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Yoma Daf 77

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Daf Notes is currently being dedicated to the neshamah of
Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

What does: ‘And I have come because of your words’ mean? — It is written: And there stood before them seventy men of the elders of the House of Israel, and in the midst of them stood Jaazaniahu, the son of Shafan, every man with his censer in his hand; and a thick cloud of incense rising up. [Furthermore]: And he stretched forth the form of a hand, and I was taken by a lock of my head; and a wind lifted me up between the earth and the heavens, and brought me to Jerusalem in Divine visions, to the entrance of the gate of the inner court that faces toward the north; where there was the seat of the provocative image of Provocation. And he brought me into the inner Courtyard of the Temple of Hashem, and behold, at the entrance of the Sanctuary of Hashem, between the Antechamber and the Altar, were about twenty-five men, with their backs toward the Sanctuary of Hashem, and their faces toward the east; and they were bowing eastward toward the sun. Now from the implication of the text: ‘And their faces toward the east’, do I not know that their backs were toward the Sanctuary of Hashem? Why then does the text state: ‘With their backs toward the Sanctuary of Hashem’? It teaches us that they uncovered themselves and were defecating toward that which is below.¹ The Holy One, Blessed be He, said to Michael:² Michael, your nation has committed a sin. Michael answered: Master of the Universe! Let the good ones among them be considered sufficient! He replied: I shall burn both them and the good ones among them! Immediately then: And he spoke to the man clothed in linen, and said: Go in between the Galgal, under the Cherub, and fill your cupped hands with coals of fire from between the Cherubim, and throw them against the city. And he came before my eyes.

Immediately, the Cherub stretched forth his hand between the Cherubim to the fire that was between the Cherubim, and took the coals of fire and put it into the hands of the one clothed in linen, and he took it and went out. Rav Chana bar Bizna said in the name of Rabbi Shimon Chasida: Were it not for the fact that the coals of the hand of the Cherub became cold [in the process of coming] into the hands of Gavriel, there would not have been left over from the ‘enemies of Israel’ one to remain or one to escape. And it is written: And behold the man clothed in linen, who had the slate on his loins, reported, saying: ‘I have done according to all that You have commanded me’. Rabbi Yochanan said: In that moment, Gavriel was cast out behind the Curtain and received lashes with sixty rods of fire, he being told: If you had not executed the command at all, well, you simply would not have executed it. But since you did execute it, why did you not do as you were commanded?³ Furthermore: Don't you know that: ‘One does not bring a report bearing bad news’? Thereupon Dubiel, the ministering angel of the Persians, was brought in and placed in his stead, and he officiated for twenty-one days. This is what is written: And the ministering angel of the kingdom of Persia withstood me for twenty-one days; but lo, Michael, one of the foremost ministering angels, came to help me; and I was left over there beside the kings of Persia. Twenty-one provinces and the port of Mash-hig were given to him. Thereupon he said: Write down for me that Israel should be paying the head tax! They did so. Write down for me that the Rabbis should be paying the head tax! They did so. When they were about to sign, Gavriel came forth from behind the Curtain and said: It is vain for you that rise early, and sit up late, who eat the

¹ A euphemism for God.

² The ministering angel of Israel.

³ Why did you not take the coals yourself?

bread of toil; so He gives “liydid sheina.” What does “liydid sheini” signify? Rabbi Yitzchak said: This refers to the wives of the scholars who deny themselves sleep in this world, and acquire the World to Come. No attention was paid to him. He said before Him: Master of the Universe, if all the wise men of other nations were in one scale of the balance, and Daniel, the greatly beloved one, in the other, would he not be found to outweigh them all? — The Holy One, Blessed be He, said: Who is it that pleads the merit of my children? They replied: Master of the Universe, it is Gavriel. He said: Let him come in, as it is written: ‘And I have come [in] because of your words’. Having commanded that they bring him in, they brought him in. He noticed that Dubiel held the document in his hand, and he wanted to take it from him, but the former swallowed it. Some say: [The document] was written out, but not signed. Others say: It was also signed, but as he swallowed it, the signature was blotted out. Hence there are some people in the kingdom of Persia who are obliged to pay the head tax, while others are free from it. And when I shall depart, lo, the ministering angel of Greece shall come. He cried and cried and no one paid attention to him. (76b3 - 77a2)

