



## 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?  
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2. Is one permitted to shower if Hashem's name is written on his skin?  
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3. What is the significance of immersing before Yom Kippur?  
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4. What does the experience of a seminal emission on Yom Kippur signify?  
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## Distinctive INSIGHT

*Parameters of erasing the name of Hashem while bathing*  
הרי שהיה שם כתוב על בשרו הרי זה לא ירחץ ולא יסוך

The Baraisa teaches that if a person has the name of Hashem written on his skin, he should not bathe, nor should he rub oil upon his skin. Rashi explains that the reason for these restrictions is that we are concerned that the person will inadvertently erase the name of Hashem that is on his body. It is prohibited to erase the name of Hashem from any surface, due to the verse (Devarim 12:4): "Do not do this [obliterate the name] of Hashem, your God." Tosafos Yeshanim points out that the Gemara (Shabbos 120b) defines mere immersing of one's self in water or placing oil on one's skin as not being included under the parameters of the act of erasing. Consequently, there should be no violation unless the person actively rubs and remove the name of Hashem. If, however, the name fades and becomes erased by itself when the person enters the water, this is simply גרמא—a indirect cause of the act—and this is not prohibited. Rather, explains the Tosafos Yeshanim, the issue in a person bathing is not in subjecting the name of Hashem to the water, but that we do not want to have the holy name of Hashem exposed at the moment the person is standing unclothed while he bathes.

Noda B'Yehuda (Teshuvos 2, O.C. 17) defends the opinion of Rashi. The Gemara in Shabbos only considers the גרמא of the name being erased to not be a problem if the person is involved in the act of a mitzvah immersion (טבילה של מצוה). However, if the person who has the name of Hashem written on his skin chooses to splash water upon himself in an elective act of bathing or smearing oil (רחיצה של רשות), even if the act of erasing happens indirectly, this would still be prohibited.

שיח יצחק suggests that the distinction is not only whether entering the water is for a mitzvah, which is allowed, or whether it is for personal choice, which is prohibited. Rather, the difference is whether the purpose of entering the water is simply for immersion, where the name of Hashem is not rubbed at all, or whether it is for

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מרת רויזא בת ר' אברהם, ע"ה  
by Rabbi and Mrs. Chayim Knobloch

# HALACHAH Highlight

## Indirect erasure of Hashem's name

הרי שהיה שם כתוב על בשרו הרי זה לא ירחץ... ר' יוסי אומר יורד טובל 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. Radvaz<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. The Doveiv Meisharim<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

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bathing, where the person specifically intends to cleanse his body. This is prohibited, because the person invariably intends to rub any foreign matter off his skin. This understanding can be seen in the words of Rambam (Hilchos Yesodei HaTorah 6:6) as well. ■

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' לדבר רשות מותרת כ"ז שאינו נמחק אלא ע"י גרמא
6. ספר חסידים סי' תקק"ו
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!" ■

