

OVERVIEW of the Daf

1) The rights of the Kohen Gadol (cont.)

Abaye concludes his explanation of the Baraisa that discusses the number of loaves the Kohen Gadol takes from the Lechem HaPanim.

Rava presents an alternative explanation of the above cited Baraisa.

2) **MISHNAH:** The Mishnah continues to present the preparations that were made for the Kohen Gadol for Yom Kippur.

3) An ignorant Kohen Gadol

The Gemara questions the implication of the Mishnah that the Kohen Gadol may be so ignorant that he never studied Torah.

R' Yosef explains that during the second Beis HaMikdash the position of Kohen Gadol was purchased for money and it was possible for an ignoramus to ascend to that position.

4) Bringing the animals before the Kohen Gadol

A Baraisa adds that the goats were also brought before the Kohen Gadol.

The Gemara explains why according to the author of our Mishnah the goats are not brought out before the Kohen Gadol.

5) Withholding food

A Baraisa presents a dispute whether the Kohen Gadol was given foods that would loosen his bowels.

Sumchus in the name of R' Meir lists foods that were not given to the Kohen Gadol because they bring a person to contamination.

A Baraisa discusses foods that were not given to a zav because they may cause contamination.

The Gemara discusses the effect of the rocket plant.

6) Avoiding a nocturnal discharge

R' Gidal in the name of Rav advises that a guest should not eat eggs because they increase semen nor should he sleep in his host's garment lest he experience a nocturnal discharge.

The Gemara records the practice of Rav and R' Nachman to prepare a wife when they would visit particular towns.

Details regarding this practice are clarified.

7) **MISHNAH:** The Mishnah describes the oath administered to the Kohen Gadol by the sages of the court and the procedure used to keep the Kohen Gadol awake throughout the night of Yom Kippur. ■

Distinctive INSIGHT

Was Yehoshua ben Gamla fit to be Kohen Gadol?

תרכבא דדינרי עיילא ליה מרתא בת בייתוס לינאי מלכא על דאוקמא
ליהושע בן גמלא בכוהני רברבי

Marta bas Baitus bribed King Yannai to appoint Yehoshua ben Gamla to be the Kohen Gadol. This statement suggests that Yehoshua ben Gamla was not qualified to be Kohen Gadol, and he was only introduced into the position due to a corrupt and underhanded effort on the part of his fiancée, Marta bas Baitus. Tosafos Yeshanim and Ritva point out, though, that Yehoshua ben Gamla was a great and exceptionally worthy person, featured in the Mishnah later (37a) to be praised, and in the Gemara (Bava Basra 21a) as an innovator and hero in Jewish education. He was not unqualified to serve as Kohen Gadol. Why did Marta have to bribe the king?

Many answers are given to resolve this question. Some say that there were two people named Yehoshua ben Gamla. One of them was indeed worthy, and he would have been an excellent candidate to be Kohen Gadol without a bribe being offered. Our Gemara, however, is dealing with the other Yehoshua ben Gamla who was not fit for the position. Another answer is that we are talking about the same righteous person, but there were others who were more worthy than he. He would not have been chosen had it not been for the bribe. Others say that at the time he was appointed he was not worthy, but after assuming the position via the bribe, he improved and became an outstanding person, as we find described in the other sources.

Maharsha and Sfas Emes answer that Yehoshua ben Gamla was indeed worthy and qualified, but the Gemara is simply showing that the position was often bought for financial considerations. While in this case Yehoshua was a fine candidate, there were no guarantees that others who gained control were as fitting for the position. ■

REVIEW and Remember

1. Who was paid to lock the doors of the Beis HaMikdash?
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2. Why did the Kohen Gadol become more depressed by seeing the goats than seeing the bulls?
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3. Why wasn't Rav concerned that his children would inadvertently marry one another?
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4. What was the content of the oath administered by the sages of the court?
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HALACHAH Highlight

Overheating

אמרו לו כל שכן שאתה מביאו לידי חימום וכו'

They said: That [feeding the Kohen Gadol foods that contain fine flour and eggs] would certainly cause him to experience tumah [literally—become aroused].

According to the conclusion of the Gemara there are three categories of foods that relate to a person experiencing tum'ah. [See footnotes below for further details.] According to Rabanan the Kohen Gadol may not eat foods from the morning¹ of Erev Yom Kippur, which will cause him to experience tum'ah. As nightfall drew near, he was not permitted to eat large quantities of any food², nor foods which increase his seed. Examples of this type of food are an esrog, eggs, fatty meats, old wine and, according to some, white wine. Chazal instituted a third level for a zav³, that he may not consume milk, cheese, garlic⁴ and the like.

