

שם מושב סמל הקנאה המקנה ויבא אותי אל חצר בית ה' הפנימית והנה פתח היכל ה' בין האולם ובין המזבחת בעשרים וחמשה איש אחוריהם אל היכל ה' ופניהם קדמה והמה משתחוים קדמה לשמש". ממשמע שנאמר: "ופניהם קדמה" איני יודע שאחוריהם אל היכל ה' אלא מה תלמוד לומר: אחוריהם אל היכל ה' - מלמד שהיו פורעין עצמן, והיו מתרזין כלפי מטה.

אמר לו הקדוש ברוך הוא למיכאל: מיכאל! סרחה אומתך. אמר לפניו: רבונו של עולם, דיו לטובים שבהם. אמר לו: אני שורף אותם ולטובים שבהם. מיד "ויאמר (לאיש) לבוש הבדים ויאמר בוא אל בינות לגלגל אל תחת לכרוב ומלא חפניך גחלי אש מבינות לכרובים וזרוק על העיר ויבא לעיני" מיד "וישלח הכרוב את ידו מבינות לכרובים אל האיש אשר בינות הכרובים וישא ויתן אל חפני לבוש הבדים ויקח ויצא".

אמר רב חנא בר ביזנא אמר רבי שמעון תסידיא: אילמלא לא נצטננו גחלים מידו של פרוב לידו של גבריאל - לא נשתירו משונאייהו של ישראל שריד ופליט.

וכתיב: "והנה האיש לבוש הבדים אשר הקסת במתניו משיב דבר לאמר עשיתי כאשר צויתני". אמר רבי יוחנן: באותה שעה הוציאו לגבריאל מאחורי הפרגוד, ומחיהו שיתין פולסי דנורא. אמרו ליה: אי לא עבדת - לא עבדת, אי עבדת - אמאי לא עבדת בדפקודך? ועוד: דעבדת, לית לך: אין משיבין על הקלקלה?

איתיה לדוביאל שרא דפרסאי, ואוקמיה בחריקיה, ושמש עשרים ואחד יום. היינו דכתיב: "ושר מלכות פרס עומד לנגדי עשרים ואחד יום והנה מיכאל אחד השרים הראשונים בא לעזרני ואני נותרתי שם אצל מלכי פרס". יהבו ליה עשרין וחד מלכי, ופרוואתא דמשהיג.

there was the seat of the image of jealousy, which provokes jealousy" (Ezekiel 8:3). "And he brought me into the inner court of the Lord's House, and behold at the opening of the Entrance Hall of the Sanctuary of God, between the porch and the altar were about twenty-five men with their backs toward the Temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east" (Ezekiel 8:16). The Gemara explains: From the fact that it is stated "and their faces toward the east," is it not clear that their backs were to the Sanctuary, which is in the west? Rather, what is the meaning when the verse states "their backs toward the Temple of the Lord"? This teaches that they would uncover themselves and defecate downward, toward the Divine Presence. The verse used a euphemism to refrain from vulgar language.

The Holy One, Blessed be He, said to Michael, the ministering angel of the Jewish people: Michael, your nation has sinned (see Daniel 10:21). He replied: Master of the Universe, may it be enough for the good people among them to save them from destruction. He said to him: I will burn them^N and the good among them because the good do not rebuke the wicked. Immediately, God spoke to Gabriel: "He spoke to the man clothed in linen^N and said: Go in between the wheelwork and beneath the cherub, and fill your hands with coals of fire from between the cherubs, and scatter them over the city; and he came before my eyes" (Ezekiel 10:2). Immediately: "And the cherub stretched out his hand from between the cherubs into the fire that was between the cherubs, and took and put it into the hands of him that was clothed in linen, who took it and went out" (Ezekiel 10:7).

Rav Ḥana bar Bizna said that Rabbi Shimon Ḥasida said: If it were not for the fact that the embers cooled as they were passed from the hand of the cherub to the hand of Gabriel,^N instead of Gabriel taking the embers directly himself as he had been told, not a remnant or a refugee of the enemies of the Jewish people, a euphemism for the Jewish people themselves, would have survived. The cooling of the embers limited the punishment.

The Gemara continues. And it is written: "And behold, the man clothed in linen with the slate by his side, reported the matter saying: I have done as You have commanded me" (Ezekiel 9:11). Rabbi Yoḥanan said: At that moment, they cast out Gabriel from behind the curtain [*pargod*],^L where the inner angels reside, and they struck him with sixty blows [*pulsei*]^L of fire. They said to him: If you did not do it, you did not do it; if you did do it, why did you not do it according to what you were commanded but deviated from what you were instructed to do? Moreover, after you already did it, do you not have knowledge of the principle: One should not deliver a report about destruction?^N If one is sent on a mission of destruction, he should not deliver a detailed report of its success but should only hint at it.

They then brought Dubiel, the ministering angel of the Persians^N and put him in the place of [*baharikei*]^L Gabriel and he served for twenty-one days. As it is written: "But the prince of the kingdom of Persia stood opposed to me for twenty-one days, but, lo, Michael, one of the chief princes, came to help me and I remained there beside the kings of Persia" (Daniel 10:13). Corresponding to those twenty-one days, they gave him, the ministering angel of Persia, twenty-one kings who ruled and the seaport of Mashhig.^L

NOTES

I will burn them – אני שורף אותם: This is why the verse speaks about "each man with his censer in his hand." The people sinned by burning incense to foreign gods, they were therefore punished by fire (*Maharsha*).

The man clothed in linen – האיש לבוש הבדים: In the book of Daniel (10:5), the man wearing linen also appears. He is the angel Gabriel, who appeared to Daniel previously (9:21). From this, we learn that the man wearing linen in the book of Ezekiel is also the angel Gabriel.

