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Horayos Daf 12

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The Hidden Ark

The *Gemora* asks: And (when Yehoyachaz ascended the throne) was there the anointing oil? But it was taught in a *braisa* that when the Ark was hidden away, the anointing oil, the jar of manna, Aaron’s stick with its almonds and blossoms, and the box that the Philistines sent as a gift to Israel were all hidden away as well!?

The *braisa* continues: Who hid the Ark? It was Yoshiyahu the king of Yehudah. He found a Torah scroll opened to a verse which predicted an impending exile. He therefore hid the Ark – to prevent it from being conquered.

Rabbi Elozar said: That the anointing oil also hidden is derived through a *gezeirah shavah* from the Ark.

Rav Pappa answers: He was anointed with pure balsam oil. (12a)

Anointing

The *Gemora* cites a *braisa*: How were they anointed with the anointing oil? We would smear (with a finger) around the head of the king in the shape of a crown. And on the *Kohen Gadol*’s head, we would smear in the shape of a *chi*. Rav Menashya bar Gadda explains this to be referring to the Greek letter *chaf*.

The *Gemora* brings two contradictory *braisos*: One *braisa* states: Initially, they would pour the anointing oil on the head of the *Kohen Gadol*, and then they would apply it between his eyelids. Another *braisa* states: Initially, they would apply

it between his eyelids, and then they would pour the anointing oil on his head.

The *Gemora* answers that in actuality, it is a dispute amongst the *Tannaim*. Some say that anointing is better (and therefore it takes precedence), and some maintain that pouring is better (and therefore the pouring takes precedence). The *Gemora* cites Scriptural verses which support each respective opinion.

The *Gemora* cites a *braisa*: Like the precious oil...running down upon the beard; the beard of Aaron etc. Two drops of oil hung at the end of Aaron’s beard (when he was anointed) like two pearl drops. When Aaron would talk to others (and his beard would move), the drops would ascend and rest on the roots of his beard (in order that it should not fall off). And regarding this, Moshe was worried; he said, “Perhaps I have committed *me’ilah* with the anointing oil (by touching it when I was dressing Aaron during the seven days of inauguration).” A Heavenly voice called out: Just as the dew of Chermon is not subject to *me’ilah*, so too the oil on Aaron’s beard is not subject to *me’ilah* (for it has already accomplished its purpose). But Aaron was still worried, and he said, “Perhaps Moshe did not commit *me’ilah*, but I did (when the oil dropped on his beard – a place which should not have been anointed).” A Heavenly voice called out: Just as Moshe did not commit *me’ilah* with the anointing oil, so too Aaron has not committed *me’ilah* with it.

The *Gemora* cites a *braisa*: Kings are only anointed by a spring, as a sign that their kingdom should always continue. (12a)

Omens

Rabbi Ami said: He who wishes to ascertain whether he will live through the year or not shall, during the ten days between *Rosh Hashanah* and *Yom Kippur*, kindle a lamp in a house where there is no wind blowing. If the light continues to burn (*as long as there is oil remaining*), we know that he will live through the year.

He who desires to engage in a business venture and wishes to ascertain whether he will succeed or not, let him raise a rooster; if it grows plump and fine he will succeed.

He who desires to set out on the road and wishes to ascertain whether he will return home safely or not, let him stand in a dark house; if he sees the shadow of his shadow he may know that he will return home safely.

The *Gemora* notes: This, however, is not a proper thing to do, for perhaps he will become distressed (*when he does not see the shadow of his shadow*) and he will meet with misfortune in consequence (*for his mazal will worsen*).

Abaye said: Now that it has been said that omens are of significance, a person should make a regular habit of seeing (*some have the version: eating*) at the beginning of the year a gourd, fenugreek, leek, beets and dates.

