Isaac was weaned’ (Gen. 21: 8)? In the future the Holy One, blessed be He, is going to make a banquet for the righteous on the day on which he manifests his love to the seed of Isaac [the word for manifest and wean sharing the same consonants].*

- B. “After they will have eaten and drunk, they will give to Abraham our father the cup for the recitation of the blessing, so that he will say the Grace after meals for

them.’ But he will say, ‘I am not going to say the blessing, for Ishmael, too, has come forth from me.’

- C. “He will then say to Isaac, ‘Take it and say the Grace after meals.’ He will say, ‘I am not going to say the blessing, for Esau has come forth from me.’
- D. “He will then say to Jacob, ‘Take it and say the Grace after meals.’ He will say, ‘I am not going to say the blessing, for I married two sisters during their lifetimes, while the Torah was going to forbid such a marriage to me.’
- E. “He will say to Moses, ‘Take it and say the Grace after meals.’ He will say to them, ‘I am not going to say the blessing, for I did not have sufficient merit to enter the Land of Israel either alive or after death.’
- F. “He will say to Joshua, ‘Take it and say the blessing.’ He will say to them, ‘I am not going to say the blessing, for I didn’t have sufficient merit to have a son,’ for it is written, ‘Joshua son of Nun, Nun his son, Joshua his son’ (1Ch. 7:27).
- G. “He will say to David, ‘Take it and say the Grace after meals.’ He will say, ‘I will say the Grace after meals, and it is quite right that I should do so, since it is said, “I will lift up the cup of salvation and call upon the name of the Lord” (Psa. 116:13).”

## 10:8A

### A. And after the Passover meal they do not conclude with dainties.

#### I.1 A. *What is the meaning of the word dainties?*

- B. Said Rab, “It means, people should not move around from one association to another.”
- C. *And Samuel said, “For example, mushrooms for me, pigeons for Abba.”*
- D. And R. Hanina bar Shila and R. Yohanan: “For example, dates, parched ears of corn, and nuts.
  - E. *It has been taught on Tannaite authority in accord with the view of R. Yohanan:*
  - F. **They do not conclude the Passover meal with such things as dates, parched ears of corn, and nuts [T. Pisha 10:11A-B].**

#### I.2 A. Said R. Judah said Samuel, “They don’t conclude after the last unleavened bread with dainties.”

- B. *We have learned in the Mishnah: **And after the Passover meal they do not conclude with dainties.** So it is after the Passover meal that they don’t conclude in that way, but after unleavened bread they do!*

- C. *The intent of the formulation is to frame matters in terms of “it goes without saying,” thus: it is not necessary to say that after unleavened bread they do not do so, since it doesn’t have much of a flavor, but I might suppose that there would be no objection to doing so after the Passover lamb, which has a strong flavor, and the flavor of which is not readily wiped out. So we are informed that that is not the case.*
- D. *May we say that the following supports that view: **with sponge cakes, honey cakes, and rich unleavened bread, one may fill his belly, on condition that he eat as much as an olive’s bulk of unleavened bread at the end [T. Pisha 2:20C-E]. At the end, yes; [120A] but to begin with, no!***
- E. *[Not at all.] The intent of the formulation is to frame matters in terms of “it goes without saying,” thus: it is not necessary to say that if he eats it at the outset, he has done his duty, since he eats it ravenously, but in the end, where he may end up eating as mere gorging, I might say he doesn’t carry out his obligation. So we are informed that that is not the case.*
- F. *Mar Zutra repeated the matter in the following language: “Said R. Joseph said R. Judah said Samuel, ‘They do conclude after the last unleavened bread with dainties.’*
- G. *“May we say that the following sustains his view: **They do not conclude the Passover meal with such things as dates, parched ears of corn, and nuts [T. Pisha 10:11A-B].** So it is after the Passover meal that they don’t conclude in that way, but after unleavened bread they do!*
- H. *“[Not at all.] The intent of the formulation is to frame matters in terms of ‘it goes without saying,’ thus: it is not necessary to say that if he eats it at the outset, he has done his duty, since he eats it ravenously, but in the end, where he may end up eating as mere gorging, I might say he doesn’t carry out his obligation. So we are informed that that is not the case.*
- I. *“An objection was raised: **with sponge cakes, honey cakes, and rich unleavened bread, one may fill his belly, on condition that he eat as much as an olive’s bulk of unleavened bread at the end [T. Pisha 2:20C-E]. At the end, yes; but to begin with, no!***

J. *“[Not at all.] The intent of the formulation is to frame matters in terms of ‘it goes without saying,’ thus: it is not necessary to say that if he eats it at the outset, he has done his duty, since he eats it ravenously, but in the end, where he may end up eating as mere gorging, I might say he doesn’t carry out his obligation. So we are informed that that is not the case.”*

