

מתנני' יום הכפורים אסור באכילה, ובשתיה, ובחיצה, ובסיכה, ובנעילת הסנדל, ובתשמיש המטה. והמלך והכלה ירחצו את פניהם, והחיה תנעול את הסנדל, דברי רבי אליעזר, וחכמים אוסרין.

האוכל ככותבת הגסה, כמותה ובגרענותה, והשותה מלא לוגמיו – חיוב. כל האוכלים מצטרפין לככותבת, וכל המשקין מצטרפין למלא לוגמיו. האוכל ושותה אין מצטרפין.

גמ' אסור? ענוש כרת הוא! אמר רבי אילא, ואיתימא רבי ירמיה: לא נצרכה אלא לחצי שיעור.

המיחא למאן דאמר חצי שיעור אסור מן התורה, אלא למאן דאמר חצי שיעור מותר מן התורה, מאי איכא למימר? דאיתמור, חצי שיעור,

MISHNA On Yom Kippur, the day on which there is a mitzva by Torah law to afflict oneself,^{NH} it is prohibited to engage in eating and in drinking, and in bathing,^N and in smearing oil on one's body, and in wearing shoes,^N and in conjugal relations. However, the king, in deference to his eminence, and a new bride within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may wash their faces^H on Yom Kippur. A woman after childbirth, who is suffering, may wear shoes because going barefoot causes her pain. This is the statement of Rabbi Eliezer. The Rabbis prohibit these activities for a king, a new bride, and a woman after childbirth.

The mishna elaborates: **One who eats a large date-bulk** of food, equivalent to a date and its pit,^H or who drinks a cheekful of liquid on Yom Kippur is liable^H to receive the punishment of *karet* for failing to fulfill the mitzva to afflict oneself on Yom Kippur. **All foods that one eats join together to constitute a date-bulk; and all liquids that one drinks join together to constitute a cheekful.** However, if one eats and drinks, the food and beverage do not join together^N to constitute a measure that determines liability, as each is measured separately.

GEMARA The Gemara expresses surprise at the mishna's terminology, which states that it is prohibited to eat and drink on Yom Kippur. Why does the mishna use the word **prohibited**, which indicates that these activities are only sinful? It is, after all, punishable by *karet* if he eats, and the mishna should have used the more accurate word **liable**. **Rabbi Ila said, and some say that Rabbi Yirmeya said:** This term is needed only for a half-measure,^H meaning that if one eats less than the amount that incurs the punishment of *karet*, he still violates a prohibition.

The Gemara asks: This explanation works out well according to the one who said that a half-measure is prohibited by Torah law even though it does not incur a punishment. But according to the one who says that a half-measure is permitted by Torah law, and that it is the Sages who prohibit eating less than a full measure, what is there to say about the terminology, as it was stated that *amora'im* debated the nature of a half-measure of a forbidden substance?

HALAKHA

איסורים – Prohibitions for the sake of affliction on Yom Kippur – איסורים – Prohibitions for the sake of affliction on Yom Kippur, it is prohibited to eat or drink, bathe or smear oneself with oil, wear leather shoes, or engage in conjugal relations. One is liable to receive *karet* only for eating or drinking (*Shulhan Arukh, Orach Hayyim* 611:1).

המלך והכלה – The king and a bride may wash their faces – המלך והכלה – The king may wash his face on Yom Kippur, in deference to his status, to allow people to see his beauty. The *halakha* is in accordance with the opinion of Rabbi Eliezer, as the Gemara rules according to his opinion (*Hagahot Maimoniyot; Rambam Sefer Zemanim, Hilkhoh Shevitat Asor* 3:1). A bride is allowed to wash her face if Yom Kippur is within thirty days after her wedding. This leniency is not observed in modern times, as the entire community spends the day in the synagogue, where the husband does not see his bride (*Mishna Berura; Shulhan Arukh, Orach Hayyim* 613:10).

The measure of food that determines liability for eating on

שיעור אכילה ביום הכפורים – Yom Kippur – שיעור אכילה ביום הכפורים – One who eats on Yom Kippur an amount of food equal to the volume of a large date, which is slightly smaller than an egg-bulk, is liable. All types of food are combined to reach this measure, as stated in the mishna (*Shulhan Arukh, Orach Hayyim* 612:1).

The measure of liquid that determines liability for drinking on Yom Kippur – שיעור שתיה ביום הכפורים – שיעור שתיה ביום הכפורים – One who drinks a cheekful of beverage on Yom Kippur is liable. All types of drink can be combined to reach this measure (*Shulhan Arukh, Orach Hayyim* 612:9).

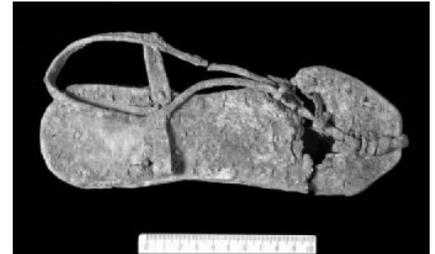
Half-measure – חצי שיעור – חצי שיעור – If one ate or drank less than a full measure on Yom Kippur he is not liable to receive *karet*, although such an act is prohibited by Torah law. One who eats or drinks a half-measure receives lashes by rabbinic decree. This ruling follows Rabbi Yohanan, in his dispute with Reish Lakish (*Rambam Sefer Zemanim, Hilkhoh Shevitat Asor* 2:3).

NOTES

Five methods of affliction – חמשה עינויים – There are five methods of affliction required on Yom Kippur. Eating and drinking count as one. The medieval commentaries disagree on whether all are mandated by Torah law (Rambam), or if only eating and drinking are Torah prohibitions and the rest are rabbinic (*Tosefot Yom Tov; Rosh*; see Rabbeinu Nissim).

Bathing – רחיצה – Because bathing is usually done with water, a separate prohibition against smearing with oil had to be specified. Some authorities distinguish between bathing, which is prohibited for any purpose, and smearing oil on oneself, which is prohibited only for pleasure (see Rav Shmuel Strashun).

Wearing shoes [ne'ilat hasandal] – נעילת הסנדל – Although the use of footwear was not yet universal during the time of the Mishna, it was more common in urban areas and sandals were the common form of footwear. By the time of the Gemara, shoes became commonplace and it was considered unusual to walk around barefoot. The Hebrew word *sandal* does not refer only to open footwear; wearing any kind of leather shoe is prohibited.



Ancient sandal found at Masada

If one eats and drinks, the food and beverage do not join together – האוכל והשותה אין מצטרפים – Commentaries ask why the Gemara does not simply say that food and beverages do not combine (see *Tosefet Yom HaKippurim*). Some suggest that even according to the opinion that food and drinks do combine with regard to other *halakhot*, the issue is one's frame of mind with regard to Yom Kippur. For this reason, the question is presented from his perspective (see *Sifah Yitzhak* and *Tosefet Yom HaKippurim*).

NOTES

Tereifa – טריפה: Generally speaking, a *tereifa* is an animal that is suffering from a condition that will cause it to die within twelve months. It is prohibited by the Torah to eat an animal that has been injured or is stricken with a disease of this nature, although the actual source for this prohibition is a matter of dispute. Some authorities cite Exodus 22:30: “You shall not eat any flesh that is torn of beasts in the field,” while others suggest Deuteronomy 14:21: “You shall not eat of any thing that died of itself.” According to the *Minhat H’inukh* and others, both verses together serve as the source for the prohibition.

HALAKHA

He was already sworn and obligated at Mount Sinai – מושבע ועומד מהר סיני הוא: One who swears not to eat and then eats foods prohibited by the Torah is exempt from the punishment incurred for breaking an oath. If one swears not to eat any amount of food from a *neveila* or a *tereifa* and eats less than an olive-bulk, he is liable with regard to the oath because at Mount Sinai he was not swear off eating less than a full measure (Rambam *Sefer Hafl’a’a*, *Hilkhot Shevuot* 5:7, and in the comments of the *Kesef Mishne* and *Lehem Mishne*).

רבי יוחנן אומר: אסור מן התורה, ריש לקיש אומר: מותר מן התורה. הניחא לרבי יוחנן, אלא לריש לקיש מאי איבא למימר? מודה ריש לקיש שאסור מדרבנן.

אי הכי לא ניחייב עליה קרבן שבועה, אלא תנן: שבועה שלא אוכל, ואכל נבילות וטרפות שקצים ורמשים – חייב, ורבי שמעון פוטר.

והוינן בה: אמאי חייב? מושבע ועומד מהר סיני הוא! רב ושמואל ורבי יוחנן דאמרי: בכלל דברים המותרים עם דברים האסורים.

וריש לקיש אומר: אי אתה מוצא אלא במפרש חצי שיעור ואליבא דרבנן, או בסתם.

Rabbi Yohanan said: It is prohibited by Torah law, and the Torah prohibits even a minute amount of forbidden substance. Reish Lakish said: It is permitted by Torah law. This explanation works out well according to the opinion of Rabbi Yohanan. However, according to the opinion of Reish Lakish, what can be said? The Gemara answers: Reish Lakish concedes that a half-measure is prohibited by rabbinic law. If so, Reish Lakish, too, will say that eating or drinking a half-measure is prohibited on Yom Kippur, by rabbinic law.

The Gemara asks: If so, if according to Reish Lakish there is a rabbinic prohibition to eat a half-measure, one should not be liable to bring an offering for breaking an oath to eat a half-measure of forbidden foods. Why, then, did we learn in a mishna otherwise: He who swore the following oath, an oath that I will not eat, and then ate unslaughtered animal carcasses, *tereifot*,^N reptiles, or creeping animals, he is liable to bring an offering for violating his oath. Rabbi Shimon exempts him.

And we discussed it: Why should he be liable for breaking an oath? He was already sworn and obligated at Mount Sinai,^N along with the rest of the Jewish people, not to eat these things. According to *halakha*, an oath does not take effect if it contradicts a previously existing oath. The second oath to not eat has no effect in terms of eating forbidden foods, so why should one be liable for breaking it? Rav, and Shmuel, and Rabbi Yohanan say with regard to this: Here we are dealing with a case where one includes permitted foods with forbidden foods. This means that had one sworn only not to eat unslaughtered animal carcasses or *tereifot* and then ate them, he would not be liable for breaking the oath because he was already sworn not to eat those foods. However, if one swore not to eat at all, his oath takes effect on permitted foods. Consequently, if he eats any food he is liable.

And Reish Lakish said: The only application of this mishna you will find is in a case where one explicitly says that he will not eat a half-measure, and this is in accordance with the opinion of the Rabbis. They say that when one swears that he will not eat, he prohibits himself only from eating a whole measure of food. If he eats a half-measure, he has not violated a prohibition. Therefore, in order for a half-measure to be prohibited, he needs to specify this in his oath. Or, you find it in the case of one who makes no specification at all of a half-measure,

Perek VIII

Daf 74 Amud a

NOTES

An oath of testimony – שבועת העדות: The laws of an oath of testimony are mentioned in the Torah (Leviticus 5:1) and are explored in depth in tractate *Shevuot*. If a litigant finds witnesses who are capable of testifying on his behalf and has them swear that they will testify, they must bring a particular type of sin-offering if they do not then testify. This issue is considered a detail of monetary law, and the oath takes effect only with regard to one who is eligible to give testimony.

To exclude a king – למעוטי מלך: The Sages debate whether the freedom that a king has from testifying is a Torah exemption to preserve his honor or a rabbinic exemption relating to the kings of the northern kingdom of Israel, who did not observe Torah law (see *Tosefet Yom HaKippurim*; *Gevurat Ari*). In practice, a king does not take the oath of testimony.

ואליבא דרבי עקיבא, דאמר: אדם אוסר עצמו בכל שהוא.

וכי תימא בין דאית ליה היתר מן התורה – קא חיל קרבן שבועה, והתנן: שבועת העדות אינה נוהגת אלא בראויין להעיד. והוינן בה: למעוטי מאי? רב פפא אומר: למעוטי מלך.

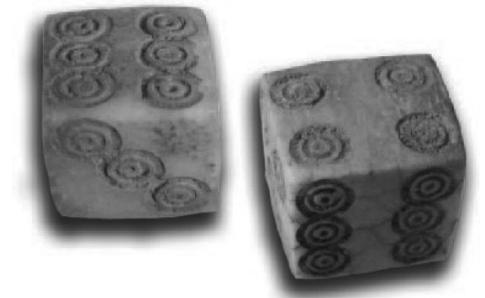
and the mishna is in accordance with the opinion of Rabbi Akiva, who said: A man prohibits himself from any amount. If a man swears that he will not eat, he thereby prohibits himself from eating even the smallest amount of food. Therefore, Reish Lakish himself maintains that eating a half-measure does not constitute a prohibition.

And if you say: Perhaps Reish Lakish maintains that since a half-measure is permitted by Torah law, despite the fact that it is prohibited by rabbinic law, one is liable to bring an offering for violating an oath, then there is the following problem: Didn't we learn in a mishna: An oath of testimony^N where one is sworn to give testimony on something that he saw or knew, applies only to those who are eligible to give testimony. If one who is ineligible to testify swears an oath to give testimony, the oath is invalid even if he does not testify. And we discussed it: The statement: Those who are eligible to give testimony, comes to exclude what? After all, it was already said that the oath does not apply to women, relatives, and other disqualified people. Rav Pappa said: It comes to exclude a king.^N A king is not disqualified from giving testimony, but he does not testify before a court, due to the requirement to give respect to a king.

One who plays with dice – משחק בקוביא: Dice games were accompanied by gambling throughout the Roman Empire. Tractate *Sanhedrin* lists dice players among those whom the Sages prohibit from giving testimony. There are different opinions with regard to the rationale for this *halakha*. According to some, the winnings from playing dice are not acquired in a legal manner because the other players do not expect to lose when they place their bets. Therefore, one who takes money in this fashion is considered a robber by rabbinic decree. Even according to those who say that money won through gambling is not considered stolen, gambling is nonetheless considered despicable behavior.



Fresco of dice players, found in Pompeii



Ancient Roman dice. The basic design has not changed significantly over the years.

רב אחא בר יעקב אָמַר: לְמַעוּטֵי מְשַׁחֵק בְּקוּבֵיאַ וְהָא מְשַׁחֵק בְּקוּבֵיאַ מִדְּאֻרֵי יִתְאָ מִיִּחְזִי חֲזִי, וְרַבֵּנן הוּא דְפָסְלוּהוּ, וְלֹא קָא חֲיִילָא עֲלֵיהּ שְׁבוּעָה!

Rav Aḥa bar Ya'akov said: It comes to exclude one who plays with dice,^{NI} whom the Sages disqualified from giving testimony. But surely one who plays with dice is eligible by Torah law to give testimony, and it is the Sages who disqualified him. Despite this, an oath of testimony does not apply to him by Torah law, even though the prohibition on his testifying is rabbinic.

שְׂאֵנִי הִתֵּם דְּאָמַר קְרָא: "אִם לֹא יִגִּיד" – וְהָאִי לָאוּ בַר הַגָּדָה הוּא כְּלָל.

The Gemara rejects this by distinguishing between the two cases: It is different there, in the case of testimony, where the verse states: "If he does not utter it, then he shall bear his iniquity" (Leviticus 5:1), i.e., a man who can testify but doesn't do so should be punished. But this person cannot ever give testimony since the court will not accept his testimony. The Torah makes liability for an oath of testimony contingent on one's ability to testify. Therefore, an oath of testimony would not apply to someone unable to testify. However, one who takes an oath not to eat is liable if he breaks that oath, notwithstanding the rabbinic prohibition against eating less than a measure of forbidden food. Consequently, this rejection does not stand, and the first explanation remains.

וְכֵן הֵיכָא דְתַנֵּי עֲנוּשׁ בְּרַת לֹא תִנִּי אָסוּר? וְהִתְנַנָּא: אָף עַל פִּי שְׂאָמְרוּ אָסוּר בְּכוּלָן, לֹא אָמְרוּ עֲנוּשׁ בְּרַת אֲלֵא עַל הָאוּכֵל וְשׁוֹתָהּ וְעוֹשֶׂה מְלֹאכָה בְּלִבָּד! הֵכִי קָאמְרוּ: כְּשֶׂאמְרוּ אָסוּר לֹא אָמְרוּ אֲלֵא בְּכַחֲצֵי שִׁיעוּר, אֲבָל כְּשִׁיעוּר – עֲנוּשׁ בְּרַת, וְאָף עַל פִּי שְׂעוּשׁ בְּרַת – אִין עֲנוּשׁ בְּרַת אֲלֵא אוּכֵל וְשׁוֹתָהּ וְעוֹשֶׂה מְלֹאכָה בְּלִבָּד.

§ The Gemara's initial assumption is that the mishna's use of the word prohibited is referring to a transgression not punishable by *karet*. The Gemara asks: And anywhere that it teaches that transgressing is punishable by *karet*, does it never teach using the word prohibited? Was it not taught in a *baraita*: Although they said the word prohibited with all of the five Yom Kippur afflictions, they said that the punishment of *karet*^H applies only to one who eats, or drinks, or performs prohibited labor. This means that the word prohibit is used with transgressions punishable by *karet* as well. The Gemara rejects this. This is what the *baraita* is saying: When they said that those five activities are prohibited, they said that only with regard to a half-measure; but a full measure is punishable by *karet*. And although a violation is punishable by *karet*, it is punishable by *karet* only if one eats, or drinks, or performs prohibited labor; these alone are the cases where *karet* is incurred.

