Drinking Imagery as Sexual Metaphor in the Talmud

Tannaitic Material

Mishnah Ketubot 3:4-5

(4) **The seducer gives** the father of his victim **three things, and the rapist** gives the father **four.**
The seducer gives the father payments for **humiliation, degradation, and** the **fine.**
A rapist adds an addition to **his** payments, **as he** also **gives** payment for the **pain.**
What are the differences **between** the *halakha* of **a rapist and** that of **a seducer?**
The rapist gives payment for **the pain, and the seducer does not give** payment for **the pain.**
The rapist gives payment **immediately, and the seducer** does not pay those payments immediately but only **when he releases** her.
The rapist drinks from his vessel [*atzitzo*], i.e., marries the woman he raped, perforce, **and the seducer, if he wishes to release** her, **he releases** her.

(5) **How does** the rapist **drink from his vessel?**
Even if the woman he raped **is lame, even if she is blind, and even if she is afflicted with boils.**
If a matter of licentiousness is found in her, e.g., if she committed adultery, **or if she is unfit to enter the Jewish people,** e.g., if she is a *mamzeret,* **he is not permitted to sustain her** as his wife, **as it is stated: "And to him she shall be as a wife"** (Deuteronomy 22:29) - **a woman who is** legally **suitable for him.**

משנה כתובות ג׳:ד׳-ה׳

(ד) הַמְפַתֶּה נוֹתֵן שְׁלֹשָׁה דְבָרִים, וְהָאוֹנֵס אַרְבָּעָה. הַמְפַתֶּה נוֹתֵן בֹּשֶׁת וּפְגָם וּקְנָס. מוֹסִיף עָלָיו אוֹנֵס, שֶׁנּוֹתֵן אֶת הַצַּעַר.
מַה בֵּין אוֹנֵס לִמְפַתֶּה.
הָאוֹנֵס נוֹתֵן אֶת הַצַּעַר, וְהַמְפַתֶּה אֵינוֹ נוֹתֵן אֶת הַצַּעַר.
הָאוֹנֵס נוֹתֵן מִיָּד, וְהַמְפַתֶּה לִכְשֶׁיּוֹצִיא.
הָאוֹנֵס שׁוֹתֶה בַעֲצִיצוֹ, וְהַמְפַתֶּה אִם רָצָה לְהוֹצִיא, מוֹצִיא:

(ה) כֵּיצַד שׁוֹתֶה בַעֲצִיצוֹ, אֲפִלּוּ הִיא חִגֶּרֶת, אֲפִלּוּ הִיא סוּמָא, וַאֲפִלּוּ הָיְתָה מֻכַּת שְׁחִין.
נִמְצָא בָהּ דְּבַר עֶרְוָה, אוֹ שֶׁאֵינָהּ רְאוּיָה לָבֹא בְיִשְׂרָאֵל, אֵינוֹ רַשַּׁאי לְקַיְּמָהּ, שֶׁנֶּאֱמַר, (דברים כב) וְלוֹ תִהְיֶה לְאִשָּׁה, אִשָּׁה הָרְאוּיָה לוֹ:

Tosefta Sotah 1:2

Rabbi Yehudah says: "Her husband is believed concerning her, by an a fortiori inference (קל וחומר). For if, in the case of a niddah—for whose sexual relations one is liable to karet—her husband is nevertheless believed concerning her, then in the case of a sotah, for whose relations one is not liable to karet, how much more so should her husband be believed concerning her!

They said to him: "On the contrary! Precisely because one is not liable to karet for relations with a sotah, her husband should not be believed concerning her."

Alternatively, they said: "No, you cannot compare them. In the case of a niddah, she has a permitted status after her period of prohibition (i.e., once she immerses and becomes pure, she is again permitted to her husband). But can you say the same for a sotah, who never again becomes permitted after her prohibition?"

And similarly it says: “Stolen waters are sweet, and bread eaten in secret is pleasant" (Proverbs 9:17).

Rabbi Yose says: "Scripture itself gives the husband credibility concerning her, as it is stated: 'Then the man shall bring his wife to the priest' (Numbers 5:15).”

