



Daf In Review – Weekly Chazarah

Maseches Yoma, Daf עו – Daf כב

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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- The talmidim asked **R' Shimon bar Yochai**, why didn't Hashem just give us the mahn once a year, and give enough to last the entire year? He answered, it is like a king who gave his son enough money to live on for the entire year. Because he had enough for the year, the son never visited his father the entire year. The next year, the king only gave his son enough for one day at a time. This caused the son to visit his father every day. The same is with Hashem. He wants the Yidden to daven to Him every day. Another reason is, Hashem wanted them to receive fresh mahn every day (fresh food tastes better). Another reason is that Hashem did not want the Yidden to have to carry around food when they travelled.
- **R' Elazar Hamodai** said, the mahn would pile up to 60 amos high. He explained, that by the mabul the pasuk says that Hashem opened the "windows of Heaven", and the water reached 15 amos higher than the mountain tops. Regarding the mahn the pasuk says that Hashem opened the "doors of Heaven" to send the mahn. A typical door has 4 windows, therefore there were a total of 8 windows. If 2 windows brought water of 15 amos, 8 windows should bring mahn of 60 amos!
 - A Braisa says, **Isi ben Yehuda** said, the mahn would pile up higher and higher until all the kings of the east could see it, like the pasuk says "taroch lefanai shulchan neged tzoriro".
 - **Abaye** explained the end of that pasuk that says "kosi revaya" to mean that when Moshiach comes, Dovid's cup will be large enough to hold 221 luggin (the gematriya of revaya is 221).
 - **Q:** How can he say it was 60 amos based on that ratio? The mabul rained for 40 days to reach that height, whereas the mahn was for a short time of the day!? Also, the mabul rose to 15 amos even though it was dispersed over the entire world. The mahn fell in a small geographic location, so should have been much higher than 60 amos based on the 8 windows!? **A: R' Elazar** learned via a gezeirah shava that the ratio of windows in these two cases was to be the same.

ASSUR B'ACHILA

- **R' Chisda** said, these 5 forms of suffering are based on the 5 times that the Torah mentions that we are to suffer on Yom Kippur.
 - **Q:** Our Mishna mentions 6 forms!? **A:** Drinking is included in eating. Like **Reish Lakish** said, the pasuk says "v'achalta lifnei Hashem...tirosh'cha" (you should eat...your wine).
 - **Q:** Maybe this refers to eating wine added to a food dish!? **A: R' Acha bar Yaakov** said, the pasuk says one should use his ma'aser sheini money to buy animals, wine, "sheichar", etc., and then says "v'achalta sham".
 - **Q:** Maybe this also refers to eating wine added to a food dish!? **A:**The pasuk says "sheichar", which means it is an intoxicating substance (when added to a food it is no longer intoxicating).
 - **Q:** Maybe "sheichar" doesn't refer to a liquid, but rather refers to an intoxicating food, like certain figs? **A:** We learn from a gezeirah shava from nazir, that "sheichar" refers to wine.
 - **Q:** How can we say that "tirosh" means wine? A Braisa says that if one promises not to benefit from tirosh, he may not eat any sweet fruits, but may drink wine!? **A:** In fact we see from other pesukim that tirosh refers to wine, but when dealing with promises, we follow the meaning that people typically give to a word.
 - **Q:** Why is wine sometimes referred to as "yayin" and sometimes referred to as "tirosh"? **A:** It is called yayin because it brings "yelala" (crying) to the world (from the punishments for the znus that wine causes). It is called tirosh because whoever drinks it excessively becomes "rash" (poor).

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- **R' Kahana** said, sometimes it is written as “tirash” but read as if it says “tirosh”. If one drinks it properly, he becomes a “rosh” (leader). If he drinks it excessively, he becomes “rash” (poor).
 - **Rava** said a similar idea regarding wine and the word “yesamach”.
- **Q:** How do we know that not washing and not anointing with oil are considered to be “suffering”? **A:** A pasuk says that Daniel said “I did not eat bread, and meat and wine did not enter my mouth, and I did not anoint myself with an anointing”. The Malach Gavriel then told him that his tefillos were answered from when he began to make himself suffer, and then said “I have come in with your words” (to be explained in the Gemara). We see that not anointing is considered a suffering.
- **Q:** How do we know that not washing is considered a suffering? **A:** **R' Zutra the son of R' Tuvia** said, the pasuk says “vatavo kamayim b'kirbo v'chashemen b'atzmosav”. The pasuk compares washing with water to anointing with oil, and thus teaches that not washing is also considered to be suffering.
 - **Q:** Maybe the pasuk refers to the drinking of water, not washing with water!? **A:** It is like the oil mentioned in the pasuk, which is applied to the outside of the body.
 - **Q:** This pasuk is used to teach that anointing on Yom Kippur is like drinking!? **A:** **R' Ashi** says, the extra words mentioned by Daniel “with an anointing”, teach that Daniel did not wash himself during that time as well, as a demonstration of suffering.