וְאִי בְּעֵית אֵימָא כִּי קִתְנִי "אָסוּר" – אֲשֶׁאָרָא. דְּתַנּוּ רַבָּה וְרַב יוֹסֵף בְּשֶׁאָר סִפְרֵי דְבֵי רַב: מְנַיִן לְיוֹם הַכַּפּוּרִים שְׂאָסוּר בְּרַחֲצִינָה בְּסִיכָה וּבְנִעִילַת הַסַּנְדֵּל וּבְתַשְׁמִישׁ הַמַּטָּה – תִּלְמוּד לומור: "שְׁבַתוֹן" – שְׁבוּת.

And if you wish, say instead that when it is taught in the mishna using the language of prohibited, it is referring to the other transgressions, which do not incur *karet*. As Rabba and Rav Yosef taught this in other books of Rav's school, i.e., the *Sifrei*, the halakhic midrash on Numbers and Deuteronomy: From where is it derived that it is prohibited to engage in bathing, and in smearing oil on one's body, and in wearing shoes, and in having relations on Yom Kippur? The verse states: "*Shabbaton*" (Leviticus 16:31), meaning resting and refraining from certain activities. Therefore, the word prohibit is used with these activities, but they are not punishable by *karet*.

HALAKHA

One who plays with dice – משחק בקוביא: If individuals take an oath to testify despite being ineligible to do so, e.g., they are relatives, one is a king, or one or both are disqualified for some reason, their oath is invalid, but they are not obligated to bring an offering. This is so even if their disqualification is

rabbinic, e.g., because they gamble. This ruling in accordance with Rav Aḥa Bar Ya'akov (*Kesef Mishne*, Rambam *Sefer Hafla'a*, *Hilkhot Shevuot* 10:1).

Karet on Yom Kippur – יְצִרַת בְּיּוֹם הַכַּפּוּרִים: There are five

activities prohibited on Yom Kippur due to the mitzva to afflict oneself, in addition to the prohibition of performing labor. However, only eating, drinking, and performing prohibited labor incur the punishment of *karet* (*Shulhan Arukh*, *Orah Hayyim* 611:1).

NOTES

Because it is fit to combine – בין דתיו לאיצטרופי – Rabbi Yohanan's reasoning can be explained as follows: It is necessary to say that a half-measure of a forbidden food is itself prohibited. Otherwise, it could be said that one who eats a half-measure and then another half-measure has not eaten forbidden food, since each half measure was permitted. Tosafot Yeshanim claim that Rabbi Yohanan derives his ruling from the words "all fat" (Leviticus 7:23). According to Rabbi Yohanan, this verse prohibits a half-measure, and the reason given here is only an explanation of the mandate in the Torah.

Koy – בוי: There is uncertainty whether a koy is a wild beast, a domestic animal, a hybrid of both, or a species whose true nature has never been determined. Questions concerning the issue of uncertainty arise in the laws that differentiate between domestic and wild animals. For example, may its fat be eaten; must its blood be covered; and, consequently, may it be slaughtered on a Festival?

A mere support – אסמכתא בעלמא: Occasionally a halakhic midrash provides support for a rabbinic law rather than interpreting a verse in order to reveal a Torah law. In such a case, the midrash is called an *asmakhta*, a support. This term indicates that the law does not originate from the Torah.

A verse to include an uncertainty – קרא לאתויי ספיקא: The Torah teaches straightforward *halakha* and does not address cases of uncertainty. Although there are legal principles that govern uncertain situations, the uncertainty arises in the interpretation of the Torah, not in the Torah itself, and the Torah does not resolve these questions. This issue relates to the following question: There is a principle that in cases of uncertainty pertaining to Torah law, the ruling is stringent. Is this principle a Torah law or rabbinic law?

HALAKHA

Koy – בוי: An animal born to a domestic animal and a permitted wild beast is called a *koy*. Eating its fat is prohibited but is not punishable by lashes (*Shulhan Arukh, Yoreh De'a* 80:6).

גופא, הצי שיעור, רבי יוחנן אמר: אסור מן התורה, ריש לקיש אמר: מותר מן התורה. רבי יוחנן אמר: אסור מן התורה; בין דתיו לאיצטרופי – איסורא קא אכיל. ריש לקיש אמר: מותר מן התורה, אכילה אמר רחמנא – וליכא.

איתיביה רבי יוחנן לריש לקיש: אין לי אלא כל שישנו בעונש ושנו באזהרה, בוי וחצי שיעור הואיל ואינו בעונש יכול אינו באזהרה – תלמוד לומר: "כל חלב!" מדרבנן, וקרא אסמכתא בעלמא.

הכי נמי מסתברא, דאי סלקא דעתך דאורייתא, בוי ספיקא הוא, איצטריך קרא לאתויי ספיקא? אי משום הא לא איריא; קסברי

§ Apropos the dispute between Rabbi Yohanan and Reish Lakish, the Gemara deals with the matter itself: What is the law with regard to a half-measure? Rabbi Yohanan said: It is prohibited by Torah law. Reish Lakish said: It is permitted by Torah law. The Gemara elaborates: Rabbi Yohanan said it is prohibited by Torah law because it is fit to combine^N with another half-measure. If one continues to eat more, he will eat a whole measure, which is punishable by Torah law. Therefore, even when he eats the first half-measure he is eating forbidden food. Reish Lakish said it is permitted by Torah law. His reason is as follows: With regard to all forbidden foods, the Merciful One states in the Torah: "Eat," for example in the verse: "You shall eat neither fat nor blood" (Leviticus 3:17). Eating is defined as consuming a minimum of an olive-bulk, and there is no prohibition if one eats less than an olive-bulk.

Rabbi Yohanan raised an objection to the opinion of Reish Lakish from what was taught in a *baraita* with regard to the prohibition of forbidden fat: I have derived only that anything that is included in the punishment of *karet* is included in the prohibition. However, one might have thought that there is no prohibition to eat fat of a *koy*,^{NHB} or a half-measure of forbidden fat, since there is no punishment for those. Therefore, the verse states: "All fat" (Leviticus 7:23), indicating that there is a prohibition to eat any kind of fat, including fat of uncertain status and a half-measure of fat. Therefore, a half-measure of fat is prohibited by Torah law. Reish Lakish rejects this argument: This prohibition is rabbinic, and the verse brought as a proof is a mere support.^N It cannot be claimed that there is such a prohibition by Torah law.

The Gemara comments: So too, it is reasonable to say that the *baraita* cites only the verse as a support and not as a source to prove the prohibition. For if it could enter your mind that this teaching constitutes a prohibition by Torah law, there is uncertainty whether a *koy* is a wild beast or a domestic animal. Is a verse necessary to include an uncertainty?^N There is no doubt before God and therefore no purpose in writing a case of doubt in the Torah. Consequently, the *baraita* cites the verse only as a support. The Gemara answers: If that is the reason, there is no conclusive argument. The Sages of the *baraita* might have thought

BACKGROUND

Koy – בוי: Many problems arise in trying to identify the *koy*. It is mentioned numerous times in the Mishna and the Gemara, not because it is a common animal, but rather because it is useful in discussions that explore the parameters and limits of the laws of domestic animals versus wild animals. As early as the mishnaic period, the Sages disagreed on the identification of the *koy*. Some maintain that it is a hybrid born to a deer or another kosher wild animal and a goat.

According to many researchers, the *koy* is identified as the water buffalo. There are allusions to this identification in some medieval rabbinic sources. Others reject this idea and claim that water buffalo did not live in Eretz Yisrael during the time of the Mishna, when the *koy* was first mentioned. Others maintain that the *koy* is the mouflon, a subspecies of wild sheep, though there are a number of opinions as to the specific subspecies of

mouflon it may be. There is also uncertainty with regard to both the origin of the term *koy* and its proper vocalization.



Water buffalo



Mouflon

בוי ברִיָּה בְּפִנֵּי עֲצָמָהּ הִיא. דָּאֵי לָא תִימָא הֲכִי, הָא דְאָמַר רַב אִידִי בְּרֵי אָבִין: אִף כֹּל לְאִתּוּי בּוּי. בּוּי סְפִיקָא הוּא, אִיצְטְרִיךְ קְרָא לְרַבּוּי סְפִיקָא? אֶלָּא בְרִיָּה שְׂאֵנִי. הֲכָא נִמְ: בְרִיָּה שְׂאֵנִי.

תְּנִי רַבִּנָּן: "תַּעֲנֵנוּ אֶת נַפְשׁוֹתֵיכֶם", יִכּוֹל יֵשֵׁב בְּחֻמָּה אוּ בַצָּנָה כְּדֵי שְׂיִצְטַעַר, תִּלְמִיד לֹאמַר: "וְכֹל מְלֹאכָה לֹא תַעֲשֶׂה". מִה מְלֹאכָה – שֵׁב וְאֵל תַּעֲשֶׂה, אִף עֲנִי נֶפֶשׁ – שֵׁב וְאֵל תַּעֲשֶׂה.

וְאִימָא: הִיכָא דִּיתֵיב בְּשִׂמְשָׁא וְחַיִּים לִיה – לֹא נִימָא לִיה קוּם תּוֹב בְּטוּלָא, יִתֵּיב בְּטוּלָא וְקָרִיר לִיה, לֹא נִימָא לִיה קוּם תּוֹב בְּשִׂמְשָׁא! דִּימָא דְמְלֹאכָה, מִה מְלֹאכָה – לֹא חֲלַקְתָּ בֵּה, אִף עֲנִי – לֹא תִחְלֹק בּוּ.

תִּנְיָ אִידִיךְ: "תַּעֲנֵנוּ אֶת נַפְשׁוֹתֵיכֶם" יִכּוֹל יֵשֵׁב בְּחֻמָּה וּבַצָּנָה וְיִצְטַעַר – תִּלְמִיד לֹאמַר: "וְכֹל מְלֹאכָה לֹא תַעֲשֶׂה", מִה מְלֹאכָה – דְּבַר שְׁחִיבִין עָלָיו בְּמָקוֹם אַחֵר, אִף עֲנִי נֶפֶשׁ – שְׁחִיבִין עָלָיו בְּמָקוֹם אַחֵר. וְאִי זֶה זֶה – זֶה פְּגוּל וְנֹתֵר.

that a *koy* is its own species, and the uncertainty pertains not only to whether it is a wild or domestic animal, but also to whether it even can fit into one of those two categories. For if you do not say so and maintain that it might be its own species, how can we understand that which Rav Idi bar Avin said, that also the word "all" stated in the verse: "All blood you may not eat, whether of birds or of beasts" (Leviticus 7:26), comes to include the *koy*.ⁿ Now, if you say that the *koy* is case of uncertainty, is a verse necessary to include an uncertainty? Rather, the *koy* is obviously its own species, and therefore it is different and needs a special verse to include it. Here too, in the case of the forbidden fat, we could say that the *koy* is its own species, and therefore it is different. Consequently, Reish Lakish's opinion cannot be rejected.

§ After clarifying the wording of the mishna, the Gemara brings a halakhic midrash to analyze the mishna's laws. The Sages taught: The verse states: "And this shall be a statute to you forever: In the seventh month on the tenth day of the month you shall afflict your souls" (Leviticus 16:29). I might have thought that one should sit in the sunⁿ or in the cold to suffer and afflict his soul; therefore the continuation of the verse states: "And you shall not do any labor, the home-born, or the stranger that lives among you" (Leviticus 16:29). This teaches that just as prohibited labor is a mitzva that requires one to sit and do nothing, as one is commanded to refrain from action, so too, affliction of one's soul is also a mitzva requiring one to sit and do nothing. One is not commanded to be proactive in order to afflict his soul. Rather, one must refrain from specified actions such as eating and drinking.

The Gemara asks: And say that it means that when one sits in the sun and it is too hot for him, we do not say to him: Get up and sit in the shade. Or, if one sits in the shade and it is too cold for him, we do not say to him: Get up and sit in the sun. These are also cases of affliction involving sitting and doing nothing. The Gemara rejects this: It must be similar to the prohibition of labor. Just as with regard to prohibited labor you did not distinguish between situations, since the prohibition is independent of one's personal circumstance, so too, you do not distinguish with regard to affliction, which is not affected by one's circumstance.

It was taught in another *baraita* that as the verse states: "You shall afflict your souls" (Leviticus 16:29),ⁿ I might have thought that one must sit in the sun or the cold and be uncomfortable; therefore, the continuation of the verse states: "And you shall not do any labor" (Leviticus 16:29). Just as prohibited labor is something that incurs *karet* in other circumstances, like Shabbat, so too, affliction relates to acts that in other circumstances incur *karet*. And what is that circumstance? That is referring to *piggul* and *notar*, which lead to *karet* if eaten, and which therefore may not be eaten on Yom Kippur.

NOTES

Also the word all comes to include the *koy* – אִף כֹּל לְאִתּוּי בּוּי – This explanation of this verse includes more than the previous explanation. With regard to the prohibition of eating blood, there is no distinction between a wild or domestic animal. Consequently, if the *koy* is either a wild or a domestic animal, the Torah has no need to specifically include it because it certainly belongs to a category of animal whose blood is forbidden. This shows that the *koy* is in a unique class, which is neither wild nor domestic (*Tosefot Rid*).

I might have thought that one should sit in the sun – יִכּוֹל

יֵשֵׁב בְּחֻמָּה: It could have been thought that there is a positive mitzva to actively cause affliction to oneself, rather than merely suffer through abstinence from specific activities (*Tosefet Yom HaKippurim*).

Afflict your souls – תַּעֲנֵנוּ אֶת נַפְשׁוֹתֵיכֶם: Commentaries on the *Sifra* explain that the main source of this teaching is the phrase "your souls," which comes to include actions that afflict the soul and whose avoidance causes loss. Therefore, this phrase must refer to affliction through refraining from eating and drinking. This is similar to the teaching of Rabbi Yishmael (Ra'avad; Rosh).

אָבִיא פֶּגוּל וְנוֹתֵר שֶׁהֵן בְּכֶרֶת, וְלֹא
אָבִיא אֶת הַטֶּבֶל שְׂאִינּוּ בְּכֶרֶת –
תְּלַמּוּד לֹמֵר: “תִּעֲנֶנּוּ” וְעֵינֵיכֶם אֶת
נַפְשׁוֹתֵיכֶם” רִיבָה.

אָבִיא הַטֶּבֶל שֶׁהוּא בְּמִיתָה, וְלֹא
אָבִיא אֶת הַנְּבִילָה שְׂאִינָהּ בְּמִיתָה –
תְּלַמּוּד לֹמֵר “תִּעֲנֶנּוּ” וְעֵינֵיכֶם אֶת
נַפְשׁוֹתֵיכֶם” רִיבָה.

אָבִיא אֶת הַנְּבִילָה שֶׁהוּא בְּלֹא, וְלֹא
אָבִיא אֶת הַחֹלִין שְׂאִינּוּ בְּלֹא –
תְּלַמּוּד לֹמֵר: “תִּעֲנֶנּוּ” וְעֵינֵיכֶם אֶת
נַפְשׁוֹתֵיכֶם” רִיבָה.

אָבִיא הַחֹלִין שְׂאִינּוּ בְּקוּם אָבוּל
וְלֹא אָבִיא אֶת הַתְּרוּמָה שֶׁהִיא
בְּקוּם אָבוּל – תְּלַמּוּד לֹמֵר: “תִּעֲנֶנּוּ”
וְעֵינֵיכֶם אֶת נַפְשׁוֹתֵיכֶם” רִיבָה.
אָבִיא אֶת הַתְּרוּמָה שְׂאִינָהּ בְּבֵל
תּוֹתֵירוֹ” וְלֹא אָבִיא אֶת הַקֶּךְ שִׁים
שֶׁהֵן בְּבֵל תּוֹתֵירוֹ” – תְּלַמּוּד לֹמֵר:
“תִּעֲנֶנּוּ” וְעֵינֵיכֶם אֶת נַפְשׁוֹתֵיכֶם”
רִיבָה.

וְאִם נִפְשָׁךְ לֹמֵר: הֲרֵי הוּא אוֹמֵר:
“וְהֵאָבִדְתִי אֶת הַנֶּפֶשׁ הַזֹּאת” – עֲנֵנִי
שֶׁהוּא אֲבִידַת הַנֶּפֶשׁ, וְאִי זֶה – זֶה
אֲבִילָה וְשִׁתְיָה.

The *baraita* continues: **I will include** the categories of *piggul* and *notar*,^N for which one is punished with *karet* if eaten during the year, but I will not include untithed produce, which does not cause one to incur the punishment of *karet* if eaten. Therefore, the verse states: “You shall afflict” (Leviticus 16:29), and it also states: “And you shall afflict your souls” (Leviticus 16:31). The Torah comes to include another affliction of a serious eating prohibition, i.e. untithed produce.^N

The *baraita* continues: **I will include untithed produce**, for which one receives death at the hand of Heaven; but I will not include an unslaughtered animal carcass, which, although it is prohibited for consumption, one who eats it is not punishable by death at the hands of Heaven. Therefore, the verse states “you shall afflict” and also “and you shall afflict your souls.” The Torah includes foods that are associated with a prohibition even if one who eats them is not punishable by death.

