

THE FOURTH PEREK OF YEVAMOS IS SPONSORED

לע"נ דוד בן יצחק איסאק

Yevamos Daf 40 is Dedicated

L'zecher Nishmas Yitzchak ben Moshe & Baila Tzirel bas Yehoshua Asher

L'Refuah Shelaima Leah Mirel bas Baila Tzirel



THE HAKUK EDITION

ENGLISH TOPICS ON THE DAF

Dedicated L'Refuah Shlaima for Yaakov ben Victoria

RABBI MORDECHAI PAPOFF

Daf Hashovua Yevamos Daf 40

As the Gemara explores various options of eating kodshim, it suggests the concept of achila gassa, eating when one is already full. No, the Gemara rejects – achila gassa is not considered eating. Even if one eats in such a way on Yom Kippur he won't be chayiv!

Why, exactly, is this not called eating? How full does one have to be for it? How else is it relevant to us?

Rashi says gorging in such a fashion isn't classified as eating since it is injurious to one's health. He derives this from the Gemara in Yoma (80b) quoted here: "Anybody who does not afflict himself [by fasting on Yom Kippur] will be cut off" – this excludes one who causes damage. There, Rashi explains that by eating like this he damages both the food and himself!

Where do you draw the line and call it achila gassa? **Tosfos** asks that another Gemara includes achila gassa as a viable option to eat the Korbon Pesach? He answers, "There are two forms of achila gassa," and eating when already full *may* be valid; he doesn't elaborate.

This halacha about Yom Kippur is brought in **Shulchan Aruch** (O.C. 612:6) as follows. "If someone ate foods which are not fit for consumption or ate achila gassa –

for example, if he ate immediately after his meal of Erev Yom Kippur, and he is disgusted by [further] eating – he is pattur.” The Mishnah Berurah clarifies that if he is merely full, with no appetite to eat more, but would enjoy more food, that would be considered regular achila. (The Rema adds a caveat that tasty foods are an exception – even when one is very full, he enjoys them! Here, too, the Mishnah Berurah notes that if he is so stuffed he is nauseated by it, he wouldn’t be chayiv.) Either way, it’s forbidden midirabonon.

This is relevant every Shabbos. The Shulchan Aruch (ibid 291) advises to keep in mind shalosh seudos when eating the morning meal on Shabbos; don’t eat so much that you won’t be able to eat later on. Otherwise, writes the Mishnah Berurah, it might be considered achila gassa and you won’t be yotzei shalosh seudos. If it’s already too late and “he cannot eat at all, he doesn’t have to afflict himself” to eat shalosh seudos, concludes the Shulchan Aruch.

If we’ll note the inference from the Shulchan Aruch, as long as one wouldn’t feel tortured to eat more, he should have shalosh seudos. However, the **Chasam Sofer** asserts that the mitzvah to eat on Shabbos is from the possuk, “You shall proclaim the Shabbos a delight (taanug)” – so only if it is delightful, oneg Shabbos, is it a mitzvah. Yom Tov, conversely, has a different source for its seudos, from v’somachta b’chagechoh, and any eating fulfills that. Shabbos needs specifically taanug. Thus, the interesting halacha that if one finds pleasure in fasting, he may do so on Shabbos (Chasam Sofer, Shabbos daf 118b). It would seem that if one would not *enjoy* his food he cannot fulfill the mitzvah of shalosh seudos.

This topic will be quite relevant to most Jews in the world next week, as Purim falls out on Friday this year (outside of Yerushalayim and selected cities). The **Rema** (O.C. 695:2) says that in such a year the Purim seudah should be conducted in the morning, out of respect for Shabbos. In general, no large, festive meal should be eaten on Erev Shabbos, so that one will have an appetite for the Shabbos food (Shulchan Aruch, ibid 249:2). On Purim it is mandatory, but we should have it early. This means before chatzos; some poskim say before the tenth halachic hour. If one didn’t get to it until later, he should eat the seudah anyway, as the Mishnah Berurah writes in hilchos Shabbos, even late in the day (ibid 249:13).

Practically, if it’s close to Shabbos and you start a lavish Purim seudah, how will you eat the Shabbos meal that night with any appetite? A fellow once found himself in this situation, and thought up an ingenious plan: to accept Shabbos after plag haminchah, and have a joint Purim-Shabbos seudah! Is this acceptable? The **Hisorerus**

Teshuvah (grandson of the Chasam Sofer, Vol. 2:174) ruled that it is not. The Shulchan Aruch says that when Purim falls out on Shabbos – in Yerushalayim, this year – the seudah is pushed off until Sunday. Why? Because if it would be done on Shabbos, it wouldn't be clear that it's for Purim – anyway, you're having a Shabbos seudah! Therefore, it's delayed to the next day. All the more so in this case, when he sits down on Friday night and makes Kiddush, it would not be noticeable that it's in honor of Purim.

(The same psak is recorded in the name of Rabbi Shlomo Zalman Auerbach, but the Dirshu Mishnah Berurah quotes Rav Eliyashiv that it *is* permissible.)

The other solution is the interesting halacha of “porais mappa umekadesh,” to start the meal before Shabbos, and when it gets dark, stop, make Kiddush and continue as a Shabbos seudah. The **Magen Avraham** cites this practice from the Mordechai; even the Meiri (Kesubos 7a) writes that it was their minhag. However, there are many halachic details involved, so one should not do it unless he is fluent in them all.