



A

בס"ד
Intro

Today we will learn בע"ה of דף עה of יומא - מס'
Some of the topics we will learn about:

The Gemara will continue to discuss some of the 5 עינויים of Yom Kippur; what types of washing are forbidden or permitted on Yom Kippur,

A

The Gemara continues to discuss...

the 5 עינויים of Yom Kippur

What types of WASHING



are

FORBIDDEN



are

PERMITTED

B

and what types of shoes are forbidden or permitted on Yom Kippur.

The Gemara will also discuss young children on Yom Kippur, as well as special dispensation for a newly married woman.

B

What types of SHOES



are

FORBIDDEN



are

PERMITTED

Young CHILDREN וים כיפור

And special dispensation for a newly married woman

C

Some of the key topics and concepts that we will learn about include:

להתיר בכורות

The firstborn male of a kosher animal, such as an ox, goat or sheep has קדושת בכור, and it must be given to a Kohen. It cannot be redeemed. In the time of the Bais HaMikdash, if it had no מום, the בכור was brought as a Korban during its first year. If the animal has a מום, it may be slaughtered and eaten during its first year and it is ממון כהן. Now that there is no Beis ha'Mikdash, a Kohen must care for a Bechor until it develops a מום. Alternatively, he may sell it, even if it has no מום, to a non-Kohen, who may eat it after it develops a מום.

C

**להתיר
בכורות**



1 So let's review....

We had learned on the previous Daf that in certain situations, such as
ההולך להקביל פני אביו או פני רבו או פני מי שגדול ממנו עובר עד צוארו במים ואינו חושש
Someone who is going to visit his father or Rebbe may walk through a body of water, even if he is submerged up to his neck, in order to get to his destination.

2 And not only לדבר מצוה, but even הרשות - for personal and discretionary activities, such as
שומרי פירות עוברין עד צוארן במים ואין חוששין
Workers who must go out and watch the fields may pass through water on Yom Kippur.
This is not considered רחיצה של תענוג, washing for pleasure, and therefore permitted.

3 The Gemara here clarifies that it would be permissible even on a regular Shabbos to pass through a river, even though one is wearing shoes, and we are not concerned that he will remove the shoes, or that the shoes will fall off, and he might carry them and transgress הוצאה on Shabbos.

1 On the previous דף...

ההולך להקביל פני אביו או פני רבו או פני מי שגדול ממנו



עובר עד צוארו במים ואינו חושש

Not only (דברי מצוה)

2 BUT EVEN לדבר הרשות Discretionary activities Such as...

שומרי פירות עוברין עד צוארן במים ואין חוששין

Workers who must watch the fields MAY pass through water on יום כיפור This is NOT considered רחיצה של תענוג

3 The Gemara here clarifies... It would be PERMISSIBLE even on a regular SHABBOS to PASS through a river We are NOT concerned that he will REMOVE the shoes, or the shoes will FALL OFF, and he might CARRY them & transgress הוצאה on שבת

4 However, that applies only to מנעל - shoes, but with סנדל - sandals, one should not wade through a body of water on Shabbos, because sandals can more easily come off in the water, and we ARE חושש that he might carry them on Shabbos.
=====

4

However... *But...*

 מנעל
  סנדל

CAN easily come off in the water, and we ARE חושש he might carry them on Shabbos

5 The Gemara now gives several examples of activities which are forbidden because of רחיצה - washing on Yom Kippur.

תני יהודה בר גרוגרות אסור לישב על גבי טינא ביום הכפורים
It is forbidden to sit on wet cement or mud on Yom Kippur, because, as Rashi says;
שלחלוח הטיט הוי עונג קרוב לרחיצה -
The pleasure of sitting on the wet cement is akin to the pleasure of bathing.

5

Several examples of...

FORBIDDEN
רחיצה - washing
יום כיפור



תני יהודה בר גרוגרות אסור לישב על גבי טינא ביום הכפורים
 שלחלוח הטיט הוי עונג קרוב לרחיצה
 It's akin to the pleasure of bathing

6 However, Rav Yehuda rules that one may cool himself off with chilled fruits on Yom Kippur, even though the fruits contain some moisture.
But, one may not cool himself with a silver goblet full of liquid - and according to Rav Papa even if only partially filled - because some of the liquid might spill on the person.

