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Yoma Daf 88

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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

We learned elsewhere: On three occasions of the year the Kohanim raise their hands [to bless the people] four times during the day; at the morning prayer, at Mussaf, at Minchah [afternoon prayer] and at the closing of the [Temple] gates. And these are the three occasions: on fast days, at the Ma'amados and on Yom Kippur.

What [is the prayer at] 'the closing of the [Temple] gates'? — Rav said: An extra prayer. Shmuel said: Who are we, what is our life, etc.? The following objection was raised: On the night of *Yom Kippur* (*in Maariv*), one prays a *Shemoneh Esrei* that is comprised of seven blessings and he also confesses his sins. In the morning (*in Shacharis*), one prays a *Shemoneh Esrei* that is comprised of seven blessings and he also confesses his sins. At *Mussaf*, one prays a *Shemoneh Esrei* that is comprised of seven blessings and he also confesses his sins. At *Minchah*, one prays a *Shemoneh Esrei* that is comprised of seven blessings and he also confesses his sins. At *Ne'ilah*, one prays a *Shemoneh Esrei* that is comprised of seven blessings and he ends with a blessing about confession; these are the words of Rabbi Meir. And the Sages say: He prays a *Shemoneh Esrei* that is comprised of seven blessings [and confesses], and if he wishes to conclude with the confession, he may do so. That would be a refutation of Shmuel?¹ — It is a refutation. (87b3 – 87b4)

Ulla bar Rav came down [to lead the prayers] before Rava, commencing the *Ne'ilah* prayer with 'You have chosen us and concluding with 'What are we, what is our life', and he praised him. Rav Huna bar Nassan said: The individual should say it after his prayer.

¹ Here at any rate all agree that at the concluding service there is an Amidah in contradiction to Shmuel.

Rav said: The concluding prayer exempts from evening prayer [to follow]. Rav goes according to his idea that it is all extra prayer, and since one has said it already [at dusk] it is not required any more. But did Rav say so? Didn't Rav say: The halachah is according to the view that the evening Prayer is not obligatory? He said this on the view that it is obligatory. - An objection was raised: On the evening of Yom Kippur he should pray seven [blessings] and make confession, in the morning also seven and make confession, at Mussaf also seven and make confession, at Minchah also seven and make confession, at *Ne'ilah* also seven and make confession, at the evening Prayer he prays seven blessings [the seventh consisting of] the substance of the eighteen blessings. Rabbi Chanina ben Gamliel said in the name of his ancestors: One must pray the complete prayer of eighteen blessings, because he must recite Havdalah in the blessing of Who graciously endows understanding. [evidently, he must recite Maariv even after he recited *Ne'ilah*; this contradicts Rav!?!]

The Gemara answers: it is a matter of a Tannaic dispute, for it was taught in a Baraisa: All those who are obligated to immerse themselves immerse themselves in their usual manner on the night of Yom Kippur. A niddah or a woman who has given birth immerse themselves in their usual manner on the night of Yom Kippur. One who experienced a seminal emission can immerse himself at any time on Yom Kippur until he prays Minchah.² Rabbi Yosi, however, maintains that he can immerse himself the entire day, even if he experienced the seminal emission after Minchah,

² The reason he cannot immerse after Minchah is because this Tanna maintains that *Ne'ilah* is recited at night, and since he is immersing so



because Rabbi Yosi maintains that Ne'ilah is said while it is still day.

The Gemara notes a contradiction from the following Baraisa: A zav or a zavah, a metzora, a man who cohabited with a niddah, or one rendered tamei by contact with a dead person, may immerse themselves in their usual manner on Yom Kippur. A niddah, and a woman after childbirth may immerse themselves in their usual manner on the night before Yom Kippur. One who experienced a seminal emission can immerse himself at any time on Yom Kippur. Rabbi Yosi said: From the Minchah onwards, he may not immerse himself? — This is no difficulty: The one refers to the case that he had read the Ne'ilah prayer,³ the other that he had not read the Ne'ilah. - If he had prayed, what is the reason for the view of the Rabbis? — [They maintain that even if one had already prayed Ne'ilah, if he experienced a seminal emission, he can still immerse himself on Yom Kippur.] The reason for this is because they maintain that immersion in its appointed time is a mitzvah.⁴ - This implies that Rabbi Yosi would not hold this not to be obligatory, but surely it was taught: If a person has the Name of Hashem written on his skin, he should not wash or anoint that area (as doing so will erase the Name of Hashem), and he should not stand in a filthy place. If he must immerse himself in a mikvah due to tumah, he should wrap a blade of reed-grass over the Name and then he should immerse. Rabbi Yosi, however, maintains that he can immerse himself in the regular fashion (i.e.