The *baraita* continues: **I will include an unslaughtered animal carcass**, which is prohibited by a negative mitzva, but I will not include non-sacred, regular food, which is not prohibited by a negative mitzva. Therefore, the verse states both “you shall afflict” and “and you shall afflict your souls.” Although non-sacred food is not prohibited in general, the Torah includes it in the prohibition of eating on Yom Kippur.

The *baraita* continues: **I will include non-sacred food**, which is not associated with any positive mitzva to arise and eat, i.e., there is no obligation to eat non-sacred food; but I will not include *teruma*, which one is required to arise and eat, as priests are commanded to eat *teruma*. Therefore, the verse states “you shall afflict” and “and you shall afflict your souls.” The Torah includes *teruma* as well in the foods one is prohibited to eat on Yom Kippur. I will include *teruma*, which is not subject to the command: “You shall not leave over” (Leviticus 22:30), since *teruma* need not be consumed within a specific time, but I will not include sacred food, which is subject to the command “you shall not leave over”; it is prohibited to leave the meat uneaten after a certain amount of time. Therefore, the verse states “you shall afflict” and “and you shall afflict your souls,” to include the category of sacred food in the prohibition of eating on Yom Kippur. Consequently, the Gemara has demonstrated that it is prohibited to eat any type of food on Yom Kippur.

And if it is your wish to say something to challenge this reasoning, the Gemara brings an additional proof: Surely, the verse states with regard to one who violates Yom Kippur: “I will destroy that soul from among his people” (Leviticus 23:30). Therefore, affliction is something that destroys a soul. And what is that? That is refraining from eating and drinking, since someone who does not eat and drink at all will die. The Torah is not referring to other afflictions that do not lead to death. These are the words of the *baraita*.

NOTES

I will include *piggul* and *notar* – *Tosefet Yom HaKippurim* and the Maharshah ask: What is the point of this discussion, as in any case eating these substances incurs the penalty of *karet*? It does not make sense to impose a second punishment of *karet* on top of that for eating the food on Yom Kippur. Some commentaries suggest that the individual might nevertheless be liable to receive the additional punishment of lashes, which is imposed for most sins that incur *karet*. Alternatively, one who unwittingly eats these foods on Yom Kippur would have to bring two sin-offerings (Rav Shmuel Strashun).

In addition, a practical difference with regard to the nature of the sin is the measure that determines liability. If one eats an olive-bulk of *piggul* or *notar*, he is liable for transgressing the

prohibition of eating those items. He is not liable for eating on Yom Kippur until he has consumed a date-bulk (*Siah Yitzhak*).

Learning from the word afflict and the phrase you shall afflict – תָּרַךְ הַלִּימוֹד תִּעֲנֵנִי וְעֵינֵיכֶם – Commentaries point out that the Torah first states “afflict your souls” (Leviticus 16:29) and then repeats five times the mitzva to afflict oneself on Yom Kippur (Leviticus 16:31, 23:27, 23:29, 23:32; Numbers 29:7). These repetitions emphasize that the prohibition of eating on Yom Kippur extends to all types of food, whether the food is prohibited, non-sacred, or required eating (*Tosefet Yom HaKippurim*).

מאי 'ואם נפשך לומר' וכי תימא: בעריות קא מישתעי קרא – הרי הוא אומר 'והאבדתי הנפש' ענוי שיש בו אבירת נפש, ואי זה זה – זה אכילה ושתיה.

דבי רבי ישמעאל תנא: נאמר כאן ענוי ונאמר להלן ענוי, מה להלן ענוי רעבון – אף כאן ענוי רעבון.

ונלף מיאם תענה את בנותי! דנין ענוי דרבים מענוי דרבים, ואין דנין ענוי דרבים מענוי דיתיד.

ונלף מענוי דמצרים, דכתיב: 'וירא את ענינו' ואמרין: זו פרישות דרך ארץ! אלא, דנין ענוי בידי שמים מענוי בידי שמים, ואין דנין ענוי בידי שמים מענוי בידי אדם.

'המאכילך מן במדבר למען ענותך', רבי אמי ורבי אסי, חד אמר: אינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו, וחד אמר: אינו דומה מי שרואה ואוכל למי שאינו רואה ואוכל.

אמר רב יוסף: מכאן רמז לסומין שאוכלין ואין שבעין. אמר אביי: הלכך, מאן דאית ליה סעודתא – לא ליכלה אלא ביממא. אמר רבי זירא: מאי קרא? 'טוב מראה עינים מהלך נפש'. אמר ריש לקיש: טוב מראה עינים באשה יותר מגופו של מעשה, שנאמר: 'טוב מראה עינים מהלך נפש'.

'כי יתן בכוס עינו יתהלך במישרים' רבי אמי ורבי אסי, חד אמר: כל הנותן

The Gemara explains: **What is meant by: And if it is your wish to say?** What flaw did the first proof have? The Gemara explains: **And if you say the verse is discussing relations with those with whom relations are forbidden**, avoidance of which is also called affliction, and it is not discussing eating and drinking, **the verse states: I will destroy that soul,**ⁿ meaning an affliction that can cause death. **And what is that? That is refraining from eating and drinking.**

The school of Rabbi Yishmael taught the following concerning the nature of Yom Kippur: The word affliction is stated here with regard to Yom Kippur, and the word affliction is stated further on in a different place, concerning the Jews in the desert: "And He afflicted you and caused you to hunger" (Deuteronomy 8:3). **Just as further on the meaning of affliction is hunger, so too, here, the meaning of the word affliction is hunger.**

The Gemara asks: **And let us derive it** not from the verse that indicates affliction of hunger but from the verse where Laban warns Jacob: "If you shall afflict my daughters" (Genesis 31:50), which is referring not to hunger but to marital relations. The Gemara answers: **We derive affliction** commanded to the public on Yom Kippur from affliction relating to the public, i.e., the Jewish people in the desert, **and we do not derive affliction of the public from affliction of an individual**, as in the case of Jacob's wives.

The Gemara continues to challenge the view of Rabbi Yishmael: **And let us derive it from affliction** stated with regard to Egypt, as it is written: "And He saw our affliction" (Deuteronomy 26:7). **We say that** this verse is referring to abstinence from conjugal relations. The Egyptians prevented the Jewish people from having relations. This affliction is an example of public affliction that is not abstention from eating or drinking. **Rather**, the prohibition to eat or drink on Yom Kippur should not be learned as stated previously, but as follows: **We derive affliction by the hand of God from affliction by the hand of God**, i.e., affliction caused directly by God or through His mitzvot; **and we do not derive affliction by the hand of God from affliction by the hand of man.**

§ Apropos the verse: "And he afflicted you and caused you to hunger, and fed you with manna" (Deuteronomy 8:3), the Gemara expounds related verses. The Torah states: "Who feeds you manna in the desert which your fathers did not know, in order to afflict you" (Deuteronomy 8:16). What affliction was there in eating the manna? **Rabbi Ami and Rabbi Asi** disagreed on the matter. **One said: There is no comparison between one who has bread in his basket and one who does not have bread in his basket.** The affliction in eating the manna lay in there being no leftover food for the next day. Each day the people worried that they might not have any food to eat the next day. **And one said: There is no comparison between one who sees the food and eats it and one who does not see the food and eats it.** Though the manna could taste like anything, it always looked the same and did not look as it tasted. Being unable to see the food that they tasted was an affliction.

Rav Yosef said: From here there is an allusion to the idea that blind people eat but are not fully satisfied when they eat because they cannot see their food. Seeing the food contributes to the enjoyment of eating. **Abaye said: Therefore**, from what we have just learned, **one who has a meal should eat it only during daytime**, when there is light to see the food that is being eaten. **Rabbi Zeira said: What is the verse that alludes to this?** "Better is the seeing of the eyesⁿ than the wandering of the desire" (Ecclesiastes 6:9). On the same verse, **Reish Lakish said: The sight of a woman is better than the actual act of relations**, as it is stated: "Better is the seeing of the eyes than the wandering of the desire."

§ Apropos the dispute between Rabbi Ami and Rabbi Asi, the Gemara continues with another dispute they had with regard to the correct interpretation of a verse. It is stated: "Do not look upon the wine when it is red, when it gives its color in the cup, when it glides down smoothly [*bemeisharim*]" (Proverbs 23:31). **Rabbi Ami and Rabbi Asi** disagreed. **One said: Whoever casts**

I will destroy that soul – והאבדתי הנפש: This teaching is derived from the language of the verse. Since the Torah does not use the term *karet*, but rather speaks of the destruction of the soul, it alludes to the type of affliction, i.e. starvation (*Tosafot Yeshanim*). Although this phrase is stated with regard to prohibited labor, a verbal analogy extends it to all the laws of Yom Kippur (*Ohel Moshe*).

Better is the seeing of the eyes – טוב מראה עינים: Reish Lakish's statement teaches that one should avoid even looking at nakedness because it has an aspect of inappropriate sexual relations (*Tosefet Yom HaKippurim*; see *Sefer Mitzvot Gadol*).

NOTES

Seem to him like level ground – דומות עליו כמישור – The Gemara presents this explanation to contradict the simple meaning of the verse, that a drunk person walks in a straight path (*Tosefet Yom HaKippurim*).

Casts his eye on his cup [kos] – הנותן עינו בכוס – The word for cup is written as *kos* but pronounced *kis*. One commentator suggests that the first interpretation here follows the written form of the word *kos*, while the other interpretation uses the pronunciation of the word *kis*, which means pocket, and by extension, money. The whole world seems equal to one who has his eye on his pocket, who thinks only about earning money. Such a person is unconcerned if he makes his money illegally (Rabbi Elyakim).

The whole world seems to him like level ground – כל העולם כולו דומה עליו כמישור – Such a person views all paths and obstacles equally, meaning he stumbles into everything due to his intoxication (*Iyyun Ya'akov*; Rabbi Raphael Nathan Rabinovitch).

But the Holy One, Blessed be He, does not act in this way – This teaches that if one hates another person, he should not harass him in every aspect of his life. He should make sure his punishment is not overly stringent (*Me'iri*).

Fish – דגים: Some commentaries suggest that the Sages considered fish a symbol of licentiousness, which is why they are used as a euphemism for forbidden sexual relations (Rav Ya'akov Emden).

עינו בכוס – עריות כולן דומות עליו כמישור. וחד אָמר: כל הנותן עינו בכוס – כל העולם כולו דומה עליו כמישור.

”דאָגהּ בלֵב אישׁ ישׁחנה” רבי אָמי ורבי אָסי, חד אָמר: ישׁחנה מדעתו, וחד אָמר: ישׁחנה לאַחריים.

”ונחש עפר לחמו”, רבי אָמי ורבי אָסי, חד אָמר: אֶפִּילוֹ אוֹכֵל כֹּל מַעֲדֵי עוֹלָם טוֹעִים בָּהֶם טַעַם עֵפֶר. וחד אָמר: אֶפִּילוֹ אוֹכֵל כֹּל מַעֲדֵי עוֹלָם אֵין דַּעְתּוֹ מְיוֹשָׁבֵת עָלָיו עַד שֶׁיֵּאכֵל עֵפֶר.

תניא, אָמר רבי יוֹסֵי: בוא וראֵה שְׁלֵא כְּמִדַּת הַקְּדוֹשׁ בְּרוּךְ הוּא מִדַּת בֶּשֶׂר וְדָם. מִדַּת בֶּשֶׂר וְדָם, מְקַנֵּט אֶת חֲבִירוֹ – יוֹרֵד עִמּוֹ לְחַיּוֹ. אֶבֶל הַקְּדוֹשׁ בְּרוּךְ הוּא אֵינוֹ כֵּן, קָלֵל אֶת הַנָּחֵשׁ – עוֹלָה לָגַג מְזוֹנָתָיו עִמּוֹ, יוֹרֵד לְמַטָּה – מְזוֹנָתָיו עִמּוֹ.

קָלֵל אֶת כְּנַעַן – אוֹכֵל מֵה שָׂרְבוֹ אוֹכֵל, וְשׂוֹתָהּ מֵה שָׂרְבוֹ שׂוֹתָהּ. קָלֵל אֶת הָאִשָּׁה – הַכֵּל רֵצִין אַחֲרֶיהָ, קָלֵל אֶת הָאֲדָמָה – הַכֵּל מְיוֹנֵן הַיְמִנָה.

”זכרנו את הדגה אשר נאכל במצרים חנם”, רב ושמואל; חד אָמר: דגים, וחד אָמר: עריות. מאן דאָמר דגים – דְּכִתְיִב: ”נאכל”, ומאן דאָמר עריות – דְּכִתְיִב: ”חנם”.

his eye on his cup, i.e., is habitually drunk, all the prohibitions of those with whom relations are forbidden seem to him like level [*mishor*] ground.^N He is unaware of the pitfalls of sin and continues walking along a twisted and dangerous path. **And one said: Whoever casts his eye on his cup,^N the whole world seems to him like level [*mishor*] ground.^N** Not only is such a person unconcerned by forbidden sexual relations, but all other prohibitions, e.g., monetary prohibitions, also seem permitted in his eyes.

§ The Gemara explains another verse in Proverbs: “**If there is care in a man’s heart, let him quash it [*yashhena*]**” (Proverbs 12:25). **Rabbi Ami and Rabbi Asi dispute the verse’s meaning. One said: He should forcefully push it [*yashhena*] out of his mind. One who worries should banish his concerns from his thoughts. And one said: It means he should tell [*yesihena*] others his concerns, which will lower his anxiety.**

§ Another verse states: “**And dust shall be the serpent’s food**”⁸ (Isaiah 65:25). **Rabbi Ami and Rabbi Asi dispute the verse’s meaning. One said: Even if the serpent eats all the delicacies in the world, they will still taste like dust. And one said: Even if it eats all the delicacies in the world, its mind is unsettled until it also eats some dust.**

With regard to the same topic, it was taught in a *baraita*: **Rabbi Yosei said: Come and see that the attribute of the Holy One, Blessed be He, is different than the attribute of flesh and blood. The attribute of flesh and blood is that one who seeks to provoke another harasses him in all aspects of his life, but the Holy One, Blessed be He, does not act in this way.^N He cursed the serpent and what happened? When the serpent goes up to the roof its food is with it, and when it comes down its food is with it. Consequently, the curse that it suffers does not ruin its life but rather benefits it.**

Similarly, **He cursed Canaan that he should be the servant of servants, but he benefits somewhat from this. He eats what his master eats, and drinks what his master drinks, and does not worry like a free man does. He cursed the woman and everyone pursues her to marry her. He cursed the land after the sin of Adam and Eve, yet everyone is sustained from it. Even when God is angry, He does not punish His creations severely.**

The Gemara cites more verses that pertain to the same issue. **Rav and Shmuel disagree with regard to the following verse: “We remember the fish^N which we ate in Egypt for nothing”** (Numbers 11:5). **One said:** The verse is referring literally to **fish**. **And one said:** The verse is referring to incestuous relations that the Torah had not yet forbidden. The people cried once the Torah prohibited certain relatives to them. The Gemara explains: **The one who said that the verse is referring to fish bases his explanation on the verse, as it is written “which we ate.”** This means what they actually ate. **And the one who said that the verse is referring to forbidden sexual relations also bases his explanation on the verse, as it is written “for nothing.”** Certainly, the people did not actually eat fish for free.

BACKGROUND

And dust shall be the serpent’s food – וְנָחֵשׁ עֵפֶר לְחִמּוֹ – Serpents eat any type of animal they find and have the ability to differentiate between different kinds of prey. However, be-

cause the serpent swallows its prey whole, it does not need or have the sense of taste that other animals have. In this sense, everything it eats tastes like dirt.

ולמאן דאמר עריות – הא כתוב “נאכל!” לישנא מעליא נקט, דכתוב: “אכלה ומחתה פיה ואמרה לא פעלתי און”. ולמאן דאמר חגים, מאי חגים? דהווי מייטין להו מהפקירא. דאמר מר: כשהיו ישראל שואבין מים הקדוש ברוך הוא מזמין להם בתוך המים דגים קטנים בכדיהו.

בשלמא למאן דאמר דגים, אבל עריות לא פריצי בהו – היינו דכתב: “גן נעול אחותי כלה” [גר] אלא למאן דאמר עריות – מאי “מעון חתנים” מהנך דאסירין לא פריצי בהו.

בשלמא למאן דאמר עריות היינו דכתב: “וישמע משה את העם בוכה למשפחותיו” – על עסקי משפחותיו שנאסרו להם לשכב אצלם. אלא למאן דאמר דגים – מאי בוכה למשפחותיו? הא והא הוא.

“את הקשואים ואת האבטיחים, רבי אמי ורבי אסי: חד אמר: טעם כל המינין טעמו בכון, טעם חמשת המינין הללו לא טעמו בו. וחד אמר: טעם כל המינין טעמו טעמן וממשן, והללו – טעמן ולא ממשן.”