תוספתא סוטה א׳:ב׳

(ב) ר"י אומר בעלה נאמן [עליה] מק"ו ומה נדה [שחייבים] על ביאתה כרת בעלה נאמן עליה סוטה שאין חייבין על ביאתה כרת אינו דין שיהא בעלה נאמן עליה אמרו לו [וכל] שכן הואיל ואין חייבין על ביאתה כרת לא יהא בעלה נאמן עליה ד"א לא אם אמרת בנדה שיש לה היתר [לאחר] איסורה תאמר בסוטה שאין לה היתר אחר איסורה [וכן הוא אומר] (משלי ט׳:י"ז) מים גנובים ימתקו וגו' ר' יוסי אומר הכתוב האמינו עליה שנא' (במדבר יהוה:ט"ו) והביא האיש את אשתו אל הכהן.

Tosefta Sotah (Lieberman) 5:9

Rabbi Meir would say: "Just as there are different attitudes toward food, so too there are different attitudes toward women:

There is a man over whose cup a fly merely passes, and he sets it aside and does not taste it. This is the type of man who has a bad disposition toward women, for he sets his eyes on his wife to divorce her.

There is a man in whose cup a fly rests; he throws it out, and does not drink it. This is like Papus ben Yehuda, who would lock the door before his wife and go out.

There is a man into whose cup a fly falls; he throws it out, and then drinks it. This is the way of most men, who see their wives speaking with their neighbors and relatives, and they leave them be.

There is a man into whose dish a fly falls; he takes it,

תוספתא סוטה (ליברמן) ה׳:ט׳

היה ר' מאיר או' כשם שדיעות במאכל כך דיעות בנשים.

יש לך אדם שהזבוב עובר על גבי כוסו, מניחו ואין טועמו, זה חלק רע בנשים, שנתן עיניו באשתו לגרשה.

יש לך אדם שהזבוב שוכן בתוך כוסו, זורקו, ואין שותהו, כגון פפוס בן יהודה שנעל דלת בפני אשתו, ויצא.

ויש לך אדם שהזבוב נופל בתוך כוסו, זורקו, ושותהו, זו מדת כל אדם, שראה את אשתו שמדברת עם שכיניה ועם קרובותיה, ומניחה.

יש לך אדם שהזבוב נופל בתוך

sucks it, throws it away, and eats what remains. This is the way of a wicked man, who sees his wife going out with her hair uncovered, with her sides exposed, her heart arrogant toward her servants and toward her maidservants, going out and spinning in the marketplace, bathing, and playing with everyone. For such a wife, it is a commandment to divorce her, as it is said: 'When a man takes a wife and marries her ... and she leaves him ...' (Deut. 24:1–2), and it is written: 'And another man marries her' - meaning one who is not her true match. The first sent her away because of transgression, and this one came and stumbled upon her. The second husband - if he is meritorious, Heaven causes him to send her away from his hand; but, if not, in the end she buries him, as it is said: 'Or if the last man dies ...' (Deut. 24:3). This man is worthy of death, for he brought such a woman into his house."

תמחוי שלו, נוטלו מוצצו וזורקו, ואוכל את מה שבתוכה, זו מדת אדם רשע, שראה את אשתו יוצאת וראשה פרוע, יצאת וצדדיה פרומים, לבה גס בעבדיה, לבה גס בשפחותיה, יוצא וטווה בשוק, רוחצת, ומשחקת עם כל אדם, מצוה לגרשה, שנ' כי יקח איש אשה ובעלה וגו', ויצאה מעמו וגו', וכת' קראו אחר, שאינו בן זוגו, הראשון הוציא מפני עבירה, זה בא ונתקל בה. השיני אם זכה לשמים מוציאה מתחת ידו, אם לאו, לסוף שקוברתו, שנ' או כי ימות האיש האחרון, כדי האיש הזה למיתה, שאשה זו כנס לתוך ביתו.

(parallel text to this Rabbi Meir parable in *Gittin* 90a-b)

Jerusalem Talmud Sotah 1:7:3

It was stated in the name of Rebbi Meïr: Just as there are opinions in eating and drinking, so opinions are [varied] among men:

There is a man, if a fly falls into his cup, he takes it out, throws it away and drinks. That is like a normal man who sees his wife talking to her neighbors and relatives.

