

Horayos – Simanim

פרק ג – כהן משיח

דף יג – Daf 13

1. Precedence of a man vs. a woman

The next Mishnah states: *a man precedes a woman regarding keeping one alive (if only one can be saved), or to return a lost object to one of them.* – *But a woman precedes a man regarding providing clothing to one, or to free one from captivity* (because she may be violated). In a case where even the man may be abused by his captors, the man takes precedence. A Baraisa teaches that if one was captured together with his father and Rebbe, he precedes his father, who would precede his Rebbe. His mother would precede all of them, as the Mishnah taught. The Baraisa proceeds with a list of precedence: a חכם, a Jewish king, a Kohen Gadol, and a נביא. It then details the order of precedence among different types of גדולים and other positions in the Mikdash. [A חכם precedes a king because *כחם שמת אין לנו כיוצא בו* – *when a sage who dies, there is no one like him*, but the king is replaceable, because *כל ישראל ראויים למלכות* – *all of Yisroel are fit for kingship*.]

2. ממזר תלמיד חכם קודם לכהן גדול עם הארץ

The next Mishnah states that a Kohen precedes a Levi, a Levi precedes a Yisroel, a Yisroel precedes a ממזר, a ממזר precedes a נתין, a נתין precedes a גר, and a גר precedes a freed slave. This is only true *when they are all equal*, but if one was a חכם תלמיד, then *even a mamzer who is a talmid chochom precedes a Kohen Gadol who is an ignoramus*. The Gemara presents sources for the first series of cases. Rav Acha bar Rebbe Chanina explains that the final *halachah* is derived from the *passuk*: [the Torah] *Is more precious than pearls*. This teaches that the Torah is even more precious *than a Kohen Gadol who enters the innermost room of the Mikdash*.

3. Rebbe Meir and Rebbe Nassan attempt to remove Rabban Shimon ben Gamliel the Nasi

When Rabban Shimon ben Gamliel was the *Nasi*, Rebbe Meir was the preeminent sage, and Rebbe Nassan was the *Ab Beit Din*. Initially, whenever any of them would enter the Beis Medrash, everyone would stand up for them. Rabban Shimon ben Gamliel instituted lesser honors for the others to ensure a distinction between the *Nasi* and the others. When they discovered the new policy, Rebbe Meir suggested asking him to lecture about *מסכת עוקצין*, which he had not mastered, disqualifying Rabban Shimon ben Gamliel from his role. Then Rebbe Meir could become *Ab Beit Din*, and Rebbe Nassan could become the *Nasi*. Rebbe Yaakov ben Karshi overheard the plot and learned *עוקצין* aloud several times near Rabban Shimon ben Gamliel's chamber, until Rabban Shimon suspected what had taken place, and mastered *עוקצין*, and was able to give the requested *shiur*. Rebbe Meir and Rebbe Nassan were expelled from the Beis Medrash, but after they sent questions to the Beis Medrash, and answered those that went unanswered, Rebbe Yose said: *תורה מבחוץ ואנו מבפנים* – *"The Torah is outside, and we are inside?"* Rabban Shimon ben Gamliel allowed them back in but penalized them that Rebbe Meir's teachings would be quoted as *"אחרים"* – *Others*, and Rebbe Nassan would be quoted as *"יש אומרים"* – *There are those who say*.

Siman – Bar Mitzvah Boy

The super Bar Mitzvah *bochur* who skipped over the man's jail to rescue the woman from captivity, also skipped over the *כהן גדול עם הארץ* and was able to rescue the *ממזר תלמיד חכם* because the guards were distracted by the Rabbi learning *עוקצין* loudly next to the *Nasi's* house.

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Bar Mitzvah Boy



The super Bar Mitzvah bochor who skipped over the man's jail to rescue the woman from captivity, also skipped over the **בנה** **עוקצין** loudly because the guards were distracted by the Rabbi learning **חכם** **ממזר תלמיד** and was able to rescue the **גדול עם הארץ** next to the Nasi's house.

3 things to remember

1. Precedence of a man vs. a woman
2. ממזר תלמיד חכם קודם לכהן גדול עם הארץ
3. Rebbe Meir and Rebbe Nassan attempt to remove Rabban Shimon ben Gamliel the Nasi