Gabriel – גבריאל: Everything described here is allegory and allusion. Gabriel is the angel in charge of strength and justice, which is why he is referred to as the angel of fire by the Gemara (see *Pesahim* 118a). However, the justice he dispenses is not directed at punishing the Jewish people; it is righteous justice. He makes sure that the Jews are judged favorably, even in the face of valid accusations.

One should not deliver a report about destruction – אין משיבין על הקלקלה: It is a rule of etiquette that a messenger reports to his overseer when he has successfully concluded his task. However, if he is reporting about a mission of destruction, it is inappropriate for the messenger to boast about his achievement, so as not to associate his overseer with the destruction. Instead, the messenger should only allude to the completion of his task.

Dubiel the ministering angel of the Persians – דוביאל שר פרס: He was probably given this name because the Persian kingdom is represented as a bear [*dov*] (see Daniel 7:5). The Sages also describe many acts of the Persians that resemble the behavior of bears.

LANGUAGE

Curtain [*pargod*] – פרגוד: From the Greek παραγαυδης, *paragaudēs*, or the Latin *paragauda*, both of which derive from Old Persian. One sense of *pargod* is that of a specific type of screen. The *pargod* screen was used by Iranian kings. When sitting behind it, they could only be heard but not seen. This is the source of the image of the Divine Presence concealed behind the *pargod*.

Blows [*pulsei*] – פולסי: Apparently from the Latin word *pulsus*, meaning a blow or hit.

In the place of [*baharikei*] – בחריקיה: Probably from the Iranian *vihriq*. The closest form in Middle Persian is apparently *guhriq*, meaning equivalent.

Mashhig – משהיג: The correct version of this place name seems to be *māshmahig*, an island in the Persian Gulf between Oman and Bahrain.

LANGUAGE

Taxes [akarga] – אַכָּרְגָא: This word comes from the Middle Persian word harg, meaning duty or tribute. In the Talmud it refers to a poll tax.

NOTES

Weary – עֵיף: The word weary appears in the Bible in many contexts. Its general meaning is a feeling of weakness, from lack of food, drink, or other necessities. The Gemara therefore explores the meaning of weary in the verse about David.

אָמַר: כְּתִיבוּ לִי לְיִשְׂרָאֵל בְּאַכְרָגָא! כְּתִיבוּ לֵיהּ. כְּתִיבוּ לִי רַבְנָן בְּאַכְרָגָא! כְּתִיבוּ לֵיהּ. בְּעֵידָנָא דְבָעוּ לְמִיחְתָּם עִמָּד גַּבְרִיאֵל מְאַחֲרֵי הַפְּרָגוּד, וְאָמַר "שׂוֹא לְכֶם מִשְׁכִּימִי קוּם מֵאַחֲרֵי שְׁבֵת אוֹכְלֵי לֶחֶם הַעֲצֵבִים בְּן יִתְּן לְיָדִידוֹ שְׂנָא?" מֵאֵי בֶן יִתְּן לְיָדִידוֹ שְׂנָא? אָמַר רַבִּי יִצְחָק: אֱלוֹ נְשׂוֹתֵיהֶן שֶׁל תַּלְמִידֵי חֲכָמִים שְׂמַנְדֻּדוֹת שִׁנְיָה בְּעוֹלָם הָיָה וְזוֹכֹת לְעוֹלָם הַבָּא. וְלֹא הִשְׁגִּיחוּ עָלָיו.

אָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! אִם יְהִי כָל חֲכָמֵי אוֹיְמוֹת הָעוֹלָם בְּכַף מֵאוֹזִינִים, וְדַנִּיאל אִישׁ חַמּוּדוֹת בְּכַף שְׂנֵיחָה לֹא נִמְצָא מְכַרְיַע אֶת כּוֹלָם? אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: מִי הוּא זֶה שְׂמַלְמֵד זְכוֹת עַל בְּנֵי? אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם. גַּבְרִיאֵל. אָמַר לָהֶם: יְבֹא. שְׂנָאָמַר: "וְאֲנִי בָאתִי בְּדַבְרֶיךָ". אָמַר לָהֶן: לִיעוֹל. אֲעִיילוּהוּ.

אָתָּא אֲשֶׁרְחִיחָה לְדוּבִיאל דְּנִקֵּט לֵיהּ לְאַיְגְרָתֵיהּ בִּידֵיהּ, בְּעָא לְמַרְמָא מֵימְיָה – בְּלַעָה. אִיכָא דְאָמְרִי: מִיכְתָּב הָיָה כְּתִיבָא. מִיחְתָּם לֹא הָיוּ חֲתָמָא. אִיכָא דְאָמְרִי: אִף מִיחְתָּם נָמִי הָיָה חֲתָמָא. בְּדַבְלֵיחָה מַחִיק לָהּ מֵימְיָה. הֵינֵנו דְּבַמְלֻכוּתָא דְפָרַס אִיכָא דִּיהֵיב כְּרָגָא וְאִיכָא דְלֵא יְהִיב כְּרָגָא. "וְאֲנִי יוֹצֵא וְהֵנָּה שָׂר יוֹן בָּא" – עָוִי עָוִי וְלִיכָא דְאֲשַׁגַּח בֵּיהּ.

