



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Yuma Daf Yud Gimmel

R' YEHUDA OMER AHF ISHA ACHERES MASKININ LO

- **Q:** The **Rabanan** are concerned for the “possibility” regarding the Kohen Gadol becoming tamei, so why are they not concerned for the “possibility” of his wife dying!? **A:** Tumah is a common occurrence, whereas death at a particular point in time is not.

AMRU LO IHM KEIN EIN LADAVAR SOF

- **Q:** How does **R' Yehuda** respond to this question? **A:** He says that the concern that 2 people will die within a particular point in time is very unlikely and we therefore do not need to be concerned that it may happen. The **Rabanan** feel, if we have to be concerned for the unlikely event of one person dying at a particular time, we should have to be concerned with 2 deaths as well.
- **Q:** The **Rabanan** should ask themselves the same question – if we must be concerned for the Kohen Gadol becoming tamei, we should be concerned that the replacement will become tamei as well, and there is therefore no end to this concern!? **A:** They hold that the Kohen Gadol is very careful and will not become tamei.
  - **Q:** If so, why do we need to prepare a backup Kohen Gadol? **A:** We do so, because when the Kohen Gadol sees there is a backup ready to step in, he will be even more careful, not wanting to give up his position to someone else.
- **Q:** Preparing another woman to be his wife does not suffice, because she is not yet his wife when Yom Kippur comes!? **A:** He is “mekadesh” her (with kiddushin) and thereby makes her his wife before Yom Kippur.
  - **Q:** She cannot be considered “beiso” (the terminology in the pasuk from which we learn that he must be married) unless they have already entered into “nissuin”!? **A:** He marries her fully (with nissuin) before Yom Kippur.
    - **Q:** That would mean that he has 2 wives on Yom Kippur, and the pasuk says “beiso”, which suggests that he may only have one wife!? **A:** He divorces her so that he only has one wife.
    - **Q:** If he divorces her, he again doesn't have a backup wife if his first wife were to die!? **A:** He gives her a “get” (before Yom Kippur) that is to be effective only if she dies on Yom Kippur.
      - **Q:** If she doesn't die, it turns out that he had two wives on Yom Kippur!? **A:** He gives her a get to be effective on the condition that she does *not* die.
      - **Q:** If she doesn't die, it turns out that she is divorced before Yom Kippur. If the first wife then dies on Yom Kippur, the Kohen Gadol has no wife!? **A:** He gives her a get to be effective on the condition that one of the two women die.
      - **Q:** If neither woman dies, the divorce will not be effective and the Kohen Gadol will have had two wives on Yom Kippur!? Also, when a condition of the get is tied to a condition that remains in place until her death, **Rava** has said that the get is not valid!? **A:** He gives her a get to be effective only if the first wife does not die.
      - **Q:** If the first wife dies at some point during the Avodah, it turns out that the backup was never divorced and the Avodah up to that point

was done while having two wives!? **A:** He gives her a get to be effective if the first wife dies.

- **Q:** If the first wife dies, it turns out that the divorce is effective and the Kohen Gadol has no wife!? **A:** He gives both women a get. To the new wife he says the get should be effective if the first wife does not die. To the first wife he says, the get should be effective if you don't walk into a shul on Yom Kippur (and, if she is alive, she walks into a shul, thus making her get ineffective).
- **Q:** If she fails to walk into a shul, it turns out that both divorces will be effective and the Kohen Gadol will have had no wife on Yom Kippur!? **A:** He gives both women a get. To the new wife he says the get should be effective if the first wife does not die. To the first wife he says, the get should be effective if I walk into a shul. If the first wife lives, the second wife was divorced. If she dies, the second wife remains a full-fledged wife. If the first wife is about to die, the Kohen Gadol walks into a shul, thus making her divorce effective, and assuring that even part of the Avodah was not done with two wives.
- **Q:** We are saying that because the pasuk says "beiso", the Kohen Gadol may only have one wife on Yom Kippur. Based on that **R' Assi** asked, if a man with two wives dies childless, there should be no mitzvah of "yibum", because the pasuk regarding yibum says "beis", in the singular version (like by Yom Kippur)!? **A:** The pasuk there says the word "yevimto" twice, which teaches that there is a chiyuv of yibum even if there is more than one wife.
  - **Q: Ravina** asked, based on this there should be no chiyuv of yibum for a wife who was only an "arusah" (she only had kiddushin)!? **A:** The pasuk there says "hachutzah", which teaches to include an arusah in the chiyuv of yibum as well.
- A Braisa says, the Kohen Gadol may do the Avodah even when he is an onein (the day that an immediate family member dies), but he may not eat from the korbanos. **R' Yehuda** says, "the entire day".
  - **Q:** What does **R' Yehuda** mean to say? **A:** **Rava** said, **R' Yehuda** holds that if the Kohen Gadol is an onein, we bring him from his house and force him to do the Avodah all day so that he take his mind off his loss.
    - **Q: Abaye** asked, we find that **R' Yehuda** is more machmir by a regular Kohen, and holds that a Kohen may not even complete an Avodah that he had begun if he becomes an onein during the Avodah. How can it be that **R' Yehuda** is more meikel here and says that we force the Kohen Gadol to do the Avodah while he is an onein!? **A:** Rather, **Rava** said, **R' Yehuda** must have meant that we do *not* let the Kohen Gadol do the Avodah "the entire day", because we are afraid that he may come to eat from the korbanos (which he may not do).
      - **Q: R' Ada bar Ahava** asked, in our Mishna **R' Yehuda** says we must prepare a second wife so that if the first wife dies, the Kohen Gadol may continue doing the Avodah. Now, if the first wife dies, the Kohen Gadol is an onein, and **R' Yehuda** does not seem concerned that allowing him to do the Avodah will lead to him eat the korbanos!? **A:** **Rava** said, on Yom Kippur, when no one is eating, there is no concern that the Kohen Gadol may come to eat the korbon. During any other time, there is a valid concern.
      - **Q:** We have explained earlier, that the first wife is given a get which takes effect before she dies. If so, even if she were to die, the Kohen Gadol would not become an onein!? **A:** It is true that he will not halachically be an onein, but his mind will be preoccupied with dealing with the loss of this woman who was his wife until the time of her death. Therefore, he still would not be allowed to eat from the korbanos, because korbanos must be eaten while one is in a state of happiness.