**I.3 A.** *Said Raba, “Eating unleavened bread at this time [after the destruction of the Temple and the end of the Passover-offering] derives from the authority of the Torah, but eating bitter herbs derives from the authority of rabbis.”*

B. *What differentiates bitter herbs? That it is written, “They shall eat the Passover-offering with unleavened bread and bitter herbs” (Num. 9:11), meaning, when there is a Passover-offering, then there is an obligation of bitter herbs, and when there is no Passover-offering, then there is no obligation of bitter herbs? Well, then, the same is written in regard to unleavened bread, namely, “They shall eat the Passover-offering with unleavened bread and bitter herbs” (Num. 9:11)!*

C. *Scripture went back over the same matter in regard to unleavened bread, “At evening you shall eat unleavened bread” (Exo. 12:18).*

D. *And R. Aha bar Jacob said, “All the same are the one and the other: both derive at this time only from the authority of rabbis.”*

E. *But isn’t it written in Scripture, “They shall eat the Passover-offering with unleavened bread and bitter herbs” (Num. 9:11)?*

F. *That is required to make the point that someone who was unclean or on a far journey [would be obligated in respect to eating unleavened bread]. For it might have entered your mind to suppose that, since he cannot eat the Passover-offering, he also need not eat unleavened bread and bitter herbs. So we are informed that that is not the case.*

G. *And Raba?*

H. *He will say to you, “No verse is required to make that point to cover someone who was unclean or on a far journey. For these classes of persons are no less than those who are uncircumcised or aliens, for it has been taught on Tannaite authority: “But no uncircumcised person shall eat thereof” (Exo. 12:48) — thereof such a one does not eat, but he does eat unleavened bread and bitter herbs.*

I. *And the other party?*

- J. *It is spelled out in a verse in the case of the one, and it is spelled out in a verse in the case of the other.*
- K. *It has been taught on Tannaite authority in accord with the position of Raba:*
- L. “Six days you shall eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord your God” (Deu. 16: 8): just as eating it on the seventh day is optional, so eating it on all six days is optional.
- M. *How come?* It is because it is a matter that was covered under an encompassing generalization but has been singled out from that generalization, so as to shed light on other cases: it was excluded not to shed light on itself, but in order to shed light on the encompassing principle. That is, you might suppose that, on the first night, too, it is optional. Therefore Scripture states, “They shall eat it with unleavened bread and bitter herbs.” I know that that is so only when the Temple is standing. How do we know it when the Temple is no longer standing? “At evening you shall eat unleavened bread,” thus establishing the requirement as a permanent duty.

### 10:8B-D

- B. If some of those present fell asleep, they may eat again.**
- C. But if all fell asleep, they may not eat again.**
- D. [120B] R. Yosé says, “If they merely drowsed, they may eat again, but if they fell into a deep sleep, they may not eat again.”**

### 10:9A-B

- A. The Passover-offering after midnight [when it may not be eaten any longer] imparts uncleanness to hands.**
- B. That which has been made refuse or remnant impart uncleanness to the hands.**

- I.1 A. R. Yosé says, “If they merely drowsed, they may eat again, but if they fell into a deep sleep, they may not eat again”:**
- B. *What is the definition of a case in which they merely drowsed?***
- C. *Said R. Ashi, “Sleeping but not sleeping, awake but not awake, for instance, if they call him and he answers but he doesn’t know how to respond but if reminded remembers.”***

**I.2** A. *Abbaye was in session before Rabbah. He saw that he was dozing. He said to him, "The master is sleeping."*

B. *He said to him, "I was just dozing, and we have learned in the Mishnah: **If they merely drowsed, they may eat again, but if they fell into a deep sleep, they may not eat again.**"*

**II.1** A. **The Passover-offering after midnight [when it may not be eaten any longer] imparts uncleanness to hands:**

B. *Therefore from midnight it falls into the category of leftover. And who is the Tannaite authority behind that view?*

C. *Said R. Joseph, "It is R. Eleazar b. Azariah. For it has been taught on Tannaite authority":*

D. [*"And they shall eat the meat in that night" (Exo. 12: 8):*] R. Eleazar b. Azariah says, *"Here it is stated, 'In that night,' and later on it is stated, 'For I shall pass through the land of Egypt in that night' (Exo. 12:12).*

E. *"Just as, in the latter usage, the reference is to the period up to midnight, so here the reference is to the period up to midnight."*

F. *Said to him R. Aqiba, "And has it not already been stated, 'You shall eat it in haste' (Exo. 12:11)? The meaning is, 'until the time of haste' [which was dawn, at which point they scurried out of Egypt].*

