

## OVERVIEW of the Daf

### 1) Substitute Kohen Gadol (cont.)

Rabbah bar bar Chanah in the name of R' Yochanan rules like R' Yosi that the substitute Kohen Gadol does not serve as a Kohen Gadol nor as an ordinary kohen, but if he did serve, the service is valid.

A similar ruling is stated by R' Yehudah in the name of Rav.

### 2) Clarifying the Mishnah

The Gemara explains why Rabanan see the necessity to arrange a replacement for the Kohen Gadol, but not for his wife.

The position of R' Yehudah is clarified.

The reason Rabanan require only one substitute is explained.

### 3) The backup wife

The Gemara explores how the Kohen Gadol must arrange his second marriage so that he should be married to her if necessary, but also not find himself married to two wives.

The previous discussion was predicated upon the assumption that the Kohen Gadol may not have more than one wife. This assumption is unsuccessfully challenged.

### 4) Kohen Gadol who is an onein

A Baraisa cites a dispute between Tanna Kamma and R' Yehudah regarding a Kohen Gadol who becomes an onein. Tanna Kamma's position is that the Kohen Gadol can offer korbonos but may not eat them.

R' Yehudah states: "The entire day." The Gemara begins to explore the meaning of R' Yehudah's statement. ■

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## Distinctive INSIGHT

### *Guidelines to protect the sanctity of the Kohen Gadol*

מאי כל היום? אמר רבא לא נצרכה אלא להביאו מתוך ביתו

The Beraisa taught that a Kohen Gadol who is a state of **אנינות** can still function and officiate at the service of an offering, but he cannot eat from the **קרבן**. Rabbi Yehuda adds that this halachah applies **כל היום**. Rava learns that this means that the Kohen Gadol is not only allowed to officiate if he wishes to do so, but that it is a mitzvah for him to do so. Rashi explains that the reason for this is that we wish that the Kohen Gadol remain busy, and that his sorrow will be ameliorated to some extent (**לפכח צערו**).

Sefer **דיומא ענינא** explains this based upon the Gemara in Sanhedrin (18a). There, the Mishnah expounds upon the verse which describes how, upon the death of the relative of the Kohen Gadol, "from the Mikdash he must not depart." The opinion of Rabbi Yehuda (ibid. 19a) is that the Torah is afraid that if the Kohen Gadol is allowed to participate in the funeral, even from a distance, he might be overcome with grief and he might approach and touch the casket, thus rendering him tamei. Therefore, the Torah proscribes that the Kohen remain in the Mikdash and continue to work, whereby he will be distracted from his grief.

Rashash notes that we do not have to go as far as Rashi did, and to explain that this halachah is designed to minimize the grief of the Kohen. The view being expressed is that of Rabbi Yehuda both here and in Sanhedrin. We can simply say that the reason the Kohen continues to work is in order to remain busy and to not inadvertently come to touch the casket. His working is not necessarily a manner to divert him from his sadness, as much as it is a tactic of keeping busy so as not to inadvertently expose himself to tumah.

R' Meir argues against R' Yehuda in the Mishnah. R' Meir holds that the Kohen Gadol may leave the Mikdash in order to attend a funeral of a close relative, but he must remain lagging behind the procession and not come close to the casket.

Rambam concurs with the opinion of R' Yehuda (Hilchos Klei HaMikdash 5:5), and he adds that the Kohen Gadol must not go a funeral. Instead, he must stay either in his home or in the Beis HaMikdash. Our sugya seems to require that he not stay home, but that he specifically go to the Beis HaMikdash to work. See Sefer **דיומא ענינא**. ■

# HALACHAH Highlight

## Conditional גט

ועוד כה"ג מי הוי גיטא והאמר רבא ה"ז גיטיך ע"מ שלא תשתי יין כל ימי חיי וחייכי אין זה כריתות

And furthermore, is such a גט really valid? Didn't Rava say: One who says, "This is your on the condition that you never drink wine," whether he stipulates that the condition applies for the rest of his life or the rest of her life the severance is not valid.

There would seem to be an easy method to make a condition that is effective and still fulfill the requirement that the divorce create a complete severance of the relationship. Instead of including the condition in the גט itself one can appoint an agent to deliver the גט and stipulate that if the desired condition is not fulfilled the agent's authority will be nullified. Some Poskim<sup>1</sup> accept this as a valid method of including a stipulation onto a גט. Other authorities<sup>2</sup> dispute this conclusion and opine that since the Gemara did not offer this as a suggestion indicates that even a condition attached to the agent's authority renders the גט invalid because it does not create a complete severance of the relationship.

An application of this halachah could be found in a situation of a man who is divorcing his wife because he suspects she has been unfaithful. He may not stipulate that his

# REVIEW and Remember

1. Why, according to Chachamim, is it unnecessary to prepare a replacement wife for the Kohen Gadol?  
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2. What is done to assure that the Kohen Gadol will be careful to remain tahor?  
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3. According to the Gemara's conclusion, how does the Kohen Gadol marry and divorce his two wives?  
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4. What onein restrictions apply to the Kohen Gadol?  
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wife is permitted to every man except the suspected adulterer since that would violate the requirement that the גט create a full severance of their relationship<sup>3</sup>. He could, according to some Poskim<sup>4</sup>, send her the גט with an agent and stipulate that if she marries the suspected adulterer the authority of the agent is retroactively revoked. ■

1. ספר מוצל מאש סימן ס"ז
2. שעה"ה הלכות גירושין פ"ח הי"ב
3. ע' בזה בגיטין בפרק המגרש ובשו"ע אהע"ז סימן קל"ז
4. כן פסק המוצל מאש הנ"ל, והסכים עמו החתם סופר (ובחיודושי חתם סופר בסוגיין, בהוצאת מכון חת"ס בהוצאת תש"ס) ע"ש בהרחבה ■

# STORIES Off the Daf

## True completion

ויכפר בעדו ובעד ביתו

Rav Shimshon Raphael Hirsch, zt"l, writes that the Kohen Gadol embodies the moral ideal of the entire Jewish People. His is supposed to provide a role model to which every Jew can aspire—a model of moral excellence and completion. The foundation of this development and completion is marriage—the state that Chazal said is also the basis of all true happiness. This is why the Kohen Gadol may only perform the avodah of Yom Kippur while married. Having once been married is not enough; to do

the avodah, the Kohen Gadol had to be currently in the state of marriage.

The Ramak, zt"l, explains the depths of this law. Until one marries, it is obvious that the Shechinah is absent from a man's life, because the Shechinah only rests upon a man in the merit of his wife. So if a man does not get along with his wife, it is clear that the Shechinah is not "living in harmony" with him either! It is important to realize how indebted we are to our spouses, and we must work hard to ensure that they do not harbor any resentments against us. It is all too easy to take one's wife for granted, forgetting that, "A woman of valor is her husband's crown."

A certain young man went to the Stiepler Gaon, zt"l, for guidance in

learning. After outlining to him how to structure his time by learning both for broad general knowledge while setting aside time for in-depth analysis, the Stiepler remarked, "You sound like a true masmid. However, don't forget to help your wife around the house."

The young man tried to deflect the implied mussar with an explanation. "My wife is in complete agreement with me that the main thing is my learning. She does not ask for me help, nor does she want it."

The Steipler responded, "That is her mitzvah. Your mitzvah is to make sure to help around the house. She is your wife...you didn't buy a slave when you married her!" ■

