



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

Yuma Daf Ayin Zayin

- **Q:** Where was Gavriel taken “out” from that made him say to Daniel, “I have come in with your words”? **A:** Yechezkel tells of a prophecy where he saw Yidden worshipping idols in the Beis Hamikdash. Hashem told Gavriel to take burning coals from in between the “Keruvim” (certain Malachim) and throw it down on Yerushalayim to destroy it. Gavriel went and asked the Keruvim to give him coals. That accomplished that the coals cooled down enough during the transfer so that not all of the Jewish Nation was destroyed. He then went and reported to Hashem that the mission was completed. Gavriel was then told by the other Malachim, if you would have delayed doing what Hashem had told you to do, that would have been understandable, because you would have been delaying in the hope that Hashem has mercy and changes His mind. However, since you decided to do what you were told, why did you not follow exactly as you were told (and take the coals yourself)!? Also, why did you report back and be the bearer of bad news!? They therefore threw Gavriel to beyond the “curtain” of Hashem’s “inner circle”. Hashem was ready to decree to have all Yidden, even the tzaddikim, suffer. Gavriel interjected and said, “This should not be done, because there are great people like Daniel who would be included”. With this argument, Hashem stayed the decree and Gavriel was invited back inside the “curtain”.
- Another source that refraining from washing is considered to be suffering, is from the pasuk where Shlomo tells Evyasar that he will not kill him because Evyasar suffered along with Dovid when he ran from Avshalom. The pasuk says that Dovid and his supporters were hungry, “ayeif” (tired), and thirsty. Presumably, “tired” refers to not having washed, and this shows that it is considered to be a form of suffering.
 - **Q:** Maybe “tired” refers to his having to walk without shoes? **A: R' Yitzchak** said, a pasuk says, “cold water on a tired soul”. We see that tired is associated with washing (“on” references that the water is externally put on the body).
- **Q:** How do we know that not wearing shoes is considered to be a form of suffering? **A:** The pasuk describing Dovid’s running away says that he went “yacheif” (bare), which presumably means that he went barefoot.
 - **Q:** Maybe it means that he went without his usual horse and whip? **A: R' Nachman bar Yitzchak** said, the pasuk says that Yishaya was to remove his sackcloth and his shoes, and then says that he walked naked and “yacheif”. We see that yacheif means barefoot.
 - **Q:** Just like the pasuk doesn’t mean that he went totally naked, but rather wore tattered clothing, maybe yacheif doesn’t mean barefoot, but rather means that he wore tattered shoes!? **A: R' Nachman bar Yitzchak** said, a pasuk says “min’i ragleich miyacheif”. This clearly shows that yacheif refers to wearing no shoes at all.
- **Q:** How do we know that refraining from tashmish is considered to be a form of suffering? **A:** The pasuk says that Lavan told Yaakov, “ihm t’aneh es benosai, v’ihm tikach nashim...” The words “ihm t’aneh” refer to holding back tashmish, and “tikach nashim” refer to his taking additional wives.
 - **Q:** Maybe both parts refer to his taking additional wives and Lavan meant to say “do not make my daughters suffer by taking additional wives”? **A:** The pasuk says “v’ihm tikach”, which shows that it is a separate subject matter.
 - **Q:** Maybe they both refer to his taking additional wives, but the “ihm t’aneh” refers to taking his pilagshim as full-fledged wives, and the “ihm tikach” refers to him taking other new women as wives? **A:** If this is true, the pasuk should have said “v’im tikach” first,

because that would be the bigger affront to Lavan's daughters, which therefore should have been mentioned first. Therefore, it must be that "ihm t'aneh" refers to withholding tashmish.

- **Q: R' Pappa** asked, the pasuk says that Shechem was mezaneh "vayishkav etzlah vayi'anehah". This seems to say that the act of having tashmish is a "suffering". **A: Abaye** said, the pasuk is referring to his withholding of more tashmish.
- A Braisa says, it is assur to wash even part of one's body on Yom Kippur. If one became dirty, he may wash off the dirt (this is not a washing for pleasure). Similarly, one may not anoint even part of his body with oil. If one is sick, or has a skin condition that needs it, he may anoint.
- The Yeshiva of **Menashe** taught a Braisa, that **R' Shimon ben Gamliel** said, a woman may wash one hand on Yom Kippur and use that hand to feed her child. It was said that **Shammai** refused to do so, and the **Rabanan** were gozier that he must wash *both* his hands and feed his child.
 - **Abaye** explained, the reason the hands must be washed before handling food is to remove the ruach ra'ah that settles onto one's hands overnight.
- A Braisa says, one who is going to visit his father or his rebbi on Yom Kippur may even walk through water up to his neck.
 - **Q: What about a rebbi who wants to go visit his talmid? A: R' Yitzchak bar bar Chana** said, I saw **Ze'iri** go through water to visit his talmid, **R' Chiya bar Ashi**.
 - **R' Ashi** said, **R' Chiya bar Ashi** actually went to **Ze'iri**, so there is no proof from there.
 - **Rava** allowed the people of Avar Yemina to walk through water on Yom Kippur so that they could go watch their orchards.
 - **R' Yosef** allowed the people of Bei Tarbu to go through water to go hear a shiur. However, he did not allow them to walk back home through the water. **Abaye** said, doing so will discourage them from going to future shiurim on Yom Kippur!
 - **Rami bar Pappa** once shouted across the river to **R' Yehuda** and **R' Shmuel bar R' Yehuda** and asked whether he could cross the river to ask them a question in Torah. **R' Yehuda** said, **Rav and Shmuel** both allow it, as long as you don't lift the bottom of your clothing and carry it.
 - **Q: R' Yosef** asked, how may one ever go through water up to his neck? It is dangerous and should not be permitted (as we see in the pesukim in Yechezkel)!? **A: Abaye** said, the pesukim in Yechezkel are describing the stream that began by the Kodesh Hakodashim. This stream had a strong current and was therefore dangerous.
 - The Gemara darshens pesukim to show that this stream will have such a strong current, that one could not get across it by swimming, or on a small boat, or even on a big boat.
 - **R' Yehuda ben Pazi** darshens the pesukim to teach that even the Malach Hamaves will not be able to cross through this stream.
 - **R' Pinchas in the name of R' Huna Tzipora'ah** said, at the Kodesh Hakodashim, this stream will be as wide as the antennas of a grasshopper. When it reaches the entrance to the Heichal, it will be as wide as the "shesi" string. When it reaches the entrance to the Ullam, it will be as wide as the "eirav" string. When it reaches the entrance to the Azarah, it will be as wide as the mouth of a small jug. After that, it will keep getting wider until it reaches the entrance to the House of Dovid, at which point it will be a fast moving stream, where tamei people will be toivel and become tahor.