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Yoma Daf 87

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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

It is not good to show favor to the wicked. It is not good for the wicked that they are shown favor [by the Holy One, Blessed be He] in this world. It was not good for Achav that he was shown favor in this world, as it is said: Because he humbled himself before Me, I will not bring the evil in his days.

[It is good] to tilt [the scales off] justice against the righteous — it is good for the righteous that they are not shown favor in this world. It was good for Moshe that he was not shown favor in this world, as it is said: Because you did not believe in Me, to sanctify Me [etc.]. But had you believed in Me, your time to depart this world would not yet have come.

Fortunate are the righteous! Not only do they acquire merit, but they bestow merit upon their children and children's children to the end of all generations, for Aaron had several sons who deserved to be burned like Nadav and Avihu, as it is said: That were left; but the merit of their father protected them.

Woe unto the wicked! It is not enough that they render themselves guilty, but they bestow guilt upon their children and children's children unto the end of all generations. Many sons did Canaan have, who were worthy to be ordained like Tavi, the slave of Rabban Gamliel, but the guilt of their father caused them [to lose their chance].

Whoever causes the public to do good, no sin will come through him, and whoever causes the public to sin, almost

no opportunity will be granted him to become repentant. — ‘Whoever causes the public to do good, no sin will come through him’. What is the reason? Lest he be in Gehinnom, and his disciples in Gan Eden, as it is said: For You will not abandon my soul to the grave, You will not allow Your godly one to see destruction. ‘And whoever causes the public to sin, no opportunity will be granted him for repentance’, lest he be in Gan Eden and his disciples in Gehinnom, as it is said: A man, that is guilty with bloodshed shall flee unto the pit; no one will support him. (87a1 – 87a2)

The Mishnah had stated: If one says: I shall sin, and repent, I shall sin and repent. Why is it necessary to state ‘I shall sin and I shall repent’ twice? — That is in accord with what Rav Huna said in the name of Rav; for Rav Huna said in the name of Rav: Once a man has committed a transgression once or twice, it becomes permitted to him. ‘Permitted’? How could that come into your mind — Rather, it appears to him like something permitted. (87a2)

The Mishnah had stated: I shall sin and Yom Kippur shall procure atonement; then Yom Kippur does not procure atonement. Shall we say that our Mishnah is not in accord with Rebbe, for Rebbe said: It was taught: For all transgressions of Biblical commandments, whether he repented or not, whether positive or negative, Yom Kippur procures atonement? — You may even say it will be in agreement with Rebbe. It is different when he relies on it. (87a2)

The Mishnah had stated: For transgressions committed between man and God etc. Rav Yosef bar Chavu pointed out to Rabbi Avahu the following contradiction: [We learned]: For transgressions committed between man and his fellow Yom Kippur procures no atonement, but it is written: If one man sin against his fellow-man, God [Elohim] will accept his appeasement? 'Elohim' here means 'the judge'. But how then is the second half of the clause to be understood, 'But if a man sins against Hashem, who shall judge him'? — This is what he means to say: 'If a man sins against his fellow-man, and appeases him, God will forgive him'; 'but if a man sins against Hashem, who shall appease God for him'? Only repentance and good deeds. (87a2 – 87a3)

Rabbi Yitzchak said: Whoever offends his fellow, and he does it only through words, must pacify him, as it is written: My son, if you have become a guarantor for your friend, if you have stuck out your palms for a stranger — you have become snared by the words of your mouth. . . do this, now, my son, and deliver yourself. Seeing you have come into the hand of your fellow; go, abase yourself, and treat him like a ruler. - If he has a claim of money upon you, open the palm of your hand to pay him, and if not,¹ gather many friends around him.

Rav Chisda said: One must pacify him through three groups of three people each, as it is said: He goes around to people and says: I have sinned and perverted that which was right, and it did not benefit me.

Rabbi Yosi bar Chanina said: One who beseeches forgiveness from his fellow need not do so more than three times, as it is said: O please, please forgive . . . and now please forgive. And if he [against whom he had sinned] had died, he should bring ten people and make them stand by his grave and say: I have sinned against

¹ You do not owe him money, but rather, you aggravated him with words, and need to make amends.

Hashem, the God of Israel, and against So-and-so, whom I have hurt.

Rabbi Abba had a complaint against Rabbi Yirmiyah. He [Rabbi Yirmiyah] went and sat down at the door of Rabbi Abba and as the maid poured out water, some drops fell upon his head. Then he said: They have made me into a trash heap, and he cited this passage about himself: He raises the destitute out of the trash. Rabbi Abba heard that and came out towards him, saying: Now, I must come forth to appease you, as it is written: 'Go, abase yourself, and treat him like a ruler'.

When Rabbi Zeira had any complaint against any man, he would repeatedly pass by him, showing himself to him, so that he may come forth to [pacify] him.