“והמן) בורע גד לבן (וטעמו) אומר רבי אסי: עגול כגידא, ולבן כמרגלית. (תניא נמי הכי): גד – שדומה לורע פשתן בגבעוליו.”

The Gemara asks: And according to the one who said that it is referring to forbidden relations, but isn't it written “which we ate”? The Gemara answers: The Torah employed a euphemistic expression. Eating is used as a euphemism for sexual relations, as it is written: “So is the way of an adulterous woman; she eats, and wipes her mouth, and says I have done no wickedness” (Proverbs 30:20). And according to the one who said it is referring to fish, what is the meaning of the phrase “for nothing”?⁸ The people brought the fish from the river, which was ownerless property, since the Egyptians obviously would not have given them free food. The Master said: When the Jews drew water from the river, the Holy One, Blessed be He, prepared little fish for them in the water. They swam into their jugs.

The Gemara comments: Granted, according to the one who said that they cried over actual fish but were not promiscuous in having forbidden relations in Egypt, this is what is written to praise the Jewish people: “A garden enclosed is my sister the bride; a locked fountain, a sealed spring” (Song of Songs 4:12). This figurative language teaches that Jewish women are chaste. However, according to the one who said the Jewish people cried over forbidden sexual relations, what does the phrase “a sealed spring” mean? The Gemara answers: It means that they were not promiscuous with those relatives who were already forbidden to them. In Egypt, the Jewish people observed the laws of forbidden sexual relations that are included in the seven Noahide commandments. In the desert, they cried over the additional prohibitions imposed when the Torah was given.

The Gemara asks further: Granted, according to the one who said that they cried over the new prohibitions of forbidden sexual relations, this is as it is written: “And Moses heard the people weeping for their families” (Numbers 11:10). They cried with regard to the issue of their families, because now it became prohibited for them to cohabit with them. But according to the one who says that they cried over fish what does “weeping for their families” mean? The Gemara answers: Both this and that happened. They cried about the laws of forbidden sexual relations, and they also cried because they no longer had the fish of Egypt.

The Gemara returns to the same verse: It states: “We remember... the cucumbers, and the melons, and the leeks, and the onions, and the garlic” (Numbers 11:5). Rabbi Ami and Rabbi Asi debate the verse's meaning. One said: They tasted the flavor of all types of food in the manna, but they cried because they could not taste the tastes of these five foods that they mentioned. And one said: They tasted the flavor of all types of food, as well as their textures. The sensation was so strong that it seemed to them like they were eating those very foods. However, with the foods they listed, the people tasted only their flavor but not their texture.

With regard to the manna, the Torah further states: “And it was white [lavan] like coriander⁸ seed; and its flavor was like wafers made of honey” (Exodus 16:31). The Gemara questions this, since coriander is brown, not white. Rabbi Asi said: The manna was round like coriander seed but white like a pearl. This was also taught in a baraita: Coriander [gad] is so named because it is similar to flax seeds on their stalks,⁸ which are bound [agud] in a bundle.

NOTES

For nothing [hinnam] – חגים: One suggestion is that the word hinnam, meaning for nothing, is related to the word hen, meaning beauty (see Radak). This is why the Gemara associates the word hinnam with forbidden sexual relations (Iyyei HaYam).

BACKGROUND

Coriander – דג: Wild coriander, *Coriandrum sativum*, is from the Apiaceae family and is referred to as kusbar elsewhere in the Mishna. A perennial herb that can grow up to 50 cm high with white or pink flowers, its yellowish brown fruit is round and measures 4 mm in diameter. The fruit has been used since ancient times as a spice for foods and drinks. As stated in the Torah, the manna was similar to the coriander fruit in size and shape, but not in color. The manna was white.



Coriander seeds

דומה לורע פשתן בגבעוליו – Similar to flax seed on their stalks – Flax seeds grow within capsules that are quite similar to coriander seeds. It seems that the Gemara is referring to these capsules when it says: On their stalks.



Flax capsules containing flax seeds

Because it is similar to a tale – שְׂדוּמָה לְהַגְדָּה: According to this explanation, the word *lavan* in the verse should be rendered as *liban*, their hearts (Maharsha).

Two came...for a judgment – שְׁנַיִם שָׁבְאוּ...לְדוֹן: The commentaries discuss the permissibility of determining law based on divine intervention. After all, there is a principle that the Torah is not in heaven (see Deuteronomy 30:12), by which the Gemara rules out using a Divine Voice as proof in legal proceedings (see *Bava Metzia* 59b). One solution suggests that Moses used evidence or logic to come to a decision but wanted the disputants to see the truth revealed through a miracle (*Tosefet Yom HaKippurim*; see *Neum Yehuda*).

אַחֵרִים אוֹמְרִים: גַּד – שְׂדוּמָה לְהַגְדָּה
שְׂמוֹשֶׁקֶת לְבֹו שֶׁל אָדָם בְּמִיָּם. תְּנִיא
אִדְךָ: גַּד – שְׂמִיגִד לְהֵם לְיִשְׂרָאֵל אִי בֶן
תְּשֻׁעָה לְרֵאשׁוֹן וְאִי בֶן שְׁבִיעָה לְאַחֲרוֹן.

“לָבָן” – שְׂמֵלֵבִין עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל.

תְּנִיא, רַבִּי יוֹסֵי אוֹמֵר: בְּשֵׁם שֶׁהִנְבִּיא
הָיָה מִגִּיד לָהֶם לְיִשְׂרָאֵל מֵה שְׁבַחֲרוּיָן
וּמֵה שְׁבַסְדָּקוֹיָן, כִּךְ הֵמָּן מִגִּיד לָהֶם
לְיִשְׂרָאֵל מֵה שְׁבַחֲרוּיָן וּמֵה שְׁבַסְדָּקוֹיָן.
כִּי־צַד? שְׁנַיִם שָׁבְאוּ לִפְנֵי מֹשֶׁה לְדוֹן זֶה
אוֹמֵר: עֲבָדִי גִנְבָתָּה, וְזֶה אוֹמֵר: אֶתָּה
מִכְרָתוֹ לִי. אָמַר לָהֶם מֹשֶׁה: לְבֹוֹקֵר
מִשְׁפָּט. לְמַחֵר אִם נִמְצָא עוֹמְרוֹ בְּבֵית
רַבּוֹ רֵאשׁוֹן – בִּידוּעַ שְׂזָה גִנְבוּ, אִם
נִמְצָא עוֹמְרוֹ בְּבֵית רַבּוֹ שֶׁנִּי בִּידוּעַ שְׂזָה
מִכְרוּ לוֹ.

וְכֵן אִישׁ וְאִשָּׁה שָׁבְאוּ לִפְנֵי מֹשֶׁה לְדוֹן.
זֶה אוֹמֵר: הִיא סָרְחָה עָלַי, וְהִיא אוֹמֵרָת:
הוּא סָרַח עָלַי. אָמַר לָהֶם מֹשֶׁה: לְבֹוֹקֵר
מִשְׁפָּט. לְמַחֵר, אִם נִמְצָא עוֹמְרָה בְּבֵית
בַּעֲלָהּ – בִּידוּעַ שֶׁהִיא סָרְחָה עָלַי,
נִמְצָא עוֹמְרָה בְּבֵית אָבִיהָ – בִּידוּעַ
שֶׁהוּא סָרַח עָלֶיהָ.

כְּתִיב: “וּבִרְדַּת הַטֵּל עַל הַמַּחֲנֶה לַיְלָה
[יֵרֵד הֵמָּן עָלֵינוּ]” וּכְתִיב “וַיִּצְא הָעָם
וְלָקְטוּ” וּכְתִיב: “שָׁטוּ הָעָם וְלָקְטוּ”. הֲאֵל
כִּי־צַד? צְדִיקִים יֵרֵד עַל פֶּתַח בְּתֵיחֵם,
בִּינוּנִים – יִצְאוּ וְלָקְטוּ, רְשָׁעִים שָׁטוּ
וְלָקְטוּ.

כְּתִיב “לֶחֶם” וּכְתִיב “עוּגוֹת” וּכְתִיב
“וְטָחְנוּ”. הֲאֵל כִּי־צַד? צְדִיקִים – לֶחֶם,
בִּינוּנִים – עוּגוֹת, רְשָׁעִים – טָחְנוּ
בְּרִיחִים.

Others say: It was called coriander [*gad*] because it is similar to a tale [*haggada*],ⁿ which draws a person’s heart toward it, just like water, which is essential for life, draws one. It was taught in another *baraita*: Why is it called *gad*? Because it told [*maggid*] the Jewish people the answer to issues of uncertainty, such as the paternity of a baby. If a woman remarries within two months after her divorce or the death of her husband and gives birth seven months after her remarriage, it is unclear if the baby gestated for seven months and is the son of the second husband or for nine months and is the son of the first husband. The manna would tell them if the baby was born after nine months and belongs to the first husband, or if the baby was born after seven months and belongs to the second husband. Since the manna was collected by each family based on the number of its biological members, the manna established the baby’s paternity.

The manna was called white because it whitened Israel’s sins. The people feared that if they sinned the manna would not continue to fall. Consequently, they devoted themselves to introspection and repentance.

Similarly, it was taught in a *baraita*: Rabbi Yosei says: Just like the prophet would tell the Jewish people what was in the holes and what was in the cracks of their souls, highlighting the sins of the people, so too, the manna clarified for Israel what was in the holes and what was in the cracks. How so? If two people came before Moses for a judgment,ⁿ one saying: You stole my slave, and the other one saying: I did not steal him, rather you sold him to me, Moses would say to them: In the morning there will be a judgment. How was the matter resolved? If on the following day the slave found his *omer* of manna in his first master’s house, it would be clear that he was stolen, because the manna still came to the first owner. And if on the following day he found his *omer* of manna in his second master’s house, it would be clear that he had been sold.

Similarly, if a man and a woman came to Moses for a judgment, he saying: She sinned against me, and therefore I may divorce her and am not obligated to pay her divorce settlement, and she saying: He sinned against me and therefore I am entitled to the full settlement from the marriage contract, Moses would say to them: In the morning there will be a judgment. The following day, if her *omer* of manna was found in her husband’s house, it would be clear that she sinned against him. The fact that her nourishment was given to his household signifies the fact that he has respected her appropriately and is worthy of nourishing her. If her *omer* of manna was found in her father’s house, it would be clear that he sinned against her. Her nourishment has not been given to his household, signifying that he has been disrespectful to her and is not worthy of nourishing her.

§ The Gemara continues to discuss the manna: It is written: “And when the dew fell upon the camp in the night, the manna fell upon it” (Numbers 11:9). And it is written: “And the people shall go out and gather a day’s portion every day” (Exodus 16:4). And it is written: “The people went about and gathered it” (Numbers 11:8). How can these texts be reconciled? For the righteous, the manna fell at the opening of their homes. They expended no effort at all. The average people went out of the camp and gathered what fell there. The wicked had to go about farther to gather.

With regard to the manna, it is written “bread” (Exodus 16:4); and it is written “cakes” (Numbers 11:8); and it is also written “and ground it in mills,” (Numbers 11:8), implying that it was neither bread nor a cake. How can these texts be reconciled? For the righteous, it fell as baked bread; for average people, it fell as unbaked cakes; for the wicked it came in an unprocessed form and consequently they ground it in a mill.

What fell with the manna – מה שִׁירַד עִם הַמָּן – Since the manna was a miraculous blessing from heaven, it could certainly provide for all of the Jewish people's needs, with regard to both food and other desires.

“אוֹ דָּכוּ בַמּוֹדוֹכָה” אָמַר רַבִּי יְהוּדָה אָמַר רַב, וְאִיתִימָא רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַלְמֵד שִׁירַד לְהֵם לְיִשְׂרָאֵל עִם הַמָּן תְּכַשִּׁיטֵי נְשִׁים, דְּבַר שְׁנִידוּךְ בַּמּוֹדוֹכָה. “וּבְשִׁלּוֹ בְּפִירוֹ” אָמַר רַבִּי חָמָא: מַלְמֵד שִׁירַד לְהֵם לְיִשְׂרָאֵל עִם הַמָּן צִיקֵי קַדְוִירָה.

The verse states: “Or beat it in a mortar” (Numbers 11:8). Rabbi Yehuda said that Rav said, and some say it was Rabbi Hama, son of Rabbi Hanina: This teaches that women’s perfumes fell for the Jewish people with the manna because they are an item that is beaten in a mortar. The verse continues: “And cooked it in a pot” (Numbers 11:8). Rabbi Hama said: This teaches that cooking spices fell for the Jewish people with the manna.

‘וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר” מַאי בְּבֹקֶר בְּבֹקֶר? אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: מִדְּבַר שִׁירַד לְהֵם בְּבֹקֶר בְּבֹקֶר, מַלְמֵד שִׁירַד לְהֵם לְיִשְׂרָאֵל אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת עִם הַמָּן. ‘וְהַנְּשִׂאִים הֵבִיאוּ אֶת אֲבָנֵי הַשֹּׁהַם” תַּנָּא: נְשִׂאִים מִמֶּשׁ, וְכֵן הוּא אָמַר: “נְשִׂאִים וְרוּחַ וְגֶשֶׁם אֵין.”

§ With regard to donations for the Tabernacle, the verse states: “And they brought yet to him free-will offerings every morning” (Exodus 36:3). The Gemara asks: What is the meaning of “every morning”? Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: They brought donations from that which fell every morning with the manna. This teaches that pearls and precious stones fell for the Israelites with the manna.¹⁴ It states: “And the rulers [*nesi'im*] brought the onyx [*shoham*] stones” (Exodus 35:27). A *tanna* taught that the word *nesi'im* means actual clouds brought them. As it states: “As clouds [*nesi'im*] and wind without rain so is he that boasts himself of a false gift” (Proverbs 25:14). We learn from this that the precious stones fell from the clouds with the manna.

‘וְהִיָּה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׂמֶן” אָמַר רַבִּי אֲבָהוּ: מַה שֶּׁד זֶה תִּינוּק טוֹעַם בַּהּ כַּמָּה טַעְמִים – אִף הַמָּן כָּל זְמַן שִׁישְׂרָאֵל אֹכְלִין אוֹתוֹ – מוֹצְאִין בוּ כַּמָּה טַעְמִים. אֵיכָא דְאַמְרִי: לֶשֶׁד מִמֶּשׁ, מַה שֶּׁד זֶה מוֹתֵפֵךְ לְכַמָּה גּוּוּנִין – אִף הַמָּן מוֹתֵפֵךְ לְכַמָּה טַעְמִים.

It was also said with regard to the manna: “And its taste was as the taste of a cake [*shad*] baked with oil [*hashamen*]” (Numbers 11:8). Rabbi Abbahu said: *Shad* means breast. Just as a baby tastes different flavors from the breast, since the taste of the milk changes somewhat depending on what foods his mother eats, so too with the manna, every time that the Jewish people ate the manna, they found in it many different flavors, based on their preferences. There are those who say that the word is written as *shed* and means literally a demon. How so? Just as a demon changes into different forms and colors, so too, the manna changed into different flavors.

‘וַיֹּאמֶר מֹשֶׁה בַּתַּת ה' לָכֶם בְּעֶרֶב בִּשָׂר לֶאֱכֹל וּלְחֵם בְּבֹקֶר לְשִׁבּוּעִי. תִּנָּא מִשְׁמִיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן קֹרְחָה: בִּשָׂר שִׁשְׂאָלוּ שְׁלָא כְּהוֹנֵן – נִיתֵן לְהֵם שְׁלָא כְּהוֹנֵן.

The verse states: “And Moses said: This shall be, when the Lord will give you in the evening meat to eat, and in the morning bread to the full” (Exodus 16:8). A *tanna* taught in the name of Rabbi Yehoshua ben Korha: The meat that the Jewish people asked for inappropriately, since they had the manna and did not need meat, was given to them inappropriately, in a way that was unpleasant; they were punished afterward (Rabbeinu Elyakim).

Perek VIII

Daf 75 Amud b

לְחֵם שִׁשְׂאָלוּ כְּהוֹנֵן – נִיתֵן לְהֵם כְּהוֹנֵן, מִכָּאֵן לְמִדַּה תוֹרָה דְּרַךְ אַרְץ שְׁלָא יֹאכְל אֱדָם בִּשָׂר אֶלָּא בַלִּילָה. וְהָאֵמַר אֲבִינִי הָאֵי מֵאֵן דְּאִית לִיה טַעֲדָתָא – לָא לְאֶכְלִיָּה אֶלָּא בִּמְמָא פְּעִין יִמְמָא קָא אֲמַרְנִין. אָמַר רַב אֲתָא בַר יַעֲקֹב: בַּתְּחִלָּה הָיוּ יִשְׂרָאֵל דּוֹמִין כְּתַרְנַגּוּלִים שְׁמַנְקֵרִין בְּאַשְׁפָּה. עַד שְׁבָא מֹשֶׁה וְקָבַע לְהֵם זְמַן סַעֲדָה.

