



## CONTENTS

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p.1: Introduction and Blessing for Study

p.2: Counting the Omer

p. 4: Babylonian Talmud, Ketubot 64b-65a (Hebrew only)

p.6: Babylonian Talmud, Ketubot 64b-65a (Hebrew & English) with questions

p.10: Commentaries

p.12: A Guide to the Sources

**'Iron sharpens iron, so a person sharpens the wit of their friend.'**

**Proverbs 27:17**



## Introduction

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Welcome to the latest series of the Alyth Chavruta Project. In this course we will work our way through another *sugya* (section) of the Babylonian Talmud. This one deals with the question of whether women can be apportioned wine..

The text itself can be found here in both Hebrew only and Hebrew with translation. For those with some knowledge of Hebrew, we encourage you to attempt your own translation, but there is absolutely no expectation that you engage with the Hebrew. As usual, there is also no requirement to get to the end of the pack – we have provided more than you can get through in an hour of study. It is up to you whether you want to focus exclusively on the text itself, or explore the commentaries and supplementary materials provided.

Further resources and advice on how to get the most out of chavruta can be found in our [revised FAQs](#). We look forward to seeing you on Thursday to share our learning with each other.

As we will be studying during the Omer, we will include the blessing for counting the Omer at the beginning of each text pack, as well as the blessing for study as usual.

### Blessing for Study

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בדברי תורה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

*Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.*

The 49-day period from the second night of Pesach up to Shavuot is known as the Omer. Because of a longstanding dispute about when the Omer is supposed to begin, it became necessary to count the days out loud every night with a blessing. We have included the Hebrew and English formulae here so that you can count the Omer together with your partner when you meet. According to the Shulchan Aruch, it is possible to count the Omer at any time of day, though the blessing is only said between sunset and sunrise – if you count the Omer after this point then it is customary to do so without saying the blessing.

Blessed are You, our Living God,  
Sovereign of the universe, whose  
commandments make us holy and  
who commands us to count the Omer.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

*Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.*

*For Friday Evening/Shabbat:*

Today is day 13, making one week and  
six days of the Omer.

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שָׁהֵם שְׁבוּעַ  
אֶחָד וְשֵׁשֶׁת יָמִים לָעֹמֶר

*For Saturday Evening/Sunday*

Today is day 14, making two weeks of the  
Omer.

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שָׁהֵם שְׁנֵי  
שְׁבוּעוֹת לָעֹמֶר

*For Sunday Evening/Monday*

Today is day 15, making two weeks and  
one day of the Omer.

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנֵי  
שְׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר



*For Monday Evening/Tuesday*

Today is day 9, making two weeks and two days of the Omer.

הַיּוֹם שְׁבַעַת עָשָׂר יוֹם שָׁהֵם שְׁנֵי  
שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר

*For Tuesday Evening/Wednesday*

Today is day 10, making two weeks and three days of the Omer.

הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שָׁהֵם שְׁנֵי  
שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר

*For Wednesday Evening/Thursday*

Today is day 11, making two weeks and four days of the Omer.

הַיּוֹם תְּשַׁעָּה עָשָׂר יוֹם שָׁהֵם שְׁנֵי  
שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר

*For Thursday Evening/Friday*

Today is day 12, making two weeks and five days of the Omer.

הַיּוֹם עָשָׂרִים יוֹם שָׁהֵם שְׁנֵי שְׁבוּעוֹת  
וְשֵׁשָׁה יָמִים לְעֹמֶר

אמר רבי יוסי: לא פסק שעורין וכו'. אלא באדום הוא דאכלין  
שעורים, בכולי עלמא לא אכלי! הכי קאמר: לא פסק שעורים  
כפלים בחטין אלא רבי ישמעאל שהיה סמוך לאדום, מפני  
ששעורין אדומיות רעות הן.

ונותן לה חצי קב קיטנית. ואילו יין לא קתני. מסייע ליה לרבי  
אלעזר, דאמר רבי אלעזר אין פוסקין יינות לאשה, ואם תאמר:  
"אלכה אחרי מאהבי נותני לחמי ומימי צמרי ופשתי שמני ושקוי"  
— דברים שהאשה משתוקקת עליהן, ומאי ניהו — תכשיטין.

דרש רבי יהודה איש כפר נביריא, ואמרי לה איש כפר נפור חיל:  
מנין שאין פוסקין יינות לאשה — שנאמר: "ותקם חנה אחרי אכלה  
בשילה ואחרי שתה". "שתה", ולא "שתת".