וְאִי בַעִית אִימָא: רְחִיצָה דְאִיקְרִי עָנּוּי מְנָא לָן – מֵהֲכָא, דְכְּתִיב: "וְלֹאֲבִיטָר הִכְהֵן אָמַר הַמֶּלֶךְ עֲנֹתוֹת לֶךְ עַל שְׂדֶךְ כִּי אִישׁ מוֹת אָתָּה וּבַיּוֹם הַזֶּה לֹא אָמִיתְךָ כִּי נִשְׂאָתָ [אֶת] אַרְזֵן ה' לְפָנַי דוֹד אָבִי וְכִי הִתְעַנַּת בְּכָל אֲשֶׁר הִתְעַנָּה אָבִי" וְכְתִיב בֵּיהּ בְּדוֹד: "כִּי אָמְרוּ הָעָם רַעֲב וְעָיִף וְצָמֵא בְּמִדְבָּר." "רַעֲב" מִלְּחָם "וְצָמֵא" מִמַּיִם. "עָיִף" מִמָּאִי – לֹא מִרְחִיצָה? וְדִילְמָא מְנַעֲלֵת הַסַּנְדָּלִי?

אֲלֵא אָמַר רַבִּי יִצְחָק: מֵהֲכָא, "מַיִם קָרִים עַל נַפְשׁ עֵיפָה" – וְדִילְמָא מִשְׁתַּיְחָה? מִי כְּתִיב "בְּנַפְשׁ עֵיפָה" "עַל נַפְשׁ עֵיפָה" כְּתִיב.

The ministering angel of the Persians said: Write for me that the Jews must pay taxes [akarga]¹ to the Persians. They wrote it for him as he asked. He said: Write for me that the Sages must pay taxes. They wrote this for him. When they wanted to sign the documents, Gabriel stood from behind the curtain and said: "It is vain for you who rise early who sit up late to eat the bread of sorrow, for He gives His beloved sleep" (Psalms 127:2). What does "for He gives His beloved sleep" mean? Rav Yitzhak said: These are the wives of Torah scholars who disturb their sleep in this world by staying up waiting for their husbands, who rise early and return late from learning Torah, and they thereby merit the World-to-Come. Gabriel asked: Is this the reward they deserve, to pay more taxes? They did not listen to Gabriel.

He said before Him: Master of the Universe, if all the wise men of other nations were placed on one side of the scale, and Daniel the beloved man were on the other side, would he not outweigh them? The Holy One, Blessed be He, said: Who is the one who teaches the virtue of My children? They said to Him: Master of the Universe, it is Gabriel. He said to them: Let him come from behind the partition, as it is stated: "And I have come due to your words" (Daniel 10:12), meaning that Gabriel was permitted to enter from behind the partition because he mentioned Daniel's name. God then said to the other angels: Let him ascend. They brought him up.

He came and found Dubiel the ministering angel of the Persians holding the letter in his hand. Gabriel wanted to take the letter from him, but Dubiel swallowed it. Some say the letter was written, but it was not signed. Some say it was also signed, but when he swallowed it, the signature was erased. The Gemara comments: This is why, in the kingdom of Persia, there are those who pay taxes and there are those who do not pay taxes, as the decree was not finalized. It also states there: "And when I depart from him, the prince of Greece comes" (Daniel 10:20). Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to him.

S The Gemara returns to the issue of whether refraining from bathing is considered affliction. If you wish, say instead: The fact that bathing is considered affliction, from where do we derive this? As it is written: "And to Ebiathar the priest the king said: Get to Anathoth to your fields, for you are deserving of death. But I will not put you to death today, because you carried the Ark of the Lord God before David my father, and because you have been afflicted in all that my father was afflicted" (1 Kings 2:26). And it is written with regard to David: "For they said the people is hungry, and weary, and thirsty in the wilderness" (II Samuel 17:29). Hunger means from lack of bread to eat, and thirst means from lack of water to drink. The word weary means lack from what? Is it not from bathing? The comparison of the verses suggests that that too is affliction. The Gemara challenges: And perhaps "weary"^N means from lack of wearing shoes? Therefore, this does not teach us that refraining from bathing is considered an affliction.

Rather, another source needs to be found. Rav Yitzhak said: It can be derived from here: "As cold water on a weary soul, so is good news from a far country" (Proverbs 25:25). This implies that the word weary is used to describe someone who has not bathed. The Gemara asks: But perhaps the verse is referring to weariness from not drinking? The Gemara rejects this: Is it written: As cold water in a weary soul? That would mean that it entered one like a drink. Rather, "on a weary soul" is written, which implies bathing.

With patched shoes – **בְּמַנְעָלִים הַמְטוּלָאִים**: The Sages said that a Torah scholar should not wear patched shoes because this is considered disgraceful. A Torah scholar who does wear such shoes is considered to be walking barefoot.

וְנַעֲלַת הַסַּנְדָּל מִנָּא לֵן? דְּכַתְּבִיב: "וְדָוִד עוֹלָה בְּמַנְעָלֵי הַיָּתִים עוֹלָה וּבֹכָה וְרָאָשׁ לוֹ חִפּוּי (וְהוֹלֵךְ) יַחַף". יַחַף מִמָּאִי – לָאוּ מִנְעֵילַת הַסַּנְדָּל? וְדִילְמָא מְסוּסִיא וּמְרִטְקָא!

S The Gemara clarifies the next point in the mishna: The fact that not wearing shoes is considered an affliction, **from where do we derive this?** As 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 was walking barefoot" (II Samuel 15:30). Barefoot implies a lack of what? Is it not a lack of wearing shoes? All these deprivations are described as affliction. The Gemara rejects this: No, perhaps he was barefoot from a horse and whip. Even if he was wearing shoes, a king without a horse and whip was considered as if he were going barefoot.

