



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

Horayos Daf Yud Beis

- A Braisa says, when anointing a king the oil is smeared onto his head like a crown. When anointing a Kohen Gadol it is done like a "chi", which **R' Menashyeh bar Gada** says is the shape of a Greek "kaf".
- One Braisa says, when anointing a Kohen Gadol they first pour the oil on his head and then put some between his eyes. Another Braisa says they do the opposite. This is based on a machlokes as to whether "meshicha" (the smearing between the eyes) takes precedence or the "yetzika" (the pouring) takes precedence. The view that yetzika takes precedence is based on the pasuk that mentions yetzika before meshicha. The other view holds that meshicha takes precedence, because it is done for the keilim as well (whereas yetzika is not). Therefore, it must be that it is the one that is more important. This view would understand the pasuk as saying that the yetzika could be done only because the meshicha was already done previously.
- A Braisa says, the pasuk says "kashemen hatov yoreid ahl hazakan zekan Aharon...". This teaches that there were two drops of the shemen hamishcha that hung at the end of Aharon's beard, like diamonds. **R' Pappa** said, a Tanna taught that when Aharon would speak these drops would move up to the roots of his beard. Moshe was worried that maybe he used too much oil when he anointed Aharon and was therefore oiver me'ilah. A Bas Kol called out to him that the oil was like "tal Chermon" (the dew on Mount Chermon), meaning that he was not oiver me'ilah. Aharon was concerned that although Moshe was not mo'el, maybe he was oiver me'ilah. A Bas Kol said "hinei mah tov umah na'im sheves achim gam yachad – just as Moshe was not mo'el, you were not mo'el either."
- A Braisa says, we anoint kings by a spring to symbolize that their kingdom should continue forever. We see this from Dovid's instruction to anoint Shlomo by the Gichon.
 - **R' Ami** said, if someone wants to know if he will live out the year, he should light a candle during the Aseres Yimei Teshuva in a house where there is no wind. If the candle burns to the end, he will live out the year. If it does not, he will not. If someone wants to go into a business venture and wants to know if it will be successful, he should raise a rooster – if it grows nice and fat, he will be successful, if not he will not be successful. If someone is traveling and wants to know if he will make it back home safely, he should stand in a dark house – if he sees a double shadow he will know that he will return safely.
 - The Gemara says this should not be done, because if he doesn't see the shadow he may become distressed and that will affect his mazal.
 - **Abaye** said, now that we have said that omens are significant, a person should be accustomed to eat on Rosh Hashanah a gourd, a "rubiya", leek, beets, and dates.
 - **R' Mesharshiya** told his sons, when you go to learn by your rebbi, first learn the Mishnayos and then go to the rebbi, and when you sit by your rebbi look at his mouth, as the pasuk says "v'hayu einecha ro'os es morecha". When you learn Torah, learn by a river so that your learning should flow like the water of a river. Rather live by the garbage dumps of Mata Mechasya than in the palaces of Pumbedisa. Finally, it is better to eat fish that is about to spoil than to dine on fine kutach.
 - The Gemara darshens a pasuk to teach that Dovid and Shlomo who were anointed from oil in a horn, had long reigns on the throne. Shaul and Yeihu who were anointed from a flask, did not have long reigns.

HAMASHU'ACH B'SHEMEN HAMISHCHAH...

- A Braisa says, the pasuk says “moshaich”. We would think this refers to a king. The pasuk therefore says “Kohen”. If the pasuk had written “Kohen” we would think it includes a Kohen Gadol who was installed without the shemen hamishchah. The pasuk therefore says “moshiach”. We would think this even includes the Kohen Mashu'ach Milchama. The pasuk therefore says “v'hakohen **hamoshiach**”, which means there is no anointed Kohen on top of him – as **Rava** explains elsewhere that the “ha” refers to the most distinguished of the group.
 - **Q:** How can we think the “moshiach” refers to the king when we were already taught that the king brings a different special korban!? **A:** We would think that a king brings the male goat when he does a simple shogeg, but he brings a par when he sins b'shogeg based on an erroneous psak that he makes. The Braisa therefore teaches that moshiach refers to the Kohen Gadol.

EIN BEIN MASHU'ACH B'SHEMEN HAMISHCHAH...

