



A

Intro

Today we will learn בע"ה of דף עז - מס' יומא דף עז
Some of the topics we will learn about:

The Gemara relates a story with the מלאך גבריאל, who was deposed from this position and then reinstated, as will be detailed in this Daf.

A

The Gemara relates a story with the מלאך גבריאל who was deposed from this position and then reinstated

B

The Gemara continues to explore the Torah sources for the 5 עינויים of Yom Kippur, and will specifically examine the sources for not wearing shoes and refraining from marital relations on Yom Kippur.

The Gemara will then clarify the איסור of bathing on Yom Kippur, and will bring several laws relating to this איסור.

B

SOURCES for the 5 עינויים of Yom Kippur

C

Some of the key topics and concepts that we will learn about include:

חמשה עינויים

There are 5 עינויים which are forbidden on Yom Kippur, which are to abstain from eating and drinking, bathing, anointing oneself with oil, wearing shoes, and from marital relations. These are learned from the 5 times that the word עינוי is used in the Torah related to Yom Kippur. One is חייב כרת only for eating or drinking on Yom Kippur, as only this is considered עינוי הנפש, as stated in the Pasuk ועיניתם את נפשותיכם. There is a Machlokes if the other 4 עינויים are forbidden מדאורייתא or מדרבנן, however all agree that there is no חייב כרת for the other 4 עינויים.

נבואה של יחזקאל

The Gemara in this Daf, as well as in other places in Shas, brings the נבואה of יחזקאל related to a water flow that לעתיד לבוא will come out from the קדשי קדשים in a small trickle, and will then expand to a more substantial flow, until it will become a raging river, which will flow all over Eretz Yisroel and into existing bodies of water, including the Kineret, the Chula Lake, the Dead Sea, and the Mediterranean Sea. This water will have great healing powers, and will bring great Yeshuos to Eretz Yisrael and to the people living there.

C

5 עינויים on Yom Kippur

נבואה של יחזקאל



1 בס"ד
So let's review.....

The Gemara on the previous Daf had discussed the words of מלאך גבריאל, who said to דניאל the words ואני באתי בדברך. Our Gemara now relates a story that transpired with גבריאל which will explain what גבריאל was referring to.

The גבריאל יחזקאל relates that he was shown in a heavenly vision how a group of people lead by one שפן בן יאזניהו, were bringing to Avoda Zara in Yerushalayim, and were acting in an incredibly base and disrespectful way inside the Azara of the Bais Hamikdash.

1 דניאל said to מלאך גבריאל
ואני באתי בדברך

The גבריאל יחזקאל relates that
he was shown in a heavenly vision...

People were bringing
to Avoda Zara
inside the Azara

2 HaShem then summoned the מלאך מיכאל to exact retribution from the Yidden for these terrible acts. While not everyone participated in these evil acts, HaShem held the Chachamim and the Tzadikkim liable as well, for not sufficiently protesting or stopping these evil acts.

And so the מלאך גבריאל was sent down to carry out the decree, which was to take burning coals from the כסא הכבוד and cast it upon the city of Yerushalayim, as a symbol of destruction c"v.

The מלאך גבריאל, wanting to help Am Yisrael, waited until the coals cooled down, which would, in effect, mitigate or nullify the power of destruction. מלאך גבריאל then reported back that he had carried out his mission.

2 > HaShem summoned מלאך מיכאל...
...to take burning coals
from the כסא הכבוד
and cast it upon Yerushalayim

> מלאך גבריאל...
wanting to help Am Yisrael
waited until the coals cooled down

3 Gavriel was censured for his actions, in that he was administered שיתין פולסי דנורא, sixty lashes of fire, and was removed from his post for a period of 21 days.

גבריאל was replaced by דוביאל, who was the שר of פרס at this time, as דניאל relates to דניאל in גבריאל; ושר מלכות פרס עומד לנגדי עשרים ואחד יום

Corresponding to these 21 days, the שר of פרס was given 21 kings under his rule for these 21 days. The שר of פרס asked to assess a head tax on each Jew, and this was initially granted.

