



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

## OVERVIEW of the Daf

### 1) The korban brought by the levi'im during their inauguration (cont.)

The Baraisa continues with a statement of R' Yosi concerning korbanos brought in the time of Ezra.

In another Baraisa R' Yehudah states that the goats were brought to atone for the sin of idolatry from (according to R' Yehudah in the name of Shmuel) the time of Tzidkiyahu.

This discussion is used to unsuccessfully challenge R' Meir's position that only Beis Din brings a communal-error bull.

R' Pappa explains how a Chatas could be brought if the sinners have died.

A suggested source for R' Pappa's assertion is presented.

This source is rejected and an alternative source is suggested.

Two more unsuccessful challenges to this principle are recorded.

The Gemara questions how a korban could be brought for the idolaters from the days of Tzidkiyahu when they were intentional sinners.

The explanation is that it was a הוראת שעה and proof to this assertion is presented.

### 2) Communal-error bull

A Baraisa presents a discussion related to the disagreement in the Mishnah concerning who offers the communal-error bull, the Beis Din or the nation.

It is asserted that the author of the Baraisa represents the position of R' Meir.

R' Yosef suggests that the Baraisa could also follow R' Shimon's position.

Abaye challenges this suggestion and this leads to a lengthy discussion about the matter.

Part of this discussion relates to whether Levi is considered

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## Distinctive INSIGHT

*Moshe dedicates the Mishkan for twelve days; Shlomo dedicates the Beis HaMikdash for seven days*

ומה ראה משה לעשות שנים עשר ימי חנוכה

When he dedicated the Mishkan, Moshe led the nation with a celebration of twelve days. When Shlomo HaMelech dedicated the Beis HaMikdash, he led the nation with a seven-day festivity. The Gemara asks why Moshe held a twelve-day dedication, instead of the seven which Shlomo conducted. The Achronim note that the question of the Gemara should perhaps have been the reverse. Moshe was first, so Shlomo was the one who deviated from the established precedent. We should wonder, therefore, why Shlomo celebrated for only seven days.

חזק נתן explains that Shlomo conducted a seven-day festivity because this is the standard which we find throughout the Torah for any holiday or festival. Pesach is celebrated for seven days, as well as Sukkos. The days of inauguration of the Mishkan during which the kohanim served before the official opening of the Mishkan were a seven-day preparatory period (Shemos 29:37). Therefore, the Gemara felt that the actions of Shlomo seemed to be well based. It is the twelve days of Moshe's dedication which seem peculiar, in that this number seems to deviate from all other forms of celebration in the Torah.

Sefer Sha'ar Yosef writes that the Gemara is questioning why Shlomo celebrated only seven days. Why did Shlomo conduct only a seven-day celebration if he saw that Moshe held a twelve-day dedication? The Gemara answers that Shlomo realized that Moshe himself only extended the festivities beyond seven days in order to honor the twelve officers of the twelve tribes, so the number twelve was not a standard which had to be followed.

The question may be asked, though, why did Shlomo not also honor the princes of the tribes and thereby extend his celebration to twelve days to accommodate this aspect of the dedication of the Beis HaMikdash? Sha'ar Yosef answers that it was specifically at the time of Moshe, when the people were all together and congregated at one place, that the honor of the princes was accentuated. This is when each prince offered his own initial tribute, and the situation would have been embarrassing if anyone would be left out. The dedication of the Beis HaMikdash by Shlomo only featured communal offerings, and the festivities were not focused upon the princes nor the tribes.

Sha'ar Yosef also points out that the holiday of Sukkos commenced immediately after the seven-day dedication of the Beis HaMikdash. The only way to celebrate a twelve-day period would be to continue it after Sukkos, so as not to overshadow the celebration of the festival. Shlomo realized that this awkward interruption would not have occurred in this way if the dedication ceremony to last twelve days. Therefore, he concluded that it was appropriate to celebrate seven days and no more. ■

## REVIEW and Remember

1. What is the limitation to the principle חטאת שמתו בעליה למיתה?
2. Explain הוראת שעה.
3. Regarding what matters is Shevet Levi not considered a קהל?
4. Who is the כהן משיח?