אֵלָא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מִהֲכָא: "לֵךְ וּפְתַחַת הַשֶּׁקֶם מֵעַל מִתְנַנְךָ וְנַעֲלֵךְ תַּחְלוּץ מֵעַל רַגְלֵךְ" וְכַתְּבִיב: "וַיַּעַשׂ בֶּן הַלֹּחֶךְ עָרוֹם וַיַּחֵף". יַחַף מִמָּאִי? לָאוּ מִנְעֵילַת הַסַּנְדָּל? וְאִימָא בְּמַנְעָלִים הַמְטוּלָאִים. דָּאִי לָא תִּימָא הָכִי "עָרוֹם" עָרוֹם מִמָּשׁ? אֵלָא – בְּבִגְדִים בְּלוּיִים, הֲכָא נָמוּ – בְּמַנְעָלִים הַמְטוּלָאִים.

Rather, Rav Nahman bar Yitzhak said: We learn it from here, as it states: "Go and loose the sackcloth from your loins, and remove your shoe from your foot" (Isaiah 20:2). And it is written: "And he did so, walking naked and barefoot" (Isaiah 20:2). Barefoot implies a lack of what? Is it not a lack of wearing shoes? The Gemara challenges: And say that perhaps the meaning of barefoot is that Isaiah walked with patched shoes.ⁿ Because if you do not say this, but you claim that the verse is to be understood literally, does "naked" mean actually naked? Rather, the meaning is that Isaiah walked in ragged garments. Here too, the meaning is that he walked in patched shoes.

אֵלָא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מִהֲכָא: "מִנְעֵי רַגְלֵךְ מִיַּחַף וְגִרְוֹנְךָ מִצְמָאָה" – מִנְעֵי עֲצֻמְךָ מִן הַחֵטָא כְּדִי שְׂלָא יְבֵא רַגְלֵךְ לְיַדִּי יַחֲוֶי. מִנְעֵי לְשׁוֹנְךָ מִדְּבָרִים בְּטוּלִים כְּדִי שְׂלָא יְבֵא גִרְוֹנְךָ לְיַדִּי צְמָאָה.

Rather, a different source must be found. Rav Nahman bar Yitzhak said that we derive it from here: It states: "Withhold your foot from being barefoot, and your throat from thirst" (Jeremiah 2:25), meaning: Keep yourself from sin, so that your feet will not come to be barefoot; keep your tongue from idle talk, so that your throat will not come to be thirsty. Consequently, we learn that being barefoot is considered an affliction.

תְּשֻׁמֵישׁ הַמַּטָּה דְּאִיקְרִי עֲנֵי מִנָּא לֵן? דְּכַתְּבִיב: "אִם תַּעֲנֶה אֶת בְּנוֹתַי וְאִם תִּקַּח נָשִׁים".

S The Gemara continues to clarify another of the afflictions of Yom Kippur: From where do we derive the *halakha* that refraining from conjugal relations is called affliction? As it is written, Laban said to Jacob: "If you shall afflict my daughters, and if you shall take other wives beside my daughters" (Genesis 31:50).

Perek VIII Daf 77 Amud b

– "אִם תַּעֲנֶה" – מִתְשֻׁמֵישׁ, "וְאִם תִּקַּח" – מִצְרוֹת. וְאִימָא: אִידִי וְאִידִי מִצְרוֹת! מִי כְּתִיב "אִם תִּקַּח"? "וְאִם תִּקַּח" כְּתִיב.

This can be explained as: "If you shall afflict my daughters" by refraining from conjugal relations, "and if you shall take other wives" causing them to suffer from additional rival wives. The Gemara objects: And say that this phrase and that phrase are both referring to taking rival wives. The Gemara rejects this: Is it written: If you take? "And if you shall take" is written. Therefore, the clauses must be referring to two different kinds of affliction.

וְאִימָא: אִידִי וְאִידִי מִצְרוֹת, חַד – לְצֻרוֹת דִּי יִידֵיהּ וְחַד לְצֻרוֹת דְּאִתְיָיִן לִיהּ מִעֲלָמָא! דּוּמִיא דְ"אִם תִּקַּח", מִי כְּתִיב "אִם תִּקַּח וְאִם תַּעֲנֶה" "אִם תַּעֲנֶה וְאִם תִּקַּח" כְּתִיב.

The Gemara challenges further: And say that this phrase and that phrase are referring to taking rival wives. One phrase is referring to his wives' current rivals. "If you shall afflict" means that Jacob should not elevate the position of the two maidservants, Bilhah and Zilpah, to the status of wife, which would make them co-wives with Laban's daughters. And one phrase is referring to rivals who might come to him from the world at large, which would be similar in meaning to "if you shall take." The Gemara rejects this: Is it written: If you take and if you afflict? It is logical to first state the more severe warning and then the less severe one. But according to this proposed reading that "take" refers to rivals from the world at large and "afflict" refers to elevating the status of maidservants, the text would have first mentioned the less painful affliction of elevating the maidservants and then followed it with a warning about taking new rival wives, as "if you shall afflict and if you shall take" is written.

NOTES

Conjugal relations themselves are called affliction – תַּשְׁמִישׁ גּוּפָה אִיקְרֵי עֲנִי: Rabbi Elyakim explains: Excess of conjugal relations may be called an affliction, and Rav Pappa tried to bring proof of this from the verse. This proof was rejected because the verse does not actually refer to conjugal relations (see Rashi and Ibn Ezra on Genesis 34:2).

He did not want to feed – לֹא רָצָה לְהַאֲכִיל – According to most commentaries, this is because Shammai was hesitant to wash even one of his hands in water. The Sages therefore decreed that he should wash both hands, in order to emphasize that it is permitted to do so. Similarly, the Sages enacted other rules to undercut differing opinions (Ritva). Some commentaries maintain that since Shammai did not want to feed the children with one hand, lest the other unwashed hand touch the food, the Sages permitted him to wash both hands.