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גבריאל was replaced
by דוביאל

ושר מלכות פרס עומד לנגדי
עשרים ואחד יום

The שר of פרס asked
to assess a head tax on each Jew,
and this was initially granted

4 Gavriel saw what was about to happen and said the pasuk:
 שוא לכם משכימי קום מאחרי שבת אוכלי לחם העצבים כן יתן לידידו שוא
 He was invoking the Zechus of those who are מנדדות שינה
 מעיניהם - who deprive sleep from their eyes for the sake of
 HaShem, namely the wives of חכמים, תלמידי חכמים, who wait for their
 husbands who come home late from long hours of Torah study -
 And certainly in the Zechus of the Talmidei Chachamim
 themselves, HaShem should provide for them abundantly.
 However, ולא השגיוחו עליו, he was ignored - And so Gavriel said
 to HaShem:
 רבש"ע אם יהיו כל חכמי אומות העולם בכף מאזנים
 ודניאל איש חמודות בכף שניה לא נמצא מכריע את כולם
 Is Daniel the great Tzaddik not enough to tip the scales for the
 entire Jewish Nation, and outweigh any evil?

4
 ➤ *Gavriel saw what was about to happen and said...*
 שוא לכם משכימי קום מאחרי שבת
 אוכלי לחם העצבים כן יתן לידידו שוא
 ➤ *However...*
 ולא השגיוחו עליו
 ➤ *Gavriel said to HaShem:*
 רבש"ע אם יהיו כל
 חכמי אומות העולם בכף מאזנים
 ודניאל איש חמודות בכף שניה
 לא נמצא מכריע את כולם

5 And HaShem responded:
 מי הוא זה שמלמד זכות על בני
 Who is the one who is advocating for my children? When
 HaShem saw that it was Gavriel, HaShem said יבא, and Gavriel
 was reinstated to his former position. Gavriel was now relating
 all of this to Daniel, and said:
 ואני באתי בדבריך - I was re-instated in your Zechus.

5
 ➤ *HaShem responded:*
 מי הוא זה שמלמד זכות על בני?
 When HaShem saw it was Gavriel
 HaShem said יבא
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 ➤ *Gavriel was now relating all of this to Daniel, and said:*
 ואני באתי בדבריך
 I was re-instated in your Zechus



6 Gavriel came back into the פרגוד and saw דוביאל with the גזירה in his hands. He lunged to grab it from דוביאל, but דוביאל swallowed the document.

In the process, the signature was erased - some say it was never signed.

6 Gavriel came back into the פרגוד and saw דוביאל with the גזירה in his hands.

He lunged to grab it from דוביאל but דוביאל swallowed the document!

In the process, the signature was erased - some say it was never signed

7 As a result, the tax collecting in פרס became a very erratic affair, and a serious גזירה was averted from Klal Yisrael.

Gavriel added that while he succeeded in subduing the שר of פרס, he foresaw that in the future the שר of יון will rule over, and oppress Bnai Yisrael.

He cried and Davened to nullify this decree as well, but did not succeed.

7 As a result, the tax collecting in פרס became a very erratic affair and a serious גזירה was averted from Klal Yisrael.

Gavriel added...

While he succeeded in subduing the שר of פרס, he foresaw the שר of יון will rule over and oppress Bnai Yisrael

He Davened to nullify this decree as well but did not succeed.

8 The Gemara returns to discuss the עינויים of Yom Kippur, and brings another source for the רחיצה of עינוי.

אמר ר' יצחק מהכא מים קרים על נפש עיפה

Like cold water on a weary soul - Indicating that one who refrains from bathing is called עיף - tired and weary.

=====

8 Another source for the רחיצה of עינוי

אמר ר' יצחק מהכא מים קרים על נפש עיפה

Indicating that one who refrains from bathing is called עיף - tired and weary



9 The Gemara next asks;
 ונעילת הסנדל מנא לן
 What is the source for refraining from wearing shoes?
 The Gemara cites a Posuk describing דוד המלך as he was fleeing
 אבשלום;
 - ודוד עולה במעלה הזיתים עולה ובוכה וראש לו חפוי והוא הולך יחף
 ;ירמיהו And we learn that יחף means barefoot from the Pasuk in
 מצמאה מנעי רגלך מיחף וגרונך מצמאה
 Which the Gemara explains;
 מנעי עצמך מן החטא כדי שלא יבא רגלך לידי יחוף
 Refrain from sin, so that you should not have to walk barefoot
 into Galus.
 =====

9

**ונעילת הסנדל
 מנא לן?**

...אבשלום as he was fleeing כדכ פסוק

ודוד עולה במעלה הזיתים עולה ובוכה
 וראש לו חפוי והוא הולך יחף

מנעי רגלך מיחף
 וגרונך מצמאה

מנעי עצמך מן החטא
 כדי שלא יבא רגלך לידי יחוף

10 The gemara now examines the source of
 - תשמיש המטה דאיברי ענוי מנא לן
 That refraining from marital relations is considered an עינוי - and
 cites the Pasuk;
 - אם תענה את בנותי
 Where Lavan upon parting from אבינו יעקב, asked that he act
 properly with his daughters in this area, and he used the word
 עינוי.
 =====

10

**תשמיש המטה דאיברי ענוי
 מנא לן?**

אם תענה את בנותי

11 The Gemara returns to the איסור of רחיצה and clarifies as
 follows:
 אסור לרחוץ מקצת גופו ככל גופו
 The איסור of washing and bathing on Yom Kippur is even
 washing a portion of the body, and not just the entire body.
 ואם היה מלוכלך בטיט ובצואה רוחץ כדרכו ואינו חושש
 However, if part of the body became soiled with dirt, one may
 wash it off, as this is not considered רחיצה של תענוג, washing for
 pleasure.