Rema⁵ writes that even nowadays one must be careful to not eat foods which could potentially cause one to become tamei on Yom Kippur. Therefore, at the Seudas HaMaf-

sekes one should not eat those foods which cause the body to experience tum'ah⁶ or generate more seed. Mishna Berura⁷ writes that one should not eat garlic, eggs, or animal meat at the Seudas HaMafsekes. Rather one should eat chicken. If the only meat available is beef⁸ one should avoid eating the fat. ■

1. כמפורש ברש"י [בדעת ר' יהודה בן נקוסא] בד"ה מאכילין אותו. עויה"ב שחרית. עכ"ל. וא"כ רבנן שחלקו על ר"י ב"ג ואוסרים, ג"כ איירי בשחרית ודו"ק. ועי' מגן אברהם סימן תר"ח סק"ה וז"ל דברים המחממין כגון בשמים וכרכום וזה אינו אסור כ"א בסעודה מהפסקת אבל דברים מהרבים זרע אין לעכון כל היום עכ"ל ולכאן דבריו הם היפך מש"כ בגמ' כאן. אמנם י"ל עפ"י רש"י בד"ה לידי חימום. וכו' מרבים את הזרע. עכ"ל. משמע דסלתות וביצים מחממים מריבוי. וא"כ לכאן משמע שחימום היינו מהריבוי. והכן דבר אחד. אמנם מאידך י"ל דבסלתות וביצים יש תרתי לריעותא שגם מחמם מרוב ריבוי וע"כ אסור משחרית. משא"כ בשאר דברים שרק מרבה, ולא כ"כ בכדי שיחמם וצ"ע
2. כן משמע ברמב"ם בהלכות עבודת יוה"כ פ"א ה"ו שג"ז איירי בעויה"כ עם חשיכה ולא משחרית, שהרי לא הוזכר מוסג שמשחרית אלא רק הזכיר דין ז' ימים ודין סמוך לערב ומאידך בפייה"ש משמע שכל עויה"כ ימנע וצ"ע
3. בהמשך הגמ' כאן ועי' בתוספות ישנים בד"ה אין מאכילין, שבכה"ג לא החמירו כ"כ כבזב
4. ודוקא בשום צלוי ולא בשום חי, כמבואר ממ"ב סימן ר"פ בס"ק א'
5. באו"ח סימן תר"ח ס"ב
6. עי"ש במ"ב ס"ק ט"ז
7. המ"ב שם בס"ק ט"ז
8. המטה אפרים סעיף א' ואלף המגן שם ■

STORIES Off the Daf

Rebuke without words

דאיתי באחיו הכהנים אי איכא איניש דדאית ביה מילתא מידע ידע ליה ומחדר ליה בתשובה

"If one among his fellow kohanim was concealing a misdeed, the Kohen Gadol knew about it and would bring him back in repentance."

Although one would think that this means that the Kohen Gadol would actually rebuke his fellow kohen, the Shem Mishmuel, zt"l, explains the process worked differently. Since the Kohen Gadol was exceedingly righteous, and since the other kohanim deferred to him absolutely and felt a deep connection to him, anyone

concealing a misdeed would automatically be filled with contrition without the Kohen Gadol having to say a word of rebuke.

A reliable sign of whether a mentor to whom we are attached to is truly righteous, and whether the connection between us is as solid as it should be, can be seen in how we feel in his presence. Does being with him, even when our conversations focus on mundane matters, inspire a powerful yearning for self-improvement and transformation?

During the years of the early spread of Enlightenment thought in the Ukraine, the three prominent atheists of Uman made a solemn pledge: they would bolster their new ideology by swearing to never allow the Name of Hashem to pass their lips again. Several years later, they met Rav

Nachman of Breslov, zt"l, when he was passing through their town. They were intrigued by a distinctly un-Rabbinic way of his; although he would spend time talking with them about everyday matters, he never lectured them about religion or rebuked them for their heretical beliefs and behavior.

Eventually, these three returned to a certain degree of observance. But at the beginning of their relationship with Rav Nachman, the leader of this band of maskilim was known to wonder aloud, "I can't understand it! How many years has it been since I've said God's Name? Yet every time I spend a few hours conversing with this Rav Nachman, I feel as though he is pulling at my coat tails and shouting: Hirsch Ber! There is a God in the world!" ■

