

## OVERVIEW of the Daf

### 1) Eating half a measure (cont.)

The Gemara concludes its challenge against the assumption that Reish Lakish prohibits the consumption of half a measure of a prohibited food.

The challenge is resolved.

### 2) Clarifying the Mishnah

The assumption that the Mishnah would not use the word אסור for something that is punished with kares is unsuccessfully challenged.

The Gemara suggests, as an alternative solution, that the word אסור refers to the other afflictions mentioned in the Mishnah, those that are not liable for kares.

### 3) Eating half a measure (cont.)

R' Yochanan states that half a measure of a prohibited item is Biblically prohibited whereas Reish Lakish maintains that it is not.

The rationale behind each position is explained.

R' Yochanan unsuccessfully challenges Reish Lakish.

### 4) The Yom Kippur afflictions

A Baraisa characterizes the mitzvah of affliction as refraining from those activities which would relieve discomfort.

Another long Baraisa is cited that demonstrates that affliction mentioned in the Torah refers to abstinence from eating and drinking.

The Yeshiva of R' Yishmael offers an alternative proof that affliction mentioned in the Torah refers to abstinence from eating and drinking.

This teaching is unsuccessfully challenged.

### 5) The affliction of the manna

R' Ami and R' Assi disagree how the manna caused affliction. According to one opinion it was due to the fact that there was no manna stored for the next day. According to the second opinion it was because when they ate manna it did not look like food, but it appeared simply as manna.

Issues related to seeing one's food are discussed.

The Gemara cites another verse whose meaning is disputed by R' Ami and R' Assi. ■

## Distinctive INSIGHT

### *The affliction of the manna in the desert*

המאכילך מן במדבר למען ענתך וכו'

Sfas Emes notes that if the Torah refers to the eating of the manna in the desert as an עינוי—an affliction, we should expect that its consumption by the Jews while in the desert should have been allowed on Yom Kippur, a day when the appropriate activities of physical indulgence are those which are עינוי.

R' Shlomo Zilberstein, shlit"א, suggests that technically, the Jews used the manna as their food. They even used it to fulfill their mitzvah obligations of eating matzah, etc. This advanced and promoted this act of eating to not only an עינוי, but one of proper אכילה (using the concept of אחשביה). This is why it was not allowed on Yom Kippur.

Tosafos Yom HaKippurim explains that Ramban (to Devarim 8:3) understands that the description of affliction in reference to the manna is not speaking of the eating of the manna, but rather to the anticipation of not having food every day before the manna fell. This was followed each day by the manna falling, when the Jews would feel the relief of having their provisions provided. This explanation solves the question of the Sfas Emes, for it was not the eating of the manna which was called עינוי, but rather the lack of manna which caused a certain degree of frustration which was relieved daily.

Chid"א (נחל קדומים פ' בשלה, אות י"ז) comments based upon the understanding of Ramban. It is generally prohibited to benefit from the product of an overt miracle, and the manna was a clear and direct product of a miracle. How, then, was it permitted for the Jews to eat it?

The answer is that the Jews found themselves in a situation of פיקוח נפש, as the verse reports: "ויענך וירעבך." This is why when the Jews were fed the manna, they were permitted to eat it. This explains why the Torah first tells us that the Jews were subjected to a daily deprivation, after which we are told that Hashem providing the manna to relieve their need. ■

# HALACHAH Highlight

## Adding on to the prohibition against eating

מה מלאכה שב ואל תעשה אף ענוי נפש שב ואל תעשה

Just like melachah [requires a person to] sit and not perform an activity, so too affliction requires a person to sit and not act [rather than to actively inflict himself

The Torah<sup>1</sup> writes that a person should afflict himself on the ninth of Tishrei. From this, the Gemara<sup>2</sup> derives the obligation to begin fasting before Yom Kippur begins. This is known as תוספת יום הכפורים - addition to Yom Kippur. Most Poskim<sup>3</sup> maintain that there is no prescribed amount of time that must be added, rather any amount that is added to Yom Kippur is sufficient. Rav Wolf Boskowitz<sup>4</sup> asserts that there is a minimum amount of time that must be added. The mandated amount of time is how long it takes for a person to begin digesting their food and sense hunger. The rationale is that the Torah does not prohibit eating on Yom Kippur with the words לא יאכל, rather the Torah commands that a person suffer affliction - עינוי. In other words, it is not eating that is prohibited. Rather, there is a mitzvah that a person experience affliction from hunger. Therefore, writes Rav Boskowitz, the Torah's requirement is that a person refrain from eating early enough on Erev Yom Kippur so that the food can start to digest and the person can enter Yom Kippur in a state of affliction.

