

Daf Notes

Insights into the Daily Daf

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Horayos Daf 14

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Yonina bas Menachem Mendel o"h.

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Daily Daf

“Others”

Rebbe taught the following *Mishna* to his son, Rabban Shimon: “Others” say: If it (*an animal that was called ma’aser by mistake; where the owner called the ninth animal “tenth,” and the tenth one he called “ninth,” and the eleventh one he called “tenth”;* Rabbi Meir ruled that the eleventh one is a *shelamim* and is therefore subject to the laws of *temurah* – if someone illegally designates another animal as its substitute they both are sanctified; Rabbi Yehudah disagreed and maintained that the eleventh animal itself is a type of *temurah*, for the owner was calling it *ma’aser* instead of the tenth; accordingly, it is not subject to the laws of *temurah*, for one *temurah* cannot produce another *temurah*; Rabbi Meir retorted that it cannot be a *temurah*, for if it...) were a *temurah*, it would not be offered (*for the halachah is that the temurah of a ma’aser is not offered on the Altar*). Rabban Shimon said to his father, Rebbe: Who are these people whose waters we drink, but we do not mention their names?

Rebbe answered: They are people who tried to uproot your honor and the honor of your father’s household.

Rabban Shimon replied: *Also their love, their hate, their jealousy has already perished!* [Rabban Shimon was hinting respectfully to his father that this verse indicates that when something is generally forgotten, it is insignificant. Accordingly, we should say their names, for Rabbi Meir has passed away!]

Rebbe replied: *The enemy is destroyed, but his ruins are forever.* [He was indicating that the effects of their sin are everlasting.]

Rabban Shimon replied: This verse only applies when their evil plans were effective. However, these Rabbis clearly did not succeed in their evil plans!

Rebbe then stated: They said in the name of Rabbi Meir that if it was a *temurah*, it would not be offered.

Rava stated: Even though Rebbe was generally a humble person, in this case he stated that they stated in the name of Rabbi Meir, without saying (*the truth that*) Rabbi Meir stated etc. (13b – 14a)

Sinai and Uprooter of Mountains

Rabbi Yochanan states: Rabbi Shimon ben Gamliel and the Rabbis argued about the following topic. One stated that Sinai is preferable (*it is better to be fluent in all of the Mishnayos and braisos rather than a deep-thinking scholar*), and the other stated that one who uproots mountains (*someone who is very sharp in analyzing Torah study*) is preferable (*even if he does not know as many Mishnayos and braisos*).

Rav Yosef was a “Sinai,” whereas Rabbah was someone who “uprooted mountains.” They (*the Rabbinic students*) sent the question (*to the leaders in Eretz Yisroel*): Which of them should we appoint to be the head of the academy? They replied: A “Sinai” is preferable, as the master has stated: Everyone is dependent on the master of wheat, i.e. the master of

Gemora. [Bread is the staple of life; so too, the master of *Gemora*, one who knows how to reconcile the *Mishnayos* and *braisos*, is needed by all.] Even so, Rav Yosef did not want to accept the appointment of head of the academy.

Rabbah was head of the academy for twenty-two years, and Rav Yosef was head of the academy after he died. During all of the years that Rabbah was head of the academy, Rav Yosef never had a bloodletter come to his house. [Rashi explains that Rav Yosef was so humble that he only went to the bloodletter at Rabbah's house when the bloodletter was paying a house call to Rabbah's house.]

Abaye, Rava, Rabbi Zeira, and Rabbah bar Masnah were sitting together, and wanted to choose who would be the leader. They decided that whoever would say something that could not be refuted would be the leader. Everyone's teachings were strongly refuted, besides for that of Abaye. Rava saw that Abaye's head was raised. He therefore told Abaye: Nachmeini (a nickname for Abaye), commence saying something.

They inquired: Was Rabbi Zeira greater than Rabbah bar Rav Masna? Rabbi Zeira was sharp, and raised difficult questions. Rabbah bar Rav Masnah was patient and came to strong conclusions (that were according to the law). The *Gemora* leaves the question unresolved. (14a)

**WE SHALL RETURN TO YOU,
KOHEN MASHIACH
AND TRACTATE HORAYOS IS CONCLUDED**

HALACHOS FROM THE DAF

What should one Learn?

The *Gemora* discusses different types of Torah scholars. There are those that excel in *Mishna*, some in *Aggadah*, others in *Pilpul*, some in *Halachah*, while there are yet others whose field of expertise is *Gemora*. They are all part of Torah, and each contributes its part to Torah learning. Although there is a *mitzvah* of *Yedias Hatorah* (to know as much Torah as possible), there are *halachos* in what is imperative to learn.

The Shulchan Aruch (Yoreh De'ah Siman 246 Seif 1) writes that every single Jew is obligated to learn Torah; it makes no difference if he's rich or poor, healthy or ill, young or old, even if he's preoccupied

with earning a living and taking care of his family, everyone is obligated to set aside time to learn - by day and by night. If it is absolutely impossible for him to learn, either due to the fact that he has no idea how to learn anything, or he is simply extremely busy without even a moment to learn, then he should pay others to learn.

There is an opinion in *halachah* (ibid Seif 4) that when one is starting to learn Torah (i.e. in his younger years) he should split his learning time into thirds: the first third he should study *Tanach*, the second - *Mishna*, and the third - *Gemora*, and when he gets older, he should just learn *Gemora* while routinely reviewing *Tanach* and *Mishna*. However the Rema rules that Talmud Bavli is considered a mixture of all three, and therefore, if one focused all his energies in *Gemora*, he has fulfilled his obligation to study *Tanach* and *Mishna* as well. The Rema continues that "all one needs to learn is *Tanach*, *Mishna*, *Gemora* and the *Halachos* that are derived from them, and through this, he will acquire this world and the next."

The Shach and Taz quote Drishah that notes that there are *baalei batim* (laymen - people who work and have less time to study Torah) who learn *Gemora* without *halachah*. He rules that they must also learn *halachah*. He bases his ruling from the famous *Gemora* which states: Whoever learns two *halachos* a day is guaranteed a portion in the World to Come. Rashi explains that to *halachah* means *halachah lima'aseh* (practical rulings; there are instances when the *Gemora* uses the word *halachah*, and it translates as *Gemora*). So although the Rema says that it is sufficient to learn *Gemora*, that is only for those who learn most of the day, but *baalei batim* that learn considerably less, must also learn *halachah*.

In regard to *Kabbalah* and other esoteric studies, the Shach rules that one should not start learning them before he is 40, since it requires a high level of holiness and purity. Pischei Tshuvah argues and cites Chavos Yair who recommends that one should altogether distance himself from learning these areas of Torah.

Mishna Berurah (Siman 290 Seif Katan 3) writes that it is written in the Zohar that a person should come up with a novel interpretation in Torah on Shabbos, and for those that can't, they should learn an area of Torah that they never learned before.