Or, if you like, that [abstention from] washing is considered an affliction is deducible from here, for it is written: And to Aviassar the Kohen said the king: ‘Go Anasoss, to your own fields; for you are deserving of death; but I will not at this time put you to death, because you have carried the Ark of Hashem Elokim before David my father, and because you were afflicted in all that my father was afflicted’. And concerning David it is written: For they said: ‘The people are hungry, and faint and thirsty in the wilderness’. ‘Hungry’ because of no bread; ‘thirsty’ because of no water; ‘faint’ because of what? Would you not say: Because of no washing? — But perhaps ‘faint’ [means] because of no shoes? — Rather said Rabbi Yitzchak, [it is to be deducted] from this: As cold water to a faint soul. But perhaps it means: [Faint] from [lack of] drink? — Does Scripture read: ‘Into a faint soul’? Upon a faint soul is written! (77a2 – 77a3)

And from where is to be inferred that [abstention from

wearing] shoes [is considered an affliction]? Because it is written: And David went up by the ascent of the Mount of Olives and wept as he went up; and he had his head covered, and went bare. ‘Bare’ of what? Obviously ‘of shoes’. Perhaps it means bare because without horse and whip? - Rather, said Rav Nachman bar Yitzchak, the inference comes from: Go and remove your sackcloth from your loins, and remove your shoe from your foot, and it is written: And he did so, walking naked and bare. ‘Bare’ of what? Obviously bare of shoes. But perhaps [it means he went] in patched shoes. For, if you were not to interpret thus, ‘naked’ would also have to be explained as stark naked? Rather, must you here too explain: [naked] i.e., in shabby garments, thus also ‘bare’ in patched shoes! — Rather, said Rav Nachman bar Yitzchak: [It is derived] from here: Withhold your foot from barefootedness, and your throat from thirst, i.e., withhold yourself from sin lest your feet will come to barefootedness; withhold your tongue from idle speech, lest your throat become dry [faint with thirst]. (77a3)

From where do we know that [abstention from] cohabitation is considered an affliction? — Because it is written: If you shall afflict my daughters, and if you shall take wives beside my daughters, ‘if you shall afflict’ by abstaining from cohabitation, ‘if you shall take’ refers to rival wives. But say [perhaps]: Both [afflictions due] to rival women? — Does Scripture say: ‘If you shall take’, it reads: ‘And if you shall take’. But perhaps both refer to affliction through rivals; one through rivalries among them, the other through rivalries of new wives, so that [‘if you shall afflict’] would be the same as ‘if you shall take’. Does Scripture say: ‘If you will take and afflict’? It reads: If you shall afflict and you shall take. Rav Pappa said to Abaye: But cohabitation in itself is described as affliction, for it is written: And he lay with her and afflicted her? He answered: He afflicted her through abstaining from other acts of cohabitation. (77a4 – 77b1)

Our Rabbis taught: It is forbidden to wash part of the body [on Yom Kippur], as [it is forbidden to wash] the whole body. But if one was soiled with mud or excrement, he may wash

in his usual way without any fear. It is forbidden to anoint part of the body [as it is forbidden to anoint] the whole body. If, however, one was sick or had scabs on his head, he may anoint himself in his usual way without any fear. (77b1)

The School of Rabbi Menasheh taught: Rabbi Shimon ben Gamliel said: A woman may wash one of her hands in water to give bread to an infant without any fear. It was reported about the older Shammai that he would not [hand food] to be eaten even with one hand, whereupon the Rabbis decreed that he must do so with both hands.⁴ Why that? Abaye said: Because of Shivta.⁵ (77b1 – 77b2)

Our Rabbis taught: One who goes to visit his father or his teacher, or his superior, may walk through water up to his neck without any fear. They asked: How about a master who visits his disciple? — Come and hear: For Rav Yitzchak bar Bar Chanah said: I saw Ze'iri who went to Rav Ashi, his disciple. Rav Ashi said: That was Rav Chiya bar Ashi, who went to Ze'iri, his master.

Rava permitted the people of Avar Yemina to walk through water for the purpose of guarding fruits of the crop. Abaye said to Rava: I know a teaching that supports you [your decision]: Those who guard the crop may walk up to the neck through water without any fear.

Rav Yosef permitted the people of Bei Tarbu to walk through the water in order to go to the lecture [of Yom Kippur] but he did not permit them to return [in the same fashion]. Abaye said to him: If so, you will put a stumbling-block in their way for the future. Some say: He permitted them to go and to return [through water], whereupon Abaye said: Quite right [to permit them] to do so on the way to the lecture, but why the permission

⁴ Shammai did not wish to allow himself the concession made by the Rabbis, since he always took the stricter view for himself, when two interpretations of ritual obligations were involved. But the Rabbis decided that their permission to wash one's hand was a matter of safeguarding the child's health, and Shammai's

on their return? — Lest you put a stumbling-block in their way for the future.

