

Horayos – Simanim

פרק ג – בהן משיח

דף יא – Daf 11

1. נשיאות מהו שתפסיק

Rava interpreted a Baraisa to teach that if one ate half a כזית of חלב, then was appointed as נשיא, then finished the כזית, and later became aware of his sin, the two halves do not combine, and he does not bring any *korban*. Rava asked Rav Nachman: *what is the halachah* regarding whether *status as נשיא separates* between acts of eating? The case is one who ate half a כזית of חלב, was then appointed נשיא, later left his position, and then finished the כזית. Although the two halves do not combine in the first case, is that because כשהוא נשיא and פלגא הדיוט, in contrast to this case, where both halves were eaten when he was a הדיוט? Or does his status as נשיא separate the acts of eating? The Gemara suggests a resolution from Rebbe Yochanan's ruling that if one became a מומר after designating a *korban* for eating חלב, and later did *teshuvah*, his *korban* remains disqualified. Here, too, his status as נשיא "disqualified" him from a הדיוט's *korban*. The Gemara distinguishes between the cases: מומר לאו בר אתווי קרבן הוא – *a מומר is not eligible to bring any korban*, but a נשיא is fit to bring a *korban* (albeit a different one).

2. Disqualifying the חטאת of a מומר vs. לא שב בידיעתו

In a Baraisa, the Tanna Kamma *darshens*: מעם הארץ – "from among" the people of the land, פרט למומר, – this *excludes a renegade* who willfully transgresses *aveiros* (defined later), teaching he may not bring a חטאת for unintentional sins. Rebbe Shimon derives this differently: the *passuk* says one brings a *korban* if he transgresses any of the commandments *which are not to be done, unintentionally, and becomes guilty*. This teaches: השב בידיעתו – *one who would refrain from sinning through his knowing* about the prohibition, מביא קרבן על שגגתו – *brings a korban for his error*, but one who would transgress the *aveirah* even after being informed that it is prohibited (e.g., מומר), does not bring a *korban* for his שגגה. A practical difference between these sources is one who eats *neveilah* – לתאבון – *for enjoyment* (i.e., if he cannot obtain kosher meat), ונתחלף לו בשומן – *and [חלב] was exchanged by him with permitted fat*, and he ate it. The Tanna Kamma holds he cannot bring a *korban*, since he eats *neveilah*, לתאבון, but Rebbe Shimon holds since he would not have eaten the חלב had he realized what it was, he brings a *korban*.

3. How the המשחה was produced and the miracles that occurred

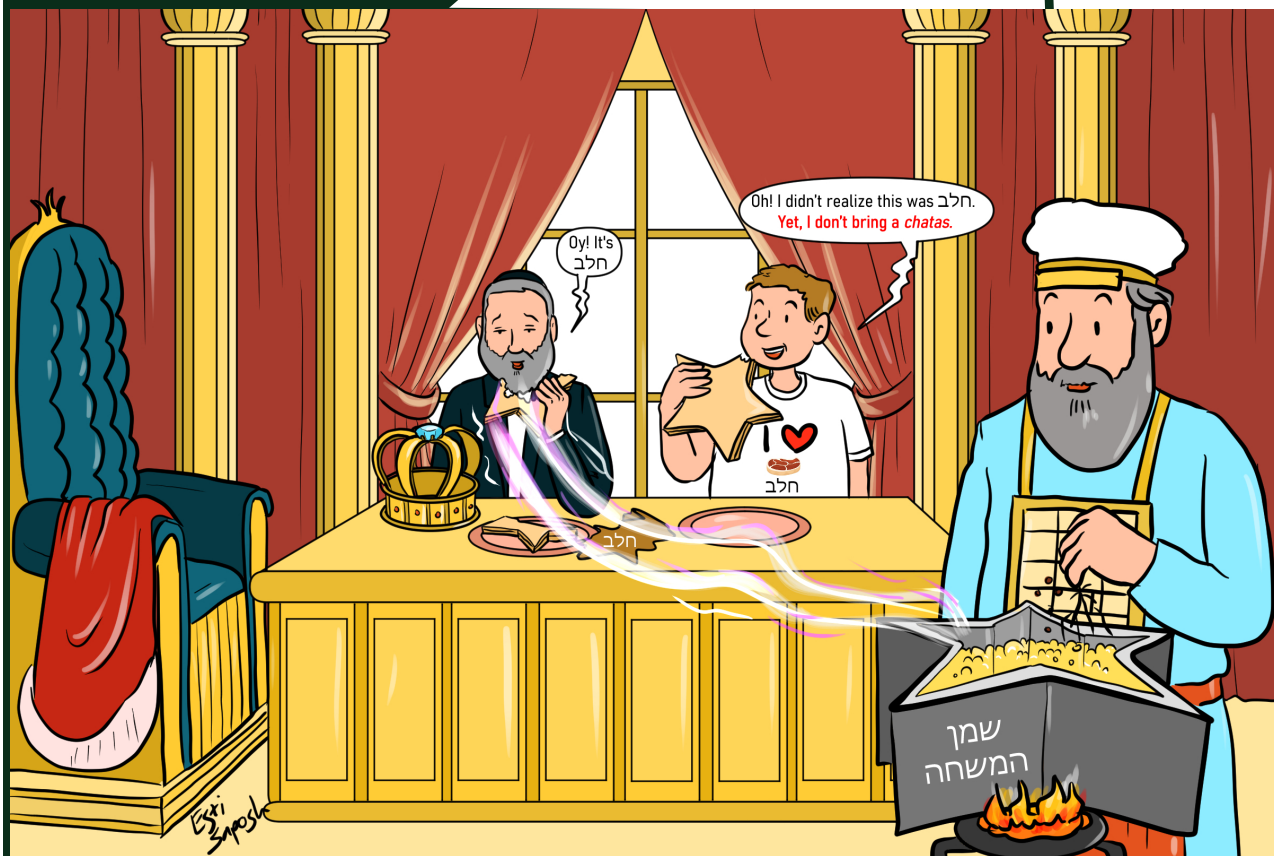
The next Mishnah states that a Kohen Gadol is only considered a "משיח" (regarding bringing a פר) if he was anointed with the המשחה, but not through wearing the Kohen Gadol's additional בגדים. In a Baraisa, Rebbe Yehudah says that when Moshe made the המשחה in the מדבר, they boiled the roots of the various spices in the olive oil. Rebbe Yose objects: *but it is not even sufficient to smear the roots with oil, let alone to boil them!*? Rather, they soaked the roots in water, and after they absorbed the water, poured the oil onto them, of which they did not absorb so much. Thus, they absorbed the spices' fragrance. Rebbe Yehudah counters: *did only one miracle occur with the making of the anointing oil?* From the original twelve לוגין of המשחה, they anointed the משכן, כלים, Aharon, and his sons, for all the המלואים ימי שבעת, yet all of it will remain לבא לעתיד!? Therefore, it is also possible that it miraculously sufficed to boil all the roots.

Siman – Stars (Eleven Stars in Yosef's Dream)

The *nasi* who stepped down from his *malchus* and accidentally finished the other half of a star shaped *cheilev* sandwich he had started to eat before his reign, sat next to a *mumar* who accidentally ate a star shaped *cheilev* sandwich as well but does not bring a *chatas*, and could smell the fragrance of המשחה which was being miraculously produced in a star shaped pot.

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3 things to remember

1. נשיאות מהו שתפסיק
2. Disqualifying the חטאת of a מומר vs. לא שב בדיעתו
3. How the שמן המשחה was produced and the miracles that occurred

