

## OVERVIEW of the Daf

### 1) Combining foods (cont.)

Two additional halachos related to unusual forms of eating, cited in the name of R' Yochanan, are recorded.

### 2) Combining food and drink

R' Chisda and R' Nachman disagree whether the Mishnah reflects the view of R' Yehoshua or perhaps even reflects the view of Rabanan regarding combining food and drink together.

Reish Lakish and R' Yochanan also disagree regarding the same point.

3) **MISHNAH:** The Mishnah presents guidelines for determining liability for eating, drinking and performing melacha on Yom Kippur.

### 4) The prohibition against eating on Yom Kippur

Reish Lakish offers a suggestion why the restriction against eating on Yom Kippur could not be phrased as a negative commandment.

Three objections are unsuccessfully raised against Reish Lakish.

The Gemara cites a Baraisa that identifies a source for the prohibition against eating and drinking.

The גזירה שוה of the Baraisa is successfully challenged and Ravina offers an alternative גזירה שוה

Three additional sources for the afflictions of Yom Kippur are identified.

The Gemara explains how the different Amoraim explain the other's pasuk.

### 5) Foods unfit for consumption

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## REVIEW and Remember

1. Why, according to Reish Lakish, did the Torah not explicitly prohibit eating on Yom Kippur?
2. What is the strength of the gezeirah shavah that is free-מופנה?
3. What type of pepper is considered edible?
4. What did R' Gidal intend to permit when he ruled against Rabbi?

## Distinctive INSIGHT

### The mitzvah to eat on the ninth of Tishrei

כל האוכל ושותה בתשיעי מעלה עליו הכתוב כאילו התענה תשיעי ועשירי. ופרש"י—כלומר התקן עצמך בתשעה לחודש שתוכל להתענות

Rashi explains that the mitzvah to eat on the day before Yom Kippur is specifically aimed to help a person prepare and be ready to be able to fast the next day. In a Responsum (O.C. 112), Ksav Sofer was asked about a person who was ill, and for whom it was going to be impossible to fast on Yom Kippur itself. Did this person have a mitzvah to eat on Erev Yom Kippur? After all, if the mitzvah to eat is only in order to enable one who is preparing to fast, perhaps someone who knows that he will not be fasting has no mitzvah to eat the day before.

Ksav Sofer acknowledges that this, indeed, seems to be the impression which Rashi gives, and that this ill person would be exempt from the mitzvah of eating on the ninth of Tishrei. Nevertheless, he stops short of allowing this person to be exempt based upon this comment of Rashi alone. Yet *העמק שאילה (שאלתא קס"ז י"ב)*, cited in Sdei Chemed (8:59), brings another comment of Rashi, this one from Rosh Hashana (9a) which implies that the mitzvah to eat on the ninth of Tishrei is an independent obligation, not associated with the fact that one is preparing for the upcoming fast. Accordingly, even one who knows that he will not be able to fast on Yom Kippur would still be obligated in the mitzvah to eat on Erev Yom Kippur.

The Gaon Rabbi Akiva Eiger, zt"l, addressed this issue in his Responsa as well. There was a woman who became sickened anytime she ate. The question was if she was required to fulfill the mitzvah of eating on the ninth of Tishrei, even though it would cause her pain and suffering. Rabbi Akiva Eiger wrote back that she was forbidden to eat any more than she was accustomed to eat on a normal day. Being that she was a very conscientious woman and devoted to mitzvah observance, he instructed that she be told clearly and in his name about these instructions.

He then concluded, "I am actually ambivalent whether any woman, even those who are healthy, have a mitzvah to eat on the ninth of Tishrei. Perhaps they are exempt, because it is a positive mitzvah which is time oriented. Kesef Mishna (Hilchos Nedarim, Ch. 3) questions whether this mitzvah is a Torah command or merely an *אסמכתא*. Either way, it seems to be dependent upon time, which would exempt women. On the other hand, because the Torah associates it with fasting on the tenth, it could be that any one who has to fast on the tenth should also be obligated to eat on the ninth." ■

# HALACHAH Highlight

## Eating on Erev Yom Kippur

אלא לומר לך כל האוכל ושותה בתשיעי מעלה עליו הכתוב כאילו התענה תשיעי ועשירי

Rather it comes to tell you that one who eats and drinks on the ninth [of Tishrei] is considered by the Torah as if he fasted on the ninth and the tenth.