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- **Q:** Where was Gavriel taken “out” from that made him say to Daniel, “I have come in with your words”? **A:** Yechezkel tells of a prophecy where he saw Yidden worshipping idols in the Beis Hamikdash. Hashem told Gavriel to take burning coals from in between the “Keruvim” (certain Malachim) and throw it down on Yerushalayim to destroy it. Gavriel went and asked the Keruvim to give him coals. That accomplished that the coals cooled down enough during the transfer so that not all of the Jewish Nation was destroyed. He then went and reported to Hashem that the mission was completed. Gavriel was then told by the other Malachim, if you would have delayed doing what Hashem had told you to do, that would have been understandable, because you would have been delaying in the hope that Hashem has mercy and changes His mind. However, since you decided to do what you were told, why did you not follow exactly as you were told (and take the coals yourself)!? Also, why did you report back and be the bearer of bad news!? They therefore threw Gavriel to beyond the “curtain” of Hashem’s “inner circle”. Hashem was ready to decree to have all Yidden, even the tzaddikim, suffer. Gavriel interjected and said, “This should not be done, because there are great people like Daniel who would be included”. With this argument, Hashem stayed the decree and Gavriel was invited back inside the “curtain”.
- Another source that refraining from washing is considered to be suffering, is from the pasuk where Shlomo tells Evyasar that he will not kill him because Evyasar suffered along with Dovid when he ran from Avshalom. The pasuk says that Dovid and his supporters were hungry, “ayeif” (tired), and thirsty. Presumably, “tired” refers to not having washed, and this shows that it is considered to be a form of suffering.
 - **Q:** Maybe “tired” refers to his having to walk without shoes? **A:** **R' Yitzchak** said, a pasuk says, “cold water on a tired soul”. We see that tired is associated with washing (“on” references that the water is externally put on the body).
- **Q:** How do we know that not wearing shoes is considered to be a form of suffering? **A:** The pasuk describing Dovid’s running away says that he went “yacheif” (bare), which presumably means that he went barefoot.
 - **Q:** Maybe it means that he went without his usual horse and whip? **A:** **R' Nachman bar Yitzchak** said, the pasuk says that Yishaya was to remove his sackcloth and his shoes, and then says that he walked naked and “yacheif”. We see that yacheif means barefoot.
 - **Q:** Just like the pasuk doesn’t mean that he went totally naked, but rather wore tattered clothing, maybe yacheif doesn’t mean barefoot, but rather means that he wore tattered shoes!? **A:** **R' Nachman bar Yitzchak** said, a pasuk says “min’i ragleich miyacheif”. This clearly shows that yacheif refers to wearing no shoes at all.

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- **Q:** How do we know that refraining from tashmish is considered to be a form of suffering? **A:** The pasuk says that Lavan told Yaakov, “ihm t’aneh es benosai, v’ihm tikach nashim...” The words “ihm t’aneh” refer to holding back tashmish, and “tikach nashim” refer to his taking additional wives.
 - **Q:** Maybe both parts refer to his taking additional wives and Lavan meant to say “do not make my daughters suffer by taking additional wives”? **A:** The pasuk says “v’ihm tikach”, which shows that it is a separate subject matter.
 - **Q:** Maybe they both refer to his taking additional wives, but the “ihm t’aneh” refers to taking his pilagshim as full-fledged wives, and the “ihm tikach” refers to him taking other new women as wives? **A:** If this is true, the pasuk should have said “v’im tikach” first, because that would be the bigger affront to Lavan’s daughters, which therefore should have been mentioned first. Therefore, it must be that “ihm t’aneh” refers to withholding tashmish.
 - **Q: R’ Pappa** asked, the pasuk says that Shechem was mezevach “vayishkav etzlah vayi’anehah”. This seems to say that the act of having tashmish is a “suffering”. **A: Abaye** said, the pasuk is referring to his withholding of more tashmish.
- A Braisa says, it is assur to wash even part of one’s body on Yom Kippur. If one became dirty, he may wash off the dirt (this is not a washing for pleasure). Similarly, one may not anoint even part of his body with oil. If one is sick, or has a skin condition that needs it, he may anoint.
- The Yeshiva of **Menashe** taught a Braisa, that **R’ Shimon ben Gamliel** said, a woman may wash one hand on Yom Kippur and use that hand to feed her child. It was said that **Shammai** refused to do so, and the **Rabanan** were goizer that he must wash *both* his hands and feed his child.
 - **Abaye** explained, the reason the hands must be washed before handling food is to remove the ruach ra’ah that settles onto one’s hands overnight.
- A Braisa says, one who is going to visit his father or his rebbi on Yom Kippur may even walk through water up to his neck.
 - **Q:** What about a rebbi who wants to go visit his talmid? **A: R’ Yitzchak bar bar Chana** said, I saw **Ze’iri** go through water to visit his talmid, **R’ Chiya bar Ashi**.
 - **R’ Ashi** said, **R’ Chiya bar Ashi** actually went to **Ze’iri**, so there is no proof from there.
 - **Rava** allowed the people of Avar Yemina to walk through water on Yom Kippur so that they could go watch their orchards.
 - **R’ Yosef** allowed the people of Bei Tarbu to go through water to go hear a shiur. However, he did not allow them to walk back home through the water. **Abaye** said, doing so will discourage them from going to future shiurim on Yom Kippur!
 - **Rami bar Pappa** once shouted across the river to **R’ Yehuda** and **R’ Shmuel bar R’ Yehuda** and asked whether he could cross the river to ask them a question in Torah. **R’ Yehuda** said, **Rav and Shmuel** both allow it, as long as you don’t lift the bottom of your clothing and carry it.
 - **Q: R’ Yosef** asked, how may one ever go through water up to his neck? It is dangerous and should not be permitted (as we see in the pesukim in Yechezkel)!? **A: Abaye** said, the pesukim in Yechezkel are describing the stream that began by the Kodosh Hakodashim. This stream had a strong current and was therefore dangerous.
 - The Gemara darshens pesukim to show that this stream will have such a strong current, that one could not get across it by swimming, or on a small boat, or even on a big boat.
 - **R’ Yehuda ben Pazi** darshens the pesukim to teach that even the Malach Hamaves will not be able to cross through this stream.
 - **R’ Pinchas in the name of R’ Huna Tzipora’ah** said, at the Kodosh Hakodashim, this stream will be as wide as the antennae of a grasshopper. When it reaches the entrance to the Heichal, it will be as wide as the “shesi” string. When it reaches the entrance to the Ullam, it will be as wide as the “eirav” string. When it reaches the entrance to the Azarah, it will be as wide as the mouth of a small jug. After that, it will keep getting wider until it reaches the entrance to the House of Dovid, at which point it will be a fast moving

