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Yoma Daf 76

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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

Rabbi Shimon ben Yochai was asked by his disciples: Why didn't the manna come down unto Israel once annually? He replied: I shall give a parable: This thing may be compared to a king of flesh and blood who had one son, whom he provided with maintenance once a year, so that he would visit his father once a year only. Thereupon he provided for his maintenance every day, so that he called on him every day. The same with Israel. One who had four or five children would worry, saying: Perhaps no manna will come down tomorrow, and all will die of hunger. Thus they were found to turn their attention to their Father in Heaven. Another interpretation: They ate it while it was yet warm. Another interpretation: Because of the burden of the way.

And it long ago happened that Rabbi Tarfon, Rabbi Yishmael and the Elders were seated and occupied with the portion referring to the manna, and also Rabbi Elazar of Modiim was seated among them. Rabbi Elazar of Modim commenced [to expound] and said: The manna which came down unto Israel was sixty cubits high! Rabbi Tarfon said to him: Modite! How long will you rake words together and bring them up against us? — He answered: My master! I am expounding a Scriptural verse. Fifteen cubits upward did the waters prevail; and the mountains were covered. Were there indeed fifteen cubits [high] in the valley, [fifteen cubits in the lowlands], fifteen cubits on the mountains? Were the waters standing like a series of walls? And,

furthermore, how could the ark come to the top [of the mountains]? Rather, all the fountains of the great deep came up first until the water was even with the mountains, then the water rose fifteen more cubits. Now which measure is larger, that of reward or punishment? You must needs agree that the measure of goodness [reward] is larger. Now with the measure of punishment it is written: The windows of heaven were opened, with the measure of goodness, however, it is said: And he commanded the skies above, and opened the doors of heaven; and caused manna to rain upon them for food, and gave them of the grain of heaven. [And a Tanna taught]: Now how many windows has a door? Four; hence 'doors' [imply] eight. Thus it is found that the manna which fell upon Israel was sixty cubits. (76a1 – 76a2)

It was taught: Issi ben Yehudah says: The manna which fell down for Israel rose so high that all the kings of the east and the west could see it, as it is said: [You prepare a table before me in the presence of my enemies. . .] my cup runs over. Abaye said: It is evident from this that the cup of King David in the future world will hold two hundred and twenty-one logs, as it is said: My cup is revayah [overflowing], and this is the numerical value of revayah).

But there is no comparison: there it took forty days, here only one hour; or there for all the world, here for Israel alone; and it should have been higher still!



[Rather]: Rabbi Elazar of Modim infers it from the analogy of 'opened', 'opened'. (76a1 – 76a3)

The *Mishna* had stated: On Yom Kippur it is forbidden to eat.

The *Gemora* asks: To what do the five afflictions correspond?

Rav Chisda said: To the five afflictions mentioned in the Torah: 1. *And on the tenth day*; 2. *But on the tenth day*; 3. *It is a Shabbos of solemn rest*; 4. *It is a Shabbos of solemn rest*; 5. *and it shall be for you*. [The commandment of affliction is mentioned in each of these verses.]

The *Gemora* asks: But these are only five, whereas (in our *Mishna*) we learned of six (afflictions)?

The *Gemora* answers: Drinking is included in eating, for Rish Lakish said: How do we know that drinking is included in eating? The verse says: *And you will eat before Hashem your God, in the place that He will choose to have His Name dwell there, the tithes of your grain and grapes*. We know that "grapes" refers to wine, and the verse says, *and you will eat*.

The *Gemora* asks: May we suggest that he drinks it with *anigaron*, for Rabbah bar Shmuel has stated: *Anigaron* is a soup made from cooked beets; *oxygaron* is a soup made from the water of cooked vegetables (*so perhaps he mixed the wine into the anigaron*)?

Rather, Rav Acha bar Yaakov said: It (*that drinking is included in eating*) is from the following verse: *And you shall spend the money for whatever your soul desires, for cattle, or for sheep, or for wine, or for strong drink*.

Now, *yayin* is certainly wine, and yet it is written: *and you shall eat there*.

The *Gemora* asks: Perhaps here as well, he drinks it with *anigaron*?

The *Gemora* answers that *sheichar* is referring to something which is intoxicating (*and that would be a drink, not a mixture of wine with vegetables*).

The *Gemora* asks: Perhaps he ate preserved figs from Ke'ilah (*which can be intoxicating*), as it was taught in a *braisa*: One who eats preserved figs from Ke'ilah, or drinks honey or milk, (*and becomes intoxicated*) and then enters the Temple and performs a service, is liable.

The *Gemora* answers: It is derived for the following *gezeirah shavah* (*one of the thirteen principles of Biblical hermeneutics; it links two similar words from dissimilar verses in the Torah*): Just as the prohibition by a *nazir* only applies to wine, but not to other beverages, so too, with respect to *ma'aser sheini*, it is referring only to wine. (76a3 – 76b1)

The *Gemora* asks: But is 'tirosh' wine? Was it not taught in a *braisa*: One who makes a vow to abstain from 'tirosh' is forbidden to use any sweet fruit, but may benefit from wine?

The *Gemora* counters: But is 'tirosh' not wine? Surely it is written: *And tirosh makes the virgins flourish!*?