Rav Yehudah and Rav Shmuel son of Rav Yehudah were standing at the bank of River Pappa, at the crossing of Chatzdad, and Rami bar Pappa was standing on the other bank. He shouted across: How about going over to you to inquire about a Talmudic teaching? Rav Yehudah answered; Rav and Shmuel both agree: One may come over, provided one take not one's hand out of the bosom of his shirt. Some say: It was Rav Shmuel, son of Rav Yehudah who said: We were taught, He may come over, provided he take not his hand out of the bosom of his shirt.

Rav Yosef demurred: But, even on a weekday is such action permitted? Doesn't Scripture say: He measured a thousand cubits and he caused me to pass through the waters, waters that were to the ankles; hence we infer that it is permitted to pass through water up to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were up to the knees; hence we learn that it is permitted to pass through waters up to the knees. Again he measured a thousand, and caused me to pass through waters that were to the loins; hence we know that it is permissible to pass through water up to the loins. Henceforth: Afterward he measured a thousand, and it was a river that I would not pass through. Abaye said: It is different with a river whose waters run rapidly.

One might have assumed that it is permissible to swim across such a river, therefore the text reads: For the waters were risen, waters to swim in. What does 'sachu' mean? — 'Swim', for a swimmer is called 'sayecha'. One might have assumed that it is permissible to pass through such [river] in a small boat, therefore the text reads: An "ani shayit" cannot traverse it. One might have assumed that one may cross it in

unwillingness to accept their rule was unjustified. To emphasize that they imposed upon him the obligation to wash both his hands before handing food to his infant.

⁵ An evil spirit, or odor, that endangers the health of those that eat food touched with unwashed hands.



a large ship, therefore Scripture says: Neither shall a "tzi adir" cross it. How does that follow from the text? — As Rav Yosef interprets it: No fishing boat shall travel upon it, no large boat traverses it.

Rabbi Yehudah ben Pazzi said: Even the Angel of Death has no permission to cross it, for here it is said: 'An "ani shayit" cannot traverse it,' and there it reads: From wandering [mi'shut] to and fro in the earth.

Rav Pinchas in the name of Rav Huna of Tzipori said: The spring that issues from the Holy of Holies in its beginning resembles the antennae of locusts; as it reaches the entrance to the Sanctuary it becomes as the thread of the warp; as it reaches the entrance of the Antechamber, it becomes as the thread of the woof; as it reaches the entrance to the Courtyard, it becomes as large as the mouth of a small flask, that is meant by what we learned: Rabbi Eliezer ben Yaakov said: [Hence] go forth the waters which will bubble forth from under the threshold of the Sanctuary. From there onwards it becomes bigger, rising higher and higher, until it reaches the entrance to the House of David. As soon as it reaches the entrance to the house of David, it becomes a swiftly running brook, in which zavim, zavos, niddos, and women after childbirth immerse and cleanse themselves, as it is said: In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for purification and for sprinkling. Said Rav Yosef: Hence there is an intimation that a niddah [at her purification] must sit in water [that reaches in height] up to the neck. But the law is not in accord with him. (77b3 – 78a1)

DAILY MASHAL

"Had the coals not cooled off while being transferred from the hands of the Cherub to the hands of Gavriel, no remnant or survivor would be left from the enemies of Israel."

The Gemara in Pesachim 118a states that Gavriel is the angel of fire, so it follows that Gavriel should be the one bearing the coals; yet, Gavriel has the Cherub transfer the coals to

him, allowing them to cool down, and the Jewish People are saved. The Gemara in Kesubos 5a states that this transfer reflects that the Bais HaMikdash is created with two hands, whereas the heavens were created with one hand. The Bais HaMikdash is considered the handiwork of the righteous, so it follows that Gavriel saved the Jewish People from being destroyed in the merit of the righteous, as the Gemara here states earlier that Michael said to HaShem, "Master of the Universe, it is sufficient that the nation be spared for the sake of the good among them."

"They brought in Dubiel, the ministering angel of the Persians." The Gemara in Megillah 11a states that Persia is compared to a bear, hence the name Dubiel.

"What is meant by that which is stated: these are the wives of Torah scholars who lose sleep in this world and merit the World to Come. We find other instances where the word 'medaded' is used as a metaphor for toiling in Torah. Regarding Yaakov that word is also used, and the Bereishis Rabbah states there that Yaakov did not study Torah while working for Lavan. (There it actually means he was pushed away from Torah). Furthermore, when the Jewish People received the Torah, the Gemara in Shabbos 88b states that the Jewish People moved backwards twelve mil and the angels pushed them forward.