HALAKHA

The prohibition of bathing – אִיסוּר רְחִיצָה: On Yom Kippur, it is prohibited to bathe even a part of one's body in cold or hot water. However, one may bathe if a part of the body is dirty from mud, excrement, or blood, because the law only prohibits bathing for pleasure. One who is sensitive and suffers from sweat is allowed to cleanse his body of sweat but should avoid this if possible, since the *Bah*, *Taz*, and *Peri Hadash* all rule against it (*Mishna Berura*; *Shulhan Arukh*, *Orah Hayyim* 613:1).

The prohibition against smearing oil – אִיסוּר סִיכָה: It is prohibited to smear oil on even part of one's body on Yom Kippur. However, if one is ill or has scabs on his head and needs to smear oil on himself, he may do so in the normal manner and need not be concerned about violating a prohibition (*Shulhan Arukh*, *Orah Hayyim* 614:1).

Washing in order to feed a child – לְשֵׁם הַאֲכִילָת – תִּינוּק: A woman may rinse one hand with water to feed her child (see Rambam *Sefer Zemanim*, *Hilkhot Shevitat Asor* 3:2, and in the comment of the *Lehem Mishne*).

One who travels to study may pass through water – הַהוֹלֵךְ לְלַמּוֹד עוֹבֵר בְּמַיִם: On Yom Kippur, if one must cross a river to reach the study hall, to visit his father or teacher, or to fulfill a mitzva, he may enter the water up to his neck, provided there is no danger of drowning. This is also permitted on his return trip (*Shulhan Arukh*, *Orah Hayyim* 613:5).

A teacher going to visit his student – הָרֵב אֶצֶל תַּלְמִיד: A teacher is not permitted to pass through water on Yom Kippur in order to reach his student (*Shulhan Arukh*, *Orah Hayyim* 613:7).

Guards for fruit – שׁוֹמְרֵי פְּרוֹת – One who guards fruit is allowed to pass through water to reach it. However, he is not permitted to return, as the reason that Abaye gave Rav Yosef for returning does not apply in this case (*Shulhan Arukh*, *Orah Hayyim* 613:8).

BACKGROUND

Evil spirit named Shivta – שִׁיבְתָא: In the responsa literature of the *ge'onim*, *shivta* is described as an illness generally found among young children. According to these commentaries, it was an infectious disease that could be transmitted by handling food with unclean hands. See Rashi for an alternative explanation.

אָמַר לִיהִי רַב פָּפָא לְאָבִי: הָא תַּשְׁמִישׁ גּוּפָה אִיקְרֵי עֲנִי, דְּכִתְיִב: "וַיִּשְׁכַּב אֹתָהּ וַיַּעֲנֶה!" אָמַר לִיהִי: הָתָם שְׁעִינָה מִבִּיאוֹת אַחֲרוֹת.

תִּנּוּ רַבְנָן: אִסוּר לְרוֹחוֹץ מִקְצֵת גּוּפוֹ כָּכָל גּוּפוֹ, וְאִם הָיָה מְלוֹכֵלֶךְ בְּטִיט וּבְצוֹאָה – רוֹחוֹץ כְּדָרְכוֹ וְאִינוּ חוֹשֵׁשׁ. אִסוּר לְסוֹךְ מִקְצֵת גּוּפוֹ כָּכָל גּוּפוֹ, וְאִם הָיָה חוֹלָה אוֹ שְׁהָיוּ לוֹ חֻטְיִין בְּרָאשׁוֹ – סָךְ כְּדָרְכוֹ וְאִינוּ חוֹשֵׁשׁ.

תִּנּוּ דְבֵי מִנְשָׁה. רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמַר: מִדִּיחָה אִשָּׁה יָדָה אַחַת בְּמַיִם וְנֹתְנָת פֶּת לְתִינוּק, וְאִינָה חוֹשֶׁשֶׁת.

אָמְרוּ עָלָיו עַל שְׂמַאי הֶזְקֵן שְׁלֹא רָצָה לְהַאֲכִיל בִּידוֹ אַחַת, וְגוֹרוּ עָלָיו לְהַאֲכִיל בְּשְׁתֵּי יָדָיו. מַאי טַעְמָא? אָמַר אָבִי: מִשּׁוֹם שִׁיבְתָא.

תִּנּוּ רַבְנָן: הַהוֹלֵךְ לְהַקְבִּיל פִּי אָבִיו אוֹ פִּי רַבּוֹ, אוֹ פִּי מִי שְׂגוֹדוֹל מִמֶּנּוּ – עוֹבֵר עַד צְאָרוֹ בְּמַיִם, וְאִינוּ חוֹשֵׁשׁ.

אִיבַעֲיָא לְהוֹ: הָרֵב אֶצֶל תַּלְמִיד מַאי? תָּא שְׂמַע, דְּאָמַר רַב יִצְחָק בַּר בַּר חֲנָה: אֲנָא חִוּיָתִיָּה לְזַעֲרִי דְאַזְל לְגַבִּי רַב חֵיָא בַּר אֲשִׁי תַלְמִידִיה. רַב אֲשִׁי אָמַר: הָהוּא רַב חֵיָא בַּר אֲשִׁי הוּא דְאַזְל לְגַבִּיָּה דְזַעֲרִי רַבִּיָּה.

רַבָּא שָׂרָא לְבִנֵי עֵבֶר יְמִינָא לְמַעְבַּר בְּמִינָא לְנִטְוֵי פִירֵי. אָמַר לִיהִי אָבִי לְרַבָּא: תִּנּוּ דְמַסְיַע לָךְ, שׁוֹמְרֵי פְּרוֹת עוֹבְרִין עַד צְאָרָן בְּמַיִם וְאִין חוֹשְׁשִׁין.