Rav Mesharsheya said to his sons: Whenever you intend to come in for your lesson with your teacher, study the *Mishna* well (*so you will be able to ask relevant questions*) and then enter the presence of your teacher; and when you sit before him, look at his mouth, for it is written: *But your eyes shall see your teachers*. When you study Torah, study by a river of water so that just as the waters advance continuously, so may your acquired knowledge advance continuously. Rather dwell in the rubbish heaps of Masa Mechasya (*where there are Torah scholars fit to issue rulings; a place where people's*

conducts are exemplary) than in the palaces of Pumbedisa. Rather eat a *gildana* fish (*from Masa Mechasya*) that is about to putrefy than the *kutach* which can break rocks (*due to its hardness*). [*It is much healthier, for the kutach clogs the heart and weakens the body.*]

The *Gemora* notes: The kingdoms of David and Shlomo who were anointed with a “horn” of oil endured; the kingdoms of Shaul and Yeihu who were anointed with a “flask” of oil did not endure. (12a)

The Laws of the Kohen Gadol

The *Gemora* cites a *braisa* which proves from Scriptural sources that the *Kohen* who bring the bull as a *chatas* for an erroneous self-ruling is the one who is anointed with the anointing oil. We are not referring to a king, a *Kohen Gadol* of additional vestments, or the *Kohen* who was anointed for battle. It is “*the anointed Kohen*,” the one who has no anointed *Kohen* above him. This is derived in this manner just as Rava taught regarding the prohibition of eating the sciatic nerve. The Torah states: *the thigh*. This (*the definite article*) implies that the Torah is referring to the most distinguished of the thighs (*the right one*). Also over here, the Torah states: the anointed *Kohen*. This (*the definite article*) implies that the Torah is referring to the most distinguished of the anointed *Kohanim* (*the one anointed to be the Kohen Gadol, and not the one anointed for battle*).

The *Gemora* notes that our *Mishna* is not in accordance with Rabbi Meir, for he maintains that a *Kohen Gadol* of additional vestments also brings a bull that comes for all the commandments.

The *Gemora* asks that the latter part of our *Mishna* must be following the viewpoint of Rabbi Meir, for our *Mishna* states: There is no difference between an active *Kohen Gadol* and one who was relieved of his duty (*as Kohen Gadol, because he was only a substitute until the regular Kohen Gadol healed from his blemish*) besides the bull of *Yom Kippur* and the tenth of an *eifah* (*offered every day by the Kohen Gadol*). And

it was taught in a *braisa*: Rabbi Meir maintains that if the *Kohen Gadol* became temporarily disqualified and another *Kohen Gadol* was appointed to replace him, when the first *Kohen Gadol* becomes fit again, he returns to his service, but the second *Kohen Gadol* still has all the *mitzvos* of a *Kohen Gadol* upon him (*i.e. he cannot let his hair grow very long, he cannot tear his garments in mourning, he cannot become tamei to deceased relatives, he cannot marry a widow, and when he performs the service in the Bais HaMikdash, he must wear the eight vestments of a Kohen Gadol*). Rabbi Yosi, however, maintains that the first *Kohen Gadol* returns to his service when he becomes fit again, but the substitute *Kohen Gadol* can no longer serve in the Bais HaMikdash as a *Kohen Gadol* wearing eight vestments or as an ordinary *Kohen* wearing four vestments. Rabbi Yosi said: Once it happened with Josef the son of Eilim of Tzipori that a temporary disqualification in the *Kohen Gadol* occurred, and he was appointed in his stead; and when the incident was submitted to the Sages, they ruled that the first returns to his service while the second is rendered unfit either as a *Kohen Gadol* or as an ordinary *Kohen*. He cannot serve as a *Kohen Gadol* because this will cause hard feelings for the first *Kohen Gadol*, and he cannot serve even as an ordinary *Kohen* because there is a rule that one can ascend in matters of sanctity but one cannot descend in matters of sanctity.

Rav Chisda says: The first part of the *Mishna* was authored by the Rabbis, and the last part was authored by Rabbi Meir.

Rav Yosef said: The *Mishna* is Rebbe's teaching, and he follows the opinion of conflicting *Tannaim*.

