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Yoma Daf 78

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Crossing a river with shoes

The Gemora asks whether one can cross a river on Shabbos, when he is wearing shoes. Nechemia, the son-in-law of the Nasi, says that he saw Rabbi Ami and Rabbi Assi who arrived at a body of water on Shabbos, and they crossed it while dressed (with shoes). The Gemora asks whether one may cross it while wearing sandals. Rav Richumi says that he saw Ravina cross a body of water while wearing sandals, but Rav Ashi says that one should not cross a river with sandals.

The Exilarch went to Rav Nassan's house in Hagrunia. Rafram and all the Sages came to his lecture on Shabbos, while Ravina didn't. On the next day, Rafram wanted to prevent the Exilarch from being upset at Ravina, so he asked Ravina in front of the Exilarch why he didn't come to the lecture. Ravina said that his feet hurt him. Rafram asked him why he didn't wear shoes, and he answered that the wound was on the back on his foot, making shoes painful. Rafram asked him why he didn't wear sandals, and he answered that there was a body of water on the road. When Rafram asked him why he didn't cross it wearing his sandals, he rhetorically asked him if he didn't agree with Rav Ashi, who says that one should not do so. (78a1 – 78a2)

Moisture

Yehudah ben Grogros taught that one may not sit on mud on Yom Kippur, since it is akin to washing. Rabbi Yehoshua ben Levi says this is if the mud is moist, and Abaye explains

that this means moist enough to make something that touches it able to moisten something else.

Rav Yehudah says that one may cool off on Yom Kippur by placing cold fruit on his body. Rav Yehudah would cool himself off with gourds, Rabbah would cool himself with a child, and Rava would cool himself off with a silver cup. Rav Pappa says that one may cool off with a silver cup, only if it isn't full of liquid, but not with any earthenware one, as it transfers moisture through its walls. Rav Ashi says that one may not use even a partially filled silver cup, as it may slip and spill on him.

Ze'ira bar Chama was the innkeeper of Rabbi Ami, Rabbi Assi, Rabbi Yehoshua ben Levi, and all the Sages of Caesaria. He once said to Rav Yosef, the son of Rabbi Yehoshua ben Levi, son of a lion! Come and I will tell you a good thing your father would do. He would soak a cloth before Yom Kippur, and would make into something like a dry article (by wringing it out). In the morning of Yom Kippur, he would wipe his face, hands, and feet with the cloth. Before Tisha B'av, he would soak a cloth, and in the morning he would pass it over his eyes. And so, when Rabbah bar Mari came, he said that before Tisha B'av, they would bring Rabbi Yehoshua ben Levi a towel and he would soak it in water, and he would place it under his head, and the next day, he would wipe his hands, face and feet with it. And before Yom Kippur, they would bring him a towel, and he would soak it in water, and he would make into something like a dry article, and on the next day, he would pass it over his eyes. Rabbi Yaakov said to Rabbi Yirmiyah bar Tachlifa: you told us the opposite, and we

challenged you with the issue of squeezing (since letting it dry still leaves squeezable moisture, which is prohibited on Yom Kippur). (78a2 – 78a3)

Ruling on a first born animal

Rav Menashia bar Tachlifa cited Rav Amram who said in the name of Rabbah bar Chanah that the scholars asked Rabbi Elazar: Must a Torah sage who sits in the sessions [of Sanhedrin] get formal permission to rule on blemishes of first born animals, or does he not need specific permission? What were they asking? The Gemora explains that the question was based on the ruling of that which Rav Idi bar Avin said: This formal permission was an honor given to the Nasi's household - Must [the elder] receive permission, or, since he is a Torah sage who sits in the sessions, he need not? Rabbi Tzadok ben Chaluka stood up and said that he saw Rabbi Yosi ben Zimra, who was a Torah sage who sat in the sessions, and he was standing before the grandfather of the current Nasi, and he obtained permission to permit firstborn animals.

