

## DAF 109 AMUD B

We learned in the mishna that even with regard to the poorest of Israel, the charity distributors **should not** give **him less than four** cups of wine. The Gemara asks: **How could the Sages establish something through which one will come to expose oneself to danger? But wasn't it taught in a *baraita*: A person should not eat pairs**, meaning an even number of foods, **and he should not drink pairs of drinks and should not wipe himself with pairs and should not attend to his sexual needs in pairs**. There was concern that one could be harmed by sorcery or demons when making use of pairs, so why would the Sages require one to drink an even number of cups and thereby expose oneself to danger?

**Rav Nahman said: The verse said, "It was a night of watching unto the Lord"** (Exodus 12:42), and we can derive from this verse that **it is a night that remains guarded from harmful spirits** of all kinds and therefore we are not concerned about such danger on this night. **Rava said: The cup of blessing** upon which we recite Grace after Meals on the night of Passover involves an additional mitzva and is not simply an expression of freedom, and therefore **it combines** with the other cups **for the good**, in order to fulfill the mitzva to drink four cups, **and it does not combine for the bad**; therefore, regarding the danger of drinking pairs of cups it is as though one is only drinking three cups. **Ravina said: The Sages instituted four separate cups** and one drinks each one **in a manner** that demonstrates **freedom** without thinking about what will happen later. Therefore, **each and every one is a mitzva in its own right**. Therefore, each cup is considered individually and one is not considered to be drinking in pairs.

## DAF 110 AMUD A

The *baraita* taught that **one should not attend to one's sexual needs in pairs**. The Gemara asks: **Why** is there need for concern? **He has changed his mind**, for one does not plan in advance to engage in marital relations twice, and therefore the two acts should not combine to form a dangerous pair. **Abaye said: It says as follows**, meaning the *baraita* should be understood in the following manner: **One should not eat in pairs and drink in pairs, and if one does so one should not attend to one's needs** right afterwards **even one time** because **perhaps one will become weak** because of it **and will be harmed** due to the fact that one ate or drank in pairs.

**The Sages taught** in another *baraita*: If one **drinks in pairs his blood is upon his head**, meaning he is responsible for his own demise. **Rav Yehuda said: When** is that the case? **When he did not** leave the house and **see the marketplace** between cups; **but if he saw the marketplace** after the first cup **he may** drink another without concern. Similarly, **Rav Ashi said: I saw Rav Hanania bar Beivai** follow this policy; **upon drinking each cup he would leave** the house **and see the marketplace**.

**And we only said** there is concern for the safety of one who drinks in pairs when he intends **to set out on the road** after drinking **but** if he intends to remain **in his home**, there is **no**

need for concern. **Rabbi Zeira said: And to sleep is comparable to setting out on the road** and there is concern that one may take ill. The Gemara asks: **And** if one intends to remain **in his home** is there **no** cause for concern? **But Rava would count the beams** of the house in order to keep track of how many cups he had drunk so as to ensure that he would not drink an even number of cups. **And Abaye, when he would drink one cup his mother would** immediately **place two cups in his two hands** so that he would not inadvertently drink only one more cup and thereby expose himself to the danger of drinking in pairs. **And** similarly, **when Rav Nahman bar Yitzhak would drink two cups his attendant would** immediately **place one** more **cup in his hand**. All this indicates that there is concern for one's safety even when one remains at home after drinking an even number of cups. The Gemara answers: **An important person is different**, as the demons focus their attention on him and he must be more careful than the average person.

**Ulla said:** One who drinks **ten cups does not** expose himself to the danger associated with **pairs**. The Gemara explains that **Ulla follows his** regular line of **reasoning, as Ulla said, and some say it was taught in a baraita: The Sages instituted** that one must drink **ten cups in the house of the mourner** during the meal of comfort. **And if it should enter your mind** to say that **ten cups do have** the risks associated with **pairs, how could the Sages get up and institute something that** might **bring a person to danger? But eight cups do have** the dangers associated with **pairs**.

**Rav Hisda and Rabba bar Rav Huna both said** that eight is also a number that is safe from the dangers of pairs, because the number seven, represented by the word *shalom*, **combines** with the previous cups **for the good** but **does not combine for the bad**. The final verse of the priestly benediction reads, "May the Lord lift His countenance toward you and give you peace (*shalom*)," (Numbers 6:26). The word *shalom*, which is the seventh Hebrew word in this verse, has a purely positive connotation. Rav Hisda and Rabba bar Rav Huna therefore derive that the seventh cup only combines with the previous six for good purposes, such that after the seventh cup one has no longer drunk in pairs, but not for the bad, meaning that if one drinks an eighth cup it also does not count as a pair. **But six cups do have** the dangers associated with **pairs**.

**Rabba and Rav Yosef both said** that even drinking six cups is not dangerous. The reason for this is that the fifth cup, represented by the word *viḥuneka* in the second verse of the priestly benediction, "May the Lord make His face shine upon you, and be gracious to you (*viḥuneka*)" (Numbers 6:25), **combines** with the previous cups **for the good** but **does not combine for the bad**. **But four cups do have** the dangers associated with **pairs**.

**Abaye and Rava both said** that even the number four is not dangerous because *veyishmerkha*, the third word in the first verse of the priestly benediction, which reads, "May the Lord bless you and guard you (*veyishmerkha*)" (Numbers 6:24), **combines for the good** but **does not combine for the bad**. **And Rava follows his** regular line of **reasoning, for Rava allowed the Rabbis to leave** after having drunk **four cups** and was not concerned for their safety. **And even though Rava bar Livai was injured** on one such occasion, **Rava was not concerned** that **the matter** had been caused by Rava bar Livai having consumed an even

number of cups, **as he said:** The reason for **that injury was because he challenged me during the public lecture.** It is not proper for a student to challenge his rabbi during a public lecture, lest the rabbi not know the answer and become embarrassed.

**Rav Yosef said: Yosef the Demon said to me: Ashmedai, the king of the demons, is appointed over all** who do things in **pairs, and a king is not called a damager** and there is no reason to fear being injured or damaged by demons due to having done something in pairs. **There are some who say it to this side: On the contrary, he is an angry king and he does what he wants,** for the *halakha* is **that a king may breach the fence of an individual in order to make himself a path, and one may not protest.** Similarly, the king of demons has the authority to harm people who do things in pairs.

**Rav Pappa said: Yosef the Demon said to me:** If a person drinks **two** cups, **we kill** him. If he drinks **four** **we do not kill** him; but if he drinks **four, we harm** him. There is another difference between two and four: **With** regard to one who drinks **two, whether** he drank in pairs **unintentionally or intentionally** we harm him. **With** regard to one who drinks **four,** if he does so **intentionally, yes,** he is harmed, but if he does so **unintentionally, no,** he is not harmed.

The Gemara asks: **And if one forgets and it happens and he goes outside** after having had an even number of cups to drink, **what is his solution?** The Gemara answers: **He should take his right thumb in his left hand and his left thumb in his right hand and say this: "You, my thumbs, and I, are three,"** which is not a pair. **And if he hears a voice that says, "You and I are four,"** which makes a pair, **he should say to it, "You and I are five."** **And if he hears it say, "You and I are six," he should say to it, "You and I are seven."** The Gemara relates that **there was an incident** in which someone kept counting with the demon **until a hundred and one, and the demon burst** in anger.