



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Yuma Daf Ayin Hey

- The pasuk says that the Yidden complained “zacharnu es hadaga asher nochal b’Mitzrayim chinam”. **Rav and Shmuel** argue: one says this refers to actual fish (the pasuk says “nochal”), and the other says it refers to the family members that had since become assur for them to marry (the pasuk says “chinam”, and fish were not given to them for free in Mitzrayim).
  - The view that the complaint was about the arayos that became assur to them will say that “nochal” refers to tashmish, but is written as “nochal” so as to be a cleaner, nicer language. The view that it was actual fish would say that they did get fish for free from hefker, because Hashem would make fish go into their jugs when they would draw water.
  - **Q:** The pasuk in Shir Hashirim praises the Yidden for not engaging in znus. This makes sense if the complaint was about actual fish, but not if they were complaining about the znus they used to do in Mitzrayim!? **A:** They only engaged in such activity that was mutar to them. The pasuk is praising them for staying away from assur relationships at the time.
  - **Q:** The pasuk says that the Yidden were “crying by their families”. That would suggest that the complaint was about the arayos, not about the fish!? **A:** The complaint was clearly about arayos, but may have been about the fish as well.
- The pasuk says that the Yidden complained that they no longer had cucumbers, melons, leeks, onions, and garlic. **R’ Ami and R’ Assi** argue: one says the mahn was able to taste like any food except for these 5. The other says that the mahn would have the taste and substance of all foods, except that with regard to these five the mahn would only have the taste, but not the substance.
- The pasuk says that the mahn was “k’zera gad lavan”. **R’ Assi** explained, this means the mahn was round like a seed and white like a pearl.
  - A Braisa says, the mahn looked like “gahd”, which means it looked like flax seed in the stalks. Others say it means it was like “hagadah”, which is interesting and draws a person’s heart, so too the mahn was delicious.
  - Another Braisa says, the mahn was referred to as “gahd”, because it “told” the Yidden who every child’s father was (the mahn would fall enough for each man’s family, and would therefore clearly tell who a child belonged to). This also prevented people from sinning with znus, because a child produced from the znus would become obvious to all. This is why it was referred to as “lavan”.
  - **R’ Yose** says in a Braisa, the mahn would act like a Navi and would settle disputes, by showing where a disputed servant truly belonged, or whether a wife or husband was at fault for causing a divorce.
- One pasuk says the mahn fell in the machaneh. A second pasuk says it fell right outside. A third pasuk says it fell far away. This can be explained by saying that it fell in the machaneh for the tzadikim, right outside for the average people, and far away for the resha’im.
  - One pasuk says the mahn came down as prepared bread, another says it had to be baked, and a third says that it even had to be ground and processed. Again we can explain, the mahn fell differently for the tzadikim, the average people, and the resha’im.
  - The pasuk says it was pounded in a mortar. **R’ Yehuda in the name of Rav** said, this teaches that perfume for the women fell along with the mahn. The pasuk continues and says it was cooked in a pot. **R’ Chama** said, this teaches that spices came down along with the mahn as well.

- A pasuk says that the people would bring their donations for the Mishkan to Moshe each morning. **R' Yonason** explained, this teaches that the precious stones and pearls fell from Heaven along with the mahn.
- The pasuk says that the mahn tasted like "l'shad hashamen". **R' Avahu** darshens this to mean that the mahn was like a mother's milk, which to the baby tastes of many different tastes. So too the mahn took on many different tastes. Others darshen that it was like a demon, that takes on many forms. So too the mahn took on many tastes.
- The pasuk says that Hashem gave the mahn in the morning and the meat in the evening. **R' Yehoshua ben Korcha** said, bread, which was asked for properly, Hashem gave it to the Yidden at a proper time (in the morning). Meat, which was not asked for properly, was not given to them at a proper time (it was too late in the day to prepare for the evening meal).
  - **R' Acha bar Yaakov** said, originally the Yidden would eat at all times of the day. Moshe came and instituted a morning meal and an evening meal.
  - One pasuk says that the people who ate the meat died while the meat was still being chewed, and another pasuk says they died 30 days later. This can be explained by saying that the average people died immediately, without suffering, but the resha'im first suffered for 30 days and then died.
  - The pasuk says that the "slav" meat was "vayishtichu" (spread out). **Reish Lakish** said, this should be read as if it says "vayish'chitu", because the Yidden deserved to be slaughtered for this.
  - The pasuk says "shato'ach". **R' Yehoshua ben Korcha** said, this teaches that along with the mahn came something that needed to be shechted. **Rebbi**, asked, we know that from the fact that the "slav" was a bird, and we know that a bird must be shechted!? Rather, "shato'ach" means that there were layers and layers of slav.
  - One pasuk refers to the mahn as bread, another as oil, and a third as honey. **R' Yose the son of R' Chanina** said, for the young people it was bread, for the old people it was oil, and for the children it was honey. Each in the form that was most healthy for them.
  - The pasuk spells "slav", which can be read as saying "shlav". **R' Chanina** says, this teaches that the tzaddikim eat the slav in "shalva" – in peace, but the resha'im eat it like thorns.
  - **R' Chanan bar Rava** said, there are 4 types of slav. The lowest grade is so good and fatty that its fat can thoroughly seep through 13 layers of bread in an oven.
    - **R' Yehuda** would find slav between his barrels. **R' Chisda** would find slav in his woodshed. **Rava** would be brought slav every day by his sharecropper who would find it in his fields.
  - One pasuk says the dew was on top of the mahn, and another pasuk says it was below the mahn. **R' Yose the son of R' Chaninah** explained, the mahn had a layer of dew under it and another layer over it.
  - The pasuk says the mahn was "dak mechuspas". **Reish Lakish** said, this means that it would melt in the hand. **R' Yochanan** said it means that it would be totally absorbed by the body (it would create no byproduct or waste).
    - A Braisa says, **R' Akiva** says "lechem abirim" refers to the mahn as the food eaten by Malachim. **R' Yishmael** said, that can't be, because Malachim don't eat! Rather, it means the mahn would be totally absorbed by the body.
      - **Q:** Based on this, why did the Yidden have to carry shovels to bury their wastes in the Midbar? **A:** The food they bought from peddlers along the way created waste. **A2:** **R' Elazar ben Prata** said, after the Yidden complained about the mahn, Hashem made it that it should create wastes, which meant that one needing to relieve himself had to leave the machaneh, which was a distance of 3 parsos away.