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stream, where tamei people will be toivel and become tahor.

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- **Q:** On Shabbos, when one may wear shoes, is he allowed to walk through a stream of water, or are we concerned that his shoes will fall off and he will carry them 4 amos in reshus harabim? **A: Nechemya, the son-in-law of the Nasi**, said, I saw **R' Ami and R' Assi** walk through water on Shabbos while wearing their shoes.
 - **Q:** What would be the halacha if someone was wearing loose fitting sandals instead of shoes? **A: R' Rechumi** said, I saw **Ravina** walk through water on Shabbos while wearing sandals. **R' Ashi** said, l'chatchila one should not walk through water on Shabbos when wearing sandals.
 - The Gemara brings a story where **Ravina** didn't attend the shiur of the Reish Galusa on Shabbos, because he needed to wear loose fitting sandals (because of foot pain that he was having) and would have had to walk through water while wearing the sandals to go to the shiur.
- **Yehuda bar Grogros** taught, it is assur to sit in mud on Yom Kippur, because the moisture gives the pleasure of washing. **R' Yehoshua ben Levi** said, this only applies to moist mud. **Abaye** said, this is only when the mud is so moist that it can make something wet, which can then make something else wet as well.
 - **R' Yehuda** said, it is mutar to cool oneself off on Yom Kippur with fruit. He himself would do so with squash. **Rabbah** would cool himself off with a baby. **Rava** would cool himself off with a silver cup.
 - **R' Pappa** said, a metal cup is only mutar if it is less than full, but not when full (the water may spill on him). An earthenware cup is assur in either case, because the water seeps through the cup. **R' Ashi** said, even a silver cup is assur if there is any water inside, because it may slip out of his hand, causing the water to spill on him.
 - **Ze'ira bar Chama** once told **R' Yosef, the son of R' Yehoshua ben Levi**, that his father (**R' Yehoshua ben Levi**) would soak a towel on Erev Yom Kippur and wring it out. The next day he would use it to wipe his face, hands, and feet. On Erev Tisha B'av, he would soak a towel, and the next day he would use it to wipe his eyes.
- **Q:** They asked **R' Elazar**, may a member of the Sanhedrin pasken on the status of a mum on a bechor to permit it for the Kohen's eating, or must the Sanhedrin member ask permission from the Nasi in order to pasken? On the one hand, **R' Idid bar Avin** said that all must ask permission of the Nasi, as a way of showing respect for the Nasi, so a member of the Sanhedrin should be no different. Or, maybe we would say that since he is a sitting member of the Sanhedrin, he does not need to get permission? **A: R' Tzadok ben Chalukah** said, I saw **R' Yose ben Zimra**, who was a sitting member of the Sanhedrin, go and ask permission of the Nasi. **R' Abba** said, that was not what happened. Rather, **R' Yose ben Zimra** was a Kohen, and the question was whether a Kohen is trusted on these matters of mum for a bechor, when it is not his bechor. **R' Meir** said he is not and **R' Shimon ben Gamliel** said he is. The question posed to the Nasi was who we pasken like in this machlokes. The Nasi said we pasken like **R' Shimon ben Gamliel**.
 - **Q:** They asked him another question: may one wear sandals made of reeds on Yom Kippur? **A: R' Yitzchak bar Nachmeini** said, I saw **R' Yehoshua ben Levi** wearing such sandals on Yom Kippur. **Rabbah bar Chana** said, **R' Elazar of Ninveh** said it is mutar on Yom Kippur.
 - **R' Yehuda** would wear shoes of "hitni" on Yom Kippur. **Abaye** would wear shoes of "hutzi". **Rava** would wear shoes of grass. **Rabbah bar R' Huna** would wrap a kerchief around his feet.
 - **Q: Rami bar Chama** asked, a Braisa says that the wooden leg of an amputee is assur to be worn on Yom Kippur. Presumably this is because it is considered to be a shoe, and we see that even a shoe of wood is assur!? **A: Abaye** said, that is not assur because it is classified as a shoe. It is assur because there are soft materials in there that provide pleasure, which we don't want being had on Yom Kippur.
 - **Q: Rava** asked, 1) it must have the status of a shoe, because the Mishna says that if there is a place for material, the wooden leg is mekabel tumah. This can only be true if the leg itself is a keili!? 2) There is no issur to make oneself comfortable on Yom Kippur, so the wooden leg would not become assur on account of the soft material!? 3) Since the end of the Mishna is talking about where there is a place for soft materials, it must