רַב יוֹסֵף שָׂרָא לְהוֹ לְבִנֵי פִי תַרְבוּ לְמִיעֵבֶר בְּמִינָא לְמִינֵי לְפִירְקָא. לְמִינֵי לֹא שָׂרָא לְהוֹ. אָמַר לִיהִי אָבִי: אִם בֵּן אֶתָּה מְכַשִּׁילָן לְעֵתִיד לְבָא. אִיכָא דְאָמְרִי: שָׂרָא לְהוֹ לְמִינֵי, טוֹשָׂרָא לְהוֹ לְמִינֵי. אָמַר לִיהִי אָבִי: בְּשַׁלְמָא לְמִינֵי – לְחִי, אֶלָּא לְמִינֵי – מַאי טַעְמָא? כְּדִי שְׁלֹא תִהְיֶה מְכַשִּׁילָן לְעֵתִיד לְבָא.

Rav Pappa said to Abaye: But conjugal relations themselves are called affliction,^N as it is written: "And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and he lay with her and afflicted her" (Genesis 34:2). If so, how can it be said that the affliction is in withholding conjugal relations? He said to him: There, Shechem afflicted her from different relations, meaning he slept with her in an unnatural way. That type of relations is clearly an affliction.

The Gemara clarifies some of the prohibitions relating to Yom Kippur. The Sages taught: It is prohibited to bathe^H part of the body just as it is prohibited to bathe the whole body. But if one is dirty from mud or excrement, he may bathe in his usual manner, and he need not be concerned about transgressing, since his goal is not pleasure. Similarly, it is prohibited to smear oil^H on part of the body just as it is prohibited to smear oil on the whole body. But if one was sick and needed to smear oil on his body for medicinal purposes, or if one had scabs on his head that would hurt if he did not smear oil on himself, he may smear oil in his usual manner, and he need not be concerned about transgressing.

The school of Menashe taught that Rabban Shimon ben Gamliel says: A woman may rinse one hand in water, so that she does not touch food before she has washed her hands in the morning, and give bread to her child,^H and she need not be concerned about violating the prohibition of bathing on Yom Kippur.

They said about Shammai the Elder that he did not want to feed^N his children with one hand, to avoid having to wash it. This prevented the children from eating during all of Yom Kippur. Due to concerns about the health and the suffering of his children, they decreed that he must feed them with two hands, forcing him to wash both hands. What is the reason that they also said in general that one must wash his hands before touching food? Abaye said: Due to an evil spirit named Shivta,^B who resides on hands that have not been washed in the morning.

The Sages taught: One who goes to greet his father or his teacher, or to greet one who is greater than him in wisdom, and has to cross a river on the way, may cross the water until his neck is in the water, and he need not be concerned^H that he is violating the prohibition against bathing on Yom Kippur.

A dilemma was raised before them, i.e., the students discussing this question: What is the law concerning a teacher going to visit his student?^H May he enter the water in order to teach his student? The Gemara tries to bring a proof: Come and hear from what Rav Yitzhak bar bar Hana said: I saw Ze'iri, who went through a river on his way to Rav Hiyya bar Ashi, his student. Rav Ashi said: This was not the case. Rather, in that case, it was the student Rav Hiyya bar Ashi who went to Ze'iri, his teacher. Therefore, this incident does not answer the question.

Rava permitted those who lived on the right side of the Euphrates to pass through the water to guard the fruit^H in their fields on Yom Kippur. Abaye said to Rava: A baraita was taught that supports your opinion. We learned: Guards of fruit may cross the river until their necks are in the water, and they need not be concerned that they are violating the prohibition against bathing on Yom Kippur.

Rav Yosef permitted the people of the village of Bei Tarbu to cross in the water to come to the lecture he delivered on Yom Kippur. He did not, however, permit them to go back home through the water. Abaye said to him: If so, you are obstructing them from coming in the future. They will not come to the lecture knowing they will be prohibited from returning home. Some say the incident happened differently: Rav Yosef permitted them to come and permitted them to go back through the water. Abaye said to him: Granted, you allow them to come, that is well. But what is the reason you allow them to go back? He said to him: So as not to obstruct them from coming in the future.

Provided that he does not remove his hand from under the hem of his cloak – שלא יוציא ידו מתחת חפת חלוקו – Many reasons have been offered for this law. According to Rashi, the concern is about carrying on Yom Kippur. Other commentaries suggest that the rule is intended to prevent swimming. A third approach maintains that if one raises his cloak it will look like he is bathing for pleasure (*ge'anim*). Alternatively, the prohibition acts as a reminder that it is Yom Kippur, to prevent one from squeezing out his cloak (*Tosafot Yeshanim*).

This is how Rav Yosef translated the verse – כדמתרגם רב יוסף – This is the Aramaic translation that we have today (*Targum Yonatan*). It is apparently referred to as Rav Yosef's translation, due to his expertise in the text.

Even the Angel of Death – אף מלאך המות – It has been suggested that an additional allusion to this idea is found in the word *ani*, which is related to *aninut*, meaning mourning and pain (Rabbi Yoshiya Pinto).

LANGUAGE

Small boat [*burni*] – בורני – From the Greek λιβυρνίς, *liburnis*, or the Latin *liburna*. It refers to a small boat used for war or shipping and was sailed in the Adriatic Sea.



Reconstructed image of a liburna

רב יהודה ורב שמואל בר רב יהודה הוו קיימי אגודא דנהר (פפא) אמברא דחצדד, והוה קאי רמי בר פפא מהך גיסא, רמא להו קלא, מהו למיעבר למיתי לגביכו למשאל שמעתא? אמר ליה רב יהודה: רב ושמואל דאמרי תרוייהו: עובר, ובלבד שלא יוציא ידו מתחת חפת חלוקו. איכא דאמרי, אמר ליה רב שמואל בר רב יהודה: תנינא, עובר ובלבד שלא יוציא ידו מתחת חפת חלוקו.