Rav once had a complaint against a certain butcher, and he [the butcher] did not come to him. On the day before Yom Kippur, he [Rav] said: I shall go to him to effect a reconciliation. Rav Huna met him and asked: Where is the master going? He said, To effect a reconciliation with So-and-so. He thought: Abba is about to kill someone. He went there and remained standing before him [the butcher], who was sitting and chopping an [animal's] head. He [the butcher] raised his eyes and saw him [Rav], then said: You are Abba, go away. I have nothing to discuss with you. While he was chopping the [animal's] head, a bone flew off, struck his throat, and killed him.

Once Rav was reciting portions of Scripture before Rebbe, and there entered Rabbi Chiya, whereupon Rav started again from the beginning; as Bar Kappara entered, he started again from the beginning; as Rabbi Shimon, the son of Rebbe entered, he started again from the beginning. But when Rabbi Chanina bar Chama entered, he said: So often shall I go back? And he did not go over it

again. Rabbi Chanina took offense. Rav went to him on the day before Yom Kippur for thirteen years, but he would not be pacified. But how could he do so, didn't Rabbi Yosi ben Chanina say: One who beseeches forgiveness from his fellow need not do so more than three times? — It is different with Rav.² But how could Rabbi Chanina act so [unforgivingly]? Didn't Rava say that if relinquishes his measure, all his transgressions are passed over [forgiven]? — Rather: Rabbi Chanina had seen in a dream that Rav was hung from a palm tree, and since the tradition is that one who in a dream is hung from a palm tree will become head [of an Academy] he concluded that Rav wanted to become head of the Academy, and so he would not be pacified, to the end that he departed to teach Torah in Babylon. (87a3 – 87b1)

Our Rabbis taught: The obligation of confession of sins takes effect on the eve of Yom Kippur, as it grows dark. But the Sages said: Let one confess before he eats and drinks, lest one lose his mind in the course of the meal.³ And although one has confessed before eating and drinking, he should confess again after having eaten and drunk, because perhaps some wrong has happened in the course of the meal, and although he has confessed during the evening prayer, he should confess again during the morning prayer; [and although he has confessed] during the morning prayer, he should do so again during the Mussaf [additional prayer]. And although he had confessed during the Mussaf, he should do so again during the afternoon prayer; and although he had done so in the afternoon prayer, he should confess again in the Ne'ilah [concluding prayer]. And when shall he say [the confession]? The individual after his 'Amidah Prayer', the prayer leader in the middle of it. (87b1 – 87b2)

² As he went beyond the letter of the law.

What is it [the confession]? — Rav said: You know the secrets of the universe. Shmuel said: From the depths of the heart. Levi said: And in Your Torah it is written as follows. Rabbi Yochanan said: Master of the worlds, [etc.]. Rabbi Yehuda said: Our iniquities are too many to count, and our sins too numerous to be reckoned. Rav Hamnuna said: My God, before I was formed, I was of no worth, and now that I have been formed, it is as if I had not been formed. I am dust in my life, how much more so in my death. Behold I am before You like a vessel full of shame and humiliation. May it be Your will that I sin no more, and what I have sinned wipe away in Your mercy, but not through suffering. That was the confession [of sins] used by Rava all the year round, and by Rav Hamnuna Zuta on Yom Kippur.

Mar Zutra said: All that [is necessary only] when he did not say: Truly, we have sinned', but if he had said: 'Truly, we have sinned', no more is necessary, for Bar Hamdudei said: Once I stood before Shmuel, who was sitting, and when the prayer leader came up and said: 'Truly, we have sinned', he rose. Hence he inferred that this was the main confession. (87b1 – 87b3)

INSIGHTS TO THE DAF

Maariv: Elective or Obligatory

The Gemara states that Rav maintains that the prayer of Ne'ilah, the final prayer that is recited on Yom Kippur, is recited after nightfall. For this reason Rav rules that the Ne'ilah prayer exempts one from reciting the Maariv prayer. Rav is consistent with his reasoning elsewhere where he maintains that Ne'ilah is an extra Amidah prayer, and once one recited Ne'ilah, he does not need to recite another Amidah that night.

³ The reason for this law is because he may become intoxicated at the meal and he will be unable to confess properly later on. Alternatively, the concern is that he may choke on his food.



The Gemara questions this because Rav himself maintains that the halachah follows the opinion that maintains that the Maariv prayer is elective, so one is exempt from reciting Maariv in any event. The Gemara answers that Rav was saying that even the opinion that maintains that Maariv is obligatory will agree that this obligation does not apply to one who has recited Ne'ilah.

Tosfos quotes the opinion of the R"i who maintains that Maariv is only elective if at the time when one can pray Maariv he has obligations that cannot be performed at a different time. If one does not have other obligations, however, he is obligated to pray Maariv.

Tosfos wonders what the question of the Gemara is according to the opinion of the R"i. Although Rav maintains praying Maariv is elective, this is said only in a situation where one has other obligations that do not allow him to pray Maariv. Otherwise, one is obligated to pray Maariv and the Gemara has no basis for its question on the opinion of Rav regarding the recital of Ne'ilah exempting the praying of Maariv.