אלא מעתה "אכלה" ולא "אכלו", הכי נמי?! אגון מדשני קרא  
בדבוריה קאמרינן. מכדי בגוה קא עסיק ואתי, מאי טעמא שני?  
שמע מינה "שתה" ולא "שתת".



מִיָּתִיבִי: רְגִילָה — נוֹתֵנִין לָהּ! רְגִילָה שְׁאֵנִי, דָּאָמַר רַב חִינָנָא בַּר כְּהֵנָא אָמַר שְׁמוּאֵל: רְגִילָה — נוֹתֵנִין לָהּ כּוֹס אֶחָד. שְׁאֵינָהּ רְגִילָה — נוֹתֵנִין לָהּ שְׁנֵי כּוֹסוֹת.

מֵאֵי קָאָמַר?! אָמַר אַבְי, הֵכִי קָאָמַר: רְגִילָה, בְּפָנֶי בַּעֲלָהּ — שְׁנֵי כּוֹסוֹת, שְׁלֹא בְּפָנֶי בַּעֲלָהּ — נוֹתֵנִין לָהּ כּוֹס אֶחָד. אֵינָהּ רְגִילָה, בְּפָנֶי בַּעֲלָהּ — אֶלָּא כּוֹס אֶחָד, שְׁלֹא בְּפָנֶי בַּעֲלָהּ — אֵין נוֹתֵנִין לָהּ כָּל עֵיקָר.

וְאֵי בָּעִית אֵימָא: רְגִילָה, נוֹתֵנִין לָהּ לְצִיָּקִי קְדִירָה. דָּאָמַר רַבִּי אֲבָהוּ אָמַר רַבִּי יוֹחָנָן: מַעֲשֶׂה בְּכֻלָּתוֹ שֶׁל נִקְדִּימוֹן בֶּן גּוּרְיוֹן שֶׁפָּסְקוּ לָהּ חֻכְמִים סָאֲתִים יֵין לְצִיָּקִי קְדִירָה מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת. אָמְרָה לָהּ: כֵּךְ תִּפְסְקוּ לְבִנּוֹתֵיכֶם. תֵּנָא: שׁוּמְרֵת יָבָם הִיא, וְלֹא עָנוּ אַחֲרֶיהָ אָמֵן.

אמר רבי יוסי: לא פסק שעורין וכו'. אלא באדום הוא דאכלין  
שעורים, בכולי עלמא לא אכלי! הכי קאמר: לא פסק שעורים  
כפלים בחטין אלא רבי ישמעאל שהיה סמוך לאדום, מפני  
ששעורין אדומיות רעות הן.

'Rabbi Yosei said,<sup>1</sup> "Only [Rabbi Yishmael, who was near Edom,] allotted her barley." But is it only in Edom that they eat barley? Don't they eat barley everywhere in the world? This is what he is saying: Only Rabbi Yishmael, who was near Edom, allotted her a double portion compared with wheat, because the barley in Edom is bad.

### **Questions**

1. How does this Gemara explain the section quoted from the Mishnah?

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<sup>1</sup> Rabbi Yosei [ben Chalafta] was a rabbi in Sepphoris in the Land of Israel in the Second Century CE. He is one of the most frequently quoted sages in the Mishnah.



וְנוֹתֵן לָהּ חֲצִי קַב קִיטְנִית. וְאֵילּוּ יֵין לֹא קִתְנִי. מְסִייע לִיה לְרַבִּי  
אֶלְעָזָר, דָּאָמַר רַבִּי אֶלְעָזָר אֵין פּוֹסְקִין יֵינּוֹת לְאִשָּׁה, וְאִם תֹּאמַר:  
"אֵלֶכָה אַחֲרֵי מֵאֵהָבִי נוֹתֵנִי לְחָמִי וּמִיָּמִי צִמְרִי וּפִשְׁתִּי שְׂמָנִי וְשְׁקוּיִי"  
— דְּבָרִים שֶׁהָאִשָּׁה מְשַׁתַּקֶּקֶת עָלֶיהֶן, וּמֵאִי נִינְהוּ — תַּכְשִׁיטִין.

‘And he should give her half a kav of legumes.’ But wine is not taught [about]. This supports Rabbi Elazar,<sup>2</sup> who said: ‘We do allot wine to women.’ And if you say ‘I will go after my lovers who give me my bread and my water, my wool and my flax, my oil and my drink [*shikkuyai*]’ (Hosea 2:7). [This refers] to things a woman desires [*mishtokeket*], and what are these? Jewellery.

