

- A** Today we will learn בע"ה of דף י"ג of יומא דף יג
- The topics we will learn about include the following:
- The details of ר' יהודה in the משנה regarding a second wife for the גדול כהן and how that would work
- Whether a גדול כהן can serve while he is an אונן

A *Details on ר' יהודה regarding...*

A SECOND wife for the גדול כהן and how that would work

Whether a גדול כהן can serve while he is an אונן

- B** Some of the key terms and concepts we will learn about include:
- מצות כהנים זריזים הם - the כהנים are extra careful about performing מצות
- על מנת - On condition. Certain transactions can be performed on condition that something else happen before or after in order that the transaction take effect.
- יבמה - A woman whose husband dies leaving no children, must either marry one of her husband's brothers, or go through a process of חליצה.

B כהנים זריזים הם

על מנת

יבמה

- C** ארוסה - Betrothed woman. The first phase in a Jewish marriage makes the woman and ארוסה.
- אונן - Someone whose relative dies becomes an אונן until burial. A גדול כהן may do the עבודה while he is an אונן, but a הדיוט כהן may NOT do the עבודה while he is an אונן.

C ארוסה

אונן



1 Our Shiur began with the גמרא quoting the משנה at the beginning of the Perek;
 רבי יהודה אומר אף אשה אחרת מתקנין לו שמא תמות אשתו - שנאמר וכפר בעדו ובעד ביתו ביתו זו אשתו
 We also prepare another woman to become his wife in the event that his current wife would die on Yom Kippur, because the כהן גדול must have a wife when he's performing the יום עבודת יום הכיפורים.

1 **משנה:**
 רבי יהודה אומר
 אף אשה אחרת מתקנין לו
 שמא תמות אשתו
 שנאמר
 וכפר בעדו ובעד ביתו
 ביתו זו אשתו

2 Although, the חכמים are also לשימא - concerned about what might happen, in that they require the preparation of a second כהן גדול, in case the first becomes טמא, they are not concerned with the death of his wife, because טומאה שכיחא מיתה לא שכיחא טומאה is common. Death is not so common.

2 **חכמים** **רבי יהודה**
 Prepare a 2nd *✓* Prepare a 2nd *✓*
 כהן גדול *✓* כהן גדול *✓*
~~טומאה~~ ~~למיתה~~ ~~אשתו~~ ~~WIFE~~ ~~לא שכיחא מיתה~~
 כהן גדול *✓* כהן גדול *✓*
 WIFE WIFE

3 The משנה continued;
 אמרו לו אם כן אין לדבר סוף - אמרו לו אם כן אין לדבר סוף
 The חכמים said that if we are concerned about his wife dying, there is no end to such concern. ר' יהודה says we are concerned for one death but not two, and the חכמים say if we would be concerned with death, we would even be concerned with two, but they hold we are not concerned for even one death.

3 **משנה** **CONTINUED**
 אם כן אין לדבר סוף **אמרו לו**
NOT CONCERNED **רבי יהודה**
 for even one death **ARE CONCERNED**
 If we would be for ONE death
 concerned with death, But NOT two
 we would even be concerned with two

4 However, the חכמים explain, we do not have to prepare a third כהן גדול in case the second one becomes טמא, because כהן גדול זריז הוא - טמא הוא
 - The כהן גדול is careful not to become טמא. The reason we prepare even one כהן גדול is only to inspire the first כהן גדול to be even more careful and not become טמא.

4 **כהן גדול**
 We do NOT prepare a 3rd כהן גדול
 because כהן גדול זריז הוא
 The reason we prepare even one כהן גדול
 is ONLY to inspire the 1st כהן גדול
 to be even more careful!



5 The גמרא then discusses the details of a second wife for the כהן גדול according to ר' יהודה:
 In order for the second woman to be considered ביתו - his home, meaning his wife, she must be married to him, by the כהן גדול actually performing קידושין - betrothal, and נישואין - marriage, before יום כיפור.

However, the Posuk says;
 - וכפר בעדו ובעדו ביתו ולא בעד שני בתים
 The כהן גדול may have only one wife not two.

5 *The גמרא discusses...*
 a SECOND WIFE for the כהן גדול

רבי יהודה

TO BE CONSIDERED ביתו
 She must be MARRIED to him,
 BY PERFORMING
 קידושין - betrothal & נישואין - marriage
 before יום כיפור

HOWEVER, THE POSUK SAYS;
וכפר בעדו ובעדו ביתו
 ולא בעד שני בתים!

6 We cannot say that he divorces her before יום כיפור, because that would defeat the purpose - he won't have a second wife ready in case his first wife dies.

After refuting several suggested scenarios of גט על תנאי - conditional divorce, because he would be left, either, בלא בית - with no wife at all, or בשני בתים - with two wives.

6 **He CAN'T divorce her before יום כיפור, that would defeat the purpose!**

After refuting several scenarios of גט על תנאי - conditional divorce

THE גמרא CONCLUDES WITH ONE POSSIBLE SOLUTION

7 The גמרא concludes with one possible solution. He could divorce the first one on condition that the second one does not die - and the second one on condition that he will enter a Shul on יום כיפור.

If neither dies, the first one is divorced, and he had only one wife.
 If the first one dies, the second one is his wife. If the second one dies, the first one is still his wife. would be after the seventh day.