מתקיף לה רב יוסף: ובחול כי האי גונא מי שרי? והכתיב: "וימד אלף באמה ויעבירני במים מי אפסיים" – מכאן שמוטר לעבור עד אפסיים,

"וימד אלף ויעבירני במים מי ברבכים" – מכאן שמוטר לעבור עד ברבכים, "וימד אלף ויעבירני מי מתנים" – מכאן שמוטר לעבור עד מתנים, מכאן ואילך "וימד אלף נחל אשר לא איכל לעבור".

אמר אביי: שאני נחל דרדיפי מיא.

יכול יעבירנו בסיוחי – תלמוד לומר: "כי גאו המים מי שחוי" מאי מי שחוי? שיוטא, שפן קורין לשיוטא סייחא, יכול יעבירנו בבורני קטנה – תלמוד לומר: "בל תלך בו אני שיט", יכול יעבירנו בבורני גדולה – תלמוד לומר: "וצי אדיר לא יעברנו" מאי משמע? כדמתרגם רב יוסף: לא תויל ביה בספינת ציידון, ובורני רבתי לא תגזינה.

אמר רבי יהודה בן פוי: אף מלאך המות אין לורשות לעבור בתוכו, כתיב הכא: "בל תלך בו אני שיט" וכתיב התם: "משוט בארץ".

It is told: Rav Yehuda and Rav Shmuel bar Rav Yehuda were standing on the bank of the Pappa River next to the Hatzdad crossing, and Rami bar Pappa was standing on the other side of the river. He raised his voice to them and asked: What is the ruling with regard to crossing over to come to you to ask a *halakha*? Rav Yehuda said to him: It is Rav and Shmuel who both say: One may cross in the water, provided that he does not remove his hand from under the hem of his cloak.^N One may not raise the hems of his cloak to his shoulders to keep them dry, since this form of carrying renders one liable to bring a sin-offering. Rather, one should walk normally and get his clothes wet in the water. Some say this is not how the incident happened. Rather, Rav Shmuel bar Rav Yehuda said to him: We learned in a *baraita*: One may cross over, provided that he does not remove his hand from the hem of his cloak.

Rav Yosef strongly objects to this: And on a weekday is it permitted to walk in such deep water that it presents a danger of drowning? But isn't it written with regard to the river that, in the future, will issue forth from the Holy of Holies: "He measured a thousand cubits, and he led me through the water; the water was ankle deep" (Ezekiel 47:3); from here it is derived that one is permitted to pass through water that reaches up to the ankles.

Rav Yosef continues explaining the verse: "Again he measured a thousand and he led me through the water, the water was knee deep" (Ezekiel 47:4); from here it is derived that one is permitted to pass through water that reaches up to the knees. "He measured a thousand and led me through the water up to the waist" (Ezekiel 47:4); from here it is derived that one is permitted to pass through water that reaches up to the waist. From this point forward: "And he measured a thousand, a river that I could not pass through" (Ezekiel 47:5). This implies that one is never permitted to pass through water that is more than waist high, because it is dangerous.

Abaye said: That is not a proof, because a river with fast flowing water is different. If it is higher than one's waist, he could drown. However, one is permitted to cross still water even if it is deeper than that.

Ⓢ Apropos the river that will flow in the future, the Gemara explains additional verses in Ezekiel. One might think that Ezekiel could cross the river by swimming. The verse states: "For the water had swollen into *sahu* waters" (Ezekiel 47:5). What does "*sahu* waters" mean? Water that can be traversed only with a boat [*shiyuta*], as sailing [*shayta*] is sometimes called swimming [*sayha*]. I might have thought Ezekiel could pass across in a small boat [*burni*].¹ Therefore, the verse states: "No galley with oars shall go" (Isaiah 33:21). I might have thought he could pass through in a large boat. Therefore, the verse states: "Neither shall a fishing boat [*tzi adir*] be able to cross it" (Isaiah 33:21). The Gemara asks: From where can it be inferred that the words *tzi adir* mean fishing boat? The Gemara explains: This is how Rav Yosef translated^N this verse: A fishing boat [*sfinat tzayyadin*] will not travel on it and a large ship will not cross it.

The Gemara continues its discussion of the river that will in the future come out of the Holy of Holies. Rabbi Yehuda ben Pazi said: Even the Angel of Death^N does not have permission to pass through it to the other side of this river, and proof of this is in the verse, as it is written here: "No galley with oars [*ani shayt*] can travel" and as it was written there: "Then Satan answered the Lord and said: From going to and fro [*mishut*] the earth and from walking up and down in it" (Job 1:7). Even Satan, who is also the Angel of Death, cannot cross through this river.

BACKGROUND

Warp and woof threads – חוט שתי וחוט ערב: Even when weaving is done evenly, and the warp threads, those attached to the loom, are of the same type of thread as the woof, they are still somewhat different because of how they are used. The warp threads are usually both slimmer and stronger than the woof threads.

