ONEG SHABBAS

THE UNOFFICIAL PARASHAH SHEET FOR KIDDUSH CLUBS

יום הכיפורים - 11-12 October 2024 - י׳ תשרי תשפ״ה - Vol. 3, Iss. 51

Oneg Shabbas explores drinking in the weekly Torah portion, along with timely essays on drinking in Jewish life

Yom Kippur Through the Rabbinic Drinking Glass

Rabbi Drew Kaplan

Abstaining from Drinking as an Affliction

Amongst all the days of the year, the only one that the Torah outright forbids drinking on is that of Yom Kippur. While the language used does not specify withholding drinking - עִנּוִיתֶם אֶת־נַפְשֹׁתֵיכֶם "shall afflict yourselves" (Lev. 23:27, Lev. 23:32, & Num. 29:7), our sages make it clear that one of the key ways with which we afflict our bodies is through not drinking (Mishnah *Yoma* 8:1):

Yom Kippur is forbidden in eating, drinking, in bathing, and in smearing [oil], in wearing shoes, and in conjugal relations.	יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה וּבִשְׁתִיָה וּבִרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה.
"The king and a bride may wash their faces. A woman after childbirth, may wear shoes," the words of Rabbi Eliezer. The Rabbis prohibit.	וְהַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהָאִשָּׁה תִּנְעֹל אֶת הַסַּנְדָּל, דִּבְרֵי רַבִּי אֱלִיעֶזֶר, וַחֲכָמִים אוֹסְרִין

In considering whence these derive, we read of the following third-century rabbis considering these (*Yoma* 76a):

To what do these five afflictions correspond?	הָנֵי חֲמִשָּׁה עִנּוּיִין כְּנֶגֶד מַה?
Rav Ḥisda said: "They are based on the five times [that the] afflictions [of Yom Kippur are mentioned] in the Torah: 'And on the tenth' (Num. 29:7), 'But on the tenth' (Lev. 23:27), 'a Shabbat of solemn rest' (Lev. 23:32), 'It is a Shabbat of solemn rest' (Lev. 16:31), and 'And it shall be for you' (Lev. 16:29)."	אָמַר רַב חִסְדָּא: כְּנֶגֶד חֲמִשָּׁה עִנּוּיִין שֶׁבַּתּוֹרָה: ״וּבֶעָשׂוֹר״, ״אַךְ בֶּעָשׂוֹר״, ״שַׁבַּת שַׁבָּתוֹן״, ״שַׁבַּת שַׁבָּתוֹן״, ״וְהָיְתָה לָכֶם״.
Are these only five? There are six that were taught in the Mishnah!	הָנֵי חֲמִשָּׁה הָוו? וְאָנָן שִׁיתָּא תְּנַן!
Drinking is included with eating, as Resh Lakish said: "Whence do we derive that drinking is included in the concept of eating? As it is stated: 'And you shall eat before the Lord your God...the tithe of your grain, your wine, and your oil' (Deut. 14:23) - *tirosh* is wine, but it calls [the action of consuming it as] 'and you shall eat'."	שְׁתִיָה בִּכְלַל אֲכִילָה הִיא. דְּאָמַר רֵישׁ לָקִישׁ: מְנַיִן לְשְׁתִיָה שֶׁהִיא בִּכְלַל אֲכִילָה, שֶׁנֶּאֱמַר: ״וְאָכַלְתָּ לִפְנֵי ה׳ אֱלֹהֶיךָ מַעְשַׂר דְּגָנְךָ תִּירוֹשְׁךָ וְיִצְהָרֶךָ״, תִּירוֹשׁ חֲמָרָא הוּא, וְקָרֵי לֵיהּ ״וְאָכַלְתָּ״

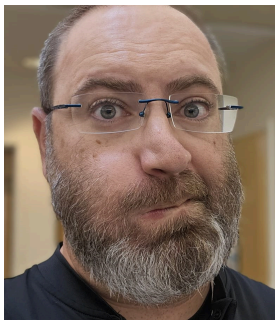
Rabbinic Minimum Measurement for Culpability

Instead of saying that drinking anything is outright forbidden, the rabbis provide a minimum measurement for which one is culpable of consumption (Mishnah *Yoma* 8:2):

