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Yoma Daf 75

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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

When there is dread in the heart, squash it down. Rabbi Ammi and Rabbi Assi [explained it differently], one said: One should force it down, the other said: One should tell it to others.

And dust shall be the serpent's food. Rabbi Ammi and Rabbi Assi [disputed its meaning], one said: Even if the serpent were to eat all the delicacies of the world, he would feel in it but the taste of dust; the other said: Even though he ate all the delicacies of the world, his mind would not be at ease until he had eaten dust.

It was taught: Rabbi Yosi said, Come and see how different the action of human beings is from that of the Holy One, Blessed be He. If one of flesh and blood is angry with his fellow he persecutes him as far as depriving him of his livelihood, but it is different with the Holy One, Blessed be He. Although He cursed the serpent, yet when he goes up to the roof, there is his food; if he goes down, there is his food. He cursed Canaan: yet he eats what his master eats, drinks what his master drinks. He cursed the woman, all are running after her. He cursed the earth, all are feeding from it. (75a1)

It is written: *We remember the fish (dagah) which we ate in Egypt for free.* Rav and Shmuel disagree: One said: ‘Dagah’ here means’ real fish (that they ate in Egypt); the other said: it means: Illicit relations (that they enjoyed in Egypt). The one who said it means real fish explains it so because of the word ‘ate.’ The other, who interprets it as ‘illicit relations,’ does so because the term ‘for free’ is used

(and fish were not for free; they were, however, “free” from any prohibitions).

The *Gemora* asks: But according to the one who said it means ‘illicit relations,’ doesn’t the Torah use the word ‘eat’?

The *Gemora* answers: The Torah uses it as a euphemism (for cohabitation), as it is written: *She (an adulterous woman) eats and wipes her mouth and says: I have done no wickedness.*

The *Gemora* asks: And according to the one who says they were real fish, what does ‘for free’ mean?

The *Gemora* answers: They were brought to them from public property, for a master taught: When they went to draw water, the Holy One, blessed be He, would prepare small fish in their pitchers, and when they drew up the pitchers, they would be half full of water and half full of fish.

The *Gemora* asks: According to the one who said ‘real fish,’ but with regard to illicit relations, he holds that they were not promiscuous, it is understandable why the Torah said (when praising the Jewish people): *A garden locked up is my sister, the bride,* but according to the one who maintains that ‘dagah’ means ‘illicit relations,’ what ‘fountain sealed’ is here?

The *Gemora* answers: They were not promiscuous with regard to forbidden relations.

The *Gemora* asks: It is understandable according to the one who interprets it as 'illicit relations,' for that is why the Torah said: *And Moshe heard the people weeping for their families*, i.e., because of the families (relations) with whom they were forbidden to sleep with; but according to the one who interprets it as 'fish,' what does 'weeping for their families' mean?

The *Gemora* answers: Both occurred. (75a1 – 75a2)

It is written: *The cucumbers and the melons*. Rabbi Ammi and Rabbi Assi disagree: One said: They found in the manna the taste of every kind of food, but not the taste of these five; whereas the other said: Of all kinds of food they felt both taste and substance, but of these, they experienced only the taste but not the substance. (75a2 – 75a3)

It is written: *Now the manna was white like gad (coriander) seed*. Rabbi Assi said (for a coriander seed is not white): It was round like a coriander seed and white like a pearl.

The *Gemora* cites a *braisa*: 'Gad' i.e., the manna resembled the seed of flax in its capsules. Others say: 'Gad' i.e., it was like Aggadah (homiletics), which draws the heart of man, just as water flows.

Another *braisa* taught: 'Gad,' because it 'told' the Israelites whether a child was one of a nine months' pregnancy from the first husband, or of seven months' pregnancy from the second (for they received one omer portion per each member of their household). 'White,' because it whitens (cleanses) the sins of Israel.

