



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

Horayos Daf Yud Gimmel

PAR KOHEN MASHU'ACH UPAR EIDA...

- **Q:** How do we know this? **A:** A Braisa says, the pasuk says "v'saraf oso kasher saraf eis par *harishon*". This word of "*harishon*" teaches that the Kohen Gadol's par is to be offered first.
 - Another Braisa says, the reason for the Kohen Gadol's korbon's precedence is that the Kohen Gadol is the one who effects a kappara for the tzibbur. Therefore it make sense that his korbon should be offered first.
 - The Braisa then says that a par helam takes precedence over the par brought for the kahal's sin of avoda zara. The reason is that the par helam is a chatas and the par brought for the sin of avoda zara is an Olah, and a Braisa darshens a pasuk to teach that a chatas is always given precedence over an Olah, even when the chatas is a bird and the Olah is an animal.
 - The Braisa then says that the par offered for the kahal's sin of avoda zara takes precedence over the goat offered for the kahal's sin of avoda zara.
 - **Q:** Why is that so? The par is an Olah and the goat is a chatas, and we just said that a chatas takes precedence!? **A:** In EY they said in the name of **Rabbah bar Mari** that the word "chatas" in this pasuk is missing the letter "aleph", which we take to mean that this chatas does not take precedence over the Olah. **Rava** said, the pasuk says "kamishpat", which teaches that precedence is given to the way it is written in the pasuk (with the Olah written first).
 - The Braisa then says that the goat for the sin of avoda zara takes precedence over the goat brought by the Nasi. This is because the tzibbur takes precedence over an individual (albeit the king).
 - The Braisa then says that the Nasi's goat takes precedence over the female goat of an individual's chatas. The reason for this is that the king takes precedence over an ordinary person.
 - The Braisa then says that the individual's goat takes precedence over an individual's sheep that is brought as a chatas (a female goat and female sheep are the two types of animals that may be brought as a typical chatas).
 - **Q:** There is a Braisa that says the reverse!? **A:** **Abaye** said, it is a machlokes among Tanna'im. One view is that a goat takes precedence, since a goat is also brought when an individual sinned b'shogeg with avoda zara. The other view says that a sheep takes precedence, because it has a fatty tail that is offered on the Mizbe'ach.
 - The Braisa then says that the Omer mincha takes precedence over the sheep that is brought along with it, and the Shte Halechem takes precedence over the sheep that are brought along with it. The general rule is that the thing that is brought because of the Yom Tov takes precedence over the thing that is brought only because of the bread that is brought.

MISHNA

- A man takes precedence over a woman in matters of life and death, and in regard to returning a lost item. A woman takes precedence over a man with regard to providing clothing and freeing her from captivity. If there is concern that both the man and the woman in captivity will each be raped, freeing the man takes precedence (because "mishkav zachar" is worse than regular zenus).

GEMARA

- A Braisa says, if a person, his rebbi, and his father are all in captivity, he takes precedence over his rebbi, and his rebbi takes precedence over his father. His mother would take precedence over everyone. A chochom takes precedence over a king, because when a chochom dies there is no one who is left like him, but when a king dies any Yid is fit to be king and can take his place. A king takes precedence over a Kohen Gadol as can be seen in a pasuk where Dovid refers to Tzadok as his subject. A Kohen Gadol takes precedence over a Navi since the pasuk tells how Dovid mentioned Tzadok before Nosson Hanavi, and can be seen in another pasuk as well. The Kahon Gadol who was anointed with the shemen hamishcha takes precedence over one who was installed without the oil. A Kohen Gadol who was installed without the oil takes precedence over a Kohen Gadol who was removed temporarily due to tumah, who in turn takes precedence over a Kohen Gadol who was removed permanently due to a mum, who in turn takes precedence over the Mashu'ach Milchama, who in turn takes precedence over the Sgan Kohen Gadol, who in turn takes precedence over the "Amarkal" (which **R' Chisda** explains, is the person who was in charge of all functions of the Beis Hamikdash), who in turn takes precedence over the gizbar, who in turn takes precedence over the head of the mishmar, who in turn takes precedence over the head of the Beis Av, who in turn takes precedence over a regular Kohen.
 - **Q:** If there is a choice for the Sgan or the Mashu'ach Milachama to become tamei to a meis mitzvah, who do we tell to become tamei? **A: Mar Zutra the son of R' Nachman** said, a Braisa says that the Mashu'ach Milchama should become tamei, because the Sgan has to remain tahor, in case the Kohen Gadol himself were to become tamei.
 - **Q:** Another Braisa says the exact opposite!? **A: Ravina** said, that Braisa refers to giving precedence to the Mashu'ach Milchama in matters of life and death, not in matters of tumah.

MISHNA

- A Kohen takes precedence over a Levi, who in turn takes precedence over a Yisrael, who in turn takes precedence over a mamzer, who in turn takes precedence over a Nasin, who in turn takes precedence over a ger, who in turn takes precedence over a freed slave.
 - When does this order apply? Only when they are all equal in chochma. However, if the mamzer was a talmid chochom and the Kohen Gadol was an ahm haaretz, the mamzer takes precedence over the Kohen Gadol.

GEMARA

- The rule that a Kohen takes precedence over a Levi, and that a Levi takes precedence over a Yisrael are learned from drashos of psukim. The reason a Yisrael takes precedence over a mamzer is that the Yisrael is of pure genealogy and the mamzer is not. The reason a mamzer takes precedence over a Nasin is that the mamzer comes from a Jewish paternal lineage whereas the Nasin does not. The Nasin takes precedence over a ger, because the Nasin grew up in an environment of Yidden whereas the ger did not. The ger takes precedence over a freed slave, because the freed slave is in the category of "arur" and the ger is not.