11

רחיצה of עינוי

**אסור לרחוץ מקצת גופו
 ככל גופו**

ואם היה מלוכלך בטיט ובצואה
 רוחץ כדרכו ואינו חושש

- 12 Similarly,
 אסור לסוך מקצת גופו ככל גופו
 ואם היה חולה או שהיו לו חטטין בראשו סך כדרכו ואינו חושש
 One may not anoint even part of his body, but may do so for
 health reasons.
 One may also wash their hands in the morning to remove רוח
 רעה.

12

אסור לסוך מקצת גופו
 ככל גופו

ואם היה חולה או שהיו לו חטטין בראשו
 סך כדרכו ואינו חושש

One may wash their hands
 in the morning
 to remove רוח רעה

- 13 Similarly, the Gemara teaches
 ת"ר ההולך להקביל פני אביו או פני רבו או פני מי שגדול ממנו עובר עד צוארו
 במים ואינו חושש
 Someone who is going to visit his father or Rebbe may walk
 through a body of water, even if he is submerged up to his neck,
 in order to get to his destination.

13

תנו רבנן
 ההולך להקביל פני אביו
 או פני רבו או פני מי שגדול ממנו
 עובר עד צוארו במים ואינו חושש

- 14 And not only לדבר מצוה, but even לדבר הרשות - for personal and
 discretionary activities, the Braisa teaches,
 שומרי פירות עוברין עד צוארן במים ואין חוששין
 Workers who must go out and watch the fields may pass
 through water on Yom Kippur.
 As mentioned earlier, this is not considered רחיצה של תענוג,
 washing for pleasure, and therefore permitted.

14

...אדברי כוללות משה
 כריותא:

שומרי פירות
 עוברין עד צוארן במים
 ואין חוששין



15 The Gemara points out that we are discussing calm waters, but in a נחל דרדיפי מיא - In a stream with a strong current one may not do this anytime, because of the danger involved.
 =====

15 *We are discussing calm waters...*
...but in a נחל דרדיפי מיא with a strong current one may NOT do this anytime
...because of the danger involved

16 The Gemara brings the יהזקאל of נבואה about a water flow that לעתיד לבא - in the future, which will at first trickle out of the Kodesh Kodshim, and then expand to a more substantial flow, becoming deeper and stronger, until one will not be able to stand in the depths of this water, and the flow will be so raging, that a boat will not be able to navigate the waters.

16 **יהזקאל of נבואה**
A water flow that לעתיד לבא which will at first trickle out of the Kodesh Kodshim, and then expand to a more substantial flow... becoming deeper and stronger, until one will not be able to stand in the depths of this water, ...so raging, that a boat will not be able to navigate the waters

17 The Gemara on the top of the next Amud says that the waters at Bais David will already become so substantial that זבין זבות נדות will be able to be טובל, to immerse in these waters. As the Pasuk states; ביום ההוא יהיה מקור נפתח לבית דוד וליושבי ירושלים לחטאת ולנדה.

17 *The waters at Bais David will already become so substantial...*
 זבין זבות נדות will be able to טובל in these waters
ביום ההוא יהיה מקור נפתח לבית דוד וליושבי ירושלים לחטאת ולנדה



18 Rav Yosef suggests that the **לשון יושבי** indicates that one immersing in a Mikva must do so in water deep enough to sit in.

18 *Rav Yosef suggests...*
 ביום ההוא יהיה מקור נפתח לבית דוד
 וליושבי ירושלים לחטאת ולזרה
 One immersing in a Mikva
 must do so in water
 DEEP ENOUGH TO SIT IN

19 The Gemara however concludes that the halacha is not like Rav Yosef, but rather if the Mikva has the requisite amount of water, even if the water is so shallow that one needs to lie down in the water to be completely immersed, it is still valid.

19 *The Gemara however concludes that the halacha is not like Rav Yosef...*
 If the Mikva has
 the requisite amount of water
 EVEN IF THE WATER IS SHALLOW
 it is still valid.