

Masseches Horayos has ben dedicated in memory of Rabbi Simchah Freedman z"l, 3rd of Nissan 5778

OVERVIEW of the Daf

1) Anointing oil (cont.)

The Gemara questions whether anointing oil even existed at the time of Yehoachaz.

R' Pappa answers that he was anointed with pure balsam rather than the anointing oil.

A Baraisa describes how the anointing oil is applied to different people.

Two Beraisos disagree about the sequence of anointing the Kohen Gadol.

The Gemara confirms that there is indeed a disagreement amongst Tannaim about the matter.

The rationales behind the two opinions are presented.

One of the opinions is unsuccessfully challenged.

A Baraisa presents a teaching about Moshe anointing Aharon as Kohen Gadol.

Another Baraisa teaches that kings are anointed by a spring.

2) Omens

The Gemara digresses into the topic of good omens.

Abaye draws a conclusion related to good omens.

Another incident related to omens is presented.

One last teaching related to the anointing of kings is recorded.

3) Anointed Kohen

A Baraisa exposts the pesukim related to the Anointed Kohen.

Another example of this style of exposition is cited.

A point in the Baraisa is clarified.

4) Kohen Gadol with additional garments

It is noted that the Mishnah that states that the Kohen Gadol with additional garments does not bring the special Kohen Gadol korban does not follow the opinion of R' Meir.

The rationale behind R' Meir's opinion is explained.

The assumption that the Mishnah follows Rabanan rather than R' Meir is challenged.

Three resolutions to this challenge are offered.

R' Pappa demonstrates that the Baraisa cited is, in fact, R'

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Distinctive INSIGHT

Anointing a king next to a spring

תנו רבנן אין מושחים את המלכים אלא על המעיין כדי שתמשך מלכותם

Rambam (Hilchos Melachim 1:11) writes that kings who descend directly from the Davidic line are to be anointed next to a spring as a symbolic gesture that their reign should flow and prosper.

Kesef Mishneh explains that this halacha applies only to kings of Davidic descent (the kings of Yehuda), but not for other kings, including kings of Yisroel. In his introduction to Sefer Shoftim, Abarbanel concurs that this custom was not practiced for the kings of Yisroel. Later, in his introduction to Sefer Melachim, Abarbanel explains that the significance of this custom is to show that we wish that the king's reign flow from him to his sons with no interruption. Therefore, this custom was not instituted for anointing a Kohen Gadol, as his status is not inherited from father to son.

יפה עינים to Yerushalmi (Shkalim 6:1) notes that the symbolism is stated not to be a sign for the king's sons, but rather as a sign for the king himself, that he should live long and that his reign should be strengthened and sustained.

Sha'ar Yosef explains that according to Rambam, this custom was only done for the kings of Davidic descent because he understood that it was a sign for the king and his sons forever, and this is only appropriate for the line of David. Rambam himself (ibid. 1:9) rules that if a king is appointed from any other tribe, this line of kings will cease, as we find regarding Yera'v'am (Melachim 1, 19:39): "You will not rule for all days."

Maharsha explains that the kings from the family of King David are sons of kings, and they do not have to be anointed in order to become king. Anointing is done, however, if there is some controversy and conflict, and we wish to demonstrate publicly that this person is the king, and not the dissenter. In fact, the verse cited in the Gemara (Melachim 1, 1:33) is said in reference to Shlomo HaMelech, who was anointed near a river in order to show that he was the king, and not Adoniyahu, who challenged him.

Shlomo was anointed by the waters of the Gichon. Rashi (Kereisos 5b) explains that Gichon is a small spring near Yerushalayim, and this is not the Gichon River which is one of the rivers which flows from Eden mentioned in Bereshis (2:13).

Ramah, however, says that the reference in our Gemara is to the Gichon River near Eden, and that Dovid HaMelech chose it to anoint Shlomo there because he knew that the waters of this river were from the six days of Creation and that they do not stop flowing. Maharatz Chiyos challenges this approach, because the Gichon River is not near Yerushalayim. Ben Yehoyada suggests that the water of the Gichon spring originates from the Gichon River. ■

REVIEW and Remember

1. What is the point of dispute regarding the question of where the oil is first placed on the Kohen Gadol?
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2. Where should one look when studying Torah?
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3. What are some of the differences between the Kohen Gadol and a regular kohen?
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4. What is the source that precedence is given to that which occurs more frequently?
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HALACHAH Highlight

Eating simanim on the second night of Rosh Hashanah

אמר אביי השתא דאמרת סימנא מילתא וכו'

Abaye said: Once we have established that omens are significant etc.

In the Gemara Abaye states that once we accept the premise that omens are significant, a person should make an effort to see (according to the Gemara Kereisos 5b "to eat") a gourd, fenugreek, leek, beets and dates. This idea is also recorded in Shulchan Aruch¹. The Gaon Chida in his work Machazik Beracha² wrote that he always figured that one should eat the "simanim" on the second night of Rosh Hashanah as well and then he later found that Eliyah Rabbah, in fact, writes that one should eat the simanim on the second night of Rosh Hashanah.