It was taught in a *braisa*: Rabbi Yosi said: Just as the prophet would tell the Israelites what is to be found in the holes or clefts, so would the manna reveal to the Israelites what is to be found in the holes or clefts.' How is that? If,

e.g., two men came before Moshe for judgment, one saying: You have stolen my slave, and the other said: You have sold him to me, Moshe would say to them: Tomorrow judgment will be pronounced. On the next day, if his (the slave's) omer (portion of manna) was found in the house of his first master, it was proof that the other one had stolen him; and if it was found in the house of his second master, that was proof that the former had sold him to the latter. And similarly, if a man and a woman came before Moshe for judgment, he saying: She has sinned against me (and I can divorce her without paying her kesuvah), and she claimed: He wronged me (and I am entitled to my kesuvah), Moshe would say to them: Tomorrow judgment will be pronounced. On the next day: If her omer was found in her husband's house, that was proof that she had sinned against him, but if it was found in her father's house, that was evidence that he had wronged her. (75a3 – 75a4)

It is written: *And when the dew fell upon the camp in the night, the manna fell upon it* (this verse indicating that the manna fell in the camp itself, and it is also written: *And the people shall go out and gather* (indicating that it fell right outside the camp), and it is written as well: The people would stroll and gather it (indicating that the manna was a considerable distance from the camp). How can that be explained? [The explanation is that each verse is referring to a particular group of people.] For the righteous, it fell at the entrance of their homes; for the average people (it fell just outside the camp), they went out and gathered, whereas for the wicked ones (it fell far away), they needed to go far to gather it. (75a4)

It is written: *bread*, and it is written: *round cakes* (which seems to imply that the manna required baking), and it is written: *they ground it*. How can that be explained? For the righteous, it fell as bread, for the average Israelites, it fell as round cakes, and for the wicked ones (it fell as unprocessed kernels), they ground it in a mill. (75a4)

It is written: *Or they pounded it in mortar*. Rav Yehudah said in the name of Rav, or as some say, Rabbi Chama bar Chanina: That teaches us that cosmetics for women (i.e., spices) came down to the Israelites with the manna, i.e., a thing that is pounded in a mortar. *And they cooked it in pots*. Rabbi Chama said: This intimates that seasoning for a cooked dish came down to the Israelites with the manna.

It is written: *And they brought to him (Moshe) freewill-offerings morning after morning*. What does 'morning after morning' mean? Rabbi Shmuel bar Nachmeini, in the name of Rabbi Yonasan said: This teaches us that (they brought gifts) from those things which came down morning after morning. This intimates that, together with the manna, precious stones and pearls came down to the Israelites, as it is written: *And the Nesi'im brought the shoham stones*; and it was taught in a *braisa*: *nesi'im* here means clouds - literally, as it is said also: *Clouds [nesi'im] and winds, without rain*. (75a4 – 75a5)

It is written: *And the taste of it was as the taste of dough kneaded (le'shad') with oil*. Rabbi Avahu said: Just as a breast (shad), the infant finds many flavors in the milk, so also did the Israelites find many tastes in the manna, as long as they were eating it. There are those who say: ['Le-shad' means] a real demon; just as the demon changes into many forms, so did the manna change into many tastes. (75a5)

It is written: *And Moshe said: When Hashem shall give you meat in the evening to eat, and bread in the morning to be full*. A *Tanna* taught in the name of Rabbi Yehoshua ben Karchah: The meat, for which they asked improperly, was given to them in an improper way (by falling in the evening, when there is no time to prepare it), whereas the bread, for which they asked properly, was given to them in a proper manner. Here, the Torah is teaching us a matter of good form; that one should eat meat only in the evening.

The *Gemora* asks: But surely Abaye said: One who has a meal, should eat it only during the day (so he can see the food which he is eating)?

The *Gemora* answers: We mean: as in daylight. (75a5 – 75b1)

Rav Acha bar Yaakov said: At first, the Israelites were like hens picking in the trash heap, until Moshe came and fixed for them a definite mealtime. (75b1)

It is written: *While the meat was still between their teeth [... Hashem struck a very mighty blow against the people]*; yet it is also written: *[They will eat it] a whole month!*? How is this to be explained? The *Gemora* answers: The average people died immediately, the wicked ones continued to suffer a whole month (and then they died). (75b1)

And they spread them all abroad. Rish Lakish said: Do not read 'vayishtechu' [they spread abroad], but 'vayishtachu' [they were slaughtered], which [reading] intimates that the enemies of Israel had incurred the punishment of being slaughtered.