However, bread, which is essential, they asked for appropriately. Therefore, it was given to them appropriately,¹⁵ in the morning, when there was time to prepare it. The Gemara comments: From here, the Torah teaches etiquette, that it is proper to eat meat only at night, as Moses said to the children of Israel: “This shall be, when the Lord will give you in the evening meat to eat” (Exodus 16:8). The Gemara asks: But didn’t Abaye say that someone who has a meal should eat it only in the day? The Gemara answers: We mean to say: Like day. It is not necessary to eat the food in the daytime, as long as one can see what he eats. Rabbi Aha bar Ya’akov said: At the beginning, the Jewish people were like chickens pecking at the garbage; any time there was food they grabbed it and ate it, until Moses came and set specific times to eat, as the verse implies. He set mealtimes for them in the morning and in the evening.

Was given to them appropriately – נִיתֵן לְהֵם כְּהוֹנֵן – Rashi explains that bread given appropriately means that it was given in the morning, and that meat given inappropriately means that it was given at night. Some commentaries have written that this explanation makes it difficult to understand the continuation of the Gemara, which recommends eating meat at night. If the meat was given to them inappropriately, one cannot learn that it is proper to eat meat only at night. These commentaries have explained that the manna, which they asked for appropriately, fell for the entire forty years, accompanied by other fine items; whereas the meat, which they asked for inappropriately, fell only temporarily, without any accompanying gifts (*lyyun Ya’akov*).

NOTES

Average people...wicked – בנינומים...רשעים: In the case of the quail the righteous are not mentioned. Since the meat was something that the people asked for inappropriately, the righteous did not eat from it at all (Maharsha).

The worst of all is the slav – גריעא דכולהו שליו: Because they wrongfully asked for meat, they were given the worst type (Maharsha).

HALAKHA

Moses was commanded to cut the gullet and the windpipe – נצטוה משה על הושת ועל הקנה: The details of ritual slaughter are not included in the Written Torah. They were given to Moses in the Oral Law, as the verse states: "As I have commanded you." The slaughterer must slaughter the animal in the middle of its neck, and the preferred way to slaughter is by cutting entirely through both the gullet and the windpipe. After the fact, if the majority of one of the pipes in a bird is cut or the majority of both pipes in an animal are cut, the slaughter is kosher (Rambam Sefer Kedusha, Hilkhoh Shehita 1:4, 1:10).

LANGUAGE

Sikhli – שיכלי: Possibly from the Greek στρουθός, strouthos, meaning a sparrow.

Kivli – קיבלי: Apparently from the Greek κίχλη, kichlè, meaning a thrush.

Pasyoni – פסיוני: From the Greek Φασιανός, fasiános, meaning a pheasant.

הבשר עודנו בין שיניהם וכתוב: "עד חדש ימים". הא כיצד? בינומים – לאלתר מתו, רשעים – מצטערים והולכין עד חדש ימים.

וישטחו" אמר ריש לקיש: אל תקרי "וישטחו" אלא "וישחטו" מלמד שנתחייבו שונאיהן של ישראל שחיתה. "שטוח" תנא משמיה דרבי יהושע בן קרחה: אל תקרי "שטוח" אלא "שחוט", מלמד שירד להם לישראל עם המן דבר שטעון שחיתה. אמר רבי: וכי מקאן אתה למד? והלא כבר נאמר: "וימטר עליהם כעפר שאר וכחול (הים) עוף כנף".

ותניא, רבי אומר: "וובחת באשר צויתך" – מלמד שנצטוה משה על הושת ועל הקנה, על רוב אחד בעוף, ועל רוב שנים בבמה. אלא מה תלמוד לומר "שטוח" – מלמד שירד להם משטיחין משטיחין.

כתוב "לחם" וכתוב "שמן" וכתוב "דבש". אמר רבי יוסי ברבי חנינא: לנערים – לחם, לזקנים – שמן, לתינוקות – דבש.

כתוב "שליו" וקרינו, "סליו", אמר רבי חנינא: צדיקים אוכלין אותו בשליוה, רשעים אוכלין אותו ודומה להן כסליון.

אמר רב חנן בר רבא: ארבעה מיני סליו הן, ואלו הן: שיכלי, וקיבלי, ופסיוני, ושליו. מעליא דכולהו – שיכלי, גריעא דכולהו – שליו. והיו בצפורתא ומותבין לה בתנורא, ותפח והיה מלי תנורא, ומסקינן ליה אתליסר ריפי ואחרונה אינה נאכלת אלא על ידי תערובת.

It was stated with regard to the quail: "While the meat was yet between their teeth, before it was chewed, the anger of the Lord was kindled the people" (Numbers 11:33), which means that they died immediately. However, it also states: "You shall not eat it for only one day... but for an entire month until it comes out of your nostrils and becomes loathsome to you" (Numbers 11:19-20). How can these texts be reconciled? The average people died immediately, but the wicked continued to suffer in pain for a month and then died.

The verse states: "And they spread them [vayishtehu] out for themselves round about the camp" (Numbers 11:32). Reish Lakish said: Do not read it as vayishtehu. Rather, read it as vayishhatu. This teaches that the enemies of the Jewish people, a euphemism for the Jewish people themselves, were liable to receive the punishment of slaughter due to their demand. The verse states: "Spread out [shato'ah]" (Numbers 11:32). A tanna taught in the name of Rabbi Yehoshua ben Korha: Do not read it as shato'ah but as shahut. This teaches that other food fell for the Jewish people along with the manna. The food was something that requires ritual slaughtering [shehita], referring to birds. Rabbi Yehuda HaNasi said: And do you learn this from here? Do we need to alter the word for this purpose? Isn't it already stated explicitly: "And he rained meat upon them like dust, and winged birds like the sand of the seas" (Psalms 78:27)?

And it was taught in a related baraita: Rabbi Yehuda HaNasi says: The verse states: "Then you shall slaughter of your herd and of your flock which the Lord has given you, as I have commanded you" (Deuteronomy 12:21). This teaches that Moses was commanded in the laws of ritual slaughter to cut the gullet and the windpipe⁴ in the neck. And with a bird one must cut through the majority of one pipe, and with an animal one must cut through the majority of both pipes. Moses was commanded these laws along with the other details of slaughtering. According to Rabbi Yehuda HaNasi, the word shatuah does not teach us about ritual slaughter. Rather, what is the meaning when the verse states: Shatuah? It teaches that the manna fell in layers [mashtihin] in a straight row.

With regard to the manna, it is written "bread" (Exodus 16:4), and it is written "oil" (Numbers 11:8), and it is written "honey" (Exodus 16:31). How can we reconcile these verses? Rabbi Yosei, son of Rabbi Hanina, said: For the youth it was like bread, for the elderly it was like oil, and for the children it was like honey. Each received what was appropriate.

The Gemara comments further: The word quail is written shlav, with the letter shin, but we read it as slav, with the letter samekh. What does this teach us? Rabbi Hanina said: The righteous eat it in peace [shalva], based on the written form of the word; whereas the wicked eat it, and it seems to them like thorns [silvin], based on the way the word is read.

Furthermore, with regard to the quail: Rav Hanan bar Rava said: There are four types of quail and these are they: Sikhli,¹ and kivli,¹ and pasyoni,¹ and slav.^N The best tasting of all is the sikhli. The worst of all is the slav.^N The Gemara relates how tasty even the quail was that the Jews ate in the desert: It was as small as a sparrow, and they would place it in the oven to roast, and it expanded until it filled the entire oven. They would place it upon thirteen loaves of bread, and even the last loaf on the bottom could be eaten only when mixed with other food, due to all the fat it had absorbed from the quail.

דְּבַרְתִּיב: וַיִּתְּנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשִׁימוֹת
 עַד אֲבֵל הַשְּׁטִיִּים. וְאָמַר רַבָּה בַר בַּר הֲנֵה:
 לְדִידֵי חֲזוּ לִי הָהוּא אֶתְרָא וְהוּא תַלְתָּא
 פָּרְסֵי. וְהֵנָּה: בְּשִׁנְפָּנִין – אֵין נִפְנִין לֹא לְפִנְיָהּ,
 וְלֹא לְצַדִּיהָ. אֲלֵא לְאַחֲרֶיהָ.

How do we know that the Israelite camp was three parasangs?
 As it is written: “And they camped by the Jordan from Beth-
 Jeshimoth to Abel-shittim” (Numbers 33:49), and Rabba bar
 bar Hana said: I saw that site and it was three parasangs in
 length. And a *baraita* taught: When the Jews relieved them-
 selves in the desert, they did not relieve themselves ahead of
 themselves, i.e., in the direction of their travel, nor to the side
 of the camp, but behind the camp, in a place that they had al-
 ready traveled. Consequently, those near the front of the camp
 had to walk a distance of three parasangs from their homes to
 leave the camp.

“וְעַתָּה נַפְשֵׁנוּ יִבְשֶׁה אֵין כָּל” אָמְרוּ: עֲתִיד מִן
 זֶה שְׁתִּיפַח בְּמַעֲיָהֶם, כְּלוֹם יֵשׁ יְלוּד אִשָּׁה
 שֶׁמִּכְנִים וְאֵינוּ מוֹצִיא?

Furthermore, with regard to the manna, the verse states Israel’s
 complaint: “But now our soul is dry, there is nothing at all;
 we have nothing beside this manna to look to” (Numbers 11:6).
 They said: This manna will eventually swell in our stomachs
 and kill us; is there anyone born of a woman who ingests food
 but does not expel waste? This supports the Gemara’s claim that
 the manna did not create waste.

וּכְשֶׁנֶּאֱמָרוּ דְבָרִים לְפָנֵי רַבִּי יִשְׁמַעֵאל אָמַר
 לָהֶם: אַל תִּקְרוּ “אֲבִירִים” אֲלֵא “אֵיבִירִים” –
 דְּבַר שֶׁנִּבְלַע בְּמַאֲתָיִם וְאַרְבָּעִים וּשְׁמוֹנֶה
 אֵיבִירִים. אֲלֵא מָה אֲנִי מַקְיִים וְיִתְדוּ תַהֲיִי
 לָךְ עַל אֲזֻנֶיךָ – בְּדָבָרִים שֶׁבָּאִין לָהֶם
 מִמְדִּינַת הַיָּם.

When these words were said before Rabbi Yishmael, he said
 to them: Do not read it as *abirim*. Rather, read it as *eivirim*,
 limbs. The manna was something that was absorbed by 248
 limbs. But, how do I establish “And you shall have a spade
 among your weapons”? From the food items that came to
 them from overseas lands. Rabbi Yishmael disagrees with
 Rabbi Elazar ben Perata with regard to the effect the manna had
 on the digestion of other foods.

דְּבַר אַחֵר: “לָחֵם אֲבִירִים אָכַל אִישׁ”

Alternatively, “Man [*ish*] did eat the bread of the mighty”
 (Psalms 78:25);

Perek VIII
 Daf 76 Amud a

NOTES

Joshua, for whom manna fell corresponding to all the
 rest of the Jewish people – הוֹשֵׁעַ שִׁירָד לֹו מִן כָּנָנְד כָּל – שְׂרָאָל
 Perhaps the Gemara is basing this on the verse
 that describes Joshua as “a man in whom there is spirit”
 (Numbers 27:18). The Sages understood that this verse
 means that Joshua was able to understand the spirit of
 each individual within the nation. Joshua’s spirit therefore
 corresponded to the spirits of all the Jewish people. The
 Gemara here alludes to this with the manna, which was
 a gift from heaven. It was therefore given to Joshua, cor-
 responding to all the Jewish people (*Tal Orot*).

Once a year – פַּעַם אַחַת בְּשָׁנָה – The Gemara suggests that
 the manna could have been given once a year, rather
 than once a week or once a month, since that would be
 parallel to the blessing that God bestows on the crops
 of the field once a year, when they are harvested. The
 Gemara is asking why the manna was not like that (*Tosefet
 Yom HaKippurim*).

זֶה יְהוֹשֻׁעַ שִׁירָד לֹו מִן כָּנָנְד כָּל יִשְׂרָאֵל,
 כְּתִיב הָכָא: “אִישׁ” וְכְתִיב הָתָם: “קַח לָךְ
 אֶת יְהוֹשֻׁעַ בֶּן נֹון אִישׁ אֲשֶׁר רוּחַ בּוֹ” וְאִמָּא
 מִשָּׁה, דְּכְתִיב: “וְהָאִישׁ מִשָּׁה עֲנֹו מֵאֹד”. דְּנִין
 אִישׁ מֵאִישׁ, וְאֵין דְּנִין “אִישׁ” מִ“וְהָאִישׁ”.

the verse is referring to Joshua, for whom manna fell corre-
 sponding to all the rest of the Jewish people,ⁿ when he waited
 for Moses at Mount Sinai during the forty days Moses was on
 the mountain. The verses allude to this: “Man” is written here,
 and “man” is written there: “Take to you Joshua, the son of
 Nun, a man in whom there is spirit, and lay your hand upon
 him” (Numbers 27:18). From here, the Gemara learns that the
 “man” is Joshua. The Gemara asks: Say that the verse is referring
 to Moses, about whom it is written: “Now the man Moses was
 very humble” (Numbers 12:3). The Gemara answers: We can
 learn a verbal analogy to the word “man” from the word “man,”
 but we cannot learn a verbal analogy to the word “man” from
 the phrase “the man,” which is used to refer to Moses.

שְׂאֵלוֹ תַלְמִידָיו אֶת רַבִּי שְׁמַעוֹן בֶּן יוֹחֵי: מִפְּנֵי
 מָה לֹא יָרַד לָהֶם לְיִשְׂרָאֵל מִן פַּעַם אַחַת
 בְּשָׁנָה? אָמַר לָהֶם: אֲמַשׁוּל לָכֶם מִשָּׁל: לְמָה
 הַדְּבַר דּוֹמָה – לְמַלְךְ בֶּשֶׁר וְדָם שֵׁישׁ לוֹ בֶּן
 אֶחָד. פֶּסֶק לוֹ מִזּוֹנוֹתָיו פַּעַם אַחַת בְּשָׁנָה,
 וְלֹא הָיָה מִקְבִּיל פְּנֵי אָבִיו אֲלֵא פַעַם אַחַת
 בְּשָׁנָה. עַמְד וּפֶסֶק מִזּוֹנוֹתָיו בְּכָל יוֹם, וְהָיָה
 מִקְבִּיל פְּנֵי אָבִיו כָּל יוֹם.

Furthermore, with regard to the manna: The students of Rabbi
 Shimon ben Yoḥai asked him: Why didn’t the manna fall for
 the Jewish people just once a yearⁿ to take care of all their needs,
 instead of coming down every day? He said to them: I will give
 you a parable: To what does this matter compare? To a king
 of flesh and blood who has only one son. He granted him an
 allowance for food once a year and the son greeted his father
 only once a year, when it was time for him to receive his allow-
 ance. So he arose and granted him his food every day, and his
 son visited him every day.

אִף יִשְׂרָאֵל, מִי שֵׁישׁ לוֹ אֲרַבְעָה וְחַמֵּשֶׁה
 בָּנִים הָיָה דוֹאֵג וְאוֹמֵר: שְׂמָא לֹא יָרַד מִן
 לְחָמֵר וְנִמְצָאוּ כּוֹלֵן מֵתִים בְּרַעַב, נִמְצָאוּ
 כּוֹלֵן מְכוּוֹנִים אֶת לִבָּם לְאַבְיָהוֹן שְׁבַשְׁמִים.

So too, in the case of the Jewish people, someone who had
 four or five children would be worried and say: Perhaps the
 manna will not fall tomorrow and we will all die of starvation.
 Consequently, everyone directed their hearts to their Father
 in heaven every day. The manna that fell each day was sufficient
 only for that day, so that all of the Jewish people would pray to
 God for food for the next day.

Rabbi Elazar HaModa'i – רבי אלעזר המודעי – Rabbi Elazar HaModa'i was a Sage who lived after the destruction of the Temple and was apparently a young student of Rabban Yohanan ben Zakkai. Most of the quotations cited in his name are midrash. Rabban Gamliel often remarked: We still need HaModa'i. As his name indicates, this scholar was from the city of Modi'in. Rabbi Elazar HaModa'i was bar Kokheva's uncle, his mother's brother, and he died during the siege of Beitar.

NOTES

The attribute of goodness is greater than the attribute of retribution – מדה טובה ממדת פורענות – Rashi writes that the attribute of goodness is five hundred times greater than that of retribution. He bases this on the verse that states, with regard to the wicked: "For I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children until the third and fourth generation of those that hate Me, and showing mercy until the thousandth generation of those that love Me and keep My mitzvot" (Exodus 20:5). Consequently, retribution lasts four generations while God "shows mercy to thousands of generations" (Exodus 20:6). God extends favor to those who love Him for at least two thousand years, which is four times five hundred.

My cup runs over – בוסים ריזה – Some commentaries explain 221 log in accordance with the Kabbala (*Siah Yitzhak*). Others link it to the four cups of retribution from which God will force the world's nations to drink (see Jeremiah 25:15). Since blessing is always significantly more than punishment, the Jewish people will drink many cups of blessing (see *Ateret Rosh*).