Or you have a man who if a fly flies over his cup, takes it, pours [the contents] out, and does not taste them. That is a bad human attitude because he thinks of divorcing her.

Or you have a man who, if a fly sits on his cup, takes it and leaves [the cup] untouched. That is Pappos ben Jehudah who locked his wife in. They said to him, did your forefathers behave like this?

Or you have a man who finds a dead fly in his cup, takes it, licks it, and drinks. That is the wicked one who sees that his wife is overbearing with her slaves and slave-girls, where he would be commanded to divorce her, as it is said: “She left his house and went and married another man.” The verse called him *other* because he is not of the

תלמוד ירושלמי סוטה א׳:ז׳:ג׳

תַּנֵּי בְשֵׁם רִבִּי מֵאִיר. כְּשֵׁם שֶׁיֵּשׁ דֵּיעוֹת בְּמַאֲכָל וּבְמִשְׁתֶּה כָּךְ יֵשׁ דֵּיעוֹת בָּאֲנָשִׁים.

יֵשׁ לְךָ אָדָם זְבוּב נוֹפֵל לְתוֹךְ כּוֹסוֹ וְהוּא נוֹטְלוֹ וְזוֹרְקוֹ וְשׁוֹתֵהוּ. זֶה כִּשְׁאָר כָּל הָאָדָם שֶׁהוּא רוֹאֶה אֶת אִשְׁתּוֹ מְדַבֶּרֶת עַם שְׁכֵינֶיהָ וְעִם קְרוֹבֶיהָ.

אוֹ יֵשׁ לְךָ אָדָם שֶׁפּוֹרֵחַ זְבוּב עַל גַּבֵּי כוֹסוֹ וְהוּא נוֹטְלוֹ וְשׁוֹפְכוֹ וְאֵינוֹ טוֹעֲמוֹ. זֶה הוּא חֵלֶק רַע בָּאֲנָשִׁים שֶׁנָּתַן עֵינָיו בָּהּ לְגָרְשָׁהּ.

וְיֵשׁ לְךָ אָדָם זְבוּב שׁוֹכֵן עַל כּוֹסוֹ וְהוּא נוֹטְלוֹ וּמֵנִיחוֹ כְּמוֹת שֶׁהוּא. זֶה פַּפּוֹס בֶּן יְהוּדָה שֶׁנָּעַל אֶת הַדֶּלֶת בִּפְנֵי אִשְׁתּוֹ. אָמְרִין לֵיהּ. נְהִיגִין הֲווֹן אַבְהָתָךְ עָבְדִין כֵּן.

יֵשׁ לְךָ אָדָם זְבוּב מֵת לְתוֹךְ כּוֹסוֹ וְהוּא נוֹטְלוֹ וּמוֹצְצוֹ וְשׁוֹתֵיהוּ. זֶה הָרָשָׁע שֶׁהוּא רוֹאֶה אֶת אִשְׁתּוֹ לִבָּהּ גַּס בַּעֲבָדֶיהָ לִיבָּהּ גַּס בְּשִׁפְחוֹתֶיהָ וְהוּא מְצֻוֶּה עָלֶיהָ לְגָרְשָׁהּ. שֶׁנֶּאֱמַר וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה לְאִישׁ אַחֵר. הַכָּתוּב קְרָאוֹ אַחֵר שֶׁאֵינוֹ בֶן זוּג שֶׁלָּרִאשׁוֹן. שֶׁהוּא הוֹצִיא אֶת אִשְׁתּוֹ מִשּׁוּם

עֶרְוָה וַהֲלָה נִכְשַׁל בָּהּ. אִם זָכָה הוּא לַשָּׁמַיִם הֲרֵי הוּא מְגָרְשָׁהּ. וְאִם לָאו סוֹף שֶׁהִיא קוֹבַרְתּוֹ. שֶׁנֶּאֱמַר אוֹ כִּי יָמוּת הָאִישׁ הָאַחֲרוֹן. רָאוּי הָיָה זֶה לְמִיתָה שֶׁהָאִשָּׁה הַזֹּאת הִכְנִיס לְתוֹךְ בֵּיתוֹ.

class of the first who expelled his wife because of a sexual transgression and the other one stumbled over her. If Heaven gives him credit, he will divorce her; otherwise, at the end she will bury him as it is said, “or if the latter man dies.” That man deserves to die since he brought that woman into his house.