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be that the beginning of the Mishna is talking about where there is no such place or material!? **A: Rava** therefore said, all agree that the wooden leg has the status of a shoe, which is why it is assur to be worn on Yom Kippur.

- A Braisa says, we do not make minors suffer with any of the 5 sufferings, except for not wearing shoes.
 - **Q:** Why is this one different? If it is because we are concerned that people will say that an adult put the shoes on for him, we shouldn't allow him to pleasure himself with the other pleasures either, because one may say that an adult did it for him!? **A:** If a minor is washed or anointed, one will say that he was washed or anointed yesterday.
 - **Q:** People will also say that his shoes were put on yesterday!? **A:** Shoes are not supposed to worn when sleeping.
 - **Q:** The Braisa says that the other pleasures may even be done for a minor on Yom Kippur l'chatchila!? **A:** Wearing shoes is not important for the minor's growth, so we don't allow it. The other pleasures are, so we allow them to be done.

HAMELECH V'HAKALLAH YIRCHATZU ES PINEIHEM

- Our Mishna follows **R' Chananya ben Tradyon**, who says that the **Chachomim** argue with **R' Eliezer** regarding a new mother wearing shoes, and regarding a kallah and king washing their faces.
 - **R' Eliezer** allows a king to wash his face because a pasuk says that a king must always look his best, and he allows a kallah to wash her face so that she should not become disgusting to her husband.
 - **Q: Rav** asked **R' Chiya**, how long is a newlywed considered to be a kallah? **A:** He answered, for 30 days.
 - **R' Eliezer** allows a new mother to wear shoes to prevent her body from getting cold.
 - **Shmuel** said, if one needs to wear shoes to prevent against a scorpion bite, it is mutar.

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HA'OCHEL K'KOSEVES HAGASAH

- **Q: R' Pappa** asked, does the Mishna mean to say the size of a large date with its pit, or does it mean to say the size of a large date without its pit? **Q2: R' Ashi** asked, when the Mishna gives the size of a "se'orah" (barley) for tumah of a piece of a human bone, does it mean a barley with its shell or without, and does it refer to a moist barley or a dried one?
 - **R' Ashi** didn't have **R' Pappa's** question, because the Mishna seems focused on making the date the largest size, so it must mean to say the large date with its pit. **R' Pappa** didn't have **R' Ashi's** question, because a moist barley is called a "shiboles" (not a se'orah), and a barley without its shell is called an "ushla".
- **Rabbah in the name of R' Yehuda** said, the large date mentioned in the Mishna is larger than the size of an egg. The **Rabanan** determined that one who eats this amount of food puts his mind at ease.
 - **Q:** A Mishna says that **R' Gamliel** was once brought 2 dates to eat and he went to eat them in the succah, not because he was truly chayuv to, but because he was acting stringently. Now, we have learned that food in the amount of an egg must be eaten in the succah, which would mean that these two dates without their pits were smaller than the size of an egg. Now, if two dates without their pits are smaller than an egg, it must be that a large date with its pit is also smaller than an egg!? **A: R' Yirmiya** said, even though 2 dates without their pits are smaller than an egg, a large date with its pit is actually larger than an egg. **A2: Rava** says, it may be that 2 dates without their pits are larger than an egg. The reason why he was not chayuv to eat them in the succah is because one is not chayuv to eat fruit in the succah.
 - **Q:** A Braisa says that **Rebbi** said he ate fruit as a snack outside of the succah. This suggests that fruit eaten as a meal would need to be eaten in a succah!? **A:** We can say that **Rebbi** meant that he ate the fruit outside the succah the same way that one eats a snack of any type of food (however fruit can always be eaten outside the succah). **A2: Rebbi** meant to say, he ate fruit as a meal and bread as a snack, all outside of the succah.
 - A Braisa says that one should eat 2 meals every day of Succos, and the meal may even consist of "targima". Now, if fruit must be eaten in a succah, the Braisa should allow the eating of fruit to

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be considered a meal as well. This seems to be a proof to **Rava** that fruit need not ever be eaten in a succah.