דָּבַר אַחֵר: שְׁהָיוּ אוֹכְלֵינּוּ אוֹתוֹ כְּשֶׁהוּא חָם.
דָּבַר אַחֵר: מִפְּנֵי מִשְׁאוֹי הַדֶּרֶךְ.

Alternatively, they received manna daily so that they would be able to eat it while it was hot and fresh. Alternatively, they received manna daily due to the hardship of carrying on the journey. They did not stay in the same place all those years, and it would have been difficult for them to carry the manna from one place to another. Therefore, the manna fell wherever they went.

§ It is told: Rabbi Tarfon, and Rabbi Yishmael, and the Elders were sitting and discussing the passage about the manna and Rabbi Elazar HaModa'i was sitting among them. Rabbi Elazar HaModa'i responded and said: The manna that fell for the Jewish people was sixty cubits high. Rabbi Tarfon said to him: Modai, how long will you collect words and bring upon us teachings that have no basis?

He said to him: Rabbi, I am interpreting a verse. How so? It states about the Flood: "Fifteen cubits above did the waters prevail; and the mountains were covered" (Genesis 7:20). Is it possible that it would be fifteen cubits high from a valley, fifteen cubits from the plain, and fifteen cubits from the mountains? Did the water stand as though in layers, conforming to the height of the land below it? Furthermore, how could the Ark travel over water that was at different levels? Rather: "On the same day were all the fountains of the great deep broken up" (Genesis 7:11), until the water rose and was level with the mountains. Afterward, the verse states that "fifteen cubits above did the waters prevail."

Rabbi Elazar HaModa'i continues: But which attribute is greater, the attribute of goodness or the attribute of retribution? One must say the attribute of goodness is greater than the attribute of retribution.¹¹ With regard to the attribute of retribution, in the case of the Flood, the verse states: "And the windows of heaven were opened" (Genesis 7:11), which indicates that there were only windows. Whereas, with regard to the attribute of goodness, in the case of the manna, the verse states: "He commanded the skies above, and opened the doors of heaven, and rained down manna upon them to eat and gave them heavenly grain" (Psalms 78:23–24).

Based on this, the Gemara calculates: The area of how many windows are in a door? Four. A door is equivalent to four windows in size. One adds another four for the second door, as the verse uses the plural "doors," which implies that there were two doors. This equals the area of eight windows. If the depth of water in the Flood is based on the phrase "windows of heaven," implying two windows, then the manna fell at a rate four times that of the water of the Flood. Since the water of the Flood reached a depth of fifteen cubits, it turns out that the manna that fell for the Jewish people was sixty cubits high, i.e., four times as high.

Similarly, it was taught in a *baraita* that Isi ben Yehuda said: The manna that fell for the Jewish people would accumulate and ascend until all the kings of the East and West could see it, as it is stated: "You prepared a table before me in the presence of my enemies; you anointed my head with oil; my cup runs over" (Psalms 23:5). God prepared food for the Jewish people, so that their enemies would see their greatness over the world. "My cup runs over [*revaya*];"¹² Abaye said: We learn from this that the cup of David in the next world holds 221 log, since it is stated: "My cup runs over," and the word *revaya* has that numerical value.

וְכַבֵּר הָיָה רַבִּי טַרְפוֹן וְרַבִּי יִשְׁמָעֵאל וְהַזְּקֵנִים יוֹשְׁבֵינָם וְעוֹסְקִין בְּפִרְשֵׁת הַמֶּן וְהָיָה רַבִּי אֶלְעָזָר הַמּוֹדְעִי יוֹשֵׁב בֵּינֵיהֶן. נִעְנָה רַבִּי אֶלְעָזָר הַמּוֹדְעִי וְאָמַר: מִן שִׁירָד לָהֶן לְיִשְׂרָאֵל הָיָה גְבוּהַ שְׁשִׁים אַמָּה. אָמַר לוֹ רַבִּי טַרְפוֹן: מוֹדְעִי! עַד מָתִי אֶתְּהַב מִגְּבֵב דְּבָרִים וּמִבְּיַד עֲלֵינוּ?

אָמַר לוֹ: רַבִּי, מִקְרָא אֲנִי דוֹרֵשׁ: "חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גְּבֹרֵי הַמַּיִם וַיִּכְסּוּ הַהָרִים" וְכִי חֲמֵשׁ עֶשְׂרֵה אַמָּה בְּעַמְק (חֲמֵשׁ עֶשְׂרֵה בְּשִׁפְלָה) חֲמֵשׁ עֶשְׂרֵה בְּהָרִים? וְכִי מֵיָא שׁוּרֵי שׁוּרֵי קִיּוּמִי? וְעוֹד: תֵּיבָה הֵיכִי סִנְיָא? אֵלָּא נִבְרְקָעוּ כָּל מַעְיָנוֹת תְּהוֹם רַבָּה" עַד דְּאִשׁוּוּ מֵיָא בְּהַדֵּי טוּרֵי וְהַדֵּר "חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גְּבֹרֵי הַמַּיִם."

וְכִי אֵי זֶה מְדָה מְרֻבָּה, מְדָה טוֹבָה אוֹ מְדַת פּוֹרְעָנוֹת? הָיָה אוֹמֵר: מְדָה טוֹבָה מְמַדַּת פּוֹרְעָנוֹת. בְּמַדַּת פּוֹרְעָנוֹת הוּא אוֹמֵר: "וְאֲרוֹבוֹת הַשָּׁמַיִם נִפְתְּחוּ", בְּמַדָּה טוֹבָה הוּא אוֹמֵר: "וַיִּצְוּ שְׁחַקִּים מִמַּעַל וּדְלָתֵי שָׁמַיִם פִּתְּחוּ וַיִּמְטַר עֲלֵיהֶם מִן הַלַּאֲכוּל וַדְּגַן שָׁמַיִם נִתְּן לָמוֹ."

כַּמָּה אַרְבּוּבוֹת יֵשׁ בְּדֶלֶת – אַרְבַּע, אַרְבַּע, הָרִי כַּאֲן שְׁמוֹנֶה, וְנִמְצָא מִן שִׁירָד לָהֶם לְיִשְׂרָאֵל גְּבוּהַ שְׁשִׁים אַמָּה.

תִּנְיָא, אִיִּסִי בֶן יְהוּדָה אוֹמֵר: מִן שִׁירָד לָהֶם לְיִשְׂרָאֵל הָיָה מִתְגַּבֵּר וְעוֹלָה, עַד שְׁרוּאִין אוֹתוֹ כָּל מְלָכֵי מִזְרַח וּמַעֲרֹב, שְׁנָאֵמַר: "תַּעֲרוֹךְ לִפְנֵי שְׁלַחַן נֹגֵד צוּרֵי [גוֹ' בּוֹסֵי רִוְיָה]" אָמַר אַבְיִי: שְׁמַע מִנֵּיהּ – כִּסָּא דְדָוִד לְעֵלְמָא דְאִתִּי מְאֵתָן וְעֵשְׂרִין וְחַד לִוְגָא מִחַזִּיק, שְׁנָאֵמַר: "בּוֹסֵי רִוְיָה" – רִוְיָה בְּגִימְטְרִיא הֵכִי הָיָה.

NOTES

On the tenth, and: But on the tenth – וּבַעֲשׂוֹר וְאֶךְ – *Tosafot* ask why the verses are not cited in order of appearance. Some commentaries suggest that the lack of sequence indicates that this is not a true interpretation of verses but merely an *asmakhta*, a scriptural support (*Derekh HaMelekh*).

Five and six afflictions – חֲמִשָּׁה וְשֵׁשׁ עֲנִיּוּן – It seems in the Jerusalem Talmud that bathing is not included as one of the five afflictions because it is not prohibited in every circumstance. For example, it is permitted to cross a river to fulfill a mitzva or to immerse in a ritual bath for the sake of a mitzva, as is discussed later in this tractate (*Yoma 88a*).

LANGUAGE

Anigrion – אֲנִיגְרוֹן – From the Greek word οἰνόγαρον, *oinogaron*, meaning wine mixed with oil.

Akhsigrion – אֲכִיסִיגְרוֹן – From the Greek word ὄξυγαρον, *oxugaron*, which is a sauce made from vinegar, fish, and other foods.

HALAKHA

Intoxicated in the Temple – שִׁיבוֹר בְּבֵית הַמִּקְדָּשׁ – A priest who is intoxicated is not permitted to enter the Temple for service, even if his intoxication stems from substances other than wine, e.g., other drinks, sweet dried figs, or milk. If he does serve, he is punished with lashes, although his service is valid nevertheless. However, one who is drunk on wine is liable to receive death at the hand of Heaven, and his service is invalid (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash 1:2*).

הָא לֹא דְמִיָּא, הָתָם – בְּאַרְבָּעִין יוֹמִין, הָבֵא – תְּרֵדָא שְׁעֵתָא, הָתָם לְכוּלֵי עֲלִמָּא, הָבֵא – לְיִשְׂרָאֵל לְחֻדְיָהּ, וְנִפְיִשׁ לְהוּ טְפִי רַבִּי אֶלְעָזָר הַמּוֹדְעֵי פְתִיחָה פְתִיחָה גַּמְר.

“אָסוֹר בְּאֲכִילָה”. הֲנִי חֲמִשָּׁה עֲנִיּוּן כְּגִד מִי? אָמַר רַב חֲסִדָּא: כְּגִד חֲמִשָּׁה עֲנִיּוּן שְׁבַתוֹרָה וּבַעֲשׂוֹר “אֶךְ בְּעֵשׂוֹר” “שֶׁבַת שְׁבַתוֹן” “וְשֶׁבַת שְׁבַתוֹן” “וְהִיָּתָה לָכֶם”.

הֲנִי חֲמִשָּׁה הוּוּ? וְאַנְן שִׁיתָא תַנּוּ! שְׁתִּיָּה בְּכֻלָּל אֲכִילָה הִיא. דְּאָמַר רִישׁ לְקִישׁ: מִנּוּן לְשְׁתִּיָּה שְׁהִיא בְּכֻלָּל אֲכִילָה – שְׁנֵאָמַר: “וְאֲכַלְתָּ לֶפְנֵי ה’ אֱלֹהֶיךָ מֵעֵשֶׂר דְּגַנְךָ תִּירוֹשְׁךָ וְיִצְהָרְךָ”, תִּירוֹשׁ חֲמֵרָא הוּא וְקָרִי לִיהּ “וְאֲכַלְתָּ”.

מִמָּאִי? וְדִילְמָא דְּאֲכִילָה עַל יָדֵי אֲנִיגְרוֹן? דְּאָמַר רַבָּה בְּר שְׁמוּאֵל: אֲנִיגְרוֹן – מִיָּא דְּסִילְקָא, אֲכִיסִיגְרוֹן – מִיָּא דְּכִילְהוּ שְׁלֵקִי!

אֵלָּא אָמַר רַב אַחָא בְּר יַעֲקֹב: מִהָּבֵא: “וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר תֹּאמֶר נִמְשָׁךְ בְּבָקָר וּבַעֲזָאן בֵּינָן וּבִשְׂכָר” שְׂכָר שְׁתִּיָּה הוּא, וְקָרִיָּה רַחֲמֵנָא “וְאֲכַלְתָּ”.

מִמָּאִי? וְדִילְמָא הָבֵא נְמִי דְּאֲכִילָה עַל יָדֵי אֲנִיגְרוֹן? שְׂכָר פְּתַב, מִיָּדֵי דְּמִשְׁכָּר. וְדִילְמָא דְּבִילָה קַעֲלִית? דְּתַנּוּ: אֲכַל דְּבִילָה קַעֲלִית וְשְׁתָּה דְּבִשׁ וְחֵלֵב וְנִכְסֵס לְמִקְדָּשׁ

The Gemara asks how Rabbi Elazar HaModa'i can compare the depth of the Flood waters with the amount of manna that fell in the desert: **This is not similar**, and the calculation is inaccurate. **There**, in the case of the Flood, the water rose fifteen cubits in **forty days**; but **here**, in the case of the manna, it took only **one hour** every day to fall. Conversely, **there** the Flood was for **everyone** and covered the whole world; whereas **here** the manna was for the **Jewish people alone**. **And there would be much more manna for them** than sixty cubits, which is the measurement put forth by Rabbi Elazar HaModa'i. The Gemara answers: **Rabbi Elazar HaModa'i derived “opening”** in the verse: “He commanded the skies above, and opened the doors of heaven” (Psalms 78:23), from **“opening”** in the verse: “And the windows of heaven were opened” (Genesis 7:11). He used a verbal analogy that teaches that the skies opened in both instances in the same way.

§ The mishna taught that as per the five prohibited activities on Yom Kippur it is **prohibited** to engage in eating and in drinking, and in bathing, and in smearing the body with oil, and in wearing shoes, and in conjugal relations. The Gemara asks: **These five afflictions** of Yom Kippur, to **what do they correspond?** Where is the Torah source or allusion to them? **Rav Hisda said:** They are based on the **five times** that the afflictions of Yom Kippur are mentioned in the **Torah**. It is stated: (1) **“And on the tenth** of this seventh month you shall have a holy convocation, and you shall afflict your souls” (Numbers 29:7); (2) **“But on the tenth^N** of this seventh month is the day of atonement, it shall be a holy convocation for you and you shall afflict your souls” (Leviticus 23:27); (3) **“It shall be for you a Shabbat of solemn rest**, and you shall afflict your souls (Leviticus 23:32); (4) **“It is a Shabbat of solemn rest [shabbaton]** for you, and you shall afflict your souls” (Leviticus 16:31); (5) **“And it shall be a statute for you forever**, in the seventh month on the tenth of the month, you shall afflict your souls” (Leviticus 16:29).

The Gemara asks: **Are these five** the only afflictions? **We learn** in the mishna that there are **six**:^N Eating, drinking, bathing, smearing oil, conjugal relations, and wearing shoes. The Gemara answers: **Drinking is included** in the prohibition of eating; both together are considered a single affliction. **As Reish Lakish said:** **From where do we derive that drinking is included in the concept of eating?** **As it is stated:** **“And you shall eat before the Lord your God**, in the place where He shall choose to cause His name to dwell there, **the tithe of your grain, of your wine [tirosh], and of your oil”** (Deuteronomy 14:23). **Tirosh is wine**, yet the verse **calls** the drinking of wine eating with the phrase **“and you shall eat,”** meaning that eating also refers to drinking.

The Gemara rejects this answer: **From where** do you draw this conclusion? **Perhaps** the wine was eaten as *anigrion*,¹ a sauce made of oil, beet juice, and garum mixed with wine. **As Rabba bar Shmuel said:** *Anigrion* is beet juice and wine mixed together. *Akhsigrion*¹ is water that comes from boiled vegetables that have wine mixed into them. The vegetables are mixed with the wine and eaten. It is possible for wine to literally be eaten. Therefore, the verse does not prove that drinking is included in eating.

Rather, **Rav Aha bar Ya'akov said:** **From here** there is a proof as the verse states: **“And you shall spend that money on all that your soul desires, on oxen, or on sheep, or on wine, or on strong drink [sheikhar] or whatever your soul desires, and you shall eat”** (Deuteronomy 14:26). **Strong drink is a drink, but the Merciful One calls its consumption eating**, in the phrase **“and you shall eat.”**

The Gemara rejects this proof: **From where** do you draw this conclusion? **Perhaps here too it was eaten as anigrion?** The Gemara rejects this: Here that answer is insufficient because the verse **writes “strong drink [sheikhar],”** meaning **something** that intoxicates. Beverages that generally intoxicate do not do so when they are in a mixture. The Gemara asks: **Perhaps sheikhar** does not refer to wine but to a food that causes intoxication, such as a **sweet dried fig** from Keilah. **As it was taught in a baraita:** A priest who ate a sweet dried fig from Keilah or drank honey or milk, thereby becoming intoxicated, and entered the Temple to serve^H

(תייב) is liable for violating the prohibition: “Drink no wine nor strong drink [sheikhar]” (Leviticus 10:9). Consequently, the term sheikhar in the text can be understood here as the sweet dried fig.

אֵלֶּא יִלְיֵי שִׁכְרֵי שִׁכְרֵי מִנְיֵיר, מֵה לְהֵלֵן
יִין – אֵף כָּאן יִין.

Rather, the Gemara rejects this and states: **It is derived** through a verbal analogy of “sheikhar” and “sheikhar” stated in the verses of the nazirite (Numbers 6:3). **Just as there**, in the case of the nazirite, sheikhar means strong wine, so too, here, it means strong wine and not sweet dried figs.

וְתִירוֹשׁ חֲמֵרָא הוּא? וְהִתְנַאי: הַנּוֹדֵר מִן
הַתִּירוֹשׁ – אֲסוּר בְּכָל מִינֵי מִתְקָה, וּמוֹתֵר
בִּיִין! וְלֹא חֲמֵרָא הוּא? וְהִתְנַאי: “וְתִירוֹשׁ
יִנּוֹבֵב בְּתוֹלוֹת!” דְּבַר הַבָּא מִן הַתִּירוֹשׁ
יִנּוֹבֵב בְּתוֹלוֹת.