Rabbi Abba disputed Rabbi Tzadok, saying to him that the incident did not happen as he reported, rather, Rabbi Yosi ben Zimra was a Kohen, and the question that was asked to him [the Nasi's grandfather] was whether we rule like Rabbi Meir, who says that someone who is suspect about something may not judge or testify about it, or perhaps we rule like Rabban Shimon ben Gamliel, who says that he is believed regarding his fellow's [animal], but he is not believed on his own,¹ and he resolved that we rule like Rabban Shimon ben Gamliel. (78a3)

¹ Since a Kohen is suspect of blemishing a first born, Rabbi Meir would say that he may not rule on anyone's firstborn, while Rabban Shimon ben Gamliel would say that he may rule on others', but not his.

Abnormal shoes

They also asked Rabbi Elazar whether one may go out with a sandal of rush on Yom Kippur. Rabbi Yitzchak bar Nachmaini stood up and said: I saw Rabbi Yehoshua ben Levi going out with such sandals on Yom Kippur, and I asked him whether this would be permitted on a public fast, and Rabbi Yehoshua ben Levi said it is similarly permitted.

Rabbah bar Bar Chanah said: I saw Rabbi Elazar from Ninveh who went out on a public fast with a sandal made out of rush. And I asked him whether this is also permitted on Yom Kippur, and he said to me that it is no different.

Rav Yehudah went out with hitni (a type of rush) sandals., Abaye went out with palm leave sandals. Rava went out sandals from herbs, and Rabbah bar Rav Huna went out with a cloth wrapped on his foot. (78a3 – 78b1)

Rami bar Chama challenges the practices of these Amoraim from the following Mishnah: Rabbi Meir allows an amputee to go out on Shabbos with his wooden foot, while Rabbi Yosi says he may not, and a Baraisa taught regarding this: they both agree that he may not go out with it on Yom Kippur.² Abaye answers that this Baraisa is referring to a case where the wooden foot contained small pieces of rags, and it was pleasurable.³ Rava rejects this and said to him: If it is not a utensil [i.e., a shoe], can the rags make it into a utensil, and furthermore, comfort per se – that is not afforded by a shoe – is not prohibited on Yom Kippur, as we see from Rabbah bar Rav Huna, who walked outside with a cloth wrapped on his foot. Furthermore, the end of the Mishnah says that if the wooden foot has a receptacle for rags, it can become susceptible to tumah, evidently the first part of the

² This demonstrates that even if something is not a shoe, one may not wear it on Yom Kippur.

³ And that is why they prohibited one from wearing such footwear.



Mishnah must not be dealing with a case of a wooden foot containing rags!? Rather, Rava says that all agree that a wooden foot is a shoe,⁴ and regarding Shabbos they argue as follows: One Master (rabbi Yosi) holds: We decree [the prohibition for fear] it may fall off and cause him to carry it four cubits in a public thoroughfare; whereas the other Master (Rabbi Meir) holds: We do not decree [any prohibition because of such fear]. (78b1 – 78b2)

Children on Yom Kippur

The Gemora cites a Baraisa which says that a child is permitted in all of the restrictions of Yom Kippur, except for wearing shoes. The Gemora asks: Why is wearing shoes different? The Gemora suggests it is because people will assume an adult put on the shoes, but rejects this, since that would apply to the other prohibitions (i.e., washing and anointing) as well. The Gemora responds that people will assume that they washed or anointed them yesterday (before Yom Kippur). But shoes as well – people will say that they did it for the child yesterday? The Gemora answers: It is impossible for shoes to have been put on yesterday, for Shmuel said: Let one who would experience a taste of death put on shoes and sleep in them! - But it is stated that [the other matters] are permitted [implying] for them at the very outset? Therefore, the Gemora says that anything that is not required to rear a child with the Rabbis prohibited, but anything that is necessary to rear a child, the Rabbis did not prohibit, for Abaye said: My mother told me that rearing a baby involves washing with warm water and anointing with oil. As a child grows, he should be fed eggs in milky dip, and when he grows a bit older, he should be allowed to break utensils. This accords with Rabbah who would buy cracked earthenware vessels cheaply for his sons, and they would break them. (78b2 – 78b3)

⁴ And therefore may not be worn on Yom Kippur.

