

Horayos – Simanim

פרק ג – בהן משיח

דף י – Daf 10

1. A **בהן משיח** and **נשיא who sinned and left their positions, or sinned before assuming their positions**

The third Perek begins: **בהן משיח** שחטא ואח"כ עבר ממשיחותו – Regarding **בהן משיח who sinned and then left his position of anointment** (e.g., he developed a מום), or a **נשיא who sinned and then left his position** (e.g., he became a מצורע), each still brings his unique *korban*, since they were in their position when they sinned. If they sinned after leaving their positions, the **בהן משיח** still brings a פר, but the **נשיא** brings an ordinary חטאת like a הדיוט. A *passuk* about the **בהן משיח** says, והקריב – *he shall offer for his sin*, משעבר – *this teaches that he brings his chatas* even for sinning *after he left* his position. A *passuk* about the **נשיא** says, אשר נשיא יחטא – *when a ruler will sin*, teaching that he only brings his unique חטאת if he sins while he is a **נשיא**. The next Mishnah states: if *they sinned before being appointed* **בהן משיח** or **נשיא**, *and then they were appointed*, *they are considered like commoners* and bring ordinary חטאות. Rebbe Shimon says that if they only became aware of their sin after being appointed, they are exempt, since their status changed between the sin and awareness.

2. אשרי הדור שהנשיא שלו מביא קרבן על שגגתו

A Baraisa *darshens* the *passuk*: אשר נשיא יחטא – *when a ruler will sin* [...he shall bring his offering]. Rebbe Yochanan ben Zakai says the word "אשר" hints: *fortunate is the generation whose ruler brings a korban for his unintentional sin*. – *if even its ruler* (who is not inclined to humility) *brings a korban*, ואם על שגגתו מביא קרבן – *is it necessary to say what a commoner will do?* – *is it necessary to say what he will do for his intentional sin?* He will certainly make sure to do *teshuvah*! Although the word "אשר" is not *darshened* this way elsewhere, the Torah here changed from its expression in the nearby sections, where the word "אם" – *if* is used, to use the word "אשרי".

3. צדיקים ילכו במ פושעים יכשלו במ

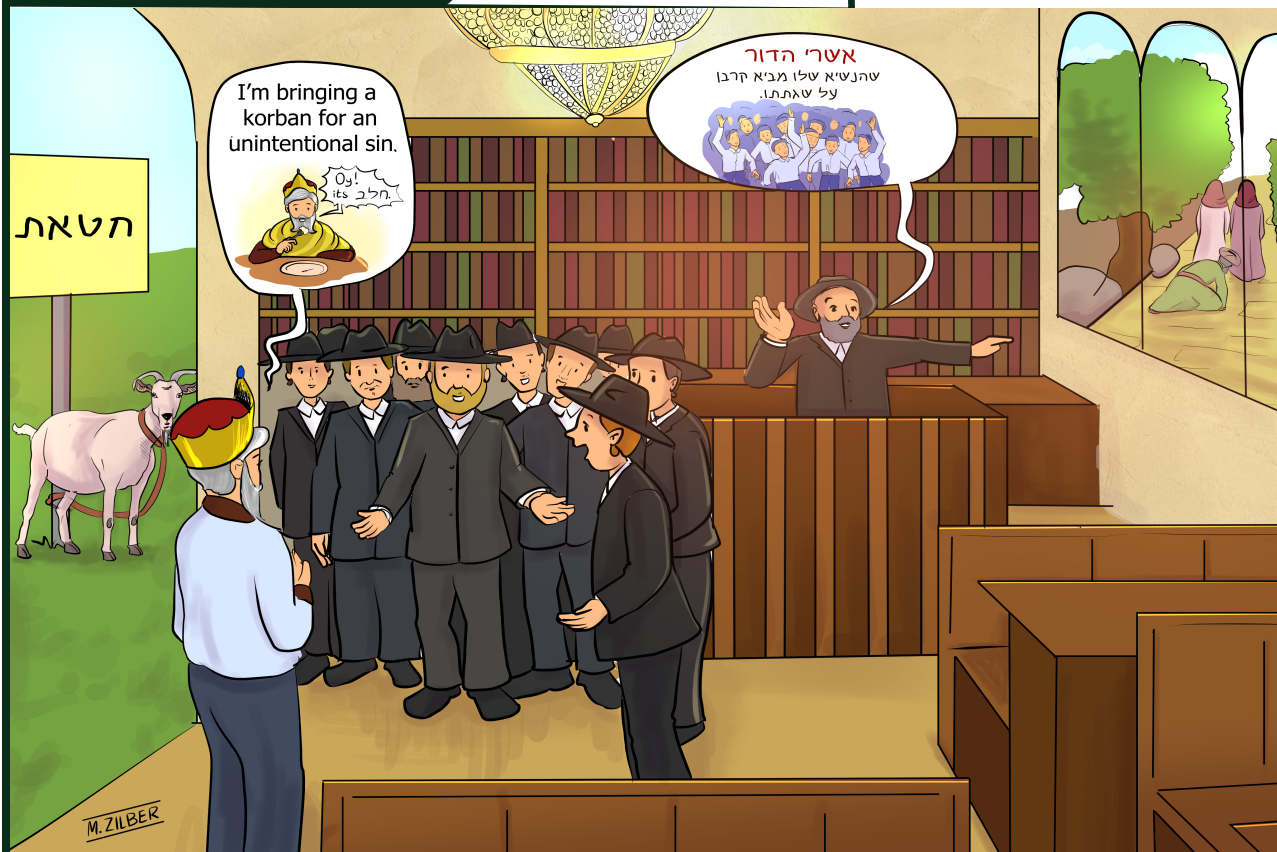
Rabbah bar bar Channah quoted Rebbe Yochanan discussing the *passuk*: כי ישרים דרכי ה' וצדיקים ילכו במ פושעים יכשלו במ: – *"Because Hashem's paths are straight, the righteous walk in them and the wicked stumble in them."* He said an example of this would be two people eating *korban pesach*, where one ate for the *mitzvah* and the other ate gluttonously (after being full). The first personifies "the righteous walking," and the second, "the wicked stumbling." Reish Lakish objected that although the gluttonous eater did not perform the *mitzvah* in the best way, he did do it, and cannot be called "wicked." Instead, it can refer to two people whose respective wives and sisters were with them, where one had relations with his wife, and the other, with his sister. The Gemara rejects this as well, because the *passuk* is describing a single path that can be followed righteously or wickedly, and this case is like two paths. Rather, it refers to Lot and his daughters: הן שנתכוונו לשם – *They, who intended for a mitzvah*, personify *"the righteous walk in them,"* לשם מצוה וצדיקים ילכו במ – *but [Lot], who intended for sin*, personifies *"and the wicked stumble in them."* [The Gemara proceeds to prove Lot's sinful intent.]

Siman – Minyan of Yidden

The Minyan of Yidden privileged to have **the former king** join them who was **on his way to bring his korban for sinning while he ruled**, listened attentively to the Rabbi proclaim, *"fortunate is the generation whose nasi brings a korban for his unintentional sin,"* as he pointed at a **straight path** outside the shul **where a man stumbled while his two daughters walked**.

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Minyan of Yidden



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3 things to remember

1. A משיח and נשיא who sinned and left their positions, or sinned before assuming their positions
2. אשרי הדור שהנשיא שלו מביא קרבן על שגגתו
3. צדיקים ילכו בם ופושעים יכשלו בם