Nedarim 20b:7

נדרים כ׳ ב:ז׳

"וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם", מִכָּאן אָמַר רַבִּי: אַל יִשְׁתֶּה אָדָם בְּכוֹס זֶה וְיִתֵּן עֵינָיו בְּכוֹס אַחֵר.
אָמַר רָבִינָא: לֹא נִצְרְכָא, אֶלָּא דַּאֲפִילּוּ שְׁתֵּי נָשָׁיו.

“And that you not go about after your own heart” (Numbers 15:39). **Rabbi** Yehuda HaNasi **said from here: "A man should not drink from this cup while setting his eyes on another cup."**

Ravina said: "It is necessary only to state **that even** with regard to **his** own **two wives."**

Early Amoraic Material

Jerusalem Talmud Shabbat 10:5:2

תלמוד ירושלמי שבת י׳:ה׳:ב׳

מִן דְּמָךְ רִבִּי אֶלְעָזָר שְׁלַח רִבִּי תְבַע בְּאִיתְּתֵיהּ.
אָמְרָה לֵיהּ. כְּלִי שֶׁנִּשְׁתַּמֵּשׁ בּוֹ קוֹדֶשׁ יִשְׁתַּמֵּשׁ בּוֹ חוֹל.

When (Rebbi Eleazar) [he] died, Rebbi sent to ask his wife in marriage.

She said to him: "A vessel which was used in holiness should be used in a profane way?"

Shabbat 62b-63a

שבת ס״ב ב:כ״ג

אָמַר רַב יְהוּדָה אָמַר רַב: אַנְשֵׁי יְרוּשָׁלַיִם אַנְשֵׁי שַׁחַץ הָיוּ. אָדָם אוֹמֵר לַחֲבֵרוֹ: בַּמֶּה סָעַדְתָּ הַיּוֹם? בְּפַת עֲמִילָה, אוֹ בְּפַת שֶׁאֵינָהּ עֲמִילָה? בְּיַיִן גּוּרְדְּלִי, אוֹ בְּיַיִן חַרְדְּלִי? בְּמֵסַב רָחָב, אוֹ בְּמֵסַב קָצָר? בְּחָבֵר טוֹב, אוֹ בְּחָבֵר רָע?
אָמַר רַב חִסְדָּא: וְכוּלָּן לִזְנוּת.

Rav Yehudah said: "Rav said: 'The people of Jerusalem were people of arrogance; a person would say to another: "On what did you dine today - Well-kneaded bread or bread that is not well-kneaded? On white wine or on black wine? Sitting **on a wide divan or on a narrow divan? With a good friend or a bad friend?""'**

And Rav Ḥisda said: "And all these allude **to promiscuity."**

Sanhedrin **75a**

Rabbi Yitzḥak said: "Since the day the Temple was destroyed, sexual pleasure was taken away and given to transgressors, as it is stated: 'Stolen waters are sweet, and bread eaten in secret is pleasant' (Proverbs 9:17)**."**

סנהדרין ע״ה א:ה׳

אָמַר רַבִּי יִצְחָק: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, נִיטְּלָה טַעַם בִּיאָה וְנִיתְּנָה לְעוֹבְרֵי עֲבֵירָה, שֶׁנֶּאֱמַר ״מַיִם גְּנוּבִים יִמְתָּקוּ וְלֶחֶם סְתָרִים יִנְעָם״.

Rava

Megillah **12b**

The verse states: **"On the seventh day, when the heart of the king was merry with wine"** (Esther 1:10) - **Is that to say** that **until now his heart was not merry with wine?** Did it take seven days for him to achieve merriment?

Rava said: "The seventh day was Shabbat, when the Jewish people eat and drink, they begin with words of Torah and words of praise for God. **But the nations of the world, when they eat and drink, they begin only with words of licentiousness. So too, at the feast of that wicked man, some said: 'The Median women are beautiful', while others said: 'The Persian women are beautiful.' Ahasuerus said to them: 'The vessel that I use is neither Median nor Persian, but** rather **Chaldean. Do you wish to see her?'**
They said to him: 'Yes, provided that she be naked.'"