- It may be that “targima” is fruit. It also may be that the Braisa is discussing a place where fruit was not commonly had.
- **R’ Z’vid** said, the large date of the Mishna is smaller than the size of an egg. He brings a proof from a Mishna, where **B”S** say that the issur of “se’or” (things that make other things chametz) applies even to a kezayis. The issur of chametz applies to the size of a date. They say that it must be this way, because if not, the Torah should have only written “chametz” and we would have learned “se’or” from it. Now, **B”S** have proven that chametz must be a larger amount than a kezayis to be chayuv. If a date is larger than an egg, they should say that one is chayuv for chametz when it is the size of an egg, which is one size up from a kezayis! And, even if a date and an egg are the same size, they should use the egg as their basis of measurement, because it is the more common term of the Mishnayos! Therefore, it must be that a date is smaller than an egg, which is why **B”S** use that size for the chiyuv of chametz.
 - The Gemara says, it may be that a large date is larger than an egg, and **B”S** are referring to a regular date, which is the same size as an egg. The reason they mention a date rather than the term “egg”, is because they just pick one and don’t care if it is the less often used term.
 - We can bring a proof to **R’ Z’vid** from a Mishna, which says that **R’ Yehuda** says that one must say birchas hamazon only when he eats the size of an egg, because he says that the pasuk (“v’achalta v’savata”) teaches that one must bentch only if he eats enough to be satisfied. Now, if a large date is larger than an egg, can it be that the amount of an egg satisfies, but one’s mind is not put at ease until he eats the larger amount of large date? Rather, it must be that the date is smaller than the egg, and eating the amount of a date puts one’s mind at ease, but one is not satisfied until he eats the amount of an egg.

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- **Rebbi** says in a Braisa, all measurements regarding food in the Torah are a kezayis, except for the amount of food needed for “food tumah”, which, since the Torah changed the way it described it, caused the **Chachomim** to say that a different measurement is required in that case (the size of an egg). A proof that when the Torah says something differently it means to change the size is the size required to be chayuv for eating on Yom Kippur.
 - **Q:** In what way did the Torah change its way of saying by Yom Kippur? **A:** The pasuk says “lo se’oneh”. Based on this, the **Chachomim** said that one is only chayuv for eating the size of a date.
 - **Q:** Why is the case of Yom Kippur more of a proof than the case of food tumah? **A:** The change of wording regarding food tumah is not that noticeable (it says “mikol ha’ochel asher yei’achel” instead of just saying “mikol ha’ochel”), and we would therefore possibly not darshen it at all.
 - **Q:** How do we know that food tumah only applies to the size of an egg? **A: R’ Avahu in the name of R’ Elazar** said, the pasuk says “mikol ha’ochel asher yei’achel”, which implies that it is a food that comes from another food, which is an egg (that comes from a chicken).
 - **Q:** Maybe it refers to a goat that comes from the mother goat (a food from a food)? **A:** They can’t be referred to as food, because they need to be shechted at that point, and therefore are not yet “food”.
 - **Q:** Maybe it refers to a “ben pakuah” (a developed animal found inside a shechted pregnant animal, which may be eaten without shechita)? **A:** A ben pakuah must be ripped open for its blood to drain before being eaten, and therefore cannot be classified as a food.
 - **Q:** Maybe the pasuk refers to the egg of a “bar yuchni” (a much larger bird than a chicken)? **A:** “Tafasta meruba lo tafasta” (when given a choice of what to darshen, we must always choose the smaller measurement).
 - **Q:** If so, maybe it refers to the egg of a much smaller bird than that of a chicken?
A: R’ Avahu said, the pasuk teaches that the size is a food that can be swallowed

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at one time. The **Chachomim** determined that the largest item that can be swallowed whole is a chicken's egg.