The *Gemora* responds to this: That which is derived from 'tirosh' (i.e., the wine which comes from the sweet grapes) makes the virgins flourish.

The *Gemora* asks: But it is written: *And the tirosh of your wine vats shall overflow?*

The *Gemora* replies: It means: Your vats shall overflow with that which is derived from 'tirosh.'

The *Gemora* asks: But it is written: *Promiscuity, wine and tirosh take away the heart?* [Evidently, tirosh is new wine!]

The *Gemora* answers: Rather, everybody agrees that 'tirosh' is wine, but regarding vows, we follow the common language of people. (76b1)

The *Gemora* asks: Why is wine called 'yayin' and 'tirosh'?

The *Gemora* answers: It is called 'yayin' because it brings wailing into the world, and 'tirosh,' because he who indulges in it becomes poor.

Rav Kahana pointed out the following contradiction: It is written 'tirash,' and we read it 'tirosh'! He explains: If he is meritorious (and drinks in moderation), he becomes a leader (rosh) through it; if not, he becomes poor (rash) through it.

Rava pointed out this contradiction: The text reads: 'yeshamach,' while we read it as: 'yesamach'? He explains: If he is meritorious, it (the wine) makes him happy; if not, it makes him desolate. That is why Rava said: Wine and fragrant spices made me wise. (76b1 – 76b2)

The *Gemora* asks: From where do we know that (abstention from) washing and from anointing oneself is considered an affliction? It is because it is written (when Daniel was relating how he was mourning the fact that he was not granted permission to rebuild the Temple): *I ate no desirable bread, and neither meat nor*

*wine came into my mouth, and neither did I anoint myself with an anointing.* Rav Yehudah, in the name of Rav Shmuel bar Shilas explains the expression '*I ate no desirable bread*' to mean: He did not even eat bread made of pure wheat. And the abstention from anointing with oil was considered an affliction can be proven from that which is written: *Then he said to me: Fear not, Daniel, for from the first day that you set your heart to understand and to afflict yourself before your God, your words were heard; and I have come because of your words.* (76b2)

The *Gemora* asks: We have found it now with regard to (abstention from) anointing oneself; from where do we know it about (abstention from) washing?

Rav Zutra, son of Rabbi Toviah said: It is written: *And it has come like water into his innards, and like oil into his bones.*

The *Gemora* asks: But perhaps that applies to drinking it?

The *Gemora* answers: It is compared to oil; just as the oil is applied externally, so too the water (mentioned here) is applied externally.

The *Gemora* asks: But a Tanna teaches just the reverse, for we learned in a *Mishna*: How do we know that anointing is the same as drinking on *Yom Kippur* (that it is also forbidden)? Though there is no proof of this, yet there is a hint to it, for it is written: *and it came like water into his innards, and like oil into his bones.*

Rather, said Rav Ashi: That abstention from washing (is considered an affliction) is evident from the verse itself, for it is written: *Neither did I anoint myself with an*



*anointing*. ["An anointing" is superfluous; this teaches us regarding washing as well.] (76b2 – 76b3)

## **INSIGHTS TO THE DAF**

### ***Drinking is included in Eating***

The Gemora states that there are five afflictions that we are obligated to submit ourselves to on Yom Kippur. The Gemora asks that actually there are six? The answer given is that drinking is included in eating.

The Gemora in Chulin states that if one melts forbidden fats into a liquid and drinks it, he will be liable. This is learned from an extra word in a passuk. Tosfos asks that why is an extra passuk necessary, let us say that drinking is included in eating? Tosfos answers that this is only said by something that is normal to drink, however something which really is a food item and now it has been transformed into a liquid, there drinking is not included in eating and therefore we need a special passuk.

Reb Akiva Eiger asks a question on this from a Gemora in Shavuos. A similar question can be asked on our Gemora. Why does our Gemora say that there are only five afflictions, when in fact there are six? Drinking a liquid on Yom Kippur, which was originally a solid will not be included in eating and hence would be considered a sixth affliction?

Perhaps we can answer that Tosfos' distinction only applies by something that is an 'issur cheftza'. Chelev, which is intrinsically forbidden, we can say that when it is transformed into a liquid, it is not included in the standard prohibition of eating. However, by Yom Kippur, which is an 'issur gavra', the food is not intrinsically forbidden, rather the person is obligated not to eat, here there is no difference between a

standard liquid and a food item transformed into a liquid. All liquids are included in the prohibition of eating on Yom Kippur.

## **DAILY MASHAL**

### ***Manna due to Yehoshua***

The Gemora states that in the merit that Yehoshua waited for Moshe at the bottom of the mountain, maana fell for him in the amount fitting for the entire Klal Yisroel. What was the point for this? Even if you collected more, you nevertheless only were able to get according to the amount of people in your household and only a set amount per person?

Meshech Chochma has a novel approach to this Gemora. Klal Yisroel received the manna in the zchus of Moshe. Moshe died on the seventh of Adar. The manna lasted for them until the sixteenth of Nissan when they entered Eretz Yisroel. These forty days, the manna was in the zchus of Yehoshua. This was a direct result from the forty days that Yehoshua waited for Moshe.