

## Horayos – Simanim

### פרק ג – כהן משיח

#### דף יד – Daf 14

##### 1. Rebbe restores Rebbe Meir's name to the Mishnah

After Rebbe Meir was penalized that his teachings were quoted as "אחרים" – "others," the Gemara relates that Rebbe once taught a Mishnah to his son Rebbe Shimon, quoting Rebbe Meir's opinion as "אחרים". Rebbe Shimon asked: מי הם הללו שמימיהם אנו שותים ושמותם אין אנו מזכירים – "Who are these sages, whose waters we drink, yet we do not mention their names?" Rebbe replied: בני אדם שבקשו לעקור כבודך ובבוד בית אביך – "They are people who sought to uproot your honor and the honor of your father's household." Although Rebbe quoted a *passuk* indicating that even after their passing, their destruction remains, Rebbe Shimon replied: הני מלי היבא דאהנו מעשייהו – "These words only apply when their actions were effective, but the Rabbis' actions were not effective." Rebbe subsequently taught the Mishnah as "They say in the name of Rebbe Meir." Rava observed that even Rebbe, who was a humble man, only revised the text to "They say in the name of Rebbe Meir," and not the straightforward, "Rebbe Meir said."

##### 2. עוקר הרים עדיף או סיני עדיף?

Rebbe Yochanan relates a dispute between Rabban Shimon ben Gamliel and the Rabbonon. One says: סיני עדיף – a Sinai is better, i.e., a sage with superlative expertise in Mishnayos and Baraisos, organized as clearly as the day they were given on הר סיני. The other says: עוקר הרים עדיף – one who uproots mountains is better, i.e., a sage with superior analytical powers, albeit with a lesser mastery of the Mishnayos and Baraisos. Rav Yosef was a סיני, while Rabbah was an עוקר הרים. When they needed to appoint a Rosh Yeshiva, they sent an inquiry to Eretz Yisroel which is better, and they replied: סיני עדיף, because הכל צריכין למרי חטיא – everyone needs the wheat owner (which parallels the master of Torah knowledge). Still, Rav Yosef did not accept the position, and Rabbah led the Yeshiva for twenty-two years, followed by Rav Yosef. During all the years of Rabbah's leadership, Rav Yosef did not even have a bloodletter come to his home (a relatively minor privilege of leaders).

##### 3. Comparing Abaye, Rava, Rebbe Zeira, and Rabbah bar Masnah

The Gemara relates that Abaye, Rava, Rebbe Zeira, and Rabbah bar Masnah were sitting together, and needed a leader. They said that whoever says something which is not refuted will be the leader. Only Abaye's statement was not refuted, and Rava saw that Abaye's head went up, and Rava said: נחמני פתח ואימא – "Nachmani (Abaye's name), begin and say a shiur." The Gemara asks who is better, Rebbe Zeira or Rabbah bar Masnah? Rebbe Zeira is חריף ומקשה – sharp and poses challenges (and resolves them), and Rabbah bar Masnah is מתון ומסיק – deliberate and arrives at the halachic conclusion. The Gemara says: תיקו – let [the question] stand unresolved.

##### Siman – Hand (Juggler)

The great juggler named Meir, whose name was reinstated in the Juggler's Handbook, juggled a model Sinai mountain in one hand and uprooted a mountain with the other, while performing before four boys who were trying to figure out who is the leader.

**הדרן עלך מסכת הוריות וסדר נזיקין!**

דף י"ד | DAF 14

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### 3 things to remember

1. Rebbe restores Rebbe Meir's name to the Mishnah
2. סיני עדיף זס עוקר הרים עדיף? ׀
3. Comparing Abaye, Rava, Rebbe Zeira, and Rabbah bar Masnah