- **R' Elazar** said, if one eats cheilev in today's days, he must write down how much he ate, because maybe a later Beis Din will increase the measurements, in which case he will not be chayuv.
 - This can't mean that maybe a later Beis Din will say that the kezayis measurement is smaller than commonly thought, because we have learned that one only brings a chatas for doing something b'shogeg that he would not have done had he know what he was doing. If he knew he was eating less than the common-knowledge kezayis, he would not have stopped himself from doing so. Therefore, it must be that what is meant is that maybe a later Beis Din will come and increase the size of the kezayis. Based on this, he should not just write that he is chayuv a chatas, he should write the amount he ate and later determine if he is truly chayuv a chatas.
 - **Q:** How could we even think that he meant that the kezayis will be made smaller? He clearly says "maybe a later Beis Din will *increase* the measurements"! **A:** Maybe he meant that a later Beis Din will increase the number of korbanos based on the shrinking measurement.
- **R' Yochanan** said, the measurements and punishments are taught via a Halacha L'Moshe MiSinai.
 - **Q:** Punishments are written clearly in the Torah!? **A:** He meant that the measurements needed for a punishment are taught by a Halacha L'Moshe MiSinai.

HASHOSEH M'LO LUGMAV

- **R' Yehuda in the name of Shmuel** said, the measurement is actually *one* cheekful.
 - **Q:** Our Mishna says "cheekfulls" (meaning two)? **A:** The Mishna should say "k'mlo lugmav" (*like*), which means one cheekful.
 - **Q:** A Braisa asks, how much must one drink on Yom Kippur to be chayuv? **B"S** say a revi'is, **B"H** say "m'lo lugmav", **R' Yehuda in the name of R' Eliezer** says "kimlo lugmav", **R' Yehuda ben Beseirah** says the amount of a swallow. We see that **B"H** (who we pasken like) say two cheekfulls!? **A:** **B"H** also mean one cheekful. The machlokes between them and **R' Eliezer** is that they say a full cheek is needed, and he says that slightly less than that would also make one chayuv.
 - **Q:** **R' Hoshaya** asked, if so, **B"H** is more machmir than **B"S** (one cheekful is less than a revi'is), and yet we don't find this in the list of places that **B"H** is more machmir than **B"S**!? **A:** **B"H** refer to the cheekful of a very large individual, which is greater than a revi'is.
 - **Q:** **R' Zeira** asked, why is there only one amount when it comes to eating (the size of a large date), no matter how large the person, and yet when it comes to drinking the amount depends on the size of the person? **A:** **Abaye** said, the **Rabanan** determined that eating food in the amount of a date gives peace of mind to a person of any size (although a smaller person will have greater peace of mind with this amount and a larger will have less peace of mind, and similarly, certain foods in this amount will provide a greater peace of mind than other foods in that amount). However, with regard to drinking, a person only gets peace of mind with the amount of his own cheekful.
 - **Q:** **Rava** asked, it doesn't seem to make sense that a kezayis of assur food must be eaten "bichdei achilas pras" to be chayuv, and the larger amount of a date on Yom Kippur must also be eaten in that same timeframe!? **A:** **Abaye** said, the **Rabanan** determined that eating food in the amount of a date within this timeframe gives peace of mind. Eating over a longer timeframe does not.
 - **Rava** asked, it doesn't seem to make sense that the date-sized food must be eaten "bichdei achilas pras", and the half of a half loaf of bread of tamei food that makes one passul to eat kodashim must also be eaten in that same timeframe!? **A:** **R' Pappa** said, the concept of the person becoming passul from eating is D'Rabanan, so we can't ask from the case of Yom Kippur. Although **R' Pappa** seems to bring a pasuk as the source for this tumah, that pasuk is only an asmachta.

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- **R' Pappa** said, eating meat with salt combines to the required measurement. Although people don't eat salt, since it is eaten together with meat, they combine.
 - **Reish Lakish** said, saltwater poured onto vegetables combine to the required measurement.
 - **Q:** This seems obvious!? **A:** We would think that the saltwater is a liquid and therefore does not combine with the food. He therefore teaches, that since it is used to prepare the food, it is considered as a food.
 - **Reish Lakish** said, one who eats an "achila gasa" on Yom Kippur is patur, because the pasuk says "asher lo se'oneh", and this person is considered a damager, rather than an eater who removes suffering.
 - **R' Yirmiya in the name of Reish Lakish** said, a non-Kohen who eats terumah as an "achila gasa" is patur from paying the additional fifth, because the pasuk says that one is chayuv for paying the fifth when he *eats* terumah, and this person is considered a damager, not an eater.
 - **R' Yirmiya in the name of R' Yochanan** said, a non-Kohen who eats raw barley of terumah is patur from paying the additional fifth, because the pasuk says that one is chayuv for paying the fifth when he *eats* terumah, and this person is considered a damager, not an eater.
 - **R' Shizbi in the name of R' Yochanan** said, if a non-Kohen eats terumah and then vomits it, and then another non-Kohen ate the regurgitated terumah, the halacha is that the first person pays the value and the additional fifth to the Kohen, and the second person pays the value of the food as firewood to the one who ate it first (he acquired the terumah by eating it and is therefore now considered to be the owner).

