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Yoma Daf 81

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishnah had stated: But what a man eats and drinks does not go together. Who is the Tanna [of this part of the Mishnah]? — Rav Chisda said: This has been taught under a controversy of opinion, and it is in accord with Rabbi Yehoshua, for we learned: Rabbi Yehoshua pronounced with principle: All foods are equal regarding the [duration of] their tumah and the quantity of them [required to convey tumah] combine; if they be equal only concerning the [duration of] their tumah, but not concerning the quantity of them [required to convey tumah]; or only regarding quantity, but not in the duration of tumah; or if they be equal neither in respect of [duration of] tumah nor quantity, they do not combine [to make up the minimum quantity which constitutes the transgression].¹ Rav Nachman said: You may even say that [this part of our Mishnah is] in accord with the Rabbis. For the Rabbis [opposing Rabbi Yehoshua] hold their view only regarding tumah, because all are designated as ‘tumah’, but here the point involved is ‘putting the mind at ease’, and this does not put one’s mind at ease. Thus also did Rish Lakish say: This has been taught under the controversy of an opinion and our Mishnah is in accord with Rabbi Yehoshua, for we were taught: Rabbi Yehoshua pronounced a principle etc. but Rabbi Yochanan said: You may even say that our Mishnah is in accord with the Rabbis: There the Rabbis present their view only in connection with tumah, but here ‘putting the mind at ease’ is the point, and this does not put one’s mind at ease. (81a1 – 91a2)

MISHNAH: If a man ate and drank in one state of unawareness, he is not obliged to bring more than one chatas-offering, but if he ate and performed labor while in one state of unawareness he must offer up two chatas-offerings. If he ate foods unfit for eating, or drank liquids unfit for drinking, or drank brine or fish-brine, he is not culpable. (81a2)

GEMARA: Rish Lakish said: Why is no explicit warning mentioned in connection with the commandment to afflict oneself? — Because it is impossible. For how shall the Merciful One word it? Were the Merciful One to write: ‘He shall not eat’? But ‘eating’ implies [the minimum size of] an olive. Shall the Merciful One write: ‘He shall not afflict himself’? That would mean: Go and eat! — Rav Hoshaya asked a strong question: Let the Merciful One write: ‘Take heed, lest you not be afflicted’! — That would mean several prohibitions. To this Rav Bibi bar Abaye demurred: Let the Merciful One write: Take heed concerning the commandment of affliction! ‘Take heed’ implies a command, if attached to a command, and a prohibition, if attached to a prohibition. Rav Ashi asked a strong question: Let the Merciful One write: Do not depart from affliction! — This is a difficulty. (81a2 – 81a3)

The following Tanna derives it [the prohibition relating to affliction] from here: And you shall afflict yourself; you shall do no manner of work. One might have assumed that the punishment [of kares] on account of doing work in the

¹ Two half olives from two corpses, or two pieces of the size each of one half of a lentil, coming from a dead sheretz, share the duration of tumah and the minimum quantity; a sheretz and the carcass of an animal that died a natural death, are alike with regard to duration of the tumah they cause (in each case up to the evening of the day), but differ as to the minimum quantity which

causes tumah; the former has the standard of an olive, the latter that of a lentil. A human corpse and the carcass of an animal again are alike in the minimum required for rendering tamei a person, viz., an olive, but are different with regard to the duration of the tumah caused: the former causing one lasting seven days, the latter one lasting up to the evening only.

additional period,² therefore Scripture said: For any soul who will do any manner of work on this very day [I will destroy that soul from among its people]; i.e., only for the [disregard of] that day itself is one punished with kares, but for work performed during the additional time one is not punished with kares. One might have assumed that one does not incur punishment of kares by doing work during the additional time, but that one does incur punishment of kares for failure to afflict oneself during the additional time, therefore the text reads: For any soul who will not be afflicted on this very day he shall be cut off; that means for [failure of] afflicting [oneself on] the day itself does the punishment of kares come, but the punishment of kares does not result from failure to afflict oneself during the additional time. One might have assumed that one is not included in the punishment, but that one is under a warning against performing work during the additional time, therefore the text reads: And you shall not do any manner of work on this very day, i.e., one is warned concerning the day itself but not concerning [work done] during the additional time. One might have assumed that one is not under a warning concerning work performed during the additional time, but one is under a warning concerning [failure of] affliction during the additional time; but a logical inference cancels that. For if in the case of work, the prohibition of which applies on Shabbos and festival days, one is not under a warning [concerning additional time] then with regard to [the commandment of] affliction, which does not apply on Shabbos and festival days, how much more should one not be under a warning against it [during the additional time]! But we have not learnt [so far] of any explicit warning with regard to the [obligation to] affliction on the day itself, from where then do we derive [that required 'warning']? [From the following]: There was no necessity for stating the punishment resulting from the performance of work, for that is inferable from the [commandment of] affliction. If [for failure of] affliction,