The Gemara returns to the meaning of the word *tirosh*: **Is tirosh^N wine? Isn't it taught in a baraita: One who vows not to benefit from tirosh¹ is not allowed sweet foods, e.g., sweet fruits, but is allowed wine.** Therefore, *tirosh* is not wine but sweet food. The Gemara rejects this: **And is tirosh not wine? But isn't it written: “Tirosh shall make the young women flourish [yenovev]”** (Zechariah 9:17). The word *yenovev* comes from the word *niv*, speech. Consequently, *tirosh* is a food that tempts the heart and mouth of the drinker, even of virgins, who are modest and reticent. Since sweet foods do not have this effect, *tirosh* must be wine. The Gemara replies: This is not a proof, since we could explain it otherwise: **Something that comes from tirosh**, such as wine, **causes virgins to come forth**; *tirosh* itself means sweet grapes. Perhaps wine is called *tirosh* only by extension because it is made from *tirosh*.

וְהִתְנַאי: “וְתִירוֹשׁ יִקְבֵּיךָ יִפְרוֹצוּ” – דְּבַר
הַבָּא: מִן הַתִּירוֹשׁ יִקְבֵּיךָ יִפְרוֹצוּ.

The Gemara challenges this: **But isn't it written: “And your vats shall overflow with tirosh”** (Proverbs 3:10). This description implies that *tirosh* is wine rather than sweet grapes. The Gemara answers: This too is not a proof that *tirosh* means wine. We could say that **the vats shall burst with something that comes from tirosh**, i.e., wine; yet *tirosh* itself means sweet fruits.

וְהָא כְּתִיב: “וְנוֹת וַיִּין וְתִירוֹשׁ יִקַּח לֵב”
אֵלֶּא. דְּבוּלֵי עֲלֵמָא תִירוֹשׁ חֲמֵרָא הוּא,
וּבְנִדְרִים הֵלֵךְ אַחֵר לְשׁוֹן בְּנֵי אָדָם.

The Gemara objects: **But it is written: “Harlotry, and wine, and tirosh² take away the heart”** (Hosea 4:11). Since *tirosh* leads the heart astray, it is clear that it is wine. Therefore, the Gemara accepts that *tirosh* means wine. **Rather, according to everyone**, the word *tirosh* in the Bible refers to wine, but vows follow colloquial language.³ During the time of the Mishna, *tirosh* meant sweet fruits; the term included grapes but not wine. When dealing with vows, the intention of the speaker is what must be determined, but no inference can be drawn from colloquial language to the biblical definition of the word.

וְאִמַּאי קָרִי לִיה יִין וְאִמַּאי קָרִי לִיה
תִּירוֹשׁ? יִין – שְׂמֵבִיא יִלְלָה לְעוֹלָם,
תִּירוֹשׁ – שְׂבֵל הַמַּתְגַּרָה בּו נַעֲשֶׂה רֶשׁ.

The Gemara asks: **And if so, why does the Bible call it wine and why does it call it tirosh?** The Gemara explains: “**Wine**” suggests that it brings lament⁴ to the world because drunkenness causes most sins. There is a phonetic resemblance between the *yayin*, wine, and *ta’aniya va’aniya*, sorrow and howling, which Rashi (on Job 2:5) explains as lament. “**Tirosh**” shows that those who indulge in it become poor [*rash*].

רַב כְּהֵנָא רַמִּי: כְּתִיב תִירוֹשׁ וְקָרִינֵי תִירוֹשׁ,
זְכָה – נַעֲשֶׂה רֶאשׁ, לֹא זְכָה – נַעֲשֶׂה רֶשׁ.
(וְהִינֵנו דְרָבָא, דְרָבָא) רַמִּי: כְּתִיב יִשְׂמַח
וְקָרִינֵי יִשְׂמַח, זְכָה – מְשַׂמְחוּ, לֹא זְכָה –
מְשַׂמְמוּ. וְהִינֵנו דְאָמַר רַבָּא: חֲמֵרָא וְרוּיְחֵי
פְקַחִין.

Rav Kahana raised a contradiction: **It is written as tirash but we read it tirosh.** This should be understood as follows: If one merits and drinks appropriately, he is made a head [*rosh*]; if one does not merit and does not drink appropriately, he is made poor [*rash*]. The Gemara comments: **This is the same as what Rava said, as Rava raised a contradiction: It is written:** “And wine that makes glad [*yishamah*] the heart of man” (Psalms 104:15) with a *shin*, but we read it *yisamah^N* with a *sin*. This teaches: **If one merits, wine makes him happy [*same'ah*]; if one does not merit, it makes him confounded [*shamem*].** This is the same as what Rava said: **Wine and good scents make me wise**, meaning that wine benefits one who deserves it.

NOTES

Tirosh – תִירוֹשׁ: *Tirosh* and wine are not synonymous. Rather, grape juice is called *tirosh* from the point it leaves the winery until it finishes fermenting, which is approximately forty days later. The discussion in the Gemara is whether the term *tirosh* is referring to grapes and other fruit or just to wine that has not yet finished fermenting.

Wine and tirosh – יִין וְתִירוֹשׁ: Since these are listed together, it is difficult to say that the word *tirosh* means something that comes from *tirosh*. Rather, it is clear that *tirosh* here is referring to actual wine (Rid). The distinction between wine and *tirosh* is as follows: Wine is referring to the stage after fermentation; *tirosh* is referring to wine that is still fermenting (see *Siah Yitzhak*).

It brings lament – שְׂמֵבִיא יִלְלָה: One opinion explains that wine brings lament since somebody who is often drunk becomes impoverished (Rabbi Elyakim).

Yishamah, yisamah – יִשְׂמַח, יִשְׂמַח: According to the standard text of the Gemara, the analysis here distinguishes between whether the word is read with a *shin* or a *sin*. In other manuscripts, the focus is on whether the word ends with the letter *het* or *heh*: Should it be read as *yismah* or as *yishma*, the latter from the word *shemama*, meaning desolation.

HALAKHA

One who vows not to benefit from tirosh – הַנּוֹדֵר מִן הַתִּירוֹשׁ: One who vows not to drink *tirosh* is not allowed to drink wine, but may drink sweet beverages, since *tirosh* refers only to wine, based on the biblical meaning of the word. Although at the time of the Gemara the word *tirosh* referred to sweet fruits and did not include wine, over the generations, the meaning of the word *tirosh* changed back again. Nowadays, it is synonymous with wine (*Taz, Shulhan Arukh, Yoreh De'a* 217:16).

Vows follow colloquial language – בְּנִדְרִים הֵלֵךְ אַחֵר לְשׁוֹן: Terms appearing in one's vow are understood according to their local and current usage, in accordance with the ruling of the Gemara (*Shulhan Arukh, Yoreh De'a* 217:1).

BACKGROUND

Jaazaniah son of Shaphan – יְאֲזַנְיָהוּ בֶן שָׁפָן – The Shaphan family was an influential Judean family in the last generations of the First Temple period. Shaphan himself was a scribe of King Josiah and of Jeremiah. His grandson Gedaliah governed Judea after the destruction of the First Temple. It is not certain that the Jaazaniah mentioned in the Gemara was related to the same Shaphan. However, some scholars surmise that he was the son of Shaphan and consequently the brother of Gemariah. The image below depicts a bulla found in the City of David bearing the inscription *leGemaryahu ben Shaphan: For Gemariah, son of Shaphan.*



Bulla found in the City of David

רְחִיצָה וְסִיכָה מִנָּא לֶן דְּאִיקְרִי עֵינְנִי? דְּכַתְּבִי: "לְחֶם חַמְדוּדוֹת לֹא אֲכַלְתִּי וּבִשְׂרָיִם לֹא בָא אֵלַי פִּי וְסוּדָר לֹא סָכַתִּי." מֵאִי לְחֶם חַמְדוּדוֹת לֹא אֲכַלְתִּי? אָמַר רַב יְהוּדָה בְּרִיהַ דְּרַב שְׁמוּאֵל בְּרַ שֵׁילֵת: אֲפִילוּ נְהַמָּא דְחִישֵׁי דְכִיתָא לֹא אֲכַלְתִּי.

וּמִנָּא לֶן דְּחָשִׁיב כְּעֵינְנִי – דְּכַתְּבִי: "וַיֹּאמֶר אֵלַי אֱלֹהֵי תִירָא דְנִימָל כִּי מִן הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתְּ אֶת לְבָבְךָ לְהִבִּין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמְעוּ דְבָרֶיךָ וְאֲנִי בְּאֵתִי בְּדָבְרֶיךָ" ("כִּי חַמְדוּדוֹת אֶתָּה").

אֲשַׁכַּחנָּה סִיכָה, רְחִיצָה מִנָּא לֶן? אָמַר רַב זוּטְרָא בְּרַבִּי טוּבִיָּה: אָמַר קָרָא: "וַתָּבֵא כְּמִים בְּקָרְבוֹ וּכְשֶׁמֶן בְּעַצְמוֹתָיו." וַיֵּאמָר כְּשֶׁתִּיָּה? דּוּמֵיָא דְשֶׁמֶן, מַה שֶׁמֶן מֵאֲבָרָאִי – אֵף מִים מֵאֲבָרָאִי.

וְהָא תִנָּא אִיפְכָא קָא נָסִיב לָהּ, דְתַנּוּ: מִנּוּן לְסִיכָה שְׁהִיא בְּשִׁתְיָה בְּיוֹם הַכַּפּוּרִים? אֵף עַל פִּי שְׁאִין רְאִיָּה לְדָבָר – זְכַר לְדָבָר, שְׁנֵאמַר "וַתָּבֵא כְּמִים בְּקָרְבוֹ וּכְשֶׁמֶן בְּעַצְמוֹתָיו"! אֵלָּא אָמַר רַב אֲשִׁי: רְחִיצָה מְגוּפִיָּה דְקָרָא שְׁמִיעַ לֵיהּ, דְכַתְּבִי: "וְסוּדָר לֹא סָכַתִּי."

מֵאִי לְחֶם וְיֵאמָר בְּאֵתִי בְּדָבְרֶיךָ? הֵינְנִי דְכַתְּבִי: "וְשִׁבְעִים אִישׁ מוֹקְנֵי [בֵּית] יִשְׂרָאֵל וַיֵּאזְנִיחוּ בֶן שָׁפָן עוֹמְדִים בְּתוֹכָם עוֹמְדִים לְפָנֵיהֶם וְאִישׁ מִקְטָרְתוֹ בִּידוֹ וְעֵתֵר עֲנַן הַקְטוּרֶת עָלָה וַיִּשְׁלַח תְּבִנֹת יָד וַיִּקְחֵנִי בְּצִיצֵת רֹאשִׁי וַתִּשָּׂא אוֹתִי רוּחַ בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתָּבֵא אוֹתִי יְרוּשָׁלַיִם בְּמַרְאֹת אֱלֹהִים אֶל פֶּתַח שַׁעַר הַפְּנִמִּית הַפּוֹנֶה צְפוֹנָה אֲשֶׁר

§ The Gemara asks: From where do we derive that abstaining from bathing and smearing oil on oneself is called affliction? The Gemara answers: As it is written "I ate no pleasant bread, neither did meat nor wine enter my mouth, neither did I anoint myself at all" (Daniel 10:3). The Gemara explains the verse: What is the meaning of "I ate no pleasant bread"?^N Rav Yehuda, son of Rav Shmuel bar Sheilat, said: He did not eat even bread made from refined wheat; he ate only wheat mixed with bran.

The Gemara continues to show that abstaining from smearing oil on oneself is considered an affliction: And from where do we derive that abstaining from the activities that Daniel describes is considered affliction? As it 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 due to your words" (Daniel 10:12). "For you are greatly loved" (Daniel 9:23).

We have found proof that abstaining from smearing oil on oneself is considered affliction; from where do we derive that abstaining from bathing is also called affliction? Rav Zutra, son of Rabbi Toviya, said: The verse states: "And it came into his innards like water, and like oil into his bones" (Psalms 109:18). This means that the water with which one bathes and the oil with which one smears himself are absorbed into the body. Just as abstaining from smearing oil is considered an affliction, so too, abstaining from bathing is considered an affliction. The Gemara objects: But say that "came into his innards like water" is referring to drinking rather than smearing oil. The Gemara rejects this: It is similar to oil. Just as the oil described in the verse is smeared from outside the body and not drunk, so too, the water mentioned in the verse is used for bathing from the outside. It is not drunk.

The Gemara asks: But the *tanna* took the opposite meaning, as we learned in a mishna: From where do we derive that smearing oil is like drinking on Yom Kippur? Although there is no explicit proof of the matter from the Bible, there is an allusion to the matter^N from the verse, as it is stated: "And it came into his innards like water, and like oil into his bones" (Psalms 109:18), meaning that oil on the body is like water within it. Therefore, the phrase "and it came into his innards like water" is referring to the act of drinking water. Rather, Rav Ashi said: Bathing is derived from the same verse cited above, as it is written: "Neither did I anoint myself at all" (Daniel 10:3). This teaches that Daniel did not do any anointing, including bathing. Consequently, the same source prohibits both of these activities.

Apropos the verses from Daniel, the Gemara asks: What did the angel mean when he said to Daniel: "And I have come due to your words" (Daniel 10:12)? From this, it seems that the angel was able to come only because of Daniel. The Gemara answers: This is as it is written: "And there stood before them seventy men of the Elders of the house of Israel, and Jaazaniah, son of Shaphan,^B standing in the midst of them, each man with his censor in his hand, and a thick cloud of incense went up" (Ezekiel 8:11). Ezekiel saw the Elders of the house of Israel worshipping foreign gods. "And the form of a hand was put forth, and I was taken by a lock of my head; and a spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that faces northward where

NOTES

מֵאִי לְחֶם – pleasant [*hamudot*] bread – חַמְדוּדוֹת: The *Ba'al Halakhot Gedolot* links *hamudot* with the word *ham*, meaning hot. He similarly explains the phrase: The innards were burned [*nehmedu*], in *Hullin* 56a. Some explain why this verse is cited here, with a possible suggestion that it is an attempt to explain the meaning of the word *hamudot*. Since it might have been understood that not eating pleasant bread is an actual affliction, the Gemara explains that although regular bread is not as tasty, eating it is not considered an affliction (see Rabbi Yoshiya Pinto).

why this proof is considered merely an allusion. One suggestion is that the argument cannot serve as a solid proof, since the *amora'im* explained the verse in the opposite way (*Tosafot Yeshanim*). Another explanation is that the verse is using bathing and anointing as a metaphor. The previous verse states: "He loved cursing, and it came into him; and he did not delight in blessing and it is far from him. He clothed himself also with cursing as with his garments, and it came into his innards like water, and like oil into his bones" (Psalms 109:17–18). An actual proof cannot be derived from a passage that is metaphorical (Ritva).

Allusion to the matter – זְכַר לְדָבָר: The medieval commentators asked

שם מושב סמל הקנאה המקנה ויבא אותי אל חצר בית ה' הפנימית והנה פתח היכל ה' בין האולם ובין המזבח בעשרים וחמשה איש אחוריהם אל היכל ה' ופניהם קדמה והמה משתחוים קדמה לשמש. ממשמע שנאמר: "ופניהם קדמה" איני יודע שאחוריהם אל היכל ה' אלא מה תלמוד לומר: אחוריהם אל היכל ה' – מלמד שהיו פורעין עצמן, והיו מתריזין כלפי מטה.

אמר לו הקדוש ברוך הוא למיכאל: מיכאל! רחמה אמתך. אמר לפניו: רבוננו של עולם, דיו לטובים שבהם. אמר לו: אני שורף אותם ולטובים שבהם. מיד "ויאמר (לאיש) לבוש הבדים ויאמר בוא אל בינות לגלגל אל תחת לקרוב ומלא חפניך גחלי אש מבינות לקרובים וזרוק על העיר ויבא לעיני" מיד "וישלח הקרוב את ידו מבינות לקרובים אל האש אשר בינות הקרובים וישא ויתן אל חפני לבוש הבדים ויקח ויצא".

אמר רב חנא בר ביזנא אמר רבי שמעון חסידא: אילמלא לא נצטננו גחלים מידו של קרוב לידו של גבריאל – לא נשתירו משונאייהו של ישראל שריד ופלוט.

ובתיב: "והנה האיש לבוש הבדים אשר הקסת במתניו משיב דבר לאמר עשיתי כאשר צויתני". אמר רבי יוחנן: באותה שעה הוציא לגבריאל מאחורי הפרגוד ומחוייהו שתי פולסי דנרא. אמרו ליה: אי לא עבדת – לא עבדת, אי עבדת – לא עבדת, לית לא עבדת בדפקודך? ועוד: דעבדת, לית לך: אין משיבין על הקלקלה?

