



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

Horayos Daf Yud

PEREK KOHEN MOSHIACH -- PEREK SHLISHI

MISHNA

- If a Kohen Gadol sinned (in a way that would make him chayuv to bring his special korbon) and he was then removed from the position of Kohen Gadol (before bringing the korbon or before even realizing that he had sinned), and similarly if a Nasi sinned and then lost his position, the Kohen Gadol still brings a par as his chatas and the Nasi brings a male goat (we look at the time of the sin to determine which korbon he brings).
- If the Kohen Gadol was removed from his position and he then sinned, or a Nasi that was removed from his position and then sinned, the Kohen Gadol would still bring his special par, but the Nasi would have the status of a regular individual.

GEMARA

- **Q:** If in the case where the Kohen Gadol sinned after being removed from his position he brings the par, why is it necessary to teach that if he sinned while still in office he brings the par!? **A:** It is only because the Mishna had to teach both cases regarding a Nasi (because the halachos are different), so it also taught both cases regarding a Kohen Gadol.
- **Q:** How do we know that a Kohen Gadol who sinned after leaving office still brings a par? **A:** A Braisa says, the pasuk regarding the Kohen Gadol says "v'hikriv *ah! chataso*". These extra words teach that he brings the par even when he sins after leaving office. We would think that since a Nasi, who brings his korbon for a shogeig without an erroneous psak, brings the korbon of a regular individual once he leaves his position, then a Kohen Gadol, who only brings his special korbon based on his erroneous psak, should surely be treated like an individual once he leaves office. The pasuk therefore teaches that he brings the par even when he sins after leaving office.
 - **Q:** We should darshen a kal v'chomer and say that if a Kohen Gadol brings his par after he leaves office even though he only brings a korbon when he makes an erroneous ruling, then a Nasi should certainly bring his special korbon after he leaves office, since he brings the korbon for a simple shogeig!? **A:** The pasuk says "asher Nasi yecheta", which teaches that he only brings the special korbon when he is still the Nasi, but not when he leaves the position.

MISHNA

- If the Kohen Gadol or Nasi sinned before they were appointed to office and were then appointed to their positions, they are treated like regular individuals. **R' Shimon** says, if they realized that they had sinned before they were appointed (so that both the sin and the realization happened before the appointment), they are chayuv a chatas like a regular individual. If they didn't realize until after they were appointed, they are patur.
- Who is the "Nasi" that we are referring to? It is the king. We see this based on the pasuk of "mikol mitzvos Hashem Elokv", which teaches that we are referring to someone who has nothing above him other than Hashem.

GEMARA

- **Q:** How do we know the halacha of the Mishna? **A:** A Braisa says, "ihm haKohen hamoshiach yecheta" comes to exclude sins committed before he takes office. Now, it would seem that we can learn this without the pasuk – if a Nasi, who brings a korbon for a simple shogeig, does not bring his special korbon for sins committed before he takes office, then a Kohen Gadol, who only brings a korbon when he sinned based on his erroneous ruling, should surely not bring his

special korban for sins committed before he takes office! However, we can't learn Kohen Gadol from Nasi, because the Kohen Gadol continues to bring his special korban for sins committed after he leaves office, whereas a Nasi does not. The pasuk therefore says "hamoshiach yecheta", which comes to exclude sins committed before he takes office.