G. *"Why then does Scripture say, 'By night'? One might suppose that the Passover sacrifice may be eaten by day, as is the case with Holy Things. Accordingly, Scripture says, 'By night,' meaning, 'It is by night that the Passover sacrifice is eaten, and not by day.'"*

H. *And how does R. Aqiba deal with reference to that night?*

I. *He requires it to exclude a second night. I might have argued, since the Passover-offering is in the classification of Lesser Holy Things, and the peace-offering is in the classification of Lesser Holy Things, just as the peace-offering is eaten over two days and the intervening night, so the Passover-offering — for it I will substitute nights for days and allow it to be eaten over two nights and the intervening days. To exclude that possibility the All-Merciful made reference to "that night."*

J. *And R. Eleazar b. Azariah?*

K. *He will say to you, "That rule derives from 'and you shall let nothing of it remain until the morning' (Exo. 12:10)."*

L. *And R. Aqiba?*

- M. *He will say to you, "If the All-Merciful had not written, 'that,' I might have supposed, what is the meaning of 'morning'? It means, the second morning."*
- N. And R. Eleazar?
- O. *He will say to you, "Wherever 'morning' is written, it refers to the first morning."*

**II.2 A.** Said Raba, "If one has eaten unleavened bread after midnight at this time [after the destruction of the Temple], in the opinion of R. Eleazar b. Azariah he has not fulfilled his obligation."

- B. *Sure, yeah, so what else is new? Since it is treated as comparable to the Passover-offering, it is subject to the rule of the Passover-offering!*
- C. *What might you otherwise have imagined? Since the Scripture excluded it from the analogy [being obligatory even though the Passover lamb is not killed], it would be subject to its own rule in other regards, so we are informed that, when the Scripture has restored it to obligatory status, it is restored to its original state.*

**III.1 A.** **That which has been made refuse or remnant impart uncleanness to the hands:**

- B. R. Huna and R. Hisda –
- C. one said, "It is because of suspects in the priesthood."
- D. The other said, "It is because of lazy priests."
- E. One said, "As much as an olive's bulk imparts uncleanness."
- F. The other said, "As much as an egg's bulk."
- G. **[121A]** *One repeated the Tannaite rule in regard to a sacrifice rendered refuse by the priest's improper intentionality;*
- H. *the other repeated the Tannaite rule with reference to leftover.*
- I. *The one who repeated it with reference to refuse says it is because of the suspects in the priesthood; the one who repeated it with reference to leftover maintains that it is because of the lazy priests.*
- J. One said, "As much as an olive's bulk imparts uncleanness."
- K. The other said, "As much as an egg's bulk."
- L. *The one who said it is as much as an olive invokes the measure of such meat that is subject to prohibition, and the one who says as much as an egg's bulk imparts uncleanness invokes the criterion of how much is required to impart uncleanness.*



## 10:9C-D

- C. “If one has said the blessing for the Passover-offering, he renders unnecessary a blessing over any other animal sacrifice that he may eat. If he said a blessing over any other animal sacrifice that he ate, he has not made unnecessary a blessing over the Passover-offering,” the words of R. Ishmael.
- D. R. Aqiba says, “This one doesn’t render that unnecessary, and that one doesn’t render this unnecessary.”

**I.1** A. When you examine the matter, you will find, in the opinion of R. Ishmael, tossing the blood is encompassed under pouring out the blood, but pouring out the blood is not encompassed under tossing the blood, while in the opinion of R. Aqiba, pouring out the blood is not covered by tossing it, nor is tossing it covered by pouring it out. [Freedman: Ishmael holds that if the blood of the festal-offering is poured out instead of being tossed, the obligation of tossing it has been carried out; blessing the Passover-offering therefore includes that of the festal-offering, since in both the blood may be poured on the base of the altar. But if the blood of the Passover-offering is tossed, the obligation has not been met, so the blessing for the festal-offering, the blood of which is normally tossed, does not exempt the Passover-offering; Aqiba maintains neither covers the other.]

- I.2** A. **[121B]** *R. Simlai came to a redemption of a firstborn. They asked him, “It is self-evident that, for the redemption of the firstborn, the father recites the blessing, ‘who has sanctified us with your commandments and commanded us concerning the redemption of the firstborn.’ But as to the blessing, ‘...who has kept us alive and sustained us and brought us to this season,’ does the priest recite it or does the father? The priest, since the benefit of the redemption comes to him, or the father, since he carries out a religious duty?”*
- B. *He didn’t have that information in hand. So he came and asked in the schoolhouse. They said to him, “The father of the son says both blessings.”*
- C. *And the decided law is that the father of the son says both blessings.*