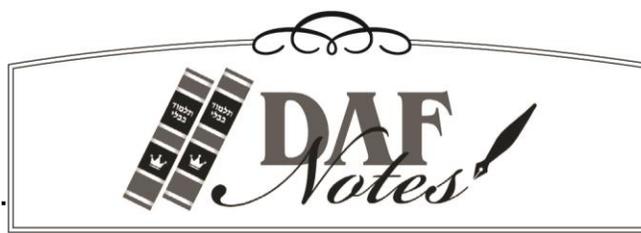
which is not commanded on the Shabbos and festival days, one is punished with kares, then for the performance of work [the prohibition of] which does apply on Shabbos and festival days, how much more shall [one be punished with kares]! Why then was [the punishment] stated? It is free for interpretation, hence it serves for comparison, to derive then an inference from analogy of expression: the punishment is stated in connection with [the commandment of] affliction, and the punishment is stated in connection with the [prohibition of] work, hence just as the performance of work was punished only after warning, so also is [failure of] affliction punished only after warning. But against this it may be objected:³ The specific condition with affliction [which attaches a punishment to it] lies in the fact that no exception against the general rule was made here; but would you apply [the same] to the performance of work seeing that in its case exceptions from the general rule were made?⁴ Rather [argue thus]: Let Scripture not mention any punishment in connection with [failure of] affliction, inferring it from the [prohibition of] work. If [the performance of] work, from the general prohibition of which some exceptions were made, involves the punishment of kares, how much more must [failure of] affliction, from the general prohibition of which no exception was made, involve such punishment? Then why does Scripture mention it? It is free for interpretation, hence it serves for comparison, to derive then an inference from analogy of expression: the punishment is mentioned in connection with [failure of] affliction, and the same punishment is mentioned in connection with [the performance of] work, hence just as [performance of] work is punished only after warning, so is [the failure of] affliction punished only after warning. Against this may be objected: There is a specific condition in connection with work [to which a punishment is attached] in that it is forbidden on Shabbos and festival days, but would you apply the same to [the commandment of] affliction seeing that does not apply

² The prohibitions and positive commandments in connection with Yom Kippur become valid some time before the actual commencement of the day — before the night of the tenth of Tishri, and extend for some minutes after the end of Yom Kippur — the night of the eleventh day. The validity for this additional time of the laws governing Yom Kippur is Biblical.

³ The comparison is superficial, because in spite of similarity of expression, basic difference of prevailing conditions render the comparison unjustified, and but

for an explicit statement of punishment in the case of 'work' one would not be able to derive it from 'affliction'.

⁴ None is exempted from the affliction, whereas as regards work the Kohanim in the Temple were permitted to perform all work in connection with the services of Yom Kippur.



on Shabbos and festival days? Ravina said: This Tanna infers it from the word 'this very,' 'this very.'⁵ Now it must be free, for if it were not free, the objection as above could be raised against it. – In truth, there is certainly a free verse, for [consider] there are five Scriptural verses written in connection with work: one indicating the prohibition for the day, one the prohibition for the night, one the warning for the day, one the warning for the night, one remains free for inference from [the prohibition of] work for [the commandment of] affliction, regarding both day and night. (81a3 – 81a6)

The School of Rabbi Yishmael taught: Here the word 'affliction' is used and there the word 'affliction' is used; hence just as there the punishment is incurred only after warning, so here too the punishment is incurred only after warning. (81a6)

Rav Acha bar Yaakov said: One can infer that from the phrase 'Shabbas Shabbasson' which occurs in connection with the ordinary Shabbos, and just as there punishment is incurred only after warning, so here too, punishment is incurred only after warning. (81a6)

Rav Pappa said: This day itself is also called Shabbos, for Scripture said: [In the ninth day of the month, from evening to evening], shall you keep your Shabbos. (81a6 – 81b1)

Rav Pappa did not [well] interpret as Rav Acha bar Yaakov, because it is preferable to use a Scriptural text mentioned in connection with the subject itself. But why didn't Rav Acha bar Yaakov expound as Rav Pappa did? — That is necessary for the following teaching: And you shall afflict yourself, in the ninth day of the month. One might have assumed that such affliction commences on the ninth of the month already. Therefore, the text reads: 'At evening'. If from 'at evening', one might have inferred that one must afflict oneself only after it gets dark, therefore the text reads: 'In

⁵ This word occurs both with the prohibition of work and with the commandment of affliction, hence appears available for a gezeirah shavah - inference from analogy of expression.

the ninth'. How is [this to be explained]? He should commence to afflict himself while it is yet day. From here we learn that we add from the mundane time to the sacred one. Thus I know it only at its beginning. From where do I know it at its end? Therefore, Scripture said: 'From evening to evening'. Thus I know it only for Yom Kippur, from where do I learn the same for the Shabbos days? Therefore, the text reads: 'Your Shabbos'. How is that? Wherever the word 'shevus' [rest] is mentioned, we add from the mundane time to the sacred one. (81b1)