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HA'OCHEL V'HASHOSEH EIN MITZTARFIN

- **R' Chisda** said, our Mishna follows the shita of **R' Yehoshua**, who says in a Mishna that items with different measurement requirements do not combine. However, the **Rabanan** disagree with him. **R' Nachman** said, it is only there that the **Rabanan** argue, because they are dealing with tumah and they say that all tumah combine. However, they would agree that regarding Yom Kippur, since eating a partial amount and drinking a partial amount do not give one peace of mind, they would not combine.
 - **Reish Lakish** and **R' Yochanan** have the same machlokes (**Reish Lakish** holds like **R' Chisda**, and **R' Yochanan** holds like **R' Nachman**).

MISHNA

- If one ate and drank in one period of unawareness, he is only chayuv one chatas. If one ate and did melacha in one period of unawareness, he would be chayuv two chataos. If one eats or drinks things that are not fit for eating or drinking, he is patur.

GEMARA

- **Reish Lakish** said, the concept of "suffering" was not written as a "lav", because it would not be possible to written in that way. It cannot be written as "do not eat", because "eating" refers to a kezayis. The pasuk cannot say "lo se'oneh", because that would mean that one must go and eat.
 - **Q: R' Hoshaya** asked, why couldn't the pasuk write "hishamer pen lo se'oneh"? **A:** That would have suggested that there are 2 lavin (hishamer and pen).
 - **Q: R' Bibi bar Abaye** asked, why couldn't the pasuk say "hishamer b'mitzvas inuy"? **A:** "Hishamer" regarding an asei is an asei, and therefore this would be considered as an asei.
 - **Q: R' Ashi** asked, why couldn't the pasuk say "ahl tassur min ha'inuy" (which would clearly be a lav)? **A:** That remains a KASHYEH.
- A Braisa gives the source for the warning against eating on Yom Kippur and for the kares penalty for one who does eat. The kares penalty is learned from the pasuk that says "ki chol hanefesh asher lo se'oneh b'etzem hayom hazeh v'nichrisa". The warning against eating is learned as follows. There was no need to state the kares penalty for doing work on Yom Kippur because that could have been learned from eating (the issur of eating does not apply on regular Shabbosos and Yamim Tovim, whereas the issur of melacha does). The reason it says it

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there is to teach a gezeirah shava that just as one does not receive kares for melacha without being warned, so too he does not receive kares for eating without being warned.

- **Q:** We can ask, that melacha cannot be learned from the issur of eating, because the issur of eating on Yom Kippur has no exception whereas the issur of melacha on Yom Kippur does (melacha is permitted in the course of the Avodah)!? **A:** The kares penalty written regarding the issur of eating is extra, because we could have learned it (which has no exceptions) from the issur melacha (which has exceptions).
 - **Q:** The issur of eating can't be learned from the issur melacha, because the issur melacha applies to every Shabbos and Yom Tov and the issur of eating does not!? **A:** **Ravina** said, the Tanna learns it with a gezeirah shava on the word "etzem". This gezeirah shava is "open" (the word is extra) in both pesukim, which is why we cannot ask any of the above questions on the gezeirah shava. **A2: R' Yishmael** taught a Braisa, that there is a gezeirah shava (on the word "inuy") from Yom Kippur to the case of a man who was forcibly mezaneh with a woman. Just like in that case he is only punished when he is warned, so too on Yom Kippur he is only punished when he is warned. **A3: R' Acha bar Yaakov** said, we learn a gezeirah shava (on the words Shabbos Shabbasson) from Creation. Just like for being oiver on a regular Shabbos one is only punished if he is warned, the same is true for eating on Yom Kippur. **A4: R' Pappa** said, Yom Kippur itself is called "Shabbos", and therefore without the gezeirah shava we would learn that punishment can only come after a warning.
 - **Q: R' Pappa** didn't say like **R' Acha**, because he does need to come onto the gezeirah shava. However, why didn't **R' Acha** say like **R' Pappa**? **A:** He uses that pasuk to teach that a regular Shabbos and Yom Tov has a mitzvah to add from the kodesh onto the weekday, just like there is such a mitzvah on Yom Kippur (which is learned from the fact that the pasuk says "v'isnise es nafshoseichem b'tisha lachodesh").
 - **Q:** A Braisa learns that there is a mitzvah to add the kodesh on to the weekday surrounding Yom Kippur from the fact that the pasuk says "etzem". According to this Tanna, why does the pasuk say "b'tisha"? **A:** He will use it for the drasha of **Chiya bar Rav from Difti**, who taught that the pasuk teaches that one who eats and drinks on the 9th of Tishrei and fasts on the 10th is considered to have fasted on the 9th and the 10th.