Rava said: The *Mishna* follows the opinion of Rabbi Shimon: He holds like Rabbi Meir in one case and disagrees with him in the other case. For it was taught in a *braisa*: The things which distinguish a *Kohen Gadol* from an ordinary *Kohen* are the following: The bull that is offered for all the commandments, and the bull of *Yom Kippur*, and the tenth of the *eifah*; he (*the Kohen Gadol*) must neither let his hair grow long nor may he rend his garments (*as a display of*

mourning), but he may rend them from below while the ordinary *Kohen* tears them from above; he must not defile himself for deceased relatives (*by coming in contact with them*); he is obligated to marry a virgin and is forbidden to marry a widow; he (*by dying*) enables the unintentional murderer to return to his home; he may offer *korbanos* even while an *onein* (*one whose close relative passed away and has not been buried yet*), though he may not then eat of any sacrificial meat or take a portion of it; he offers up his portion first and receives his portion first; he serves in eight vestments, and the entire service of *Yom Kippur* may be performed by him alone; and he is also exempt from bringing a sacrifice for an inadvertent transgression of *tumah* relating to the Temple and its consecrated things.

The *braisa* continues: And all these laws are applicable to the *Kohen Gadol* of additional vestments, with the exception of the bull that is offered for all the commandments. All these laws, furthermore, are also applicable to an anointed *Kohen Gadol* who (*having acted as a substitute*) has retired from service, with the exception of the bull of *Yom Kippur* and the tenth of the *eifah*. All these laws do not apply to a *Kohen Gadol* anointed for battle, with the exception of the five things that are specified in the Biblical passage (*dealing with the Kohen Gadol*): He may not let his hair grow long nor may he rend his garments, he must not defile himself for deceased relatives, he is obligated to marry a virgin and forbidden to marry a widow, and enables the unintentional murderer to return to his home; these are the words of Rabbi Yehudah. But the Sages said: He does not enable the unintentional murderer to return to his home.

But, the *Gemora* asks: How is it proven that this *braisa* represents the view of Rabbi Shimon?

Rav Pappa replied: Who was it that was heard to say that the *Kohen Gadol* is exempt from bringing a sacrifice for an inadvertent transgression of *tumah* relating to the Temple and its consecrated things? Surely it was Rabbi Shimon.

The *braisa* had stated: All these laws do not apply to a *Kohen Gadol* anointed for battle, with the exception of the five things etc. The *Gemora* provides the Scriptural sources for this.

Rava inquired of Rav Nachman: May an Anointed *Kohen Gadol* who was stricken with *tzara'as* marry a widow? Do we say that becoming the *Kohen Gadol* permanently pushed him away from marrying a widow, or did it merely suspend it for him (*but now that he has been disqualified from serving, he may marry a widow*)? Rav Nachman did not have an answer to give him.

A different time, Rav Pappa was sitting and raised the same inquiry. Huna the son of Rav Nachman said to Rav Pappa: We have learned an answer in the following *braisa*: I only know that in the case where a *Kohen Gadol* was removed from office on account of a seminal emission (*that he is still forbidden to marry a widow*); where, however, do we know that if he was removed on account of disqualifying blemishes (*that he is still forbidden to marry a widow*)? The Torah stated: *and he*. [*Tzara'as would be similar to blemishes.*] Rav Pappa thereupon arose, kissed him on his head and gave his daughter (*to Huna in marriage*). (12a – 12b)

Mishna

The *Kohen Gadol* rends his garment below, and the ordinary *Kohen* from above. A *Kohen Gadol* offers sacrifices while he is an *onein*, but he cannot eat sacrificial food then. An ordinary *Kohen* cannot perform the service in the Bais HaMikdash while he is an *onein*, nor can he eat sacrificial food then. (12b)

Rending

Rav said: When the *Mishna* said 'below,' it means actually below (*by the hem of the garment*), and when the *Mishna* said 'above,' it means actually above (*by the neck opening*). Shmuel, however, said: 'Below' means beneath the border (*by the neck opening*), and 'above' means above the border, and both tears mentioned are around the neck.

The *Gemora* asks on Shmuel from a *braisa* which indicates that a tearing below the neck border is a valid rending; if so, how can the *Kohen Gadol* be permitted to rend his garments in such a manner – he is forbidden from rending his garments!?