One who eats a large date-bulk and its pit, or one who drinks enough to fill one's cheeks is liable.	הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה, כְּמוֹהָ וְכַגַּרְעִינָתָהּ, וְהַשּׁוֹתֶה מְלֹא לֶגְמָיו, חַיָּב.
All foods join together to make a date-bulk, and all liquids join together to make the volume of filling one's cheeks.	כָּל הָאֳכָלִין מִצְטָרְפִין לִכְכוֹתֶבֶת. כָּל הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לֶגְמָיו.
One who eats and drinks, these quantities do not combine.	הָאוֹכֵל וְשׁוֹתֶה, אֵין מִצְטָרְפִין

While the Mishnah clearly states that one is only culpable once their cheeks are full of beverage(s), a rabbinic opinion is published in the third century that minimizes this quantity (*Yoma* 80a):

Rav Yehudah said: "Shmuel said: 'This does not mean two cheeks actually full. Rather, if one pushes the drink to one side of his mouth, and it appears as though his cheek were full.'"	אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לֹא מְלֹא לוּגְמָיו מַמָּשׁ, אֶלָּא כָּל שֶׁאִילּוּ יְסַלְקָנּוּ לְצַד אֶחָד וְיֵרָאֶה כְּמָלֹא לוּגְמָיו



{Photo caption: the picture on the right is of an individual with a cheeksfull quantity, as reflected in the Mishnah, whereas the picture on the left is of an individual with only a cheekfull, reflecting Shmuel's opinion, as quoted by Rav Yehudah.}

In this minimizing, Shmuel has now made the culpability minimum to only filling one of a person's cheeks with a beverage(s), perhaps a multiplicity of small sips. Later on in the third century, a rabbi seems to have a problem with these differing standards of measurements, which is met with a response from a turn-of-the-fourth century rabbinic leader (*Yoma* 80b):

Rabbi Zeira objected strongly to this quantity: "Why is there a difference with eating that there is one standard measurement for everyone, versus drinking where everyone has their own relative measurement?"	מַתְקִיף לַהּ רַבִּי זֵירָא: מַאי שְׁנָא אֲכִילָה, דְּכֹל חַד וְחַד — בִּכְכוֹתֶבֶת, וּמַאי שְׁנָא שְׁתִיָה, דְּכֹל חַד וְחַד בְּדִידֵיהּ?
Abayyé said to him: "The sages have a tradition with the volume of the large date, that this amount settles one's mind, but less than this amount does not settle one's mind. With drinking, one's mind is settled with one's own cheekful, but one's mind is not settled with someone else's cheekful."	אָמַר לֵיהּ אַבָּיֵי: קִים לְהוּ לְרַבָּנַן בִּכְכוֹתֶבֶת, דִּבְהָכִי מִיתְּבָא דַּעְתַּיְיהוּ, בְּצִיר מֵהָכִי — לָא מִיתְּבָא. בִּשְׁתִיָה, בְּדִידֵיהּ מִיתְּבָא דַּעְתַּיְיהוּ, בִּדְחַבְרֵיהּ — לָא מִיתְּבָא דַּעְתַּיְיהוּ

{continued on next page}

Oneg Shabbas is composed by, edited by, and published by Rabbi Drew Kaplan.
If you have any comments, compliments, or suggestions, he may be reached at RabbiDrewKaplan@gmail.com
An archive of all issues is available at JewishDrinking.com/Parashah-Sheets

{continued from previous page}

Temporal Quantification of Drinking

This amount of beverage-consumption is ratified in post-Talmudic literature (cf. שולחן ערוך, אורח חיים תרי"ב:ט), although another aspect to consider is that of timing, as we read elsewhere in what Rabbi Yosef Karo (1488-1575) wrote in his Set Table (שולחן ערוך, אורח חיים תרי"ב:י):

One who drinks a little and drinks (again) if there is from the beginning of the first drinking until the end of the last drinking the amount of time needed to drink a quarter of a log, they are combined to the stated measure (i.e., he is guilty of punishment), but (if it takes longer) they are not combined. There are those who say that the measure of time that combines the drinkings is the time needed to eat a half a loaf of bread, just as is the case with the combination of different foods.	שתה מעט וחזר ושתה אם יש מתחלת שתיה ראשונה עד סוף שתיה אחרונה כדי שתיית רביעית מצטרפין לכשיעור ואם לאו אין מצטרפין ויש אומרים ששיעור צירוף השתיות כדי אכילת פרס כמו צירוף אכילות

In this consideration, the amount of beverage-consumption that triggers culpability is not an absolute amount of simply this cheekful for the entire duration of Yom Kippur, but, rather, it is only for a limited amount of time. How much this amount of time it takes to drink this amount is debatable (something covered in issue 25 in our run up to Passover), although it seems to be a matter of minutes (perhaps this is a matter for another treatment...). Thus, if one were, for whatever reason, to drink a small amount of water that is less than a cheekful at one point in the day and then an hour or so later drinking another less than a cheekful, it would not seem to trigger culpability for this person.