6


However...

 <p>רב יהודה</p> <p>One MAY cool himself with CHILLED FRUITS ON יום כיפור</p>	 <p>רב פפא</p> <p>May NOT cool himself with a SILVER goblet full of liquid</p>	 <p>Even PARTIALLY filled</p> <p>Some of the liquid might spill on the person</p>
--	---	--

7 רבי יהושע בן לוי related that he had seen Rebbe Yehoshua Ben Levi use a מטפחת - a damp cloth, that was prepared from before Yom Kippur, to wipe his hands and face on Yom Kippur, and he did not consider this רחיצה.

7

צירא בר חמא
 רבי יהושע בן לוי
 use a מטפחת - a damp cloth,
 prepared before יום כיפור
 On his hands and face



And he did not consider this מחיצב

8 The Gemara points out that the טינא is טופח על מנת להטפיה, which means that it makes something wet to the degree that the second thing can moisten a third thing - and the מטפחת was NOT טופח על מנת להטפיה
 =====

8

The Gemara points out...

מטפחת טינא




NOT טופח על מנת להטפיה

טופח על מנת להטפיה

9 The Gemara now brings two questions that were asked of Rebbe Elazar Ben Pedas, one of which was related to the עינויים of Yom Kippur. שאלו את רבי אלעזר, זקן ויושב בישיבה צריך ליטול רשות להתיר בכורות או אינו צריך
 A distinguished Talmid Chacham who sits on the Sanhedrin, must he receive permission from the נשיא to be מתיר בכורות - to permit בכור animals to be eaten based on a מום - a blemish found on the animal?

9

שאלו את רבי אלעזר...

זקן ויושב בישיבה
 צריך ליטול רשות להתיר בכורות
 או אינו צריך

#1 ?

A DISTINGUISHED תלמיד חכם
 WHO SITS ON THE סנהדרין
 Must he receive PERMISSION
 from the נשיא
 to be מתיר בכורות
 based on a מום
 found on the animal?

10 עמד ר' צדוק בן חלוקה על רגליו ואמר
אני ראיתי את רבי יוסי בן זימרא שזקן ויושב בישיבה היה
ועמד במעלה מזקנו של זה ונטל רשות להתיר בכורות
R' Tzadok testified that he witnessed R' Yosi ben Zimra, a
member of the Sanhedrin, requesting permission from the
Nasi -


10 
עמד ר' צדוק בן חלוקה על רגליו ואמר
אני ראיתי את רבי יוסי בן זימרא
שזקן ויושב בישיבה היה
ועמד במעלה מזקנו של זה
ונטל רשות להתיר בכורות!
*R' Tzadok testified that he witnessed
סנהדרין, ר' יוסי בן זימרא,
requesting permission from the Nasi!*

11 Rebbe Abba clarified and said, that was a different situation. R'
Yosi ben Zimra was a Kohen, and the question was if a Talmid
Chacham who is a Kohen may be מתיר בכורות at all. Do we say
that he may not be מתיר בכורות,

11 
Rebbe Abba clarified...
ר' יוסי בן זימרא
was a כהן

The question was...
כהן who is a תלמיד חכם
may be מתיר בכורות AT ALL?

12 because
החשוד בדבר לא דנו ולא מעידו
Someone who is suspect about a certain matter may not testify
or judge in that matter. The Kohanim in those days were suspect
of making a מום, because otherwise, the Kohen himself must
care for the בכור for probably a very long time. Therefore, we
cannot have a Kohen render an Halachic decision regarding a
מום on any בכור.

12 
Because...
החשוד בדבר
לא דנו ולא מעידו
*The Kohanim in those days were
suspect of making a מום,
because otherwise,
they must care for the בכור
for probably a very long time*

Therefore...
He CANT render
an Halachic decision!