Bnei Yisoschar³ disagrees and maintains that the simanim are only to be eaten on the first night of Rosh Hashanah. He infers this from Abaye's choice of words. Since Abaye referred to the "beginning of the year—בריש שתא" rather than "on Rosh Hashanah - בראש השנה" he indicates that the value of eating the simanim is limited to the very beginning of the year, i.e. the first night. Minchas Elazar⁴, the grandson of the author of Bnei Yisoschar, challenges his grandfather's inference. The phrase בריש שתא is merely the Aramaic translation of the Hebrew בראש השנה. How then could Bnei Yisoschar draw a distinction between the two phrases? Support for this is also found in our Gemara where R' Zevid refers to יומא קמא דריש שתא - The first day of the beginning of the year. According to Bnei Yisoschar there is no need for R' Zevid to mention "the first day" since that is already understood from the phrase בריש שתא. It must be, concludes Minchas Elazar, that the phrase בריש שתא is not limited to the first day of Rosh Hashanah. Even though his argument should lead him to the conclusion that the

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Shimon.

A Baraisa is cited that discusses the laws of the Kohen Gadol that apply to the Kohen anointed for battle.

The question of whether the Kohen anointed for battle is obligated to marry a besulah is presented as a dispute between R' Yishmael and R' Akiva.

A related question and answer are recorded.

5) **MISHNAH:** Some differences between a regular kohen and Kohen Gadol are enumerated.

6) **Clarifying the Mishnah**

Rav and Shmuel disagreed about the meaning of the term "above" and "below." Shmuel's position is challenged.

It is suggested that Shmuel follows a position of R' Yehudah.

The assertion that Shmuel follows R' Yehudah is unsuccessfully challenged.

7) **MISHNAH:** The Mishnah presents the guidelines for determining how to prioritize two things that can be done at the same time.

8) **Clarifying the Mishnah**

Abaye gives the source that precedence is given to that which occurs more frequently.

An exposition of D'vei R' Yishmael presents the source that priority is given to that which is more sanctified. ■

simanim should be eaten on the second night of Rosh Hashanah as well, nevertheless, he maintains that it is only necessary to eat them on the first night. His rationale is that since they are only an omen and halachically the two days of Rosh Hashanah are considered one day it is sufficient to eat them just the first night. ■

1. שו"ע או"ח סי' תקפ"ג סעי' א'.

2. מחזיק ברכה שם סק"ב.

3. בני יששכר חודש תשרי מאמר יום הכסא אות י"א.

4. שער יששכר חודש תשרי מאמר מאזנים למשפט אות מ"ז בהג"ה. ■

STORIES Off the Daf

Good Omens

יהא רגיל למיחזי בריש שתא קרא ורובינא כתיב וסילקא ותמרי

On today's daf we find that one should gaze at rubiya, karsi, silka, and t'mari on Rosh Hashanah. The Shelah Hakadosh, zt"l, writes that the real significance of the simanim is the kavanah with which we eat or look at them. One should literally have tears in his eyes when reciting the yehi ratzon after eating or gazing at them, since the simanim should galvanize us to do teshuvah.¹

The Sigheter Rav, Rav Yekusiel Yehudah Teitelbaum, zt"l, explained the deeper meaning each of these foods. "The Shulchan Aruch rules that rubiya signifies that Hashem should multiply our merits; karsi

means that Hashem should wipe out our enemies; silka represents that Hashem should make our enemies vanish. We can understand this in light of the well-known principle that there are three levels of Jews: the wicked, the average, and the righteous. Rubiya refers to an average Jew who is mostly good but still struggles with evil, since we ask that our merits become more abundant. This implies that he still has negatives that must be worked on.

"We then beg to move on to karsi when the yetzer hara will be completely killed off and we will attain the level of Dovid Hamelech: 'לבי חלל בקרבי' - My heart is void within me.' He had cleared out the yetzer hara from the left-hand chamber of his heart. We then request that Hashem remove all of our enemies since one who reaches this level loses all of his enemies as the verse states, 'ברצות ה' דרכי איש גם איוביו יושלים'

—When Hashem is pleased with the ways of a man, even his enemies make peace with him.²

"The next request is that we should merit the level of Avraham who transformed all of his sins into merits. Avraham was even higher than a tzaddik since he transformed any sins he might have had to merits, as we find in the Yerushalmi.² This is the meaning of, 'our enemies should be eliminated,' which we say when eating the tamar. We pray that Hashem enable us to transform the bad to good, making it 'tam,' complete and perfect, before Hashem. In this manner, all negative decrees will be torn away and our sins that have been transformed to merits will be read on high!"³ ■

1. שלי"ה, מסכת ר"ה

2. ירושלמי, ברכות, פ"ט, ה"ה

3. ייטב פנים, ר"ה, אות נ"ו ■