The Jewish Drinking Show

With this holiday season featuring the majority of the times that diasporic Ashkenazim *dukhen* (provide the priestly blessing), the newest episode of *The Jewish Drinking Show* focusses on *Dukhening* under the Influence. In addition to being available on YouTube, Spotify, Apple Podcasts, and wherever else you listen to podcasts, you may also access this episode at **JewishDrinking.com/161DUI**

As we are now entering the busiest season of holidays of the year, *The Jewish Drinking Show* will be taking a publishing hiatus until after the holidays. With that said, this moment also offers us an opportunity to look back at the other recent episodes following our summer hiatus:

- August 20th – Israel's First Vineyard-as-a-Service: Anava Vineyards, with Nadav Jesselson (Episode #156)
- August 27th – Shiloh Winery, with Amichai Luria (Episode #157)
- September 3rd – "*L'chaim*", with Rabbi Dr. Zvi Ron (Episode #158)
- September 10th – Rav Moshe on Blended Whiskies [YD 62-64], with Rabbi Dov Linzer (Episode #159)
- September 17th – Wine, Drinking, and Drunkenness in the *Guide to the Perplexed*, with Rabbi Dr. Phillip Lieberman (Episode #160)

As always, I hope you continue enjoying Jewish Drinking's podcast and, if you have any questions or other feedback, please let me know.


Hillel Fuld
@HilzFuld

I'm sorry, I have to.

On erev Yom Kippur, a man enters a pharmacy and asks for 100 caffeine suppositories.

The pharmacist gives him a weird look and asks "What on earth could you possibly need 100 caffeine suppositories for?"

The man looked at him and said "What do you mean? I asked my rabbi and he said it's ok to use caffeine suppositories on the fast of Yom Kippur."

"Ok, but why do you need 100?!"

"Oh, I'm making a kiddish."

Sorry, could help myself. Besides, we all need a reason to laugh and this made me laugh. 🤦

9:42 AM · Oct 11, 2024

Yom Kippur's Departure

While we avoid drinking (and eating) throughout Yom Kippur, when it comes time to officially mark its conclusion, we ritually conclude the holiday with Havdallah, with our first consumptive act to be carried out over wine (although I've also seen beer used) (שו"ע או"ח תרכ"ד:ג). Following this first consumptive act to made upon wine, this need not conclude our consumption post-fast. Indeed, Rabbi Moshe Isserles (1530-1572) wrote that our post-Yom Kippur behavior is to include celebratory consumption (מפה לשו"ע או"ח תרכ"ד:ה):

We eat and rejoice upon the departure of Yom Kippur, since it's sort of a holiday.	אוכלים ושמחים במוצאי יום כיפורים דהוי קצת יום טוב

While the word Rabbi Isserles uses is ושמחים "we rejoice", I cannot help but think he uses that word to also include celebrating over further drinking beyond wine for havdalah....

Conclusion

While there is a severity to our drinking even a cheekful of beverages for the duration of Yom Kippur, this day seems to stand out amongst our calendar, as it is sandwiched between drinking. Indeed, it is considered a mitzvah to eat and drink on erev yom Kippur, including eating more (SA OH 604:1). Moreover, as opposed to erev Tisha b'av, there is no prohibition against consuming alcoholic beverages (although I do not know if it is a good idea to do so). Nevertheless, one should stop their eating and drinking with time to go before Yom Kippur in order to add holy time to their non-holy time (SA OH 608:2).

What this ultimately results in is this single day that is devoid of drinking (and eating), amongst other activities, yet notably bounded by drinking on both ends. Of course, there are certain exceptions, including utilizing the minimum amount of beverage loophole the rabbis created, should one need (although one should consult one's rabbi for such circumstances). All of this boils down to a day devoid of drinking in order to achieve a cleansing of our sins (cf. Lev. 23:28), amongst other behaviors. May we withhold our drinking on Yom Kippur to enjoy more l'chaims. Wishing you a meaningful fast.

L'chaim🍷