⁵ The bride retains her privilege for thirty days, even if she becomes a mourner after father or mother, her cosmetics may

Permitted washing and shoes

The Mishnah stated that a king and bride may wash their faces. Who is the Tanna of our Mishnah? The Gemora says that this follows Rabbi Chanania ben Teradion, for it was taught in a Baraisa: A king and bride may not wash their faces, while Rabbi Chanania ben Teradion said in the name of Rabbi Eliezer: A king and bride may wash their faces. A new mother may not wear shoes, while Rabbi Chanania ben Teradion said in the name of Rabbi Eliezer: A new mother may wear shoes.

What is the reason? The Gemora explains that Rabbi Eliezer allows the king to wash his face, since the verse states: Your eyes should see the king in his glory. What is the reason regarding a bride? He allows a bride to wash her face to ensure that she will not look repulsive to her new husband.

Rav asked Rabbi Chiya: How long after her wedding is she regarded as a bride (and therefore permitted to wash her face)? He said to him: It was taught in a Baraisa: We do not withhold cosmetics from a bride for thirty days.⁵

The Gemora explains that a new mother may wear shoes because of the cold. Shmuel says that one may wear shoes if there is a danger of scorpions. (78b3 – 78b4)

INSIGHTS TO THE DAF

Feeding Minors on Yom Kippur

The Marcheshes wonders as to the reason we are allowed to feed minors on Yom Kippur. Is it because they are in a situation of danger if they would fast and therefore saving

be applied. Similar consideration is lawful for the weak mother after childbirth.



their life pushes away the prohibition of eating or is it because a minor is not obligated at all in the mitzva of afflicting himself on Yom Kippur.

Rav Tzvi Pesach Frank asks that a minor is not included regarding all prohibitions in The Torah and yet we are not allowed to feed him something which is forbidden, so Yom Kippur should be the same? This compels him to learn that the reason is because we are concerned for his health. The Rambam rules that a minor under the age of nine should not be afflicted on Yom Kippur and his reason is because otherwise, it might lead to endanger his life. The Ran on our daf seems to agree with this logic (although he disagrees with the Rambam in a different aspect).

There would be a difference l'halachah as to what the reason is. If the reason is because we are concerned for his life, there would be limitations on what and when we should feed him. However, if there is no prohibition, we can feed him whenever and whatever we please.

Minchas Chinuch writes that one should not feed a minor any more than he possibly needs. He states this even regarding a baby, however he concludes that it is difficult to ascertain precisely what is considered his needs.

There is a question as to how one should feed minors on Yom Kippur. Perhaps, one should not give them to eat directly, for one is not permitted to give issurim to someone else.

Touching Food on Yom Kippur

There is a question discussed in some of the Poskim if one is allowed to touch food on Yom Kippur. Perhaps it has a halachah similar to muktzah. Mahril Diskin brings a proof from our Gemora that it is permitted. Rav Yehuda stated that one is permitted to cool himself off with fruit and he actually did so with a certain type of vegetable. However, he retracts from this proof because the Gemora can be

referring to fruits and vegetables that cannot be eaten raw and there is no suspicion that he will come to eat it, however a food that we are worried that one might forget and eat it, should not be touched on Tom Kippur.

DAILY MASHAL

"Shabbos Shabboson" - Pirkei d'Rebbi Eliezer ch. #46 says that the first word "Shabbos" indicates that Yom Kippur brings atonement for sins on this world. The second word "Shabbosone" indicates that Yom Kippur brings about atonement in the next world. For what is there atonement in the next world, since a person who is not alive can neither do a meritorious nor a sinful act? Possibly, even after a person dies acts that he has done while alive still have repercussions. This would also explain why the dead are judged each year on Rosh Hashonoh.