The *Gemora* answers that Shmuel holds like Rabbi Yehudah that to be considered a rending, the border must be separated; otherwise, it is a mere act of frivolity.

The *Gemora* notes that Shmuel does not completely hold like Rabbi Yehudah, for he maintains that a *Kohen Gadol* does not rend his garments at all. (12b)

Mishna

Whatever is more frequent takes precedence over its counterpart, and whatever is holier takes precedence over its counterpart. If the bull of the Anointed *Kohen Gadol* and the bull of the congregation are waiting to be offered, the bull of the Anointed *Kohen Gadol* takes precedence over the bull of the congregation in every detail. (12b)

Frequent or Holier takes Precedence

Abaye cites the Scriptural source which proves that a *mitzvah* that occurs more frequently takes precedence over its counterpart: It is written: *Besides the olah of the morning which is the continual olah offering*. Now since it was written *the olah of the morning*, what was the necessity for writing again *the continual olah offering*? It must be that the Torah intended to teach us that whatever is more frequent takes precedence.

The *Gemora* cites a *braisa* which was taught at the academy of Rabbi Yishmael proving that whatever is holier takes precedence over its counterpart: *You shall sanctify him* teaches us that in all matters pertaining to holiness, the *Kohen* takes precedence. He should be the first one called to read the Torah. He should be the first to recite the blessing by a meal. He takes the first portion (*if he is dividing*



something with a Yisroel, the Kohen has the right to choose the first portion). (12b)

DAILY MASHAL

Kohen Takes Precedence (even after resurrection)

It is written [Vayikra 21:8]: *You shall sanctify him, for he offers the bread of your God.* And it was taught in the Beis Medrash of Rabbi Yishmael: *You shall sanctify him* teaches us that in all matters pertaining to holiness, the *Kohen* takes precedence. He should be the first one called to read the Torah. He should be the first to recite the blessing by a meal. He takes the first portion (*if he is dividing something with a Yisroel, the Kohen has the right to choose the first portion*).

The *Gemora* in Megillah records the following incident: Rabbah and Rabbi Zeira ate the Purim meal together. They became intoxicated. Rabbah got up and slaughtered Rabbi Zeira. On the following day, Rabbah pleaded for mercy and he revived Rabbi Zeira. On the next year, Rabbah invited Rabbi Zeira to eat with him. Rabbi Zeira replied: A miracle does not occur at all times.

The Kli Chemda at the end of Parshas Breishis cites a *kuntrus* called Over Oreach. In this sefer, a question is asked: The *Gemora Brochos* (46a) records an incident where Rabbi Avahu honored Rabbi Zeira to recite the blessing and cut the bread. The Rashba asks that this is inconsistent with the *halachah* which states that this honor should be reserved for the host. The Rashba answers: since the meal was on behalf of Rabbi Zeira (*he had recovered from a sickness*), Rabbi Zeira was considered the host. Why didn't the Rashba answer that Rabbi Zeira was a *Kohen* (Yerushalmi Brochos 8:6)? He answers that since this incident happened after the episode of Rabbah with Rabbi Zeira mentioned in Megillah (*Rabbah slew him and the following day revived him*), Rabbi Zeira lost his sanctity of being a *Kohen* and did not merit the right of this honor.

The Kli Chemda is greatly perplexed by this answer. Every *Kohen* is considered a *Kohen* because his father was a *Kohen*. It is obvious that he did not lose his relations with his relatives because he dies, so why shouldn't he be a *Kohen*? (*Rabbi Chaim Berlin cites a Gemora in Sanhedrin, proving that the Kehunah remains even after resurrection.*) Perhaps he would have required a new inauguration to serve in the Beis Hamikdosh but he definitely did not lose the status of being a *Kohen*. He cites proof from the story with Elisha that one does not relinquish his relations with his relatives after he dies.

(*Look at the Ramban in the beginning of Parshas Emor, where he writes that a Kohen has certain halachos because he is a descendant of Aharon HaKohen and other halachos are because he is a Kohen himself.*)

After his resurrection, would he be required to marry his wife again? Reb Elchonon Wasserman discusses the status of the wife of Eliyahu after he ascended to Heaven without dying.