

## OVERVIEW of the Daf

### 1) Ne'ilah (cont.)

The Gemara concludes its challenge to Rav's ruling that one who davened Ne'ilah is exempt from davening Maariv.

Rav responds to the challenge by asserting that there is a dispute between Tannaim regarding this issue.

### 2) Immersing on Yom Kippur

A contradiction is noted in the opinion of R' Yosi concerning the permissibility to immerse during the afternoon of Yom Kippur.

The contradiction is resolved. In the process of clarifying the answer the Gemara concludes that there is a disagreement between R' Yosi and Rabanan whether immersing at its appointed time is a mitzvah.

The assertion that R' Yosi maintains that immersing at its appropriate time is not a mitzvah is successfully challenged, and one of the sources is identified as following the position of R' Yosi bar Yehudah.

### 3) Seminal emission on Yom Kippur

A Baraisa teaches that one should clean himself in hot water before Yom Kippur so that he may immerse on Yom Kippur in the event he experiences a seminal emission.

A Baraisa notes the significance of experiencing a seminal emission on Yom Kippur.

Two more teachings related to one who experiences a seminal emission on Yom Kippur are recorded. ■

הדרן עלך פרק יום הכפורים

וסליקא לה מסכת יומא



## REVIEW and Remember

1. What is the reason a ba'al keris may immerse on Yom Kippur?  
.....
2. Is one permitted to shower if Hashem's name is written on his skin?  
.....
3. What is the significance of immersing before Yom Kippur?  
.....
4. What does the experience of a seminal emission on Yom Kippur signify?  
.....

## Distinctive INSIGHT

*Purity at the conclusion of Yom Kippur*

מובטח לו שהוא בן העולם הבא

"For on this day he shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed."  
Vayikra 16:30

Rabbi Akiva said: Praiseworthy are you, O Yisrael! Before whom do you cleanse yourselves? Who cleanses you? Your Father in Heaven! As is said (Yechezkel 36:25): "And I will sprinkle pure water upon you and you shall be cleansed." It also says (Yirmiyahu 17:13): "The mikveh of Yisrael is Hashem." Just as a mikveh purifies the contaminated, so does the Holy One, blessed is He, purify Yisrael. ~ Yoma 85b

In illustrating the purification which Hashem provides for those who are impure among the Jewish nation, the Mishnah cites the verse from Yechezkel (36:25). Yet, the Mishnah is not satisfied with this verse alone, and it continues on to cite another verse, this one from Yirmiyahu (17:13). Why is the sprinkling of waters from Hashem not enough of a proof to illustrate this process, and why did the Mishnah feel it necessary to cite a second verse?

The Mishnah is demonstrating how the process of teshuvah is completed. The immersion in a mikveh can only be effective if the person first prepares himself by cleansing himself and removing all dirt and impediments which may interrupt the direct contact of the waters of the ritual bath with his body. Without this preparation, the immersion in the mikveh is meaningless. So, too, is how the process of teshuvah is to be approached. A person must begin his repentance by cleansing and improving his ways by removing all sinful acts which create a barrier between his heart and Hashem.

This, then, is the message of Rabbi Akiva in the Mishnah. Although Hashem comes to sprinkle water upon the impure in order to cleanse them, this procedure is only effective when it is done in a manner which is similar to the way a mikveh works. The verse states that "Hashem is the mikveh of Yisrael." Therefore, it is incumbent upon every person to prepare himself in anticipation of the purification which Hashem is prepared to afford. ■

# HALACHAH Highlight

## Indirect erasure of Hashem's name

הרי שהיה שם כתוב על בשרו הרי זה לא ירחץ... ר' יוסי אומר יורד וטובל כדרכו וכו'.

