

A

בס"ד  
Intro

Today we will learn בע"ה of דף פ"ג of יומא דף פנ -  
Some of the topics we will learn about include:

--- The Halachos of חולה - a sick person who must eat on Yom Kippur -

A

חולה  
A  
who must eat  
on Yom Kippur

B

--- The illness of בולמוס, a certain life threatening illness brought on by severe hunger, as well as remedies for this illness.

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

ספק נפשות להקל

When dealing with saving the life of a Jew, or if a Jewish life is in danger, we accept the lenient ruling in any Halachic matter related to anything which can help save a life, with the exception of the 3 aveiros of גילוי עריות, עבודה זרה, and שפיכות דמים, which are, as taught in the previous daf, ייהרג ואל יעבור.

B

The illness of  
בולמוס

ספק נפשות  
להקל

C

מעשר דרבנן

According to many Rishonim, the מעשרות and תרומות of חיוב is only מעשר דרבנן, חל מדאורייתא, on תירוש ויצהר, דגן, as these are the specific מינים listed in the Torah, in the pasuk ויצהרך.

While the gemara brings several teachings to include all crops, according to these meforshim, among them Rashi, the Raavad and the Rash, the pesukim brought in the לימודים are merely אסמכתות, and not true Torah sources. The Rambam, however, holds that any produce that grows from the ground is חייב in תרומות and מעשרות from the Torah.

However, all agree that

מעשר דרבנן - of vegetables - OR - anything grown in an עציץ שאינו נקוב - a flowerpot with no hole, which therefore cannot draw nourishment from the ground, is only מעשר דרבנן.

C

מעשר דרבנן  
מעשר ירק  
עציץ שאינו נקוב

1 So let's review....

The Mishna on the previous Daf taught;  
 - הולה מאכילין אותו ע"פ בקיאים  
 A sick person may be fed based on the assessment of experts.  
 - ואם אין שם בקיאים מאכילין אותו על פי עצמו עד שיאמר די  
 If there are no experts, he may be fed based on his own assessment, until he says he had enough.

הלכה

**חולה**

ואם אין שם בקיאים

מאכילין אותו  
ע"פ עצמו  
עד שיאמר די

מאכילין אותו  
ע"פ בקיאים

2 אמר ר' ינאי חולה אומר צריך ורופא אומר אינו צריך שומעין לחולה  
 If the patient says that he needs to eat, and the doctor says that he does not need to eat, we listen to the patient, because, as the Posuk says;  
 לב יודע מרת נפשו  
 Nobody can determine the severity of an illness as well as the patient himself.  
 רופא אומר צריך וחולה אומר אינו צריך שומעין לרופא  
 If the doctor maintains that the patients must eat, and the patient says he does not, we listen to the doctor, and ignore the patient, because we assume  
 לב יודע מרת נפשו  
 - תונבא הוא דנקיט ליה  
 His judgment is clouded due to his illness.  
 In both cases he eats on Yom Kippur based on להקל.

אמר ר' ינאי

רופא אומר צריך וחולה אומר אינו צריך שומעין לרופא

חולה אומר צריך ורופא אומר אינו צריך שומעין לחולה

לב יודע מרת נפשו

תונבא הוא דנקיט ליה

ספק נפשות אפקא

Even if many בקיאים maintain he does not need to eat we listen to the חולה

The gemara concludes that even if there are many בקיאים, experts, who maintain that he does not need to eat, and the person himself insists that he must eat, we listen to the חולה and feed him on Yom Kippur, because לב יודע מרת נפשו, and ספק נפשות להקל, we do not take any chances when a life might be in danger.

3 Zugt the Mishna:  
 מי שאחזו בולמוס מאכילין אותו אפילו דברים טמאים עד שיאורו עיניו  
 Someone seized with בולמוס - a life-threatening illness brought on by severe hunger, may be fed even forbidden foods, until his vision improves to the point of  
 משיבחין בין טוב לרע  
 אמר אביי ובטעמא  
 He can discern between a good or bad tasting dish.