- Our Mishna does not follow **R' Meir**, who says in a Braisa that even a Kohen Gadol who was not anointed with the shemen hamishcha brings that special chatas when he paskens wrong. **R' Meir's** view is based on the word “**hamoshiach**” (the additional “ha”) used in the pasuk regarding the special chatas, and comes to include even such a Kohen Gadol.
 - **Q:** The next part of the Mishna, which says that a Kohen Gadol no longer in office has the same status as one currently in office, except for those 2 differences, clearly follows the view of **R' Meir** of a Braisa. The Braisa says, if the primary Kohen Gadol became tamei and the replacement Kohen Gadol took over, when the primary later becomes tahor, **R' Meir** says that he returns to the full status of Kohen Gadol and the replacement retains all the mitzvos of a Kohen Gadol as well. **R' Yose** says, the primary returns to being the Kohen Gadol, and the replacement is not fit to remain Kohen Gadol (so as not to cause hatred by the primary Kohen Gadol) or to return to the status of a regular Kohen (because we do not lower something in kedusha after it has been lifted to a higher level). How can part of the Mishna follow **R' Meir** and part not follow him? **A:** **R' Chisda** said, we must say that the first part of the Mishna follows the **Rabanan**, and the latter part follows **R' Meir**. **A2:** **R' Yosef** said, the Mishna follows **Rebbi**, who paskens like the **Rabanan** regarding the first matter, and like **R' Meir** regarding the second matter. **A3:** **Rava** said, the Mishna follows **R' Shimon**, who paskens like the **Rabanan** regarding the first matter, and like **R' Meir** regarding the second matter. We can see this in a long Braisa which says, among other things, that a Kohen Gadol that has been removed from his post has the same halachos as a Kohen Gadol who is in office, except that he does not bring the par on Yom Kippur or the special Korban Mincha, and it says that the difference between an anointed Kohen Gadol and one that has not been anointed is that only the anointed one brings the special par for a sin that he does based on his erroneous psak. **R' Pappa** explained that this Braisa must be the view of **R' Shimon**, because it says that the Kohen Gadol is patur from bringing a korban for the sin of tumas Mikdash, and this is the view of **R' Shimon**.
 - The Braisa of **R' Shimon** also said that the only halachos that the Kohen Mashu'ach Milchama shares with the Kohen Gadol are that the Mashu'ach Milchama may not let his hair grow in mourning, may not rip his clothing in mourning, may not become tamei even to relatives, may only marry a besulah, and may not marry a widow. **R' Yehuda** said, his death also frees from galus the person who killed b'shogeg, but the **Rabanan** disagree with that.
 - A Braisa says we learn this from pesukim. The pasuk says “v'hakohen hagadol mei'echav” – referring to the Kohen Gadol, “asher yutzak ahl rosho” – refers to the mashu'ach milchama, “umilei es yado l'ilbosh es habegadim” – refers to one installed as Kohen Gadol without the shemen hamishcha. The pasuk then gives the issur to let the hair grow, to rip the clothing, and to become tamei. The pasuk regarding marrying a besulah and not a widow says “v'hu”, which comes to include the mashu'ach milchama as well.
 - The halacha regarding who he may marry is actually a machlokes Tanna'im. **R' Yishmael** says like the Braisa. **R' Akiva**

says that “v’hu” comes to include a Kohen Gadol who was removed from office permanently due to a mum.

- **Rava** asked **R’ Nachman**, if a Kohen Gadol is removed from office due to tzaraas, is he mutar to marry a widow? Is he only assur to do so while in office, or does he remain permanently assur to do so? **R’ Nachman** didn’t know what to answer. Another time **R’ Pappa** asked this question and **Huna the son of R’ Nachman** said, the Braisa (i.e. **R’ Akiva’s** shita quoted above) says that he remains assur when removed for a mum! **R’ Pappa** got up and kissed **Huna** on his head and gave him his daughter in marriage.

MISHNA

- A Kohen Gadol can rip his clothing (in mourning for a relative) from the bottom and a regular Kohen rips his clothing from on top. A Kohen Gadol can offer korbanos even while he is an onein, but he may not eat from them, but a regular Kohen who is an onein may not offer korbanos or eat from them.

GEMARA

- **Rav** said, when the Mishna says “the bottom” it means at the actual bottom and when it says “on top” it means at the actual top. **Shmuel** said “the bottom” means underneath the reinforced neck opening, and “on top” means the top of the neck opening – in both cases referring to the border around the neck opening of the garment.
 - **Q:** A Braisa says, when tearing one’s clothing for the death of a relative other than a parent, the mourner may tear at the neck opening or below it. Now, this proves that even a tear below the opening is considered to be a rip in the clothing. If so, how can it be that the Kohen Gadol rips his clothing there (which would be considered a true rip) when the pasuk says “bigadav lo yifrom”? **A:** **Shmuel** holds like **R’ Yehuda**, who holds that a rip that does not go through the neck opening border is not considered to be a significant rip.
 - **Q:** In a Braisa **R’ Yehuda** says that a Kohen Gadol does not rip his clothing in mourning at all!? **A:** **Shmuel** holds like him regarding one thing and argues regarding another.

MISHNA

- When something is more “tadir” (frequent) than something else, it precedes the “something else”, and when something is more kadosh than something else, it precedes the “something else”.
 - If the par of the Kohen Gadol and the par of the kahal are both waiting to be offered, the par of the Kohen Gadol takes precedence over the par of the kahal in all its procedures.

GEMARA

- **Q:** How do we know that a more frequent thing takes precedence? **A:** **Abaye** said, the pasuk says “milvad olas haboker asher l’olas hatamid”. This extra phrase of “olas hatamid” teaches that something that is more frequent takes precedence.

V’CHOL HAMEKUDASH MEICHA VEIRO HU KODEM ES CHAVEIRO

- **Q:** How do we know this rule? **A:** **R’ Yishmael** taught a Braisa that says, the pasuk regarding a Kohen says “V’kidashto”, which teaches that a Kohen is to go first for all matters of kedusha – he is to read from the Torah first, he is to lead birchas hamazon, and he should get to choose a portion first. We see that precedence is given to something of greater kedusha.