that he will be able to pray, he can wait until after nightfall to immerse. The Sages hold that the Ne'ilah is to be said at night, and therefore in agreement with Rav's teaching, renders exempt the Ma'ariv prayer; whereas Rabbi Yosi, who holds that the man who had experienced a seminal discharge may immerse himself throughout the day, so that even if he had experienced after the Minchah prayer, he may immerse himself in order that he might pray Ne'ilah, is of the opinion that the Ne'ilah prayer is not said at night, and therefore does not exempt the Ma'ariv service.

³ Before he experienced the seminal discharge, and therefore Rabbi Yosi holds that he may not immerse himself after the Minchah.

⁴ Since the appointed time to immerse is on Yom Kippur and the earliest opportunity to immerse himself is before nightfall, the obligation of immersing overrides the prohibition of washing on Yom Kippur.

⁵ Rabbi Yosi maintains that immersion at its appointed time is a mitzvah. We do not require one who is tamei to find the reed-grass, because this search may delay the immersion until the next day.

without tying the blade of grass around it), as long as he does not not rub the Name, and we have established that the dispute is regarding the issue of whether immersing at its appointed time is a mitzvah or not.⁵ The Gemara answers that the Tanna of this Baraisa is Rabbi Yosi bar Yehudah, for it was taught in a different Baraisa: Rabbi Yosi bar Yehudah says The [one] immersion at the end suffices for her.⁶

The Gemara cites a Baraisa: If one experiences a seminal emission on Yom Kippur, he shall descend to the mikvah and immerse himself, and in the evening he rubs his body (with water to remove any substances that will invalidate the immersion). The Gemara asks: In the evening? What will be gained by removing these substances after he immerses? The *Gemora* explains: It means that from the evening (before) he shall rub himself (before immersion). (87b4 - 88a3)

A Baraisa was taught before Rabbi Nachman: If one experiences an involuntary seminal emission on Yom Kippur, it is a sign that his sins have been forgiven.⁷ — But a Baraisa was taught that his sins will be arranged!? — What does it mean “arranged”? They are arranged to be forgiven. (88a3)

It was taught in the academy of Rabbi Yishmael that if one experiences a seminal emission on Yom Kippur, he should be worried all year long year.⁸ If he lives out the year, however,

⁶ The Gemara in Niddah discusses a case where a woman recently miscarried, and there and there were many unknowns: when did this occur? Was the fetus male or female? Was there a discharge of blood together with the miscarriage, rendering her a zavah? She then brought before us three clean weeks and another ten weeks which were alternately unclean and clean, she is ordered to undergo ninety-five immersions according to Beis Shammai, and Beis Hillel ruled that thirty-five immersions are required. Rabbi Yosi son of Rabbi Yehudah ruled: It suffices if one immersion is performed after the thirteen weeks, for there is no mitzvah to immerse oneself at the earliest opportunity. Accordingly, the contradiction is resolved, for the Tanna dealing with the case of Hashem's Name on the skin represents the opinion of Rabbi Yosi bar Chalafta (not bar Yehudah).

⁷ He will bear children and live a long life.

⁸ That his affliction on Yom Kippur was not accepted.



he is guaranteed that he will merit a share in the World to Come.

Rav Nachman bar Yitzchak said: Proof to this is from the fact that the whole world is starved (from the pleasure of cohabitation), while he is satiated.

When Rav Dimi came (to Bavel) he said: He will live long, multiply, and multiply even more. (88a3)

WE SHALL RETURN TO YOU, YOM HAKIPPURIM AND TRACTATE YOMA IS CONCLUDED

INSIGHTS TO THE DAF

Being Seen in the Azarah on Yom Kippur

The Rosh quotes Rabbeinu Sadia Gaon who maintains that after immersing on Erev Yom Kippur, one should recite a blessing on the immersion.

The Rosh disagrees and maintains that one need not recite a blessing as there is no obligation to recite a blessing on the immersion. The Rosh explains that at best immersing on Erev Yom Kippur is a custom and one does not recite a blessing on a custom. The Rosh offers a proof from the mitzvah of taking the aravos (willow branch) on Sukkos and the Gemara states explicitly that one does not recite a blessing when taking the aravos as it is only a custom from the prophets.

The Rosh writes further that one may suggest that one should recite a blessing when immersing on Erev Yom Kippur, because the Gemara in Rosh Hashanah 16 states that one is obligated to purify himself before a festival.