הלכה

מי שאחזו בולמוס מאכילין אותו אפילו דברים טמאים עד שיאורו עיניו

...until his vision improves to the point of משיבחין בין טוב לרע

אמר אביי - ובטעמא  
 He can discern between a good or bad dish

**4** The Gemara elaborates; מי שאחזו בולמוס מאכילין אותו הקל הקל While we are allowed to feed the person even forbidden foods, we first give him the least severe איסור available. If not available, or that does not provide relief, we give the next level of איסור, and so on. For example; טבל ונבילה מאכילין אותו נבילה If Tevel and Nevaila are both available, we give him נבילה, because טבל is only an איסור לאו, rather than טבל which carries מיתה בידי שמים. מיתה בידי שמים טבל ושביעית שביעית The same is true with טבל and שביעית. We give him שביעית which is only an איסור עשה, rather than טבל, which carries מיתה בידי שמים.

**4**

**מי שאחזו בולמוס מאכילין אותו הקל הקל**  
*We first give him the least severe איסור available...*

מיתה בידי שמים	← טבל	מיתה בידי שמים	← טבל
איסור עשה	← ושביעית	איסור לאו	← ונבילה
	שביעית		מאכילין אותו נבילה

**5** טבל ותרומה תנאי היא If טבל and תרומה are available, that is a מחלוקת תנאים: Rabbah explains that the scenario of the מחלוקת is where if we fix the טבל by separating ומעשרות, the remaining חולין will not be enough for the חולה. Therefore, the Tanna Kamma holds; מאכילין אותו טבל ואין מאכילין אותו תרומה - We give him the entire טבל without separating, rather than first separating ומעשרות and then giving it all to him - חולין - תרומה, because תרומה חמורה אבל טבל אפשר לתקוניה - Terumah is a more severe איסור, because it's an irreversible איסור for a non-Kohen, whereas טבל can be fixed by separating תרומות ומעשרות. Therefore, we give him טבל rather than תרומה. בן תימא אומר תרומה ולא טבל Ben Teima says, we first separate ומעשרות and then give him the תרומה with the חולין, rather than give him the טבל as is, because טבל חמור אבל תרומה חזיא - טבל is a more severe איסור, because it is אסור for everyone, as opposed to תרומה, which may be eaten by a Kohen. Therefore, we give him תרומה rather than טבל.

**5**

**טבל ותרומה תנאי היא...**  
*Rabbah explains - If we separate ומעשרות the remaining חולין will not be enough for the חולה*

בן תימא	תנא קמא
תרומה ולא טבל	מאכילין אותו טבל ואין מאכילין אותו תרומה
טבל חמור אבל תרומה חזיא	תרומה חמורה אבל טבל אפשר לתקוניה

**6** However, if there will be enough חולין left after separating תרומות ומעשרות, of course we separate it first and give him חולין only, thereby avoiding to give him איסור at all. Now, what if this situation occurs on Shabbos when there is an איסור דרבנן to separate ומעשרות?

**6**

*If there will be enough after separating ומעשרות of course we separate it first and give him חולין only*

**?**

**What if this occurs on Shabbos when there is an איסור דרבנן to separate ומעשרות?**



7 It will depend on the type of טבל:  
 --- If it's טבל דאורייתא, of course we rather do the איסור דרבנן of separating תרומות ומעשרות, than have him eat טבל דאורייתא.  
 --- If it's טבל דרבנן, because it grew in an אקוב - a flowerpot that has no hole, but the food is of a species which if grown in the ground would be טבל דאורייתא, we also rather do the איסור דרבנן of separating תרומות ומעשרות, than have him eat טבל דאורייתא which can be mistaken for טבל דאורייתא.  
 --- If it's טבל דרבנן, because the food is of a species which even if grown in the ground would only be טבל דרבנן - such as vegetables, since מעשר ירק דרבנן - we rather have the חולה eat טבל דרבנן, than do the איסור דרבנן of separating תרומות ומעשרות.  
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7

טבל דאורייתא

Separate  
תרומות ומעשרות

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טבל דרבנן

<p><i>אקוב ירק דיבנן</i></p> <p>If grown in the ground would be טבל דרבנן</p> <p>▼</p> <p>Eat טבל דרבנן</p>	<p><i>צבאן שאינו נקוב</i></p> <p>If grown in the ground would be טבל דאורייתא</p> <p>▼</p> <p>Separate תרומות ומעשרות</p>
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8 The gemara brings several suggested remedies for the illness of בולמס, including honey, the tail of a lamb or flour with honey, or sun-ripened sweet figs.