# HALACHAH Highlight

## Donating for the benefit of the deceased

”כפר לעמך ישראל אשר פדית ה'” ראויה כפרה זו שתכפר על יוצאי מצרים

“Aton for Your nation Israel that You, Hashem, have redeemed.” [This teaches] that this atonement is fit to atone for those who left Egypt

**R'** Pappa expositis one of the pesukim in the Torah’s discussion of the decapitated calf to teach that the atonement achieved by the decapitated calf should provide atonement even for the generation of those that left Egypt. Be'er Sheva<sup>1</sup> notes that R' Pappa’s exposition is based on the Sifrei but with one significant difference. Sifrei writes that the decapitated calf atones for those who left Egypt whereas R' Pappa taught that the decapitated calf is fit to atone for those who left Egypt. What is the reason R' Pappa changed the wording of the Sifrei? Be'er Sheva answers that R' Pappa was compelled to deviate from the wording of the Sifrei because in truth there is no atonement for the deceased and that is the reason that an animal designated as a Chatas is left to die when the owner dies. Once the owner dies the korban no longer has a purpose since it cannot provide atonement for the deceased who is no longer in need of atonement.

Sefer Chassidim<sup>2</sup> questions how the ceremony of the decapitated calf can provide atonement for those who did not repent during their lifetimes. The halacha is that an animal sanctified to be offered as a Korban Chatas is not offered once the owner dies since there is no atonement after a person being that death is itself an atonement. Rather Hashem set up a system whereby a son can provide merit for his father. For example, if a father sins but encourages his son to study Torah and perform mitzvos,

קהל א.

The Gemara returns to the question of whether according to R' Shimon, a Chatas belonging to partners is treated as a communal offering or not.

A Baraisa is cited and analyzed that indicates that according to R' Shimon, a Chatas belonging to partners is treated as a communal offering.

### הדרן עלך הורו בית דין

3) **MISHNAH:** The Mishnah discusses when an anointed Kohen Gadol brings a Chatas for an erroneous ruling.

#### 4) Clarifying the Mishnah

Abaye explain why the Mishnah’s ruling that if the Kohen Gadol rules and acts unintentionally he must bring a Chatas is not obvious.

#### 5) Intentional ruling

The Gemara cites a Baraisa that will provide the source that the Kohen Gadol is exempt if he rules intentionally. ■

the son’s good behavior generates merit for his father. This is the source for a child giving tzedaka for the benefit of the soul of one who is deceased.

Shibolei HaLeket<sup>3</sup> mentions the practice of remembering the souls of the deceased following Torah reading on Shabbos and offers the following explanation in the name of Rabbeinu Binyamin. Shabbos is a time of rest akin to the World-to-Come. It is also a day the deceased rest and are not subject to judgment. Consequently, it is appropriate to recall the deceased for rest, for blessing and to daven for their overall well being. ■

1. באר שבע ד"ה ראויה כפרה.

2. ספר חסידים סי' אלף קע"א.

3. שבלי הלקט הובא בב"י או"ח סי' רפ"ד ד"ה כתוב אחד. ■

# STORIES Off the Daf

## Today's Idolatry

”על עבודת כוכבים הביאום...”

**T**oday’s daf discusses atoning for idolatry.

Rav Wolbe, zt”l, once discussed the most dangerous idolatry of our generation. “Of all the heresy and idolatry that has reared its head in each generation those facing our generation are the lowest. The main idolatry of our generation is the denial of free will.

“Among the nations this mistake is often used to free killers from paying for

their crimes. Such people are viewed as sick, and if there was any kind of specious psychological pretext for the crime, they are acquitted. Yet this same sickness has also penetrated into our enclaves. Who among us believes that he is not forced to sin due to circumstance? Who thinks that it is possible to live from one Yom Kippur to the next without sinning? It is even hard to find someone who believes that he can go one full day without sin.

“We must work hard on Yom Kippur to internalize the belief that it is truly possible to live a sin-free life. We must know that the foundation of man is that he has a choice. This is the purpose of creation

and, especially in our times, we must strengthen our emunah in this iron-clad fact. We must believe that we are capable of overcoming our inclination to do evil, and that we are responsible if we fail to exert every possible effort toward this goal.

“There are two levels of free will. Internalizing that every action is a choice which forms our portion in the next world, either spiritual life or spiritual death, chas v’shalom, is the first. The higher level of bechirah is choosing what brings to dveikus as an outgrowth of our love of Hashem and running away from what distances one from Him.”<sup>1</sup> ■

1. עלי שור, ח"ב, ע"מ"א ■

