

YOMA, OR THE DAY OF ATONEMENT—*continued.*

## CHAPTER VIII.

1. ON the day of atonement it is forbidden to eat and to drink,<sup>1</sup> and to wash, and to anoint, and to put on the shoes, and *ministrare lectum*. But the king<sup>2</sup> and the bride<sup>3</sup> may wash their faces, and the *puerpera*<sup>4</sup> put on shoes.<sup>5</sup> The words of Rabbi Eliezer :<sup>6</sup> and the wise men forbid.

2. Whoso eats as much as a thick date,<sup>7</sup> together with its kernel, and drinks as much as a cheekful<sup>8</sup> is guilty. All things eaten are added together to make up as much as a date, and all things drunk added together to make up as much as a cheekful. What is eaten and what is drunk are not added together.

3. Whoso ignorantly eats and drinks once is liable for only one sin-

<sup>1</sup> Notwithstanding that eating and drinking are punishable by cutting off, the mishna teaches that they are *asoor*, forbidden [which does not necessarily imply any penalty], because it brings forward also other afflictions, the neglect of which is not punishable by cutting off. And these five afflictions correspond to the five afflictions written in the Law, namely, "a Sabbath of rest" in the section "speak to the priests" [Levit. xxiii, 32], and "a Sabbath of rest" in the section "after the death" [Levit. xvi, 31], and in "on the tenth of the month" in the book of Numbers [xxix, 7], and in "on the tenth day of the month" in the section "speak to the priests" [Levit. xxiii, 27], and in "this shall be a statute for ever unto you" in the section "after the death" [Levit. xvi, 29]. In all of these it is written "you shall afflict." There are also only five afflictions mentioned in the mishna, because eating and drinking are reckoned as one thing.

<sup>2</sup> It is necessary that the king should look beautiful, as it is written (Isaiah xxxiii, 17), "thine eyes shall see the king in his beauty."

<sup>3</sup> She must be beautiful, in order to be agreeable to her husband, and during the whole of thirty days she is called a bride.

<sup>4</sup> רחיה, a woman in childbed.

<sup>5</sup> On account of the cold.

<sup>6</sup> Refer to all of these, namely, the king, the bride, and the woman in childbed. The decision was according to Rabbi Eliezer.

<sup>7</sup> A large date, which is less than an egg. And notwithstanding that all the measures of eating are "as much as an olive," this is because it is written in reference to it, אכילה = eating. But here, where it is not written except in reference to [a soul who is] not afflicted, it is explained, that less than as much as a date he does not take notice of, and that he is afflicted. And nevertheless it is established to us that half a measure is forbidden by the law, but that they do not incur cutting off, or beating, except for [a whole] measure.

<sup>8</sup> All that can be put into one side of the mouth so as to make that side visibly prominent is called מלא לונמיו, a cheekful, and its measure in a man of medium size is less than a quartern.

offering.<sup>9</sup> Whoso eats and does work,<sup>10</sup> is liable for two sin-offerings. Whoso eats food not fit to be eaten, and drinks fluids not fit to be drunk, and who drinks brine, or the oil which exudes from salted fish, is free.

4. They do not afflict boys<sup>11</sup> on the day of atonement, but instruct them,<sup>12</sup> a year before,<sup>13</sup> or two years before, in order that they may become accustomed to the commandments.

5. If a pregnant woman perceives an odour,<sup>14</sup> they give her food until her soul returns to her. To a sick person they give food at the command of two skilled persons,<sup>15</sup> and if there are no skilled persons there,<sup>16</sup> they give food at his own command, until he says "enough."

6. A person seized with an insatiable hunger [בולמוס = *bulimia*]<sup>17</sup> they feed, even with unclean things, until his eyes become enlightened. To a person bitten by a mad dog<sup>18</sup> they do not give to eat of the net of its liver,<sup>19</sup> but Rabbi Matthia ben Kharash permitted.<sup>20</sup> And Rabbi Matthia ben Kharash said further, they put medicine<sup>21</sup> into the mouth of a person who

<sup>9</sup> Because eating and drinking proceed from one scripture, and are regarded as one thing.

<sup>10</sup> Eating and doing work proceed from two scriptures, and are regarded as two things.

<sup>11</sup> They are not bound to restrain them from food.

<sup>12</sup> With respect of hours: if he is accustomed to eat at four, they give him food at five or six, according to the strength of the boy.

<sup>13</sup> One year before the time when he ought to begin to fast, if the boy be sickly and weak and cannot sustain fasting, and two years before if the boy be strong. And the period fixed for a girl to begin to fast is when she is twelve years and a day old, because it is not usual to show the signs of maturity before that time, and then she is old enough to be punished. And the time fixed for a boy is when he is thirteen years and a day old, and before that he is not old enough to be punished.

<sup>14</sup> A pregnant woman who smells the smell of cooked food and desires it, and if she does not eat, both she and the child are brought into danger.

<sup>15</sup> Physicians skilled in their art.

<sup>16</sup> This mishna is thus explained in the Gamara: they rely upon the words of the skilled persons when the sick person says food is not necessary or remains silent; but if he says it is necessary there is no need of skilled persons; that is to say, their skill is made no account of, but they give food to the sick person at his own request, and even although the skilled persons should say it is not necessary.

<sup>17</sup> A disease which comes on from hunger and is accompanied by danger of death; when his sight returns it is known that he is healed.