Rav Shmuel HaLevi Wosner<sup>5</sup> questions this novel approach from our Gemara. The Gemara derives the nature of the obligation of affliction from the prohibition against performing melachah. This derivation teaches that one is not obligated to actively - קום ועשה - afflict himself. The mitzvah is fulfilled when a

# REVIEW and Remember

1. When does a Mishnah use the term אסור?
2. According to R' Yochanan, what is the reason that half a measure is Biblically prohibited?
3. What does the prohibition against work on Yom Kippur teach about parameters of the mitzvah of affliction?
4. How many different meanings does the word עינוי have?

person suffers because he is not eating - שב ואל תעשה. Therefore, even if food is digesting in a person's stomach it does not violate the mitzvah of affliction since it does not involve any active participation on the part of the person. Therefore, one is only required to cease eating a short time before Yom Kippur begins. ■

1. ויקרא כג: לב "שבת שבתון הוא לכם וענייתם את נפשותיכם בתשעה לחדש בערב מערב עד ערב תשבתו שבתכם"
2. גמ' לקמן פא וז"ל, "לכדתניא וענייתם את נפשותיכם בתשעה לחדש יכול יתחיל ויתענה בתשעה ת"ל בערב אע בערב יכול משתחשך ת"ל בתשעה הא כיצד מתחיל ומתענה מבעוד יום מכאן שמוסיפין מחול על הקודש
3. ע' שו"ע או"ח סי' תר"ח סע' א' וז"ל, "אוכלים ומפסיקים קודם בין השמשות שצריך להוסיף מחול על הקודש, ותוספת זה אין לו שיעור, אלא קודם בין השמשות, שזמנו אלף ות"ק אמה קודם הלילה, צריך להוסיף מחול על הקודש מעט או הרבה"
4. ספר סדר משנה הל' שביית עשור עמ' ס"ט
5. שו"ת שבת הלוי ח"ט סי' נ"ד אות ד' ■

# STORIES Off the Daf

## Suspension of existence

ת"ל שבתון שבות

The verse states (Vayikra 16:31): שבת שבתון היא לכם וענייתם את נפשותיכם. Chazal explained that the term שבתון implies שבות, in this case refraining from more than just food and drink. Rav Hirsch, זת"ל, brings Rashi's explanation that the word לכם in this verse means that the "resting" of Yom Kippur goes beyond the demonstration of Hashem's authority embodied in the resting of Shabbos. The word שבת simply means "suspension," but the word שבתון in our verse gives license to the Sages to add other elements of restraint onto eating

and drinking.

On Yom Kippur, this expanded form of restraint is meant to demonstrate that our entire existence, even the furnishing of the bare necessities of life, is purely an act of kindness on the part of Hashem. Enacting our complete dependence on Hashem's mercy is an admission that nothing is "coming" to us, and it is the ultimate act of accepting upon ourselves the yoke of the Kingdom of Heaven. It places upon us the burden to expend every effort to do His will. If everything, even our existence, is a gift from Hashem, don't we at least owe Him the effort it takes to repair our character defects?

When Rav Eliyahu Lopian, זת"ל, would speak during the Yomin Noraim, he would remind his listeners to make resolutions during Neilah: "It is impossi-

ble to pass through the day of judgment in peace without making genuine and practical resolutions to improve in some way."

Similarly, many would flock to Rav Yehuda'le of Dzikov, זת"ל, on Erev Yom Kippur to receive a blessing for the coming year. The atmosphere was very intense, and the crowd would literally tremble with awe of the upcoming day.

The Rebbe would say, "My grandfather, the Rebbe of Dzikov, זת"ל, always asked: Why should one cry on Erev Yom Kippur? Now is the time to rejoice in our acceptance of the yoke of the Kingdom of Heaven through the service of the day! Tomorrow night, you can cry to Hashem to help you uphold the lofty level you reach during the day throughout the rest of the year!" ■