דָּרַשׁ רַבִּי יְהוּדָה אִישׁ כָּפַר נְבִירְיָא, וְאָמַר לָהּ אִישׁ כָּפַר נְפֹר חֵיל:  
מִנֵּין שָׂאִין פּוֹסְקִין יֵינּוֹת לְאִשָּׁה — שֶׁנֶּאֱמַר: "וַתֵּקֶם חֲנָה אַחֲרֵי אֲכָלָהּ  
בְּשִׁילָה וְאַחֲרֵי שָׁתָה". "שָׁתָה", וְלֹא "שָׁתַת".

Rabbi Yehudah,<sup>3</sup> a man of the village of N'virya (and some say [he was] a man of the village of N'for Chayil) interpreted: ‘From where is it [derived] that we do not allot women wine? As it is said, “And Hannah arose after she had eaten in Shilo, and after he had drunk [*shatah*]” (1 Samuel 1:9). “He had drunk [*shatah*]”, and not “she had drunk” [*shatat*].’

<sup>2</sup> Rabbi Elazar (ben Shammua) was a rabbi in the Land of Israel in the 2<sup>nd</sup> century CE.

<sup>3</sup> This Rabbi Yehudah is not famous and does not appear elsewhere in the Talmud. As we read, we see that even the editors of the Talmud were unsure which Rabbi Yehudah is referred to.



## **Alyth Chavruta Project**

אָלָא מַעֲתָה "אָכְלָה" וְלֹא "אָכְלוּ", הֲכִי נִמִּי?! אָנֹכִי מִדְּשָׁנִי קָרָא  
בְּדַבְּרוּרִיהָ קְאָמְרִינֵן. מִכְּדִי בְּגוֹזָה קָא עָסִיק וְאֶתִּי, מֵאִי טַעֲמָא שְׁנִי?  
שָׁמַע מִינָהּ "שָׁתָה" וְלֹא "שָׁתַת".

But then, [it says] 'she ate', so does that also mean he did not eat? We said it because the verse changed its expression. Now, it [the verse] is in the process of dealing with her [so] why did it change? Learn from this: he drank and she did not drink.

### **Questions**

1. What logic are these explanations based on?
2. Are you convinced?



מִיתִיבִי: רְגִילָה – נוֹתֵנִין לָהּ!

רְגִילָה שְׁאֵנִי, דָּאָמַר רַב חִינְנָא בַּר כְּהֵנָא אָמַר שְׁמוּאֵל: רְגִילָה –  
נוֹתֵנִין לָהּ כּוֹס אֶחָד. שְׁאֵינָהּ רְגִילָה – נוֹתֵנִין לָהּ שְׁנֵי כּוֹסוֹת.

An objection is raised [from a *baraita*]:<sup>4</sup> [If] she is accustomed, we give to her.

[If] she is accustomed, it is different, as Rav Chinnana bar Kahana<sup>5</sup> said in the name of Shmuel.<sup>6</sup> '[If] she is accustomed, we give her one cup. If she is not accustomed, we give her two cups.'

מֵאִי קָאָמַר!?

אָמַר אַבְיִי, הֵכִי קָאָמַר: רְגִילָה, בְּפָנֶי בַּעֲלָהּ – שְׁנֵי כּוֹסוֹת, שְׁלֹא  
בְּפָנֶי בַּעֲלָהּ – נוֹתֵנִין לָהּ כּוֹס אֶחָד. אֵינָהּ רְגִילָה, בְּפָנֶי בַּעֲלָהּ –  
אֶלֹא כּוֹס אֶחָד, שְׁלֹא בְּפָנֶי בַּעֲלָהּ – אֵין נוֹתֵנִין לָהּ כָּל עֵיקָר.

What is he saying?

Abayei said,<sup>7</sup> 'Thus was he saying: [If] she is accustomed, in the presence of her husband – two cups; not in the presence of her husband – we give her one cup. [If] she is not accustomed, in the presence of her husband – just one cup; not in the presence of her husband – we do not give her any at all.'

<sup>4</sup> A *Baraita* is a teaching that originates from the time of the Mishnah but which is not included in the Mishnah itself.

<sup>5</sup> Rav Chinnana bar Kahana is a relatively obscure sage from Babylonia during the Talmudic period (c220-c800 CE).

<sup>6</sup> Sh'muel was one of the pre-eminent sages in Babylonia in the 3<sup>rd</sup> century CE.

<sup>7</sup> Abayei was one of the pre-eminent sages in Babylonia in the mid-4<sup>th</sup> century CE.

וְאִי בְּעִית אֵימָא: רְגִילָה, נוֹתְנִין לָהּ לְצִיקִי קְדִירָה.