EIMASAI BIZMAN SHEKULAN SHAVIN...

- **R' Acha the son of R' Chanina** darshens the pasuk of "yekara hee mipnanim" to mean that the Torah is more precious than the Kohen Gadol who enters the Kodosh Hakodashim.
- A Braisa says, **R' Shimon ben Yochai** said, in truth a freed slave should take precedence over a ger, because he grew up among Yidden. However, he is in the category of "arur" and therefore does not take precedence.
 - The talmidim asked **R' Elazar the son of R' Tzadok**, why is it that people willingly marry a geyores but don't run to marry a freed woman slave? He said, it is because the freed slave is in the category of "arur". Another reason is that the geyores was presumably more careful regarding zenus.
 - The talmidim asked **R' Elazar**, why is it that a dog knows its owner but a cat does not? He answered, if someone eats something that was nibbled on by a mouse he forgets his learning. So a cat that actually eats the mouse itself, certainly forgets things!
 - The talmidim asked **R' Elazar**, why is it that mice are subjected to every other creature's rule? He answered, it is because they are evil. **Rava** explained, this is because they eat

clothing even though there is no enjoyment for them. **R' Pappa** said, it is because they eat keilim even though there is no enjoyment for them.

- A Braisa says, there are 5 things that cause one to forget his learning: eating something that was eaten from by a mouse, eating the heart of an animal, eating olives regularly, drinking from water that was bathed in, and one who washed his feet one on top of the other. Some say, also one who puts his clothing underneath his head. There are 5 things that restore a person's learning: eating bread from charcoal and certainly if he eats charcoal itself, eating a soft boiled egg without salt, one who regularly drinks olive oil, one who regularly drinks wine and smells besamim, and one who drinks the water left after making a dough. Some say, also one who dips his finger into salt and eats it.
 - The Braisa supports **R' Yochanan** who said that just as eating olives causes a person to forget his learning of 70 years, so too eating olive oil helps one to remember his learning of 70 years.
 - The Braisa supports **Rava** who said that wine and besamim made him smart.
 - With regard to dipping one's finger in salt, **Reish Lakish** said he dips one finger. **R' Yehuda** says this in a Braisa as well, but **R' Yose** argues with him and says to use 2 fingers.
- There are 10 things that make it hard for a person to learn: going underneath the saddle of a camel and certainly walking underneath the camel itself, walking between 2 camels, walking between two women, a woman who walks between two men, walking by and smelling a neveilah, walking under a bridge which had no water pass under it for 40 days, eating bread that was not fully cooked, eating meat from the spoon used to stir the pot, drinking from a stream that runs through a cemetery, and one who stares at the face of a person who has died. Some say, also one who reads the writing written on a grave.
- A Braisa says, when a Nasi walks into the Beis Medrash all the people stand and do not sit until he tells them to. When the Av Beis Din walks in, they make two rows and remain standing until he passes through and sits down. When a chochom enters, they stand if the chochom is near them, but otherwise may sit. With regard to the sons and talmidim of chochomim, when the public needs them they may walk through the crowd when the crowd is sitting and go do their thing. If a chochom leaves to go to the bathroom he may return to his place. With regard to the children of chochomim who were appointed as community leaders, if they have the ability to understand the shiur, they sit in front of their fathers with their backs to the people. If they don't have the ability, they sit in front of their father with their back to him, facing the crowd. **R' Elazar the son of R' Tzadok** said, we give them similar honor at a wedding as well.
 - **R' Pappa** said, they may return after going to the bathroom if they went to urinate. However, if they needed to defecate they may not return, because they should have trained themselves to only need the bathroom in that way in the morning and night.
 - The Gemara says, today that people are not trained in that way, he may return in any case.
 - **Rava** said, the ruling of **R' Elazar the son of R' Tzadok** regarding the wedding is specifically when their father is still alive.
 - **R' Yochanan** said, this Braisa was taught in the days of **R' Shimon ben Gamliel**, when he was the Nasi. At that time **R' Meir** was considered to be the greatest chochom and **R' Nosson** was the Av Beis Din. At that time the people would stand up and remain standing when any of these 3 would enter. **R' Shimon ben Gamliel** felt it was not proper that the same honor should be given to all of them equally. Therefore, he came out with this ruling that the Nasi must get more honor than the chochom and the Av Beis Din. **R' Meir** and **R' Nosson** were not there at the time of this ruling. When they later returned they saw that people no longer honored them the way they used to. When they were told why this happened, **R' Meir** told **R' Nosson** that they should remove **R' Shimon** from his position by asking him about the halachos of "uktzin" which he knew that **R' Shimon** was not well versed in, and in that way having him removed from his position. **R' Yaakov ben Karshi** heard the plan and hinted to **R' Shimon** to become well versed in it. He did, and when he was asked by them to give a shiur in Uktzin, he was able to do so. He then realized their plan and kicked them out of the Beis Medrash. From outside they would ask questions and give answers. **R' Yose** said, it is not proper to leave them outside. **R' Shimon** said, we will bring them back in, but as a penalty for their actions we

will institute that no ruling will be said in their names. Rather, **R' Meir** would be referred to as "Others" and **R' Nossan** would be referred to as "Some say". **R' Meir and R' Nossan** were told in a dream to ask mechila from **R' Shimon**. **R' Nossan** went and did so, but **R' Meir** said we don't listen to dreams and therefore did not do so.