



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

Yuma Daf Ayin Vuv

- The talmidim asked **R' Shimon bar Yochai**, why didn't Hashem just give us the mahn once a year, and give enough to last the entire year? He answered, it is like a king who gave his son enough money to live on for the entire year. Because he had enough for the year, the son never visited his father the entire year. The next year, the king only gave his son enough for one day at a time. This caused the son to visit his father every day. The same is with Hashem. He wants the Yidden to daven to Him every day. Another reason is, Hashem wanted them to receive fresh mahn every day (fresh food tastes better). Another reason is that Hashem did not want the Yidden to have to carry around food when they travelled.
- **R' Elazar Hamodai** said, the mahn would pile up to 60 amos high. He explained, that by the mabul the pasuk says that Hashem opened the "windows of Heaven", and the water reached 15 amos higher than the mountain tops. Regarding the mahn the pasuk says that Hashem opened the "doors of Heaven" to send the mahn. A typical door has 4 windows, therefore there were a total of 8 windows. If 2 windows brought water of 15 amos, 8 windows should bring mahn of 60 amos!
 - A Braisa says, **Isi ben Yehuda** said, the mahn would pile up higher and higher until all the kings of the east could see it, like the pasuk says "taroch lefanai shulchan neged tzoriro".
 - **Abaye** explained the end of that pasuk that says "kosi revaya" to mean that when Moshiach comes, Dovid's cup will be large enough to hold 221 luggin (the gematriya of revaya is 221).
 - **Q:** How can he say it was 60 amos based on that ratio? The mabul rained for 40 days to reach that height, whereas the mahn was for a short time of the day!? Also, the mabul rose to 15 amos even though it was dispersed over the entire world. The mahn fell in a small geographic location, so should have been much higher than 60 amos based on the 8 windows!? **A: R' Elazar** learned via a gezeirah shava that the ratio of windows in these two cases was to be the same.

ASSUR B'ACHILA

- **R' Chisda** said, these 5 forms of suffering are based on the 5 times that the Torah mentions that we are to suffer on Yom Kippur.
 - **Q:** Our Mishna mentions 6 forms!? **A:** Drinking is included in eating. Like **Reish Lakish** said, the pasuk says "v'achalta lifnei Hashem...tirosh'cha" (you should eat...your wine).
 - **Q:** Maybe this refers to eating wine added to a food dish!? **A: R' Acha bar Yaakov** said, the pasuk says one should use his ma'aser sheini money to buy animals, wine, "sheichar", etc., and then says "v'achalta sham".
 - **Q:** Maybe this also refers to eating wine added to a food dish!? **A:** The pasuk says "sheichar", which means it is an intoxicating substance (when added to a food it is no longer intoxicating).
 - **Q:** Maybe "sheichar" doesn't refer to a liquid, but rather refers to an intoxicating food, like certain figs? **A:** We learn from a gezeirah shava from nazir, that "sheichar" refers to wine.
 - **Q:** How can we say that "tirosh" means wine? A Braisa says that if one promises not to benefit from tirosh, he may not eat any sweet fruits, but may drink wine!? **A:** In fact we see from other pesukim that tirosh refers to wine, but when dealing with promises, we follow the meaning that people typically give to a word.

- **Q:** Why is wine sometimes referred to as “yayin” and sometimes referred to as “tirosh”? **A:** It is called yayin because it brings “yelala” (crying) to the world (from the punishments for the zhus that wine causes). It is called tirosh because whoever drinks it excessively becomes “rash” (poor).
 - **R’ Kahana** said, sometimes it is written as “tirash” but read as if it says “tirosh”. If one drinks it properly, he becomes a “rosh” (leader). If he drinks it excessively, he becomes “rash” (poor).
 - **Rava** said a similar idea regarding wine and the word “yesamach”.
- **Q:** How do we know that not washing and not anointing with oil are considered to be “suffering”? **A:** A pasuk says that Daniel said “I did not eat bread, and meat and wine did not enter my mouth, and I did not anoint myself with an anointing”. The Malach Gavriel then told him that his tefillos were answered from when he began to make himself suffer, and then said “I have come in with your words” (to be explained in the Gemara). We see that not anointing is considered a suffering.
- **Q:** How do we know that not washing is considered a suffering? **A: R’ Zutra the son of R’ Tuvia** said, the pasuk says “vatavo kamayim b’kirbo v’chashemen b’atzmosav”. The pasuk compares washing with water to anointing with oil, and thus teaches that not washing is also considered to be suffering.
 - **Q:** Maybe the pasuk refers to the drinking of water, not washing with water!? **A:** It is like the oil mentioned in the pasuk, which is applied to the outside of the body.
 - **Q:** This pasuk is used to teach that anointing on Yom Kippur is like drinking!? **A: R’ Ashi** says, the extra words mentioned by Daniel “with an anointing”, teach that Daniel did not wash himself during that time as well, as a demonstration of suffering.