מגילה י״ב ב:ב׳-ג׳

״בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב הַמֶּלֶךְ בַּיָּיִן״. אַטּוּ עַד הַשְׁתָּא לָא טָב לִבֵּיהּ בְּחַמְרָא?
אָמַר רָבָא: יוֹם הַשְּׁבִיעִי שַׁבָּת הָיָה. שֶׁיִּשְׂרָאֵל אוֹכְלִין וְשׁוֹתִין — מַתְחִילִין בְּדִבְרֵי תוֹרָה וּבְדִבְרֵי תִשְׁבָּחוֹת. אֲבָל אוּמּוֹת הָעוֹלָם שֶׁאוֹכְלִין וְשׁוֹתִין — אֵין מַתְחִילִין אֶלָּא בְּדִבְרֵי תִיפְלוּת. וְכֵן בִּסְעוּדָּתוֹ שֶׁל אוֹתוֹ רָשָׁע, הַלָּלוּ אוֹמְרִים: מָדִיּוֹת נָאוֹת, וְהַלָּלוּ אוֹמְרִים: פָּרְסִיּוֹת נָאוֹת. אָמַר לָהֶם אֲחַשְׁוֵרוֹשׁ: כְּלִי שֶׁאֲנִי מִשְׁתַּמֵּשׁ בּוֹ, אֵינוֹ לֹא מָדִיִּי וְלֹא פָּרְסִי אֶלָּא כַּשְׂדִּיִּי, רְצוֹנְכֶם לִרְאוֹתָהּ? אָמְרוּ לוֹ: אִין, וּבִלְבַד שֶׁתְּהֵא עֲרוּמָּה.

Ketubot **75b**

Rava **said to him: "**With regard to a case where the blemishes were found to have been present **from** a point in time after **she was betrothed,** there is a reason why one does not assume that they were there beforehand: **Because it can be said** that there is **a presumption** that **a person does not drink from a cup unless he** first **examines it. And** consequently **this** man **has** undoubtedly **seen** her blemishes **and been appeased** about them.**"**

כתובות ע״ה ב:ח׳

אֲמַר לֵיהּ: מִשֶּׁנִּתְאָרְסָה. מִשּׁוּם דְּאִיכָּא לְמֵימַר: חֲזָקָה אֵין אָדָם שׁוֹתֶה בְּכוֹס אֶלָּא אִם כֵּן בּוֹדְקוֹ. וְהַאי רָאָה וְנִיפַּיֵּיס הוּא.

***Sanhedrin* 39a**

The Roman **emperor said to Rabban Gamliel: "Your God is a thief, as it is written: 'And the Lord God caused a deep sleep to fall upon the man and he slept;** and He took one of his sides, and closed up the place with flesh instead' (Genesis 2:21)."
The daughter of the emperor **said to** Rabban Gamliel: "**Leave him, as I will respond to him."**
She said to her father: "**Provide one commander [*dukhus*] for me."**
He said to her: "Why do you need him?"
She said to him: "**Armed bandits came to us this** past **night, and took a silver jug from us, and left a golden jug for us."**
He said to her: "Would it be that they would come to us every day."
She said to him: "**And was it not** similarly **good for Adam the first** man **that** God **took a side from him and gave him a maidservant to serve him?"**
The emperor **said to her: "This is what I was saying: But let** God **take** his side from him **in the open,** not during the time of his deep sleep, like a thief."
She said to him: "Bring me a slice of **raw meat."**
They brought it to her. She placed it under the embers, and **removed it** after it was roasted.
She said to him: "Eat from this meat."
The emperor **said to her: "It is repulsive to me."**
She said to him: "**Adam the first** man **as well, had** God **taken her** from him **in the open, she would have been repulsive to him."**
The emperor said to Rabban Gamliel: "I know your God, what He does and where He sits."
Meanwhile, the emperor **was moaning and groaning.**
Rabban Gamliel **said to him: "What** is **this?"**
He **said to him: "I have one son in the cities overseas and I miss him."**
Rabban Gamliel said to him: "**I want you to show him to me."**
The emperor **said: "Do I know where he is?"**
Rabban Gamliel **said to him:** "If **you do not know that which is on earth,** is it possible that **you do know that which is in the heavens?"**

