

Horayos – Simanim

פרק ב – הורה כהן משיח

Daf 9 – ט

1. Sources that the נשיא and משיח כהן cannot come to poverty

Rebbe Yose HaGlili exempts a נשיא and משיח כהן from a עולה ויורד because it only applies to one who can come to wealth or poverty, and the נשיא and משיח כהן cannot come to poverty. Regarding a נשיא, the *passuk* says: ועשה אחת מכל: [if the Nasi shall sin] *and transgress any one of the commandments of Hashem, his G-d*, which refers to מי כהן – *one who has no one over him but Hashem his G-d*, i.e., the king, who is always wealthy. A משיח כהן is described as *the Kohen who is above his brothers*, which teaches שהוא גדול מאחיו בניו בכח – *that he must be greater than his brothers in beauty, strength, wisdom, and wealth*. Others say, from where is it derived that if he does not have his own wealth, he should be raised in wealth from his brothers? The *passuk* says: *and the Kohen who is raised above his brothers, upon whose head is poured [anointing oil]*. This teaches: *elevate him through his brothers' possessions*.

2. Rebbe Akiva exempts a משיח כהן from עולה ויורד

In the Mishnah, Rebbe Akiva obligated a נשיא in a עולה ויורד. In a Baraisa, he says: משיח פטור מכולן – *an Anointed Kohen is exempt from all of [the obligations of עולה ויורד]*. Rava explains that the *passuk* about the כהן גדול's daily מנחת חביתין, which is a tenth of an איפה of flour, says: זה קרבן אהרן ובניו – *"this" is the korban of Aharon and his sons*, which teaches: זו באה חובה לו – *this [מנחה] is an obligation for him*, but no other such offering is an obligation for him. Thus, he is excluded from the poorest person's form of a עולה ויורד, which is a tenth-איפה of flour. The Gemara asks that perhaps he was only excluded from "דלי דלות" – *the poorest of the poor's offering*, but not from the *korbanos* of עניות ועשירות – *moderately poor and wealthy*, i.e., an animal or two birds!? It answers that the כהן of עולה ויורד is described as "מאחת מאלה" – *through one of these [offerings]*, teaching: המתכפר באחת מתכפר בכולן – *one who can be atoned through any one of them, can be atoned with all of them*, but a משיח כהן, who cannot bring the poorest form, does not bring any form. Rashi notes that Rebbe Akiva does require the משיח to bring a פך for these sins, as stated on the next *amud*.

3. Rebbe Shimon exempts him from טומאת מקדש וקדשיו, and all דלי דלות

In the next Mishnah, Rebbe Shimon says that although Beis Din does not bring a *korban* for the three sins which obligate a משיח כהן, but a נשיא and משיח כהן are liable, except that a משיח כהן is exempt from the *korban* of טומאת מקדש. In a Baraisa, Rebbe Shimon seems to contradict himself by exempting a משיח כהן from all cases of עולה ויורד!? Rav Huna brei d'Rav Yehoshua explains that Rebbe Shimon obligates a משיח כהן in a poor person's form (two birds), or a wealthy form (an animal), but exempts him from דלי דלות (flour). He agrees with Rebbe Akiva's *derashah* above exempting him from דלי דלות, but does not agree to extend it to the other forms. Rava eventually explains why Rebbe Shimon exempts a משיח כהן from טומאת מקדש וקדשיו: the *passuk* says the sinner is cut off "מתוך הקהל" – *from among the congregation*, which teaches: *one whose sin is equal to ordinary individuals* in obligating a *korban*, which are the קהל (all of whom would bring a *korban* where they sinned unintentionally), in contrast to a משיח כהן, who only brings a *korban* after an incorrect הוראה.

Siman – Teapot

As tea was served for the always wealthy king who was *patur* from an עולה ויורד, as well as for the משיח כהן who thought he was *patur* too since the only מנחה he brings is a מנחת חביתין, a Rabbi entered the royal tearoom to inform the משיח כהן that he is only *patur* in a case of טומאת מקדש וקדשיו.

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Teapot



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3 things to remember

1. Sources that the בן נשיא and בן כהן cannot come to poverty
2. Rebbe Akiva exempts a בן כהן from עולה ויורד
3. Rebbe Shimon exempts him from טומאת מקדש וקדשיו, and דלי דלות