*If a person had Hashem's name written on his skin he should not bathe...R' Yosi says he may descend and immerse as he normally does etc.*

The Gemara records a dispute between R' Yosi and Rabanan whether it is permitted for a person with Hashem's name written on their skin to bathe. The reason Rabanan prohibit bathing, according to Rashi<sup>1</sup>, is out of concern that the water will erase Hashem's name thus transgressing the prohibition against erasing Hashem's name. The opinion of many other Rishonim<sup>2</sup> is that the rationale to prohibit bathing is the restriction against standing unclothed in front of Hashem's name. Rav Dovid ben Zimra<sup>3</sup> explains the reason why the majority opinion is not concerned about erasing Hashem's name is because one is not actively erasing Hashem's name, rather it is the indirect result of immersing and for the sake of a mitzvah it is permitted.

Later authorities note a number of important qualifications to this lenient ruling. Rav Dov Berish Weidenfeld<sup>4</sup> writes that the reason indirect erasure of Hashem's name

is permitted is only because it is not certain that an erasure will take place. In other words, indirect erasure is permitted if it is possible that no erasure will occur. However, if it is certain that Hashem's name will be erased it would be prohibited even if the erasure is indirect. A second qualification, mentioned by Chazon Ish<sup>5</sup>, is that indirect erasure is permitted only when necessary to perform a mitzvah, e.g. immersing, as mentioned in our Gemara. If, however, it is not done for the sake of a mitzvah it is certainly prohibited.

Rabbeinu Yehudah Hachassid<sup>6</sup> prohibits even indirect erasure of Hashem's name even if it is for the sake of a mitzvah. Rav Shimshon Duran<sup>7</sup> explains that the reason it is permitted for the person with Hashem's name on his skin to bathe is because it will eventually become erased anyway. If, however, if it would be permanent, even indirect erasure is prohibited. ■

1. רש"י ד"ה לא ירחוץ
2. תוס' ישנים ותוס' הרא"ש בסוגייתנו
3. שו"ת הרדב"ז ח"ה סי' מ"ז
4. שו"ת דובב מישרים ח"א סי' צ"ט וק"ד
5. חזון איש ידים סי' ח' אות י"ז וע"ע בשו"ת יחיה דעת ח"ד סי' ג' (עמ' רנ"ד) שמביא חולקים וס"ל דאפ"ל לדבר רשות מותרת כ"ז שאינו נמחק אלא ע"י גרמא
6. ספר חסידים סי' תתק"י
7. שו"ת תשב"ץ ח"א סי' ב' ■

# STORIES Off the Daf

## Fear of Hashem adds to one's life

ידאג כל השנה כולה

Rav Tzadok HaKohen, zt"l, explains that Yom Kippur represents spiritual life. We therefore find on our daf that one who has an emission on Yom Kippur itself should rightfully worry the whole year long. It seems like a sign that his lack of purity will forfeit his right to live out the year, ח"ו. However, the Vilna Gaon, zt"l, emphasizes that worrying which is a result of one's fear of heaven is not like mundane anxiety that is harmful. While everyone knows that a person who worries all the time destroys his own life, Shlomo HaMelech

said: "The fear of Hashem adds to one's life." (Mishlei 10:27) One who shows true concern over his spiritual state for the sake of heaven is actually full of vitality.

Rav Kastel, zt"l, an accomplished Torah scholar and a prominent Rav, was once approached by a Jew with a bitter complaint.

"What will be with me? Every year I go to shul on Yom Kippur. I fast and pray the whole day long. But it doesn't help. Everything stays the same. I haven't changed a bit."

"Don't worry," answered the Rav. "You are just like a person who needs to dig a pit in loose earth. He digs and removes a mound of soil, but since the dirt is loose, it slides right back into the hole. So he starts again, but the dirt falls back in again. He

has no choice but to dig out the hole a third time, maybe even more times than that, but eventually the dirt is all cleared out of the hole and it stays where he wants it.

"You may think he's wasting his time and effort, but it isn't so. The very first time he breaks ground is the hardest, but each time he digs, it gets easier and easier. Each Yom Kippur, we clear out the impurities that cling to the body. Even though they come right back, every Yom Kippur brings us a little closer to being fully cleansed. Even though we may not see the improvement happening, each time we repent of a character defect it becomes easier to handle. Eventually, it stops bothering us altogether!" ■