Tosfos answers that at the end of Yom Kippur one is occupied with the preparations for the meal that follows Yom Kippur, and this time is similar to a festival, as the Medrash states that after Yom Kippur, a heavenly voice declares, "go and eat your bread with joy." For this reason, at the end of Yom Kippur, reciting Maariv would only be elective and not obligatory.

The Correct Time to Recite Ne'ilah

The Gemara states that Rav maintains that the prayer of Ne'ilah, the final prayer that is recited on Yom Kippur is recited after nightfall. For this reason Rav rules that the Ne'ilah prayer exempts one from reciting the Maariv prayer. Rav is consistent with his reasoning elsewhere where he maintains that Ne'ilah is an extra Amidah prayer, and once one recited Ne'ilah, he does not need to recite another Amidah that night.

There are many Rishonim that quote an opinion in the Yerushalmi that maintains that the Ne'ilah prayer must be recited while it is still day.

The Mordechai writes that although we witness many congregations praying Ne'ilah after nightfall, this is not based on a genuine custom. Rather, this is an erroneous practice of the chazanim, the prayer leaders.

The Bais Yosef writes that since Ne'ilah is recited at a time when we beseech Hashem to show us mercy and compassion, the Ne'ilah prayer should be recited while it is still day and this will allow for the Chazzan to recite the repetition of the Shemone Esrei by day and at least the Bircas Kohanim, the Priestly Blessings, will be recited before nightfall.

The Bais Yosef concludes that based on his reasoning, Ne'ilah should be started very early in the day. Since this is not always practical, it is preferred that the congregation should only recite an abridged version of the Selichos and verses that are normally recited by Ne'ilah. Furthermore, the Chazan should be instructed that he should not stretch out the words as is the normal custom. There is also a discussion in the Poskim if Rav meant that it is preferred that Ne'ilah be recited after dark or did Rav mean that if one wishes, he could recite Ne'ilah at that time.

Confessing One's Father's Sins

The Gemara states that the primary confession is when a person says "but we have sinned." The Rambam in Hilchos Teshuvah 2:8 rules in accordance with this Gemara. Rabbeinu Yonah in Shaarei Teshuvah 1:40 writes that one must mention his own sins as well as his father's sins for a son can be punished for the actions of his father if the son continues in his father's wicked ways.

Shemuas Chaim wonders why this halachah is not mentioned in the Gemara or the Rambam. Furthermore, according to Rabbeinu Yonah, does one have to specify the sins of his father?

***Who Saved Aharon's Sons
from the Fire?***

The Gemara states that the righteous are fortunate that they merit favorable treatment for themselves and for their descendants. Proof of this is that in the merit of Aharon, two of his sons were saved when Nadav and Avihu, Aharon's two other sons, were burned by the fire.

The Maharsha questions this statement because the Medrash states that it was the prayer of Moshe that saved Aharon's two sons, Elazar and Isamar.

Two or Three Times?

The Gemara states that if a person commits a sin and repeats it, it as if it becomes permitted to him.

The Mabit in Bais Elokim (Shaar HaTeshuva chapter 11) offers a rendition of our Gemara that states that if one commits a sin three times, it as if it becomes permitted to him. It appears that the Mabit had a different version of the Gemara's text.

Who can Declare that he Committed a Sin only Once?

The Gemara states that if a person commits a sin and repeats it, it as if it becomes permitted to him.

Rav Shach zt"l was once delivering a lecture and he rebuked the listeners by asking them, "is there any one amongst us that has committed a sin and did not repeat the sin? Woe is to us!"

DAILY MASHAL

***Reward for the Wicked in this World
is to their Detriment***

The Gemara states that it is not good for the wicked when they are shown favor in this world. Proof of this idea is

from Achav, who HaShem granted a reprieve because of his contrition, but this was to his detriment as he resumed his evil ways and ultimately Achav lost his share in the World to Come.

This idea is difficult to understand, as it is said and He repays His enemies in his lifetime to make him perish; He shall not delay for His enemy-in his lifetime he shall repay him.

Rashi quotes the Gemara that states that Hashem rewards the wicked in this world so he will not merit a share in the World to Come. This implies that it is for the benefit of the wicked that he at least merits reward in this world. Yet, our Gemara indicates that it is to the detriment of the wicked that HaShem shows him favor in this world.

Perhaps the resolution to this question is that although HaShem desires that the wicked are rewarded in this world for the good deeds that they performed, and this allows HaShem to punish them in the next world, HaShem would prefer if the wicked would repent from their evil ways. Proof of this is from the verse that states do I desire at all the death of the wicked man? The word of the Lord HaShem/Elokim. Is it not rather his return from his ways, that he might live?

This, then, is the explanation of our Gemara that states that it is to the wicked person's detriment that he is shown favor in this world, because the favor shown to him does not allow him to repent from his evil ways, which is what HaShem would prefer that the wicked person do.