



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

Yuma Daf Pey Aleph

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'uneh", because that would mean that one must go and eat.
 - **Q: R' Hoshaya** asked, why couldn't the pasuk write "hishamer pen lo se'uneh"? **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 aseil is an aseil, and therefore this would be considered as an aseil.
 - **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'uneh 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 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'isnisehem 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!