8

*Several remedies for*  
בולמס

▼	▼
Honey	Tail of a lamb
▼	▼
Flour with honey	Sun-ripened sweet figs

9 The gemara tells several stories of Tanaim who were seized by this illness and how they used their ingenuity to combat the illness with various foods.  
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9

*The gemara tells several stories  
of Tanaim...  
...who were seized by this illness  
and how they used their ingenuity  
to combat the illness with  
various foods*



10 The Gemara relates a story with Rav Meir, Rav Yosse and Rav Yehuda who were travelling together. They came to an inn, owned by a fellow named כידור.  
 The gemara states that Rav Meir was דייק בשמא, he would assess a person based on their name, whereas Reb Yosse and Reb Yehuda were not דייק בשמא, they were not particular about a person's name.  
 Rav Meir suspected that this person was an unscrupulous individual, as alluded in the pasuk  
 כי דור תהפכות המה -  
 where HaShem chastised Bnai Yisrael for their inappropriate behavior.  
 Rav Yehuda and Rav Yosse entrusted the innkeeper with their wallets over Shabbos, whereas Rav Meir did not.  
 After Shabbos, כידור denied having received their wallets. After seeing residue of his breakfast on כידור's mustache, they went to his wife and told her that her husband said for her to return their wallets. As a sign, they told her what he had eaten for breakfast.  
 Upon hearing that she returned the wallets, כידור killed her.

10 The Gemara relates a story with Rav Meir, Rav Yosse and Rav Yehuda who were travelling together...  
 ...They came to an inn, owned by כידור...

<p>רבי יוסי ירבי יהודה  <b>לא דייק בשמא</b>                  they entrusted                  the innkeeper                  with their wallets                  over Shabbos</p>	<p>רבי מאיר  <b>דייק בשמא</b>                  He suspected                  this person                  was unscrupulous                  as alluded in the pasuk                  כי דור תהפכות המה</p>
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After Shabbos...  
**כידור denied having received their wallets!**

They went to his wife and told her...  
 ...her husband said for her to return their wallets  
 As a sign, they told her what he had eaten for breakfast

Upon hearing that she returned the wallets, **כידור** killed her.



11 This story is alluded to in the following Braisa:  
 מים ראשונים האכילו בשר חזיר  
 Lack of washing ידיים before the meal caused someone to  
 be fed non-kosher meat.  
 מים אחרונים הרגו את הנפש  
 Lack of washing מים אחרונים after the meal caused a person to be  
 killed.  
 The case of מים ראשונים being that of an innkeeper who would  
 provide Kosher food for his Jewish guests, which he would  
 determine based on them washing their hands for bread. Once a  
 Jewish traveler came to his inn and did not wash his hands.  
 Assuming that he was not Jewish, the innkeeper served him  
 non-kosher meat.  
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After this story with כידור, Rav Yehuda and Rav Yosse began to  
 be דייק בשמא, take heed of a person's name, and they came upon  
 an inn owned by someone named בלה, which they stayed away  
 from, suspecting that he was a רשע, based on the pasuk in יחזקאל  
 which says ואמר לבלה נאופים.

11

*This story is alluded to in  
 the following Braisa:*

<p><b>מים ראשונים</b>  <b>האכילו</b>  <b>בשר חזיר</b></p>	<p><b>מים אחרונים</b>  <b>הרגו</b>  <b>את הנפש</b></p>
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*An innkeeper who would provide  
 Kosher food for Jewish guests  
 which he would determine  
 based on them washing their hands  
 for bread*

*After this story with כידור,  
 Rav Yehuda and Rav Yosse  
 began to be דייק בשמא*