Four different reasons are given for the mitzvah to eat on Erev Yom Kippur. Rabbeinu Yonah<sup>1</sup> records three of those reasons. The first reason is to show the great joy of knowing that the time for our atonement has arrived. A second explanation is that on other Yomim Tovim there is a meal to celebrate the joy of the mitzvos but since on Yom Kippur we cannot have that meal we hold it on Erev Yom Kippur. A third rationale is to strengthen our bodies before the fast. Hashem knows that fasting is difficult and therefore, commanded us to eat the day before Yom Kippur, in order to ease the affliction<sup>2</sup>. The last reason is recorded in Shiblei Haleket<sup>3</sup>. He writes that the reason for the mitzvah to eat on Erev Yom Kippur is to make the fast more difficult (the opposite of the previous explanation).

There are a number of practical ramifications that emerge from these different reasons. One case would be a person who is ill and will eat on Yom Kippur. According to the first two reasons that are related to celebrating the Yom Tov, there is no reason to exclude an ill person from the mitzvah to eat. If, however, the reason to eat is a preparation for the fast the

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Rava rules that a person who eats pepper or ginger is exempt from punishment because they are not "foods" that put a person's mind at ease.

Rava's rulings are unsuccessfully challenged.

A Baraisa rules that one who eats leaves of reeds is exempt whereas one who eats shoots of grapevines is liable.

A dispute is recorded regarding the case of shoots of grapevines and a Baraisa supports one of the two opinions.

The Gemara infers from the Mishnah that one who consumes vinegar is liable. This is identified as consistent with the opinion of Rebbi.

R' Gidal bar Menashe taught that the halacha does not follow Rebbi, and when the people went and drank vinegar on Yom Kippur he was disturbed that they misapplied his ruling. ■

next day (the latter two reasons) there would be no reason for him to eat on Erev Yom Kippur since he is not going to fast the next day<sup>4</sup>.

A second practical ramification is whether one should make an effort to eat meat on Erev Yom Kippur<sup>5</sup>. If the fast is related to celebrating the Yom Tov it is logical that one should eat meat but if the eating is only related to the effect it has on the fast the next day there is no compelling reason to make an effort specifically to eat meat. ■

1. שערי תשובה שער ח' סי' ח-יג'
2. וכן מובא ברא"ש ליומא פ"ח סי' כ"ב
3. סי' ש"ז
4. סברא זו מובא במתיבתא חלק אליבא דהלכתא עמ' כח
5. מהר"י ענגל דרשה לשבת שובה הנדפס בסוף אוצר יוסף ■

# STORIES Off the Daf

## Another bite, another Korban

כל האוכל ושותה בתשיעי...כאלו התענה תשיעי ועשירי

The Sfas Emes, zt"l, explains that statement on today's daf that one who eats on the ninth is considered as one who fasted on both the ninth and tenth means in addition to the day he actually fasts on the tenth. This is one reason why we confess on erev Yom Kippur. Since our eating counts as fasting, the ninth is a day of atonement like the tenth, and so we must do teshuvah to obtain forgiveness. One of the elements of teshuvah is confession, and so we con-

fess during Mincha immediately preceding the final meal before the fast.

The Tiferes Shlomo zt"l writes that although it is clear from all of the mussar works that overeating degrades one's spiritual level, eating on erev Yom Kippur is different. The ninth of Tishrei is uniquely suited to eating in holiness, in conscious connection to Hashem. The Zohar hakadosh explains that this kind of eating itself acts as a powerful atonement, just as the altar did in the time of the Beis Hamikdash. Eating the seudas hamafsekes can bring a person to feel great fear of heaven.

Once, the Yehudi of Peshischa, zt"l, came to the Magid of Koznitz, zt"l, with two younger students in tow: Rav Fishel of Strikov zt"l and Rav Dovid of Lelav,

zt"l. The Magid requested that food be brought for his guests and had the Yehudi seated next to him at the table. The two younger visitors were offered places somewhat further away.

Soon, the Magid and the Yehudi began to confer with one another in a low tone of voice, making it almost impossible for anyone outside their immediate range to hear their conversation. Even so, Rav Fishel strained to make out their words, but Rav Dovid seemed absorbed by the food before him.

The Yehudi suddenly turned to Rav Fishel and said, "Why don't you learn from your friend who is sitting and eating? Try to think like him: 'Another bite, another korban; another bite, another korban!'" ■