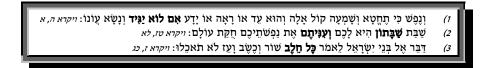
Introduction to פרק שמיני: יום הכפורים

As noted in the introduction to the מסכת, the first 7 chapters describe – and prescribe – the להן גדול sworship in the מקדש. This final chapter is focused on the non- מקדש components of יום הכפורים – the unique prohibitions of the day as well as the singular מפילה structure which revolves around the חבילה confession of sins.

Note: the first few pages of our פרק focus on the essential אגדות and numerous related אגדות, as such, we will only present the rest of משנה ב and at that point, further one, where they are analyzed and discussed.

5.8.1

73b (משנה א) →74b (משנה א)



- I. משנה א (see note): the basic prohibitions of יוה"ל stemming from ענוי
 - a. עינויים eating/drinking, washing, anointing, wearing shoes, relations
- II. Challenge to use of "אסורים" these acts carry a punishment of כרת
 - a. Answer1: prohibition (שרת מרת extends even to less than the required amount ("חצי שעור")
 - i. Challenge: that is only valid per ר' יוחנן, who rules that חצי שעור אסור מן התורה
 - 1. But: according to רשב"ל ווור מותר מן התורה) it is difficult
 - 2. Answer: רשב"ל agrees that it is אסור if only מדרבנן
 - a. Challenge: then he should be פטור מקרבן for שבועת ביטוי
 - b. Context: די and dispute רשב"ל in re: חיוב in re: חיוב etc.
 - c. Answer: since מותר מה"ת is ח"ש, the שבועה is effective
 - d. Note: this is not the case re: שבועת העדות, where משחק בקויא is exempt
 - i. Reason: per v. 1 he cannot testify in practice → פטור
 - b. Challenge: "אסור" may be used by תנא in context of חיוב כרת, per ברייתא
 - i. ברייתא even though all ענויים are "אסורים" only applies to מלאכה and eating/drinking
 - ii. Answer1: "אטור" applies to חצי שעור and even if כרת, only כשיעור for מלאכה and eating/drinking
 - iii. Answer2: "אטור" is only referencing the other ענויים
 - c. Note: source for ענויים v. 2 שבתון ("rest")
- III. Revisiting the dispute אייר"ל re: חצי שעור
 - a. *Arguments*: in favor of each position
 - i. ד' יוחנן since each part can "merge" with others to generate אסורים → חיוב
 - ii. רשב"ל: the תורה prohibits "אכילה"; less than כשיעור is not called אכילה
 - b. Challenge: רשב"ל to רשב"ל
 - i. ברייתא all we know is that that which carries כרת is forbidden
 - 1. Extension: to כל חלב" from v. 3 "כל חלב" from v. 3
 - ii. Challenge: חצי שעור מדרבנן must be דרבנן, and verse is "merely" אסמכתא
 - iii. Block: ברייתא may take position that כוי is independent breed → דאורייתא