ACHAL OCHLIN SHE'EIN RE'UYIN L'ACHILA

- **Rava** said, one who eats pepper or ginger on Yom Kippur is patur.
 - **Q:** A Braisa says that pepper is subject to "orlah", which would suggest that it is fit to be eaten!? **A:** When the pepper is fresh and moist, it is fit to be eaten. When it is dried, it is unfit.
 - **Q: R' Nachman** once taught that ginger which is cooked by a goy is mutar to be eaten, because it is fit to be eaten when raw!? **A:** He is talking about fresh, moist ginger. **Rava** is talking about dried ginger.
- A Braisa says, if one eats the leaves of reeds on Yom Kippur he is patur. If one eats the "lulav" of a grapevine on Yom Kippur, he is chayuv.
 - **R' Yitzchak Migdila'a** said, the only grapevine "lulavim" that are fit to eat on Yom Kippur are the ones that grew between Rosh Hashanah and Yom Kippur. **R' Kahana** said, any lulav grown within 30 days of Yom Kippur is fit to be eaten.

SHASSA TZIR OY MURYUS PATUR

- The Mishna suggests that one who drinks vinegar will be chayuv. This follows **Rebbi**, who says that drinking vinegar refreshes a person.
 - **R' Gidal bar Menashe** said the halacha does not follow **Rebbi**. When the people heard that, they went and mixed water with vinegar and drank it that following Yom Kippur. **R' Gidal** became angry and said, I only paskened that way in a case of b'dieved, in a case when one only drinks a little bit, and when he drinks it without mixing anything else in it!

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- Children do not have to fast on Yom Kippur. However, we begin to train them to fast 2 or 3 years before they become halachic adults so that they get used to fasting and can do so when they are obligated as adults.

GEMARA

- **Q:** The Mishna says that we train children 3 years before adulthood, so why does it also need to say that we train them 2 years prior as well? That is obvious!? **A: R' Chisda** said, the Mishna is discussing a healthy child (who is trained even 3 years prior) and an unhealthy child (who is not trained until 2 years prior).
- **R' Huna** said, with regard to girls, at 8 and 9 years old they should fast a few hours on Yom Kippur, at 10 and 11 years old the **Rabanan** say that they should complete the fast, and at 12 years old they must fast even D'Oraisa. **R' Nachman** said, with regard to boys, at 9 and 10 years old they should fast a few hours on Yom Kippur, at 11 and 12 years old the **Rabanan** say that they should complete the fast, and at 13 years old they must fast even D'Oraisa. **R' Yochanan** argues and says that the **Rabanan** never require that a child should complete the fast. Therefore, girls at 10 and 11 years old should only fast a few hours, and at 12 years old must complete the fast D'Oraisa.
 - **Q:** Our Mishna says that we train children “lifnei shana v'lifnei shtayim” (which we explained means 2 or 3 years before adulthood). According to **R' Huna and R' Nachman** (who say we begin training 4 years before), the Mishna can be understood to mean that we train a healthy child 3 years before they must complete the fast D'Rabanan (which is 4 years before adulthood), and a not healthy child 2 years before they must complete the fast D'Oraisa (which is 3 years before adulthood). However, how can **R' Yochanan** explain this Mishna? **A:** The Mishna should be understood as saying, we must train a child a “year or two” before adulthood.
 - **Q:** A Braisa says that children need not fast until a year or two before adulthood. This is problematic according to **R' Huna and R' Nachman!**? **A:** The Braisa is referring to completing the entire fast. However, fasting for a few hours begins before that age.

MISHNA

- If, on Yom Kippur, a pregnant woman smells food and has a craving for it, we give her to eat until she calms down.
- A sick person is given to eat based on the opinion of doctors. If there are no doctors, we feed him if he feels he needs to eat, until he feels that he had enough.

GEMARA

- A Braisa says, if a pregnant woman smells korbbon meat or meat of a pig and gets a craving for it, we put a stick into the juice in which the meat was cooked and let her suck on that stick, hoping that it will make the craving subside. If it does not, we give her the juice to eat. If that also doesn't work, we give her the actual fats to eat, because nothing stands in the way of saving a life, except for avodah zarah, giluy arayos, and shefichas damim.
 - We learn that one must give his life rather than worship avodah zara from the pasuk that says “b'chol nafshicha, u'vchol me'odecha”. We learn that one must give his life rather than commit giluy arayos, because the pasuk compares it to murder, and just as one must give his life rather than murder, he must give his life rather than commit giluy arayos. The fact that one must give his life rather than murder is based on a logical argument. Why should one be allowed to kill to save his own life? Why is one's own life more valuable than the one he will kill?
- There was once a pregnant woman who smelled food on Yom Kippur and had a craving. They asked **Rebbi** what to do. He told them to whisper to her that it is Yom Kippur. When she was told that, her craving went away. **Rebbi** applied a pasuk to her to suggest that her child will be a holy person. The child turned out to be **R' Yochanan**.
 - There was once a pregnant woman who smelled food on Yom Kippur and had a craving. They asked **R' Chanina** what to do. He told them to whisper to her that it is Yom Kippur. When she was told that, her craving continued. **R' Chanina** applied a pasuk to her to suggest that her child will be a rasha. The child

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turned out to be Shabsai, who would stockpile produce to artificially increase the price and profit off all the people, especially hurting all the poor people.