דְּאָמַר רַבִּי אָבָהוּ אָמַר רַבִּי יוֹחָנָן: מַעֲשֶׂה בְּכֶלְתּוֹ שֶׁל נַקְדִּימוֹן בֶּן גּוּרְיוֹן שֶׁפָּסְקוּ לָהּ חֻכְמִים סָאֲתִים יֵין לְצִיקִי קְדִירָה מִעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת. אָמְרָה לָהּ: כֹּךָ תִּפְסְקוּ לְבִנוֹתֵיכֶם.

תִּנָּא: שׁוֹמֶרֶת יָבָם הִיא, וְלֹא עָנוּ אַחֲרֶיהָ אָמֵן.

And if you want, say: [If] she is accustomed, we give her wine for seasoning her pot.

As Rabbi Avahu<sup>8</sup> said in the name of Rabbi Yochanan:<sup>9</sup> There was an incident involving the daughter-in-law of Nakdimon ben Guryon,<sup>10</sup> whom the Sages awarded two *se'ah* of wine for seasoning her pot from Erev Shabbat to Erev Shabbat. She said to them, 'Thus should you award to your daughters.'

It is taught [in a *baraita*]: She was awaiting a *yavam*, and they did not answer after her 'amen'.<sup>11</sup>

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<sup>8</sup> Rabbi Avahu was a prominent Sage in Caesarea in Northern Israel in the second half of the 3<sup>rd</sup> century CE.

<sup>9</sup> Rabbi Yochanan (bar Nappacha) was one of the pre-eminent sages in the Land of Israel in the 3<sup>rd</sup> century CE, teaching at Sepphoris and later in Tiberias where he was the head of the rabbinic academy.

<sup>10</sup> Nakdimon ben Guryon (also known as Buni) was one of the wealthiest men in Jerusalem in the 1<sup>st</sup> century CE.

<sup>11</sup> A woman who is awaiting a *yavam* is a woman whose husband has died without having any children by any of his wives. In such a situation, it is the obligation of the man's oldest brother to marry his wife. This is known in Hebrew as *yibum* and in English as 'levirate marriage'. Children that come from this levirate marriage will be considered to be the children of the dead brother.



## Questions

1. Why do the rabbis say they award wine to women if they are accustomed to it?
2. How do you understand the teaching of Shmuel? Does the clarification help us to understand it? You might also consider the explanation of the Tosafot on page 12 of this text pack.
3. What is the purpose of the story of the daughter-in-law of Nakdimon? Why do the rabbis not answer 'amen'?

**Rashi commentary on BT Ketubot 65a**

**רגילה שאני - כיון דאינו חידוש לה כבר דשה בו ואינו מזיח לבה:**

**'If she is accustomed, it is different.'** – since it is not something new to her, she has already become used to it, and it does not distract her mind.

**Tosafot commentary on BT Ketubot 65a**

**אינה רגילה בפני בעלה אלא כוס אחד כו' - וזהו פירוש דברי שמואל רגילה נותנין לה כוס אחד היינו שרגילה בשני כוסות ודקאמר שאינה רגילה נותנין לה שני כוסות היינו שאינה רגילה שהיו נותנין לה שני כוסות אלא כוס אחד אין נותנין לה כלל שלא בפני בעלה:**

**'[If] she is not accustomed, in the presence of her husband – just one cup etc.'** – And this is the explanation of Shmuel's words: 'If she is accustomed, we give her one cup' — meaning that she was accustomed to two cups. And when it says that [if] she is not accustomed, we give her two cups, it means that she was not accustomed to being given two cups, but only one cup. Thus, if she was only accustomed to one cup, they do not give her any at all when not in the presence of her husband.



## A GUIDE TO THE SOURCES

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**The Mishnah** is a Jewish legal code from approximately 200 CE, containing legal rulings and disputes of the sages which are written down there for the first time. It is the first part of what is called the 'Oral Law', which for traditional Jews is just as authoritative as the Written Law (the Tanach). The Mishnah is divided into six 'orders', and each order is divided into tractates. Tractate Ketubot is included in the order of *Nashim* (Women), and deals with issues of marriage.

The **Babylonian Talmud** (also known simply as The Talmud or *Bavli*) is a commentary on the Mishnah from Babylonia, containing the discussions of rabbis from the period just after the Mishnah was finished (around 200 CE), until it was finally redacted in approximately 700 CE.

**Rashi** (Rabbi Shlomo Yitzchaki) was a French scholar in the second half of the Eleventh Century. His seminal commentaries on both the Hebrew Bible and the Babylonian Talmud are still the primary explanatory tools used by those approaching these central Jewish texts today.

The **Tosafot** are a group of medieval commentators who build on Rashi's commentary of the Talmud.