'Spread abroad'; it was taught in the name of Rabbi Yehoshua ben Karchah: Do not read 'shatoach', but 'shachut' [slaughtered], which would intimate that there came down to Israel together with the manna something requiring slaughtering. Rebbe replied: So must you infer it from here. Was it not stated before: He caused meat also to rain upon them as the dust, and winged birds as the sand of the sea? And was it not taught: Rebbe said, Then you shall slaughter [of your herd and of your flock]. . . as I have commanded you. This teaches that Moshe received commandments concerning the gullet, and the windpipe, and concerning the larger part of one [organ] in the case of a fowl, and the larger part of two in the case of cattle? What then does 'shatoach' [read, shachut] intimate? —

That they [the quails] came down so as to form layers.
(75b1 – 75b2)

It is written: 'bread', but it is also written, 'oil' and it is also written, 'honey'? — Rabbi Yosi ben Rabbi Chanina said: Bread for the youths, oil for the aged, honey for the infants. (75b2)

It is written 'shlav' and we read: slav? — Rabbi Chanina said: The righteous eat it at ease, whereas when the wicked eat it, it is unto them like thorns. Rav Chanin bar Rava said: There are four kinds of slav [quails]: thrush, partridge, pheasant and quail proper; the best of all is the thrush, the worst of all is the quail proper, which is like a small bird. [One stuffs it], places it in the oven, and it swells up, and becomes so big that it fills the oven. Thereupon one places it on top of twelve loaves of bread, and [even] the lowest one of them cannot be eaten without [some other food] in combination. (75b2)

Rav Yehudah would find them among his jars; Rav Chisda among the twigs. Unto Rava his sharecropper used to bring them from the meadow every day. One day he did not bring them. He wondered: Why this? He went up to the roof and heard a child which read: When I heard, my inward parts trembled. Thereupon he said: One knows from this that Rav Chisda is dead. It is for this reason that people say: By the merit of his master eats the pupil. (75b2)

It is written: And when the layer of dew was gone up, but it is also written: And when the dew fell? — Rabbi Yosi ben Chanina said: There was dew above, and dew below it; it resembled something placed in a box. A fine scale-like thing [mechuspas]; Rish Lakish said: It is something that melts on the wrist [palm] of the hand. Rabbi Yochanan said: [It means] something which is absorbed by the two hundred and forty-eight parts [of the human body]. But [the numerical value] of mechuspas is much more? — Rav

Nachman bar Yitzchak said: The word is written defective.
(752 – 75b3)

Our Rabbis taught: Man did eat the bread of the mighty, i.e., bread which ministering angels eat. This was the interpretation of Rabbi Akiva. When these words were reported to Rabbi Yishmael he said to them: Go forth and tell Akiva: Akiva, you have erred. For do, indeed, the ministering angels eat bread? Was it not said long ago: I did neither eat bread, nor drink water? How, then, do I interpret 'the bread abbirum [of the mighty]'? I.e., bread which was absorbed by the two hundred and forty-eight parts [ebarim]. Then how do I apply: And you shall have a paddle among your weapons? That refers to what [foods] the foreign merchants were selling to them. Rabbi Elazar ben Perata said: Even of the foodstuff which merchants of other nations sold them, the manna would counteract the effect. What then is the meaning of 'And you shall have a paddle among your weapons'? — That applied to the time after their sin. The Holy One, Blessed be He, said: I thought they shall be like ministering angels, but now I shall burden them with the walk of three pars'a'ahs, as it is written: And they pitched by the Jordan, from Beis-yeshimos even to Avel-shittim. And Rabbah bar Chanah had said: I have seen this place, it is three pars'a'ahs in extension. And furthermore it was taught when they went to relieve themselves, they went neither forward, nor sideways, but rearwards. - But now our soul is dried away: there is nothing at all. They said: This manna will swell up their bowels, for is there one born of woman who absorbs food without eliminating it too?

But when these words were reported before Rabbi Yishmael he said to them: Do not read abbirim [mighty] but evarim [parts of the body], i.e., something which is absorbed by the two hundred and forty-eight parts. But how do I then interpret: 'And you shall have a paddle among your weapons'? — That refers to food that came to them from the distant parts. Another interpretation of: Man did eat the bread of the mighty: That is Yehoshua for



whom manna [specially] fell down as it did to all Israel, [for] it is written: here, 'man', and also there it is written: Take for yourself Yehoshua, the son of Nun, a man in whom is spirit. But perhaps it is Moshe, of whom it is said: Now the man Moshe was very meek? — One may infer ish from ish, but not ish from ve-ha-ish. (75b3 – 76a1)

INSIGHTS TO THE DAF

Digestion of the Manna

The Gemora states that when Klal Yisroel ate the manna in the desert, it absorbed into their limbs. The Chazon Ish explains this to mean that it entered straight into their limbs without being digested at all. Based on this, he asks a question on the Magen Avraham.