<sup>18</sup> An evil spirit dwells in it, and the signs of it are, its mouth open, its saliva dribbling, its ears drooping, its tail put between its thighs, and it walks at the side of the road. And some say it barks, but its voice is not heard.

<sup>19</sup> Notwithstanding that physicians may be in the habit of using the medicines, it is not so perfect a remedy that it can make lawful an unlawful unclean beast.

<sup>20</sup> Because he thought it a perfect remedy. The decision was not according to R. Matthia ben Kharash.

<sup>21</sup> The root of an herb used as a remedy.

suffers in his throat,<sup>22</sup> on the Sabbath, because his life is in danger, and every danger to life annuls the Sabbath.<sup>23</sup>

7. If a wall fall upon a person and there is a doubt whether he be there or not there, doubt whether he be alive or dead, doubt whether he be an idolator or an Israelite, they open to him the heap,<sup>24</sup> and if they find him alive they open to him,<sup>25</sup> if dead they leave him.<sup>26</sup>

8. A sin-offering and trespass-offering certainly make atonement.<sup>27</sup> Death and the day of atonement make atonement with repentance. Repentance atones for smaller transgressions, whether of affirmative or prohibitive precepts,<sup>28</sup> and the graver transgressions it suspends until the day of atonement comes and atones.

<sup>22</sup> Who suffers in the teeth so that the gums begin to be consumed, and thence the disease proceeds to the palate and throat.

<sup>23</sup> It is said "every" to show that if we are certain that he will not die on that Sabbath, yet there is danger that if it is not done to him on that day he may die on the following Sabbath; and that if it is considered that he ought to drink that medicine for eight days, and the first day is a Sabbath, we might think it right to delay until the evening, so as not to profane two Sabbaths on his account.

<sup>24</sup> They dig into the heap and seek for him, and if they examine him as far as the nostrils, whether from above downwards, or from below upwards, and do not find breath in him; they know that he is dead, and open no farther upon him, as it is written (Gen. vii, 22) "all in whose nostrils was the breath of life."

<sup>25</sup> It is only necessary to say this, because they may see that it is not possible for him to live but for a short time, and then suddenly die, and it teaches that they open to him for the sake of that short period of life.

<sup>26</sup> If dead they do not open upon him. This is to teach us that notwithstanding the words of him who said they may rescue a dead body in case of a conflagration, here it is admitted that they do not open upon him. For in the case of a conflagration they made it lawful to move the dead and carry him out, because if thou dost not permit that, the fire may come and extinguish him, for a man becomes confused in his mind on account of his dead. But here if thou dost not permit him to open the heap, what is there for him to do? For it would be forbidden by the law that one thing should be permitted lest he should do another.

<sup>27</sup> They make atonement with repentance, but the doctor does not mention this because it is certain when a man brings his sin-offering or trespass-offering that he has before repented, for if he is not penitent he would not bring an offering. "A trespass-offering," as the trespass of thefts or the trespass of unfaithfulness in sacred things.

<sup>28</sup> Those negative precepts which can be reduced to affirmative ones are atoned for by penitence; but negative precepts which are punishable by stripes penitence suspends, and the day of atonement expiates them. The conclusion of the matter in the Gamara is, that if from pride he transgress an affirmative Precept or a negative precept which can be reduced to an affirmative one, or by inadvertence a negative precept punishable with stripes, and performs repentance, he does not move thence until they forgive him. And if from pride he transgress a negative precept punishable with stripes, repentance suspends and

9. He who says "I will sin and repent, I will sin and repent,"<sup>29</sup> to him will not be afforded opportunity of repentance.<sup>30</sup> *If he say* "I will sin, and the day of atonement shall expiate," *for him* the day of atonement does not expiate. Transgressions which are between a man and the place [God] the day of atonement expiates. Transgressions which are between a man and his neighbour, the day of atonement does not expiate until he be reconciled to his neighbour. This expounded Rabbi Eleazer ben Azariah (Levit. xvi, 30) "that ye may be clean from all your sins before the Lord." Transgressions which are between a man and God, the day of atonement expiates, transgressions which are between a man and his neighbour the day of atonement does not expiate until he be reconciled to his neighbour." Rabbi Akibah said "blessed be you Israel! Before whom will you be clean? Who cleanses you? Your Father who is in heaven;" as is said (Ezek. xxxvi, 25), "then will I sprinkle clean water upon you, and ye shall be clean," and it says (Jer. xiv, 8) 'מִיּוֹד יִשְׂרָאֵל. As מְרוּדָה cleanses the unclean, also the Holy One, blessed be He, cleanses Israel.

the day of atonement expiates. And if by inadvertence he is guilty of a transgression punishable with cutting off, or by death at the hand of the *beth din* the sin-offering atones with repentance; and if he has transgressed in these from pride, repentance and the day of atonement suspend, and scourgings wipe them away. These words are to be understood of one who has not profaned the Name [of God], that is to say, who has not sinned and caused others to sin, but if he has profaned the Name of God, his atonement is not completed till he die. And all this refers to the time when there is no scapegoat; but at the time when there is a scapegoat, the scapegoat atones for all transgressions small and great except transgressions between a man and his neighbour, which are not atoned for until he become reconciled to his neighbour.

<sup>29</sup> Who does this twice.

<sup>30</sup> Inasmuch as he has committed a sin and repeated it, he cannot again separate himself from it, for that would be to him as if it were sanctioned.