How does the Tanna who infers from the gezeirah shavah of 'this very,' 'this very' interpret the words: 'In the ninth of the month'? — He uses it in accord with what Chiya, the son of Rav, of Difti taught, for Chiya, the son of Rav, of Difti learned: 'And you shall afflict yourself in the ninth [day of the month]'. But is one fasting on the ninth? Do we not fast on the tenth? Rather, it comes to indicate that, if one eats and drinks on the ninth, Scripture accounts it to him as if he had fasted on the ninth and the tenth.⁶ (81b2)

The Mishnah had stated: If he ate foods unfit for eating. Rava said: If one chewed pepper on Yom Kippur, he is not culpable. If one chewed ginger on Yom Kippur, he is not culpable. An objection was raised: Rabbi Meir used to say: By mere implication from the text: Then you shall treat its fruit as forbidden. I could understand that fruit trees are meant. Why then does Scripture say: 'trees for food'? It means a tree the taste of whose wood and fruit are alike. Say: This is pepper. That teaches you that the plant of pepper is subject to the law of orlah, and Eretz Yisroel lacks nothing, as it is said: You shall not lack anything in it. — That is no difficulty; The one case deals with moist pepper, the other with dry pepper. (81b2 – 81b3)

Ravina said to Mereimar: But Rav Nachman has said that electuary (preserved ginger) coming from the land of the Hindus is permitted, and the blessing . . . Who creates the

⁶ The feasting on the ninth of Tishrei helps to emphasize the solemnity and the self-affliction due on the following day, indeed, starting at the eve of the same day. The more feasting on the eve of Yom Kippur, the more pronounced the affliction on the day itself.

fruit of the ground' is obligatory [before eating it]. — This is no difficulty: The one case deals with moist one, the other with dry one. (81b3)

Our Rabbis have taught: If one ate the leaves of reeds, he is exempt. If he ate the shoots of grapevines, he is culpable. These are the shoots of grapevines: — Rabbi Yitzchak of Magdala said: Such as sprouted forth between Rosh Hashanah and Yom Kippur.⁷ Rav Kahana said: During the first thirty days, it was taught in accord with Rabbi Yitzchak of Magdala: If one ate the leaves of reeds, he is exempt. If he ate the shoots of grapevines, he is culpable. The vines meant here are those that sprouted forth between Rosh Hashanah and Yom Kippur. (81b3)

The Mishnah had stated: If he drank brine or fish-brine he is not culpable. But [if he drank] vinegar, he is culpable — according to whom is our Mishnah? — According to Rebbe. For it was taught: Rebbe said, Vinegar restores the soul. Rav Giddal bar Menasheh of Berei of Naresh reported that the halachah is not in accord with Rebbe, whereupon in the following year all went forth to drink [on Yom Kippur] vinegar [mixed with water]. When Rav Giddal heard that he became angry and said: I spoke only of a de facto case, did I say at all that one may do so at the outset? I referred only to a small quantity, did I speak at all of a large one? I spoke only of raw vinegar, did I refer at all to [vinegar] mixed [with water]? (81b3)

INSIGHTS TO THE DAF

Eating on the Ninth

Rabbi Akiva, who derived the principle of adding from the ordinary onto the holy from a different verse, uses the verse “And you shall afflict yourself on the ninth” to teach that anyone who eat and drinks on the ninth, it is considered as if he fasted on the ninth and the tenth. Rashi explains that by eating on the ninth, one will be able to fast better on the tenth. In Shiblei Haleket it is written exactly the opposite

⁷ But if they sprouted forth before Rosh Hashanah, they are considered stale and ‘even as wood’, i.e., not regarded as food.

logic. Eating a lot the day before a fast makes one feel the withdrawal from eating even more the second day, and so the hunger pangs are increased, making one’s fast equivalent to a two day fast.

Rabbeinu Yonah (shaar daled) writes that it would be proper to have a meal on Yom Kippur since it is also a Yom Tov and since that isn’t possible; there is an obligation to eat on the day prior to Yom Kippur. There are other reasons mentioned in the Rishonim.

The Ksav Sofer (O”C 112) wonders regarding one who is sick and will not be fasting, if he has an obligation to eat on the ninth. The Netziv learns from the language of the Sheiltos that eating on the ninth is a component of the mitzva of afflicting oneself on Yom Kippur and therefore one who is not required to fast does not have a mitzva to eat on the ninth.

Reb Akiva Eiger (16) speculates if women will be included in this mitzva. Do we say that it is a positive commandment governed by time and therefore women will be exempt from this obligation? Or perhaps since the mitzva is learned from the possuk which teaches the requirement of affliction on Yom Kippur and women are included in that mitzva, they would be obligated to eat on the ninth as well.

DAILY MASHAL

If the Torah wanted to communicate that it is a mitzvah to eat on the ninth of Tishrei, the day before Yom Kippur, why did it say this in a way whose simple meaning implies that we should fast on the ninth of Tishrei? The Mishnah Berurah (604:1) says that the Torah wanted to give reward for those who ate on Erev Yom Kippur as if they did something difficult. This is due to the famous principle “Ifum tzara agra” -- “based on the pain is the reward.” The Torah therefore stated this in a way that implies that it is painful to do this mitzvah, showing us that the reward for doing so is very great.