- There is a similar Braisa with regard to a Nasi. The Braisa says, the pasuk says "asher Nasi yecheta", which comes to exclude sins committed before he takes office. Now, it would seem that we can learn this without the pasuk – if a Kohen Gadol, who brings his special korban even for sins committed after he leaves office, does not bring it for sins committed before he takes office, then certainly a Nasi, who does not bring his special korban for sins committed after he leaves office, should certainly not bring it for sins committed before he takes office! However, we cannot learn Nasi from Kohen Gadol, because the Kohen Gadol only brings his korban based on an erroneous psak, but the Nasi who brings for simple shogeig may possibly bring even for sins committed before he takes office. Therefore, the pasuk says "asher Nasi yecheta", which comes to exclude sins committed before he takes office.
- A Braisa says, the pasuk says "asher Nasi yecheta", which seems to say that it is a gezeira from Hashem that the Nasi will sin! The pasuk regarding Kohen Gadol says "ihm haKohen hamoshiach yecheta" (*when* he will sin). Just as regarding the Kohen Gadol it means "when he will sin" (not that he will definitely sin), the same is meant regarding the Nasi.
 - **Q:** Where do we ever find the concept of such a gezeira that would make us think that that is what is meant here? **A:** We do find such a concept regarding tzaraas, where **R' Yehuda** darshens the pasuk to teach that there will be a time when tzaraas will come.
- A Braisa says, "asher Nasi yecheta" comes to exclude a sick Nasi from bringing the special korban of a Nasi.
 - **Q:** Just because he is sick he is no longer considered to be the king!? **A: R' Avdimi bar Chama** said, the pasuk is excluding a king who has tzaraas. We find this regarding King Uzziya who got tzaraas and no longer held the position of king.
 - The pasuk regarding King Uzziya says that when he got tzaraas he lived in the "freedom house". This teaches that until that time he was a slave, because a king is a servant to his people. We find this in a story with **R' Gamliel**, where he wanted to appoint **R' Elazar Chisma** and **R' Yochanan ben Gudgida** to positions of authority and at first they refused to come. He said to them, if you refused because you are looking to shun the honor, do not worry, because authority makes one a servant to the people that he has authority over.
- A Braisa says, the pasuk says "asher Nasi yecheta". **R' Yochanan ben Zakai** said, lucky (asher) is the generation whose Nasi brings a korban on his shogeig. If the Nasi brings a chatas, surely the regular people will do so, and if the Nasi brings for his shogeig, surely he will do teshuva for any aveira that he does b'meizid.
 - **Q: Rava the son of Rabbah** asked, there are many other instances of use of the word "asher" that cannot be darshened in this way, so why can this one be darshened in this way? **A:** The pasuk regarding the Nasi does not follow the pattern of the surrounding parshiyos (that begin with "ihm", and instead begins with "asher") and that is why it must be that it was written to darshen in this way.
 - A similar drasha can be made on the pasuk where Shlomo talks of the suffering of the tzaddikim and the success of the resha'im. The pasuk can be darshened to mean – lucky are the tzaddikim who suffer in this world (to cleanse them of any sin) and woe is for the resha'im who enjoy success in this world (they are left with no reward for Olam Habbah). **Rava** disagrees with this drasha. He darshens, lucky is the tzaddik who enjoys success in this world (as well as in Olam Habbah) and woe is to the resha'im who don't enjoy success in this world (or in Olam Habbah). **Rava** once applied this drasha to **R' Pappa** and **R' Huna the son of R' Yehoshua**, who mastered many parts of the Torah, but who were also able to be financially successful as well.
 - **Rabbah bar bar Chana in the name of R' Yochanan** said, the pasuk says "The roads of Hashem are straight, the tzaddikim walk in them and the resha'im stumble in them". This refers to two people doing the same actions with different results. For example, one person eating the Korban Pesach for the sake of the mitzvah, and another person eating it when he is beyond full.

- **Reish Lakish** asked, this second person has not done the mitzvah in its best form, but he can't be referred to as a rasha!? Rather, the example would be where a man is in a dark room with his wife and his sister and has bi'ah with one of them. If he ends up with his wife, that would be an example of the "tzadikim walking in them" and if he ends up with his sister, that would be an example of a rasha stumbling in it.
- The Gemara asks, this would be an example of 2 distinct roads (the wife and the sister), not one road as referred to in the pasuk!? Rather, the example would be the story of Lot and his 2 daughters. The daughters had bi'ah with their father for proper reasons (they thought the world was destroyed and had to carry on the human race), whereas Lot didn't have proper intention and would be the rasha who stumbles on the road. **R' Yochanan** said, that we see from the verbiage in the pasuk that Lot was steeped in zhus.
 - **Q:** Lot was forced, so how can he be called a rasha? **A:** **R' Yose bar R' Choni** taught, there is a dot over the letter "vuv" in the story, which teaches that Lot realized what happened when he awoke after the first night, and he therefore should not have allowed himself to drink wine the next night.
- **Ulla** said, Tamar was mezaneh and Zimri was mezaneh. Tamar had good intentions and therefore she bore kings. Zimri had bad intentions and therefore caused the death of tens of thousands.
- **R' Nachman bar Yitzchak** said, an aveirah done with good intention is greater than a mitzvah done with improper intention. We learn this from Yael, who the pasuk compares to Sarah, Rivka, Rachel, and Leah, and her greatness was for having been mezaneh with Sisra with the good intention of killing him and saving the Yidden. We have learned that **R' Yehuda in the name of Rav** said that a mitzvah should be done even for ulterior motives, because it will lead to the mitzvah being done for the proper reason!? Rather, an aveirah done with good intention is equally as good as a mitzvah done with ulterior motives.
 - We stated above that **R' Yehuda in the name of Rav** said that one should do mitzvos even with ulterior motives, because it will lead to doing them with the proper intentions. We see this is correct, because Balak brought 42 korbanos with bad intentions, and yet he was rewarded for it by having Rus as a descendent.
- **R' Chiya bar Abba in the name of R' Yochanan** said, we learn from the story of Lot and his daughters that Hashem does not withhold reward even for one's use of finer speech. Regarding the son of the older daughter, who called her son Moav (meaning "from my father") and announced to all that he was the product of incest, Hashem told Moshe that the Yidden cannot fight a war with them, but this seems to allow the Yidden to harass them. Regarding the son of the younger daughter, Amon, whose name does not announce to all that he was the product of incest, Hashem told Moshe that the Yidden may not even harass the nation of Amon.
- **R' Chiya bar Avin in the name of R' Yehoshua ben Korcha** said, a person should always try to do a mitzvah as soon as possible, because the older daughter of Lot, who did the "mitzvah" (in their minds it was a righteous act) one night earlier merited to have Jewish kings come from her descendants four generations before the descendant of the younger daughter became a Jewish king.