



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

Yuma Daf Ayin Ches

- **Q:** On Shabbos, when one may wear shoes, is he allowed to walk through a stream of water, or are we concerned that his shoes will fall off and he will carry them 4 amos in reshus harabim? **A:** **Nechemya, the son-in-law of the Nasi**, said, I saw **R' Ami and R' Assi** walk through water on Shabbos while wearing their shoes.
 - **Q:** What would be the halacha if someone was wearing loose fitting sandals instead of shoes? **A:** **R' Rechumi** said, I saw **Ravina** walk through water on Shabbos while wearing sandals. **R' Ashi** said, l'chatchila one should not walk through water on Shabbos when wearing sandals.
 - The Gemara brings a story where **Ravina** didn't attend the shiur of the Reish Galusa on Shabbos, because he needed to wear loose fitting sandals (because of foot pain that he was having) and would have had to walk through water while wearing the sandals to go to the shiur.
- **Yehuda bar Grogros** taught, it is assur to sit in mud on Yom Kippur, because the moisture gives the pleasure of washing. **R' Yehoshua ben Levi** said, this only applies to moist mud. **Abaye** said, this is only when the mud is so moist that it can make something wet, which can then make something else wet as well.
 - **R' Yehuda** said, it is mutar to cool oneself off on Yom Kippur with fruit. He himself would do so with squash. **Rabbah** would cool himself off with a baby. **Rava** would cool himself off with a silver cup.
 - **R' Pappa** said, a metal cup is only mutar if it is less than full, but not when full (the water may spill on him). An earthenware cup is assur in either case, because the water seeps through the cup. **R' Ashi** said, even a silver cup is assur if there is any water inside, because it may slip out of his hand, causing the water to spill on him.
 - **Ze'ira bar Chama** once told **R' Yosef, the son of R' Yehoshua ben Levi**, that his father (**R' Yehoshua ben Levi**) would soak a towel on Erev Yom Kippur and wring it out. The next day he would use it to wipe his face, hands, and feet. On Erev Tisha B'av, he would soak a towel, and the next day he would use it to wipe his eyes.
- **Q:** They asked **R' Elazar**, may a member of the Sanhedrin pasken on the status of a mum on a bechor to permit it for the Kohen's eating, or must the Sanhedrin member ask permission from the Nasi in order to pasken? On the one hand, **R' Idid bar Avin** said that all must ask permission of the Nasi, as a way of showing respect for the Nasi, so a member of the Sanhedrin should be no different. Or, maybe we would say that since he is a sitting member of the Sanhedrin, he does not need to get permission? **A:** **R' Tzadok ben Chalukah** said, I saw **R' Yose ben Zimra**, who was a sitting member of the Sanhedrin, go and ask permission of the Nasi. **R' Abba** said, that was not what happened. Rather, **R' Yose ben Zimra** was a Kohen, and the question was whether a Kohen is trusted on these matters of mum for a bechor, when it is not his bechor. **R' Meir** said he is not and **R' Shimon ben Gamliel** said he is. The question posed to the Nasi was who we pasken like in this machlokes. The Nasi said we pasken like **R' Shimon ben Gamliel**.
 - **Q:** They asked him another question: may one wear sandals made of reeds on Yom Kippur? **A:** **R' Yitzchak bar Nachmeini** said, I saw **R' Yehoshua ben Levi** wearing such sandals on Yom Kippur. **Rabbah bar Chana** said, **R' Elazar of Ninveh** said it is mutar on Yom Kippur.

- **R' Yehuda** would wear shoes of “hitni” on Yom Kippur. **Abaye** would wear shoes of “hutzi”. **Rava** would wear shoes of grass. **Rabbah bar R' Huna** would wrap a kerchief around his feet.
 - **Q: Rami bar Chama** asked, a Braisa says that the wooden leg of an amputee is assur to be worn on Yom Kippur. Presumably this is because it is considered to be a shoe, and we see that even a shoe of wood is assur!? **A: Abaye** said, that is not assur because it is classified as a shoe. It is assur because there are soft materials in there that provide pleasure, which we don't want being had on Yom Kippur.
 - **Q: Rava** asked, 1) it must have the status of a shoe, because the Mishna says that if there is a place for material, the wooden leg is mekabel tumah. This can only be true if the leg itself is a keili!? 2) There is no issur to make oneself comfortable on Yom Kippur, so the wooden leg would not become assur on account of the soft material!? 3) Since the end of the Mishna is talking about where there is a place for soft materials, it must be that the beginning of the Mishna is talking about where there is no such place or material!? **A: Rava** therefore said, all agree that the wooden leg has the status of a shoe, which is why it is assur to be worn on Yom Kippur.
- A Braisa says, we do not make minors suffer with any of the 5 sufferings, except for not wearing shoes.
 - **Q: Why is this one different?** If it is because we are concerned that people will say that an adult put the shoes on for him, we shouldn't allow him to pleasure himself with the other pleasures either, because one may say that an adult did it for him!? **A:** If a minor is washed or anointed, one will say that he was washed or anointed yesterday.
 - **Q:** People will also say that his shoes were put on yesterday!? **A:** Shoes are not supposed to worn when sleeping.
 - **Q:** The Braisa says that the other pleasures may even be done for a minor on Yom Kippur l'chatchila!? **A:** Wearing shoes is not important for the minor's growth, so we don't allow it. The other pleasures are, so we allow them to be done.

HAMELECH V'HAKALLAH YIRCHATZU ES PINEIHEM

- Our Mishna follows **R' Chananya ben Tradyon**, who says that the **Chachomim** argue with **R' Eliezer** regarding a new mother wearing shoes, and regarding a kallah and king washing their faces.
 - **R' Eliezer** allows a king to wash his face because a pasuk says that a king must always look his best, and he allows a kallah to wash her face so that she should not become disgusting to her husband.
 - **Q: Rav** asked **R' Chiya**, how long is a newlywed considered to be a kallah? **A:** He answered, for 30 days.
 - **R' Eliezer** allows a new mother to wear shoes to prevent her body from getting cold.
 - **Shmuel** said, if one needs to wear shoes to prevent against a scorpion bite, it is mutar.