

That man זכור אותו האיש לטוב ויהושע בן גמלא שמו –
should be remembered for good; and his name is יהושע בן גמלא

OVERVIEW

The גמרא imparts a great importance to יהושע בן גמלא (for establishing teachers for every city where the children could learn תורה). Our תוספות elaborates regarding this יהושע בן גמלא.

הוא אותו¹ האיש דאמר רב יוסף (ביבמות דף סא,א) תרקבא דדינרי עיילא ליה מרתא בת בייתוס -
This מרתא בת related that רב יוסף is the same one, regarding whom יהושע בן גמלא
- דינרים of קבין gave for him three בייתוס
לינאי המלך² עד דאוקים ליהושע בן גמלא בכהני רברבי וצדיק גמור היה כדאשכחן הכא -
To the king ינאי until he appointed גמלא בן יהושע as a גדול, and יב"ג was a
as we find here (that he is being praised effusively) –

תוספות responds to an anticipated difficulty:

והא דקאמר התם (שם) קטיר קא חזינא³ הכא לפי שהיו אחרים חשובים ממנו:
And this which רב יוסף said there, 'I see here a cabal of wicked people'; that is not to be understood the יב"ג was not fit to be גדול, rather **it was because there were others who were more prominent than** יב"ג, but he was also fit to be ג"כ.

SUMMARY

יב"ג here is the same as יב"ג in יבמות מס' יבמות, and he was fit to be a ג"כ, although there were others who were more prominent than him.

THINKING IT OVER

Why is תוספות insisting that these two יהושע בן גמלא are the same person; perhaps there were two different people; or perhaps he changed for the better after he became a ג"כ?⁴

¹ The הגהות deletes the word האיש so it reads דאמר אותו.

² ינאי המלך was the Jewish king (and a descendant of הורדוס who was an עבד). He had a contentious relationship with the חכמים. See (however) ד"ה עיילא יומא יח,א ד"ה עיילא.

³ ינאי felt that יהושע בן גמלא received the כהונה גדולה only because מרתא בת בייתוס (who was his wife) paid off יהושע בן גמלא. How can תוספות say that we are discussing the same person?

⁴ See ריטב"א here and יבמות in תוספות ישנים.