



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Ayin Daled

- **Q:** Is it always the case that something carrying the kares penalty is not addressed with the term “assur”? A Braisa says, although all the pleasures listed in the Mishna are “assur”, there is only kares for eating, drinking, and doing melacha. We see that even those items are addressed as being “assur”!? **A:** The Braisa means to say that these things, when done less than the minimum amount, are “assur”, but when done in the minimum amount, the eating, drinking and doing melacha, would make the person chayuv kares. **A2:** The term “assur” used in the Braisa was being used regarding the other pleasures, not regarding eating, drinking and doing melacha.
- With regard to a “chatzi shiur” (an amount less than the minimum amount needed to be chayuv), **R' Yochanan** said it is assur D'Oraisa, since it is fit to combine into a full minimum amount, and **Reish Lakish** said it is mutar D'Oraisa, because there is no act of “eating” here, since it is less than the minimum amount.
 - **Q: R' Yochanan** asked, a Braisa says, we learn that a chatzi shiur of cheilev and the cheilev of a “kvi” (an animal about which we are unsure whether it is a chaya or a beheima) are assur from the fact that the Torah writes “**kol** cheilev”. We see that a chatzi shiur is assur D'Oraisa!? **A: Reish Lakish** said, it is truly only assur D'Rabanan, and the pasuk is merely an asmachta. This must be the case, because the pasuk can't be said to be teaching that the cheilev of a kvi is assur, because a kvi is a safek to us whether it is treated as a chaya or a beheimah, but it is not a safek to Hashem, and therefore He wouldn't write the pasuk to teach that it is assur. Therefore, it must mean that it is D'Rabanan and the pasuk is only an asmachta.
 - **R' Yochanan** would say that this doesn't prove that the pasuk is only an asmachta, because the Braisa may hold that a kvi is considered to be its own species (and is not a safek), which is why the pasuk must teach that it is assur.
- A Braisa says, the pasuk says, “t'anu es nafshoseichem”, which would lead us to believe that one must put themselves into a situation to cause suffering (e.g. sit in the sun or the cold). The pasuk therefore says “v'chol melachah lo sa'asu”, which teaches that one need not actively suffer, but must only passively suffer (e.g. *not* eat).
 - We would think that if one happens to be sitting in the sun or the cold, he should have to remain there and suffer. However, we learn that just like prohibition of doing work applies in all situations, so too the mitzvah of suffering must be one that applies in all situations. Therefore, it does not apply through cold and heat, which are not present in all situations.
- A Braisa says, the pasuk says, “t'anu es nafshoseichem”, which would lead us to believe that one must put themselves into a situation to cause suffering (e.g. sit in the sun or the cold). The pasuk therefore says “v'chol melachah lo sa'asu”, which teaches that just like one is chayuv kares for doing melacha in other situations, so too, the mitzvah of suffering only applies to things that one would be chayuv kares for in other situations, which would be the eating of piggul and nosar. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are only chayuv misah from Heaven, such as tevel. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are only assur with a lav, such as neveilah. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are mutar to eat, like regular chullin food. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are a mitzvah to eat, like terumah. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are a mitzvah to eat and have a prohibition against

leaving them over uneaten, such as kodashim. The Braisa then ends off, that we can also learn the prohibition against eating and drinking from the pasuk that says “v’ha’avaditi es hanefesh hahee”, which teaches that the suffering must be of the type that takes away one’s soul, which is restraining from eating and drinking.

- **Q:** Why does the Braisa have to bring this second method of learning the prohibition against eating and drinking? **A:** The Braisa is saying, that if one were to say that the first pesukim refer to abstaining from tashmish, the second pasuk teaches that the suffering refers to abstaining from food and drink.
- The Yeshiva of **R’ Yishmael** taught a Braisa that said, regarding Yom Kippur the pasuk says “inuy”, and regarding the Yidden in the Midbar it says this as well. Just as there it referred to the suffering from not eating, so too is its meaning regarding Yom Kippur.
 - **Q:** Maybe we should learn that inuy refers to tashmish, as it is used in the pasuk of “ihm ti’aneh es binosai” (said by Lavan to Yaakov)? **A:** We learn an “inuy” of the public (Yom Kippur) from another instance of “inuy” of the public (the Midbar), and not from an inuy of an individual (Yaakov).
 - **Q:** The pasuk regarding the Yidden in Mitzrayim says “vayar es anyaynu”, and that too refers to tashmish!? **A:** We learn an inuy caused by Heaven from an inuy caused by Heaven (the Midbar), and not from an inuy caused by people (the Egyptians).
- The pasuk says that the mahn was given to cause suffering. **R’ Ami and R’ Assi** argue: one explains this is because there was never leftover for the next day, and therefore one always had to worry about the next day. The other said that eating without seeing what one is eating, does not fully satisfy.
 - A pasuk says “ki yitein bakos eino yis’halech b’mesharim”. **R’ Ami and R’ Assi** argue: one explains this to mean, if one likes becoming drunk, all arayos appear mutar to him like a plain. The other explains this to mean, if one likes becoming drunk, the entire world’s money seems mutar to him.
 - A pasuk says “d’aga b’lev ish yash’chena”. **R’ Ami and R’ Assi** argue: one explains this to mean, if one is worried, he should uproot the worry from his mind. The other explains this to mean, one should talk about it to others.
 - A pasuk says “v’nachash afar lachmo”. **R’ Ami and R’ Assi** argue: one explains this to mean, a snake can eat all the delicacies of the world, but all tastes like dust to it. The other explains this to mean, even if the snake eats all the delicacies of the world, the snake is not satisfied until it eats dust as well.