The Magen Avraham rules that one does not make a *brocha acharona* after smelling *besamim* because the benefit is not in existence anymore and it is similar to food being digested already, that one doesn't make a *brocha acharona* on. The Chazon Ish asks from a Gemora Brochos which states that Moshe instituted the first *brocho* of *bentching* at the time that the manna fell in the desert. The manna was absorbed into a person's limbs immediately without being digested and nevertheless there was an obligation to *bentch* afterwards, so too by smelling incense, there could be a *brocha acharona* afterwards. He offers a different reason why there's no *brocha acharona* on *besamim* based on Rashi who states that it is not enough of a prominent benefit that should mandate a *brocha*.

The *mefarshim* learn different than the Chazon Ish regarding digesting the manna. It was digested like regular food and it was not immediate, however it lacked any extraneous element. There was no waste product involved. A proof to this is from our Gemora which relates that when Klal Yisroel ate food which was purchased from the peddlers in the desert, the manna inside of them

transformed that food to be similar to the manna. Evidently, the manna did not absorb immediately.

Manna Issued Rulings

The Gemora relates that the manna was able to reveal to us the status of a baby as to which family it belongs to. If a child is born and there is a doubt if it was a seven-month baby to the second husband or a nine-month baby to the first husband, the manna would be a determining factor for us. An *omer* of manna per person in the household fell by that house. The amount of manna that fell by each house indicated to us the amount of children that belonged to that particular family.

The Tosfos Yom Hakippurim asks that there is a rule that Torah cannot be decided by heaven or a prophet. How could we rely on the manna for this? He answers that Moshe actually decided these issues without the benefit of the manna, however in order to avoid people having complaints on him, the manna served as a proof that he resolved the issue correctly.

Einei Shmuel answers that only a halachic judgment cannot be determined by heaven or a prophet, however an issue which is a factual doubt can be resolved in this method.

Quick Hitters

- Gilyonei Hashas writes that he saw in a certain *sefer* that discusses the issue of what would be if a person had in mind that the manna should taste like something which is forbidden to eat, such as *chazir*. What would you think should be the *halachah*?
- The Gemara states that seasonings for making a sweet and aromatic cooked dish came down for

the Jewish People together with the manna. It would seem odd that if the manna tasted like anything one could desire, that one should need seasonings to improve the food. Unless the seasonings were to improve the food that they bought from gentile merchants.

- Rav Yosef Engel asks on the obligation for *birchas hamazon* after eating the manna. He asks that *bentching* is only after eating one of the five grains and the manna is not a grain? The fact that it tasted like bread should not be sufficient. He answers that the Gemara Brochos which states that they *bentched* after eating the manna is going in accordance with the opinion in our Gemara that not only did the manna taste like bread, but it had the texture and appearance of bread as well. This would require a *birchas hamazon*. There are some opinions who hold that they did not *bentch* after eating the manna.

DAILY MASHAL

The Gemara incorporated in Maseches Yoma the lessons of the manna that fell from heaven. Prior to the discussion of the manna the Gemara derives from verses that are stated regarding the manna the concept of inuy, affliction, which is the theme of Yom Kippur.

Reb Tzadok HaKohen from Lublin writes in Tzidkas HaTzaddik that the Chachamim incorporated the agadata regarding the manna in Maseches Yoma similar to the discussion regarding the Receiving of the Torah which is recorded in Maseches Shabbos. The reason the Gemara discusses the receiving of the Torah in Maseches Shabbos is because the Torah was given on Shabbos and the power of Torah is through the Shabbos. Similarly, the Gemara expounds on the miracles of the manna in Maseches Yoma because the manna was absorbed into the bodies of those who consumed the manna. On Yom Kippur one is

nourished from the spiritual aspect contained in the manna, and one needs Divine Assistance to merit this.

In Maseches Gittin we find the discussion regarding the destruction of the Bais HaMikdash, as the destruction of the Bais HaMikdash and the exile of the Jewish People from Eretz Yisroel was similar to a divorce of which it is said, "what is your mother's bill of divorce by which I sent her away?"

Mahri Chagiz writes that all spiritual matter is clothed in this world in a physical garment, and one who is capable can separate the physical from the spiritual and the remnants are absorbed into one's physical being. Such a person will not have a need to expel any waste. The Torah refers to the manna as *lechem haklokel*, the insubstantial food.

Rashi in Avodah Zarah and in Parashas Chukas writes that the manna was thus referred to because it was absorbed in the limbs of the Jewish People and they had no need to expel any waste from their system.