אמר רבי פנחס משום רב הונא צפורא: מעין היוצא מבית קדשי הקדשים בתחילה דומה לקרני חגבים, כיון שהגיע לפתח היכל נעשה כחוט של שתי, כיון שהגיע לאולם נעשה כחוט של ערב כיון שהגיע אל פתח עזרה נעשה כפי פך קטן. והיינו דתנן רבי אליעזר בן יעקב אומר: מים

The Gemara cites more *midrashim* about the river that will flow from the Holy of Holies. **Rabbi Pinehas said in the name of Rav Huna of Tzipori: The spring that comes forth from inside the Holy of Holies is at first very narrow and resembles grasshoppers' antennae in width. Once it reaches the opening of the Sanctuary it becomes as thick as the thread of the warp; once it reaches the Entrance Hall of the Sanctuary, it becomes as thick as the thread of the woof,**⁸ which is wider than the warp thread. **Once it reaches the opening of the Temple courtyard it becomes like the mouth of a small jug. This is as we learned in a mishna: Rav Eliezer ben Ya'akov says: Water,**

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NOTES

From this point forward it will grow in strength – מכאן: This is a hint to the way the future redemption will take place. It will begin slowly, until the Messiah, the descendant of David, arrives. Then the salvation will bring about the resurrection of the dead and the nullification of the Angel of Death (*Iyyun Ya'akov*).

She must sit – שצריכה לישב: This is stated, since it has already been established that it is prohibited to stand in water that reaches the neck (see *Siah Yitzhak*). In the phrase “to the inhabitants of [*yoshvei*] Jerusalem” (*Zechariah* 13:1), *yoshvei* literally means “those who sit” and is an allusion to this (see *Ohel Moshe*).

HALAKHA

Crossing water on Shabbat – מעבר מים בשבת: It is permitted to cross water on Shabbat when wearing shoes, but not when wearing sandals. This is due to the concern that one may come to carry his sandals if they fall off (*Shulhan Arukh, Orah Hayyim* 301:4).

BACKGROUND

Lecture [*pirka*] – פירקא: The *pirka* was generally a lecture given by a Sage to his colleagues and their students. There was obvious importance given to a lecture that the Exilarch attended and occasionally delivered. All of the Sages in the vicinity felt obligated to be present at such lectures.

מפכין עתידין להיות יוצאין מתחת מפתח הבית. מכאן ואילך היה מתגבר ועולה עד שמגיע לפתח בית דוד, כיון שמגיע לפתח בית דוד – נעשה כנחל שוטף, שבו רוחצין זבין וזבות נדות וילדות, שנאמר: “ביום ההוא יהיה מקור נפתח לבית דוד וליושבי ירושלים לתקטת ולגדה.”

in the future, will bubble from under the threshold of the Temple. From this point forward, the spring will grow in strengthⁿ and rise until it reaches the opening of David's house, i.e., his grave, which is outside of Jerusalem. When it reaches the opening of David's house, it will become a flowing river in which *zavim* and *zavot*, menstruating women, and women after childbirth will bathe to purify themselves. As it is stated: “On that day there shall be a fountain opened for the house of David and to the inhabitants of Jerusalem for purification and for sprinkling” (*Zechariah* 13:1).

אמר רב יוסף: מכאן רמו לנדה שצריכה לישוב עד צוארה במים. ולית הילכתא בוותיה.

Rav Yosef said: From here, there is an allusion that a menstruating woman must be able to sitⁿ up to her neck in water, i.e., that this is the appropriate depth for waters of a ritual bath to purify. The Gemara comments: But the *halakha* is not in accordance with his opinion. Rather, the depth of the water is irrelevant. As long as the water can cover an entire adult body, the ritual bath is kosher.

(תינוח יום הכפורים דליכא מנעל, שבת דאיכא מנעל מאי? אמר נחמיה חתניה דבי נשיאה: אנה חזיתיה לרבי אמרי ורבי אסי דמטו עורקומא דמיא, ועברוה, דרך מלבוש.)

The Gemara investigates the permissibility of crossing water in order to fulfill a mitzva: It works out well that on Yom Kippur it is permitted because there are no shoes, and there is no problem going through water barefoot. However, on Shabbat,¹¹ when there are shoes, what is the *halakha*? Is one permitted to cross water wearing shoes? Is there a concern that his shoe might come off and he may pick it up, thereby violating the prohibition of carrying out? *Neḥemya*, the son-in-law of the *Nasi*, said: I saw Rabbi Ami and Rabbi Asi come to a pool of water that they had to cross on Shabbat, and they crossed it while wearing their shoes without removing them first.

תינוח מנעל, סנדל מאי איכא למימר? אמר רב ריחומי: אנה חזיתיה לרבנא דעבר דרך מלבוש, רב אשי אמר: סנדל לבתחלה לא.

The Gemara asks: It works out well that shoes are permitted, since one can tie them tightly, but what is there to say about sandals? Since they do not fit tightly on the foot, they might come off in the water. Rav Rihumi said: I saw Ravina cross a river while wearing sandals on his feet. Rav Ashi said: If he is wearing sandals, he should not cross the water *ab initio*, lest the sandal fall off his foot and he violate the prohibition of carrying on Shabbat by picking it up.

ריש גלותא איקלע להגרוניא לבי רב נתן. רפרם וכולהו רבנן אתו לפירקא, רבינא לא אתא. למחר בעי רפרם לאפוקי לרבינא מדעתיה דריש גלותא. אמר ליה: מאי טעמא לא אתא מר לפירקא? אמר ליה: הוה כאיב לי ברעאי, איבעי לך למיסם מסאני! גבא דכרעא הוה.

Incidental to this, the Gemara reports: The Exilarch came to deliver a lecture in Rav Natan's study hall in Hagronya. Rafram and all the Sages came to the lecture,⁸ but Ravina did not come. The next day, when he came, Rafram wanted to remove any anger towards Ravina from the mind of the Exilarch, for missing the lecture. Rafram therefore asked Ravina: What is the reason that the Master did not come to the lecture? He said to him: My foot hurt. He said to him: You should have put shoes on. Ravina answered him: It was the back of the foot that hurt, so wearing shoes would have been hard for me.