13 However, the Nasi at the time ruled that we Pasken like Rabban Shimon ben Gamliel that a Kohen is trustworthy to render a decision regarding a מום of someone else's בכור, but not on his own בכור.
=====

13

However...

The נשיא at the time ruled

We Pasken like רבן שמעון בן גמליאל

<p>כהן</p> <p><i>IS trustworthy</i></p> <p>regarding a מום</p> <p>on someone ELSE'S</p> <p>בכור</p>	<p>כהן</p> <p><i>Is NOT trustworthy</i></p> <p>regarding a מום</p> <p>on his OWN</p> <p>בכור</p>
---	--

14 The second question Rebbe Elazar be Ben Pedas was asked; מהו לצאת בסנדל של שעם ביום הכפורים - May one wear a cork shoe, or some other non-leather shoe on Yom Kippur? And the answer was that this is permitted. The Gemara then brings several examples of non-leather shoes that were worn by various Amoraim on Yom Kippur.
=====

14

#2

was asked... ר' אלעזר בן סבתא

מהו לצאת בסנדל של שעם ביום הכפורים?

May one wear a CORK shoe, Or some other non-leather shoe?

This IS permitted!



15 The gemara next discusses the obligations of minors on Yom Kippur
 תנו רבנן תינוקות מותרין בכולן חוץ מנעילת הסנדל
 Young children are permitted to eat, drink and wash themselves on Yom Kippur, but are forbidden to wear shoes even from a young age.
 The gemara explains:
 הנך דלאו רביתיהו גזרו בהו רבנן
 Those things, such as wearing shoes, which are not essential to the growth of the child, the Chachamim were גזרו that a child as well should refrain from wearing them on Yom Kippur.
 הנך דרביתיהו הוא לא גזרו בהו רבנן
 Things that are essential to the growth and well-being of the child, such as eating, drinking, or bathing, the Chachamim were not גזרו to prohibit a child from those items on Yom Kippur.
 =====

15 The obligations of MINORS on יום כיפור...

תנו רבנן
 תינוקות מותרין בכולן
 חוץ מנעילת הסנדל
 Children on יום כיפור

are PERMITTED to...	FORBIDDEN to...
 EAT	 wear SHOES
 DRINK	
 WASH <i>themselves</i>	
<i>The Gemara explains:</i>	
 ESSENTIAL <i>to the growth</i>	 NOT essential <i>to the growth</i>

פק דלאו רביתיהו
 גזרו בהו רבנן
 פק דרביתיהו הוא
 לא גזרו בהו רבנן

16 The Gemara continues with the ruling of the Mishnah at the beginning of the Perek;
 המלך והכלה ירחצו את פניהם
 A king or a new bride may wash their faces on Yom Kippur.
 The Gemara explains:
 A king may do so, because the Pasuk states:
 - מלך ביפיו תחזינה עיניך
 A king should always look regal and presentable before his nation.
 A כלה - which the Gemara defines as within the first 30 days of marriage - is permitted to wash her face
 כדי שלא תתגנה על בעלה
 So that she should look fresh and radiant in the eyes of her new husband.
 Rebbe Eliezer had also mentioned in the Mishna;
 החיה תנעול את הסנדל
 A woman, who just recently gave birth, may wear shoes on Yom Kippur,
 משום צינה - because if she would walk around barefoot she might contract illness which could be dangerous for her.

16 *מלך*
 והמלך והכלה
 ירחצו את פניהם
 דברי רבי אליעזר

כרי שלא תתגנה
 על בעלה
 Within the first 30 days

מלך ביפיו
 תחזינה עיניך

והחיה
 תנעול את הסנדל
 משום צינה
 She might contract illness which could be dangerous for her



17 Shmuel adds;
 אם מחמת סכנת עקרב מותר -
 If the danger of scorpions is prevalent in the area, anybody may wear shoes, because walking barefoot could cause a situation of נעילת הסנדל of איסור, which takes precedence over the נפשות on Yom Kippur.

17 *Shmuel adds...*
אם מחמת סכנת עקרב
אומר
Anybody may wear shoes
 ▼
סכנת נפשות
Takes precedence over the
נעילת הסנדל of איסור