7


	DIVORCE the FIRST wife ON CONDITION the SECOND wife does not die	DIVORCE the SECOND wife ON CONDITION he will enter a SHUL יום כיפור חס
If...	FIRST WIFE	SECOND WIFE
NEITHER dies	Divorced	Only wife
FIRST dies		Only wife
SECOND dies	Still his wife	




8 According to מנהרדעא, רב שימי מנהרדעא, when we say כל חייבי טבילות טבילתן, רב שימי מנהרדעא, anyone who needs to טובל may do so during the We are not concerned that the second one will die during the עבודה which would mean he had two wives when he started the עבודה, because if and when her death is imminent, he will enter a Shul and execute the גט retroactively.

8 *We are not concerned...*
The 2nd wife will die during the עבודה
Which means he had 2 wives
when he started the עבודה
Because...
When her death is imminent,
he will enter a Shul and
execute the גט RETROACTIVELY

9 רב אסי, or רב עזריא, ask that if we say that ביתו means only one wife, if a man dies without children and he has two wives, they cannot become יבמות because the פסוק there says; אשר לא יבנה את בית אחיו - בית - a house - would mean only one.

9 
רב אסי, or רב עזריא, ask
If ביתו means only ONE wife...
If a man dies without children
and he has TWO wives,
they CANNOT become יבמות
Because the פסוק says;
אשר לא יבנה את בית אחיו
Means only one!

10 The גמרא answers that the פסוק does include even this case by using the word יבמתו, his יבמה, more than once.

10 
 The פסוק DOES include even this case by using the word **יבמתו**, more than once



11 רב שרביה, or רבינא, also ask if ביתו only means married and not just ארוסה, betrothed, an ארוסה could not become a יבמה because בית פסוק there says.

11

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also ask רב לרביה or רבינא

<p><i>If</i> ביתו <i>ONLY means...</i> נשואה MARRIED</p>	<p><i>But NOT...</i> ארוסה BETROTHED</p>
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Could NOT become a יבמה
Because the פסוק says;

אשר לא יבנה את בית אחיו

12 The גמרא answers that the תורה included ארוסה with the word החוצה, to the outside.

12

The תורה included ארוסה
with the word החוצה

13 The גמרא next discusses another topic of אונן who is an אונן - someone whose relative died but has not yet been buried - and cites a Braisa:
- תנו רבנן כהן גדול מקריב אונן ואינו אוכל - אונן may do the עבודה while he is an אונן, but he may not eat from the קרבנות.
- רבי יהודה אומר כל היום - Initially, רבא interprets ר' יהודה as saying that not only is the כהן גדול permitted to do the עבודה, but it's actually a מצוה to bring the כהן גדול from his home to do the עבודה all day, to distract him from his grief.

13

The גמרא next discusses...

אונן who is an אונן
*Someone whose relative died
but has not yet been buried*

<p>רבי יהודה אומר כל היום</p>	<p>כהן גדול מקריב אונן ואינו אוכל</p>
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תנו רבנן

14 כהן הדיוט asks that another רבי יהודה quotes בריתא in a case of a כהן הדיוט who is in the middle of the עבודה, and hears that a relative died, becoming an אונן, - מניח עבודתו ויוצא -
 He must stop in the middle of the עבודה and leave the המקדש בית immediately.
 ר' יוסי says;
 He may complete the עבודה. - יגמור
 Abaye claims that it's not logical to say that R' Yehuda is The כהן הדיוט regarding מוחמיר רבא, and The כהן גדול regarding מיקל -
 Therefore, ר' explains כל היום differently, and says it means that he is NOT allowed to do the עבודה all day, because of a גזירה that he might forget and eat from the קרבנות as well.

14

אבוי → רבא רבי יהודה

Initially...
 It's actually a מצוה to bring him from his home to do the עבודה ALL DAY

כריתתא: רבי יהודה
 If a כהן הדיוט who is in middle of the עבודה, hears that a relative died

מניח עבודתו ויוצא!
 It's not logical that מחמיר ע"ר יבדע, כבן כדיוט, and כבן גדול by מיקל?

Therefore...
 כל היום means, He is NOT allowed to do the עבודה all day

Because of a גזירה that he might forget and eat from the קרבנות as well

15 רב אדא בר אבהו asks that since ר' יהודה holds that we prepare a second wife for the כהן גדול in case his wife dies, and if she dies he still performs the עבודה and we are not concerned that he might eat from the קרבנות.
 Now although in this scenario, he would not actually become an Halachic אונן, because he gave her a גט on condition as explained earlier, nevertheless he would still be forbidden to eat from the קרבנות as if he were an אונן, because he would be distressed about her death, and רש"י explains קרבנות must be eaten with joy and not pain.

15

asks רב אדא בר אבהו
 רבי יהודה אומר
 אף אשה אחרת מתקנין לו
 שמא תמות אשתו
 IF SHE DIES
 He still performs the עבודה and we are NOT concerned he might eat from the קרבנות?
 Although, he wouldn't actually be an אונן, because he gave her a גט on condition
 He'd still FORBIDDEN to eat קרבנות, because he'd be distressed about her death!
 קרבנות must be eaten with joy - רש"י

16 רבא answers that in the case of our Mishnah,
 כיון דיום הכפורים הוא
 דכולי עלמא לא קא אכלי
 - הוא נמי לא אתי למיכל
 כהן גדול the fast of כיפור, Since no one is eating because of the fast of
 would not eat either.
 But on a regular day
 דכולי עלמא אכלי
 -הוא נמי אתי למיכל
 כהן When all others are eating, we must be concerned that the
 גדול might also eat.

16

רבא

<p><i>But on a regular day</i> דכולי עלמא אכלי הוא נמי אתי למיכל <i>We must be concerned</i></p>	<p>כיון דיום הכפורים הוא דכולי עלמא לא קא אכלי הוא נמי לא אתי למיכל <i>There's no concern</i></p>
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