סנהדרין ל״ט א:ב׳-ה׳

אֲמַר לֵיהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אֱלֹהֵיכֶם גַּנָּב הוּא, דִּכְתִיב: ״וַיַּפֵּל ה' אֱלֹהִים תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן״.
אֲמַרָה לֵיהּ בְּרַתֵּיה: שִׁבְקֵיהּ, דַּאֲנָא מַהְדַּרְנָא לֵיהּ.
אֲמַרָה לֵיהּ: תְּנוּ לִי דּוּכּוֹס אֶחָד.
אֲמַר לַהּ: לְמָה לִיךְ? לִיסְטִין בָּאוּ עָלֵינוּ הַלַּיְלָה וְנָטְלוּ מִמֶּנּוּ קִיתוֹן שֶׁל כֶּסֶף וְהִנִּיחוּ לָנוּ קִיתוֹן שֶׁל זָהָב.
אָמַר לָהּ: וּלְוַאי שֶׁיָּבֹאוּ עָלֵינוּ בְּכָל יוֹם. וְלֹא יָפֶה הָיָה לוֹ לְאָדָם הָרִאשׁוֹן, שֶׁנָּטְלוּ מִמֶּנּוּ צֵלָע אַחַת וְנָתְנוּ לוֹ שִׁפְחָה לְשַׁמְּשׁוֹ?
אֲמַר לַהּ: הָכִי קָאָמֵינָא, אֶלָּא לִשְׁקְלַיהּ בְּהֶדְיָא?
אֲמַרָה לֵיהּ: אַיְיתוֹ לִי אוּמְצָא דְּבִישְׂרָא. אַיְיתוֹ לַהּ. אוֹתְבַהּ תּוּתֵי בַּחְשָׁא, אַפִּיקְתַּהּ.
אֲמַרָה לֵיהּ: אֱכוֹל (מֵהַאי).
אֲמַר לַהּ: מְאִיסָא לִי. אֲמַרָה לֵיהּ: וְאָדָם הָרִאשׁוֹן נָמֵי, אִי הֲוָת שְׁקִילָה בְּהֶדְיָא, הֲוָה מְאִיסָא לֵיהּ.
אֲמַר לֵיהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: יָדַעְנָא אֱלָהַיְיכוּ מַאי קָא עָבֵיד וְהֵיכָן יָתֵיב. אִיתְנְגִיד וְאִיתְּנַח.
אֲמַר לֵיהּ: מַאי הַאי?
אֲמַר לֵיהּ: בֵּן אֶחָד יֵשׁ לִי בִּכְרַכֵּי הַיָּם וְיֵשׁ לִי גִּיעֲגוּעִים עָלָיו. בָּעֵינָא דְּמַחְוֵית לֵיהּ נִיהֲלִי.
אָמַר: מִי יָדַעְנָא הֵיכָא נִיהוּ?
אֲמַר לֵיהּ: דְּאִיכָּא בְּאַרְעָא לָא יָדְעַתְּ, דְּאִיכָּא בִּשְׁמַיָּא יָדְעַתְּ?
אֲמַר לֵיהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל:

The emperor said to Rabban Gamliel: “It is written in praise of the Lord: **‘He counts the number of the stars;** He gives them all their names’ (Psalms 147:4). **What is His greatness? I can** also **count the stars.”**
Rabban Gamliel **brought quinces, put them in a sieve, and spun them.**
He said: “**Count them.”**
The emperor **said to him: “Stand them still.”**
Rabban Gamliel **said to him: “**The **firmament also revolves like this.”**

כְּתִיב ״מוֹנֶה מִסְפָּר לַכּוֹכָבִים״, מַאי רְבוּתֵיהּ? אֲנָא מָצֵינָא לְמִימְנֵי כּוֹכְבֵי! אַיְיתִי חֲבוּשֵׁי, שַׁדְיִנְהוּ בְּאַרְבֵּילָא, וְקָא מְהַדַּר לְהוּ.
אֲמַר לֵיהּ: מְנִינְהוּ.
אֲמַר לֵיהּ: אוֹקְמִינְהוּ!
אֲמַר לֵיהּ: רָקִיעַ נָמֵי הָכִי הָדְרָא.

Source Sheet created on Sefaria by Rabbi Drew Kaplan

Jewish Drinking