איתתה לדוביאל שרא דפרסאי, ואוקמיה בחריקה, ושמש עשרים ואחד יום. היינו דכתיב: "ושר מלכות פרס עומד לנגדי עשרים ואחד יום והנה מיכאל אחד השרים הראשונים בא לעזרני ואני נתתיה שם אצל מלכי פרס". יהבו ליה עשרין וחד מלכי, ופרוותא דמשהי.

there was the seat of the image of jealousy, which provokes jealousy" (Ezekiel 8:3). "And he brought me into the inner court of the Lord's House, and behold at the opening of the Entrance Hall of the Sanctuary of God, between the porch and the altar were about twenty-five men with their backs toward the Temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east" (Ezekiel 8:16). The Gemara explains: From the fact that it is stated "and their faces toward the east," is it not clear that their backs were to the Sanctuary, which is in the west? Rather, what is the meaning when the verse states "their backs toward the Temple of the Lord"? This teaches that they would uncover themselves and defecate downward, toward the Divine Presence. The verse used a euphemism to refrain from vulgar language.

The Holy One, Blessed be He, said to Michael, the ministering angel of the Jewish people: Michael, your nation has sinned (see Daniel 10:21). He replied: Master of the Universe, may it be enough for the good people among them to save them from destruction. He said to him: I will burn themⁿ and the good among them because the good do not rebuke the wicked. Immediately, God spoke to Gabriel: "He spoke to the man clothed in linenⁿ and said: Go in between the wheelwork and beneath the cherub, and fill your hands with coals of fire from between the cherubs, and scatter them over the city; and he came before my eyes" (Ezekiel 10:2). Immediately: "And the cherub stretched out his hand from between the cherubs into the fire that was between the cherubs, and took and put it into the hands of him that was clothed in linen, who took it and went out" (Ezekiel 10:7).

Rav Hana bar Bizna said that Rabbi Shimon Hasida said: If it were not for the fact that the embers cooled as they were passed from the hand of the cherub to the hand of Gabriel,ⁿ instead of Gabriel taking the embers directly himself as he had been told, not a remnant or a refugee of the enemies of the Jewish people, a euphemism for the Jewish people themselves, would have survived. The cooling of the embers limited the punishment.

The Gemara continues. And it is written: "And behold, the man clothed in linen with the slate by his side, reported the matter saying: I have done as You have commanded me" (Ezekiel 9:11). Rabbi Yohanan said: At that moment, they cast out Gabriel from behind the curtain [pargod],^l where the inner angels reside, and they struck him with sixty blows [pulsei]^l of fire. They said to him: If you did not do it, you did not do it; if you did do it, why did you not do it according to what you were commanded but deviated from what you were instructed to do? Moreover, after you already did it, do you not have knowledge of the principle: One should not deliver a report about destruction?ⁿ If one is sent on a mission of destruction, he should not deliver a detailed report of its success but should only hint at it.

They then brought Dubiel, the ministering angel of the Persiansⁿ and put him in the place of [baharikei]^l Gabriel and he served for twenty-one days. As it is written: "But the prince of the kingdom of Persia stood opposed to me for twenty-one days, but, lo, Michael, one of the chief princes, came to help me and I remained there beside the kings of Persia" (Daniel 10:13). Corresponding to those twenty-one days, they gave him, the ministering angel of Persia, twenty-one kings who ruled and the seaport of Mashhig.^l

NOTES

I will burn them – אֲנִי שׂוֹרֵף אוֹתָם: This is why the verse speaks about "each man with his censor in his hand." The people sinned by burning incense to foreign gods, they were therefore punished by fire (Maharsha).

The man clothed in linen – הָאִישׁ לְבוּשׁ הַבְּדִים: In the book of Daniel (10:5), the man wearing linen also appears. He is the angel Gabriel, who appeared to Daniel previously (9:21). From this, we learn that the man wearing linen in the book of Ezekiel is also the angel Gabriel.

Gabriel – גַּבְרִיאֵל: Everything described here is allegory and allusion. Gabriel is the angel in charge of strength and justice, which is why he is referred to as the angel of fire by the Gemara (see Pesachim 118a). However, the justice he dispenses is not directed at punishing the Jewish people; it is righteous justice. He makes sure that the Jews are judged favorably, even in the face of valid accusations.

One should not deliver a report about destruction – אֵין מְשִׁיבִין עַל הַקְּלָקְלָה: It is a rule of etiquette that a messenger reports to his overseer when he has successfully concluded his task. However, if he is reporting about a mission of destruction, it is inappropriate for the messenger to boast about his achievement, so as not to associate his overseer with the destruction. Instead, the messenger should only allude to the completion of his task.

Dubiel the ministering angel of the Persians – דּוּבִיאל שַׁר – פְּרִיס: He was probably given this name because the Persian kingdom is represented as a bear [dov] (see Daniel 7:5). The Sages also describe many acts of the Persians that resemble the behavior of bears.

LANGUAGE

Curtain [pargod] – פָּרְגוּד: From the Greek παραγαυδης paragaudēs, or the Latin paragauda, both of which derive from Old Persian. One sense of pargod is that of a specific type of screen. The pargod screen was used by Iranian kings. When sitting behind it, they could only be heard but not seen. This is the source of the image of the Divine Presence concealed behind the pargod.

Blows [pulsei] – פּוּלְסֵי: Apparently from the Latin word pulsus, meaning a blow or hit.

In the place of [baharikei] – בַּחְרִיקָה: Probably from the Iranian vhiriq. The closest form in Middle Persian is apparently guhrig, meaning equivalent.

Mashhig – מַשְׁהִיג: The correct version of this place name seems to be mshmhig, an island in the Persian Gulf between Oman and Bahrain.

Taxes [akarga] – אַכַּרְגָּא: This word comes from the Middle Persian word harg, meaning duty or tribute. In the Talmud it refers to a poll tax.

NOTES

Weary – עָוִי: The word weary appears in the Bible in many contexts. Its general meaning is a feeling of weakness, from lack of food, drink, or other necessities. The Gemara therefore explores the meaning of weary in the verse about David.

אמר: כתיבו לי לישראל באכרגא! כתבו ליה, כתיבו לי רבנן באכרגא! כתבו ליה. בעידנא דבעו למיחתם עמד גבריאל מאחורי הפרגוד, ואמר "שוא לכם משכימי קום מאחורי שבת אוכלי לחם העצבים בן יתן לידידו שניא". מאי בן יתן לידידו שניא? אמר רבי יצחק: אלו נשותיהן של תלמידי חכמים שמנודות שניה בעולם הזה וזכות לעולם הבא. ולא השגחו עליו.

אמר לפניו: רבונו של עולם! אם יהיו כל חכמי אומות העולם בכף מאונים, ודניאל איש חמודות בכף שניה לא נמצא מקריע את כולם? אמר הקדוש ברוך הוא: מי הוא זה שמלמד זכות על בני? אמרו לפניו: רבונו של עולם, גבריאל. אמר להם: יבאו שניאמר: "ואני באתי בדבריהן". אמר להו: ליעול. אעילוהו.

אתא אשכחיה לדוביאל דנקט ליה לאיגרתיה בידיה, בעא למרמא מיניה – בלעה. איכא דאמרי: מיכתב הוה כתיבא, מיחתם לא הו חתמא. איכא דאמרי: אף מיחתם נמי הוה חתמא, דבבלעיה מחיק לה מיניה. היינו דבמלכותא דפרס איכא דיהיב פגא ואיכא דלא יהיב פגא. "ואני יוצא והנה שר יון בא" – עוי עוי וליכא דאשגח ביה.

ואי בעית אימא: רחיצה דאיכרי ענוי מנא לן – מהכא, דכתיב: "ולאביתר הכהן אמר המלך ענתות לך על שדך כי איש מות אתה וביום הזה לא אמיתך כי נשאת [את] ארון ה' לפני דוד אבי וכי התעמת בכל אשר התענה אבי" וכתוב ביה בדוד: "כי אמרו העם רעב ועוף וצמא במדבר". "רעב" מלחם "וצמא" ממים. "עוף" ממאי – לאו מרחיצה? ודילמא מנעילת הסנדל?

אלא אמר רבי יצחק: מהכא, "מים קרים על נפש עופה" – ודילמא משתייה? מי כתיב "בנפש עופה" "על נפש עופה" כתיב.

The ministering angel of the Persians said: Write for me that the Jews must pay taxes [akarga]¹ to the Persians. They wrote it for him as he asked. He said: Write for me that the Sages must pay taxes. They wrote this for him. When they wanted to sign the documents, Gabriel stood from behind the curtain and said: "It is vain for you who rise early who sit up late to eat the bread of sorrow, for He gives His beloved sleep" (Psalms 127:2). What does "for He gives His beloved sleep" mean? Rav Yitzhak said: These are the wives of Torah scholars who disturb their sleep in this world by staying up waiting for their husbands, who rise early and return late from learning Torah, and they thereby merit the World-to-Come. Gabriel asked: Is this the reward they deserve, to pay more taxes? They did not listen to Gabriel.

He said before Him: Master of the Universe, if all the wise men of other nations were placed on one side of the scale, and Daniel the beloved man were on the other side, would he not outweigh them? The Holy One, Blessed be He, said: Who is the one who teaches the virtue of My children? They said to Him: Master of the Universe, it is Gabriel. He said to them: Let him come from behind the partition, as it is stated: "And I have come due to your words" (Daniel 10:12), meaning that Gabriel was permitted to enter from behind the partition because he mentioned Daniel's name. God then said to the other angels: Let him ascend. They brought him up.

He came and found Dubiel the ministering angel of the Persians holding the letter in his hand. Gabriel wanted to take the letter from him, but Dubiel swallowed it. Some say the letter was written, but it was not signed. Some say it was also signed, but when he swallowed it, the signature was erased. The Gemara comments: This is why, in the kingdom of Persia, there are those who pay taxes and there are those who do not pay taxes, as the decree was not finalized. It also states there: "And when I depart from him, the prince of Greece comes" (Daniel 10:20). Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to him.

§ The Gemara returns to the issue of whether refraining from bathing is considered affliction. If you wish, say instead: The fact that bathing is considered affliction, from where do we derive this? As it is written: "And to Ebiathar the priest the king said: Get to Anathoth to your fields, for you are deserving of death. But I will not put you to death today, because you carried the Ark of the Lord God before David my father, and because you have been afflicted in all that my father was afflicted" (1 Kings 2:26). And it is written with regard to David: "For they said the people is hungry, and weary, and thirsty in the wilderness" (II Samuel 17:29). Hunger means from lack of bread to eat, and thirst means from lack of water to drink. The word weary means lack from what? Is it not from bathing? The comparison of the verses suggests that that too is affliction. The Gemara challenges: And perhaps "weary"² means from lack of wearing shoes? Therefore, this does not teach us that refraining from bathing is considered an affliction.

Rather, another source needs to be found. Rav Yitzhak said: It can be derived from here: "As cold water on a weary soul, so is good news from a far country" (Proverbs 25:25). This implies that the word weary is used to describe someone who has not bathed. The Gemara asks: But perhaps the verse is referring to weariness from not drinking? The Gemara rejects this: Is it written: As cold water in a weary soul? That would mean that it entered one like a drink. Rather, "on a weary soul" is written, which implies bathing.

With patched shoes – **בַּמְנַעְלִים הַמְטוּלָּאִים**: The Sages said that a Torah scholar should not wear patched shoes because this is considered disgraceful. A Torah scholar who does wear such shoes is considered to be walking barefoot.

וְנִעְלִית הַסַּנְדָּל מִנָּא לָן דְּכַתִּיב: "וַיַּדּוּד עוֹלָה בְּמַעְלֵה הַיְזִיתִים עוֹלָה וּבֹזֶכָה וְרָאֵשׁ לוֹ חִפּוּי (וְהוֹלֵךְ) יַחַף". יַחַף מִמָּאִי – לָאוּ מִנִּעְלֵת הַסַּנְדָּל? וְדִלְמָא מְסוּסָא וּמְרִטָּקָא!

§ The Gemara clarifies the next point in the mishna: The fact that not **wearing shoes** is considered an affliction, **from where do we derive this? As it is written: "And David went up by the ascent of the Mount of Olives, and wept as he went up, and he had his head covered, and was walking barefoot"** (11 Samuel 15:30). **Barefoot** implies a lack of what? **Is it not a lack of wearing shoes?** All these deprivations are described as affliction. The Gemara rejects this: **No, perhaps he was barefoot from a horse and whip.** Even if he was wearing shoes, a king without a horse and whip was considered as if he were going barefoot.

אֵלָּא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מִהֶכָּא: "לָךְ וּפְתַחְתָּ הַשֶּׁקַּע מֵעַל מְתֵנְךָ וְנִעְלַךְ תַּחְלוּץ מֵעַל רִגְלֶךָ" וְכַתִּיב: "וַיַּעֲשֶׂה כֵן הַלֹּךְ עָרוֹם וַיַּחַף". יַחַף מִמָּאִי? לָאוּ מִנִּעְלֵת הַסַּנְדָּל? וְאִימָא בְּמַנְעָלִים הַמְטוּלָּאִים, דְּאִי לָא תֵימָא הֵכִי "עָרוֹם" עָרוֹם מִמָּשׁ? אֵלָּא – בְּבִגְדִים בְּלוּיִם, הֶכָּא נָמִי – בְּמַנְעָלִים הַמְטוּלָּאִים.

Rather, Rav Nahman bar Yitzhak said: We learn it from here, as it states: "Go and loose the sackcloth from your loins, and remove your shoe from your foot" (Isaiah 20:2). And it is written: "And he did so, walking naked and barefoot" (Isaiah 20:2). **Barefoot** implies a lack of what? **Is it not a lack of wearing shoes?** The Gemara challenges: **And say that perhaps the meaning of barefoot is that Isaiah walked with patched shoes.**^N **Because if you do not say this, but you claim that the verse is to be understood literally, does "naked" mean actually naked? Rather, the meaning is that Isaiah walked in ragged garments. Here too, the meaning is that he walked in patched shoes.**

אֵלָּא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מִהֶכָּא: "מִנְעִי רִגְלֶךָ מִיַּחַף וְגִרוּנְךָ מִצְמָאָה" – מִנְעִי עֵצְמֶךָ מִן הַחֲטָא כְּדִי שְׂלָא יִבָּא רִגְלֶךָ לְיַדֵּי יַחַף. מִנְעִי לְשׁוֹנְךָ מִדְּבָרִים בְּטִילִים כְּדִי שְׂלָא יִבָּא גִרוּנְךָ לְיַדֵּי צְמָאָה.

Rather, a different source must be found. Rav Nahman bar Yitzhak said that we derive it from here: It states: "Withhold your foot from being barefoot, and your throat from thirst" (Jeremiah 2:25), meaning: **Keep yourself from sin, so that your feet will not come to be barefoot; keep your tongue from idle talk, so that your throat will not come to be thirsty.** Consequently, we learn that being barefoot is considered an affliction.

תִּשְׁמִישׁ הַמַּטָּה דְּאִיקְרִי עֲגוּי מִנָּא לָן דְּכַתִּיב: "אִם תִּעַנֶּה אֶת בְּנוֹתַי וְאִם תִּקַּח נָשִׁים".

§ The Gemara continues to clarify another of the afflictions of Yom Kippur: **From where do we derive the halakha that refraining from conjugal relations is called affliction? As it is written, Laban said to Jacob: "If you shall afflict my daughters, and if you shall take other wives beside my daughters"** (Genesis 31:50).

Perek VIII

Daf 77 Amud b

– "אִם תִּעַנֶּה" – מִתְשַׁמֵּשׁ, "וְאִם תִּקַּח" – מִצְרוֹת. וְאִימָא: אִידִי וְאִידִי מִצְרוֹת! מִי כְּתִיב "אִם תִּקַּח"? "וְאִם תִּקַּח" כְּתִיב.

This can be explained as: "If you shall afflict my daughters" by refraining from conjugal relations, "and if you shall take other wives" causing them to suffer from additional rival wives. The Gemara objects: **And say that this phrase and that phrase are both referring to taking rival wives.** The Gemara rejects this: **Is it written: If you take? "And if you shall take" is written.** Therefore, the clauses must be referring to two different kinds of affliction.

וְאִימָא: אִידִי וְאִידִי מִצְרוֹת, תָּד – לְצִרוֹת דִּידֵיהּ וְחַד לְצִרוֹת דְּאִתִּין לִיהּ מִעֲלָמָא! דּוּמָא דְ"אִם תִּקַּח", מִי כְּתִיב "אִם תִּקַּח" וְאִם תִּעַנֶּה "אִם תִּעַנֶּה" וְאִם תִּקַּח" כְּתִיב.

The Gemara challenges further: **And say that this phrase and that phrase are referring to taking rival wives.** One phrase is referring to his wives' current rivals. "If you shall afflict" means that Jacob should not elevate the position of the two maidservants, Bilhah and Zilpah, to the status of wife, which would make them co-wives with Laban's daughters. **And one phrase is referring to rivals who might come to him from the world at large, which would be similar in meaning to "if you shall take."** The Gemara rejects this: **Is it written: If you take and if you afflict?** It is logical to first state the more severe warning and then the less severe one. But according to this proposed reading that "take" refers to rivals from the world at large and "afflict" refers to elevating the status of maidservants, the text would have first mentioned the less painful affliction of elevating the maidservants and then followed it with a warning about taking new rival wives, as "if you shall afflict and if you shall take" is written.