The Rosh deflects this supposition by stating that the Gemara there refers to becoming purified from corpse tumah and that process requires that one be sprinkled from the ashes of the Parah Adumah, and we no longer have the Parah Adumah.

From the words of the Rosh it appears that the mitzvah of purifying oneself before the festivals would also apply to purifying oneself before Yom Kippur.

The Rambam, however, takes a different stance regarding this point. The Rambam in Hilchos Tumas Ochlin (16:10) writes that the reason one is obligated to purify himself before the festivals is so that he will be prepared to eat kodashim and to enter the Bais HaMikdash. This idea would not be relevant to Yom Kippur, because one does not eat kodashim on Yom Kippur and there is no obligation to enter the Bais HaMikdash on Yom Kippur, whereas on the festivals there is an obligation to eat kodashim and enter the Bais HaMikdash.

Reciting a Blessing when Immersing Before Yom Kippur

The Tur in Orach Chaim 606 rules that when one immerses in the mikveh on Erev Yom Kippur he should first recite a blessing.

The commentators note that Tevilas Ezra, which is the requirement that one immerse in the mikveh after experiencing a seminal emission, is no longer in effect. This being the case, they wonder why one should be required to recite a blessing prior to immersing.

Rav Tzvi Pesach Frank posits that since the custom to immerse on Erev Yom Kippur was always ongoing, we deem the institution of immersing to be in effect in the same manner as the original decree, and therefore one is required to recite a blessing before immersing.

We mentioned above that the Rosh quotes Rabbeinu Sadia Gaon who maintains that after immersing on Erev Yom Kippur one should recite a blessing.

The Rosh disagrees and maintains that one need not recite a blessing as there is no obligation to recite a blessing on the immersion.

Rav Shach zt"l writes that although there is no obligation to immerse nowadays, nonetheless, when one immerses himself he is fulfilling a mitzvah and if the Bais HaMikdash was built he would be permitted to enter the Levite Camp.

The analogy would be to the obligation of reciting a blessing when one slaughters an animal. One is not obligated to slaughter an animal, but if he does so he is fulfilling the precept of the Torah that an animal is only permitted for consumption through slaughtering.

Rav Shach concludes that according to Rabbeinu Sadia Gaon, the blessing for immersion in a mikveh can be recited on any day of the year when one immerses himself after experiencing a seminal emission.

Mikveh on Yom Kippur

The Gemara lists the different people who can immerse in a mikvah on Yom Kippur. One of them is one who experienced a seminal emission.

Shulchan Aruch rules that now that Tevilas Ezra has been nullified, one should not immerse himself in the mikvah on Yom Kippur.

Many halachic authorities, however, permit immersing in a mikvah on Yom Kippur. These authorities maintain that if one is accustomed to immerse in a mikvah when he experiences a seminal emission and not immersing will disrupt his prayers, then he is permitted.

These halachic authorities add that there is a halachah that states that if one was walking on Yom Kippur for the purpose of performing a mitzvah and his path is blocked by a body of water, he is permitted to traverse the body of water because he is not doing so for the sake of enjoyment. Similarly, when one immerses in a mikvah, he is not doing so for pleasure and he is therefore permitted to immerse on Yom Kippur.

It is written that one who immerses on Yom Kippur should do so privately and prior to immersing he should repent from all his sins.

DAILY MASHAL

Seeing what Life is all about

The Gemara states that one who experiences an involuntary seminal emission n Yom Kippur should worry all year long, but if he lives out the year, he may be assured that he has a place in the World to Come. The Gemara concludes that he will live long, multiply, and multiply further.

Rashi and Tosfos quote the verse that states he will see offspring and live long days. This is interpreted to mean that if he sees semen he will live a long life.

One must wonder how this verse reflects one who experienced a seminal emission on Yom Kippur. Upon closer examination of the verse, however, it is evident that the context of the verse alludes to Yom Kippur.

It is said HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of HaShem would succeed in his hand.

It is clear from the verse that we are referring to one who HaShem wished to oppress, as one who experiences an involuntary seminal emission on Yom Kippur is surely not elated with such an experience. Yet, if one is always cognizant that HaShem is in control of the world, and that even ones thoughts are governed by HaShem, he will appreciate that HaShem is sending him a good omen, albeit the message is sent in a manner that man cannot comprehend.

One who takes the lesson to heart will surely merit offspring and live long, as offspring and long life are a fitting reward for one who acknowledges the role that HaShem plays in every aspect of life.