



The Demoted Kohen Gadol

During our study of *masechet Horayot* we learnt about the unique *korbanot* that were offered by the *kohen gadol* and the king, in the case where they sinned. The third *perek* open with the case where a *kohen gadol* or king sinned and then prior to bringing their offering, no longer served in their post. The *Mishnah* rules that they would still bring the unique offering. We shall focus on the case of the *kohen gadol*.

The second *Mishnah* continues that, with respect to the *kohen gadol*, even if he sinned after he stopped acting as the *kohen gadol*, he would still bring the unique *korban*. The *Bartenura* explains that despite no longer serving, he retains the sanctity of a *kohen gadol*. What caused this *kohen gadol* to no longer serve?

The *Tifferet Yisrael* begins by explaining that this *kohen gadol* was not able to serve because he became *tameh*. In this case it occurred on *Yom Kippur* and a replacement was temporarily required. Since he will return to work, he retains his *kedusha* and then laws that come with it.

The *Tifferet Yisrael* however continues, citing the *Rambam* (*Shegagot* 15) that this would also be the case if the *kohen gadol* developed a blemish that permanently prevented him from working in the *Beit HaMikdash*. He reasons that we find that all the laws that apply to a *kohen gadol*, e.g. the limits on who he can marry, still apply. Considering that it would be difficult to differentiate between which laws continue to apply, then the special *korban* would also still be offered, even in this case.

To explain further, the *Rambam* in his commentary on the *Mishnah* explains that even if the *kohen gadol* stopped serving due to a blemish or old age, since he was anointed with the special anointing oil, he retains his *kedusha*.

The *Chazon Ish* explains that the *kohen* referred to in our *Mishnah* is the *kohen gadol* that stood in temporarily for the *kohen gadol* that was unable to serve due to being *tameh*. The *Gemara* (12b) explains that that *kohen* is unable to serve as the *kohen gadol* or regular *kohen*. Once he has acted as *kohen gadol* his *kedusha* cannot be reduced. He also cannot continue to serve alongside the *kohen gadol* in that capacity due to potential animosity. The *Chazon Ish* continues that the reason of animosity preventing him from serving, implies that his full *kedusha* is really retained.

The *Chazon Ish* however reasons that if the *kohen gadol* was removed from his post (by the king and *kohanim*) then we would revert to being a regular *kohen* and would be considered like everyone else if he subsequently sinned. He directs us to the *Tosfot* (*Yoma* 12b) who cite the *Yerushalmi* that explains that the *kohen gadol* is "appointed by mouth and removed by mouth". The fact that the *Gemara* ruled that all the laws of a *kohen gadol* apply to a "past" *kohen gadol* and not a *kohen gadol* that was removed, implies that once removed he is considered a regular *kohen gadol*.

R' Yechezkel Abramsky (*Sefer HaZikaron*, 370) however cites the *Grach* who explains that *Tosfot* differently. He explains that there are two laws with respect to the *kohen gadol*. The first is his appointment to the position, after which he serves with additional garments. The second is his *kedusha*, with which comes the additional laws (who he can marry) and his unique *korbanot*. He continues that his appointment to serve can indeed be revoked. This is what the *Tosfot* was referring to by noting the ability to remove a *kohen gadol* from serving. The *kedusha* however, having been anointed with the anointing oil, cannot be removed and would endure, even if his appointment was revoked.

Yisrael Bankier

Revision Questions

הוריות ב' – ג'

- When is a *kohen mashia'ach* obligated to bring a *par*? (ב' א:)
 - If a *kohen mashia'ach* acted in accordance with a mistaken ruling when can he be included in the communal sacrifice and when must he bring his own? (ב' ב:)
 - Complete the following rule: (ב' ג:)
- אין חיבין אלא על עם
- For which particular transgression is the *par he'lem davar shel tzibur* brought? (ב' ג:)
 - What other sacrifice applies to similar transgressions as a *par he'lem davar shel tzibur* and what are these transgressions? (ב' ה:)
 - Which transgressions, if inadvertently transgressed, are the subject of debate as to whether a “*nasi*” is obligated to bring a *korban*? (ב' ח:)
 - What animal do the following people bring if they inadvertently transgress a sin whose deliberate transgression is punishable with *karet* and whose inadvertent transgression obligates one to bring a *chatat*? (ב' ר:)
 - An individual?
 - A “*nasi*”?
 - A *kohen mashia'ach*?
 - Beit din*? - Regarding the previous question what if the transgression was one:
 - Involving *avodah zara*? (ב' י:)
 - Obligating one to bring an *asham talui*?
 - Obligating one to bring an *asham vadai*?
 - Involving accidentally entering the *Beit Ha'Mikdash* in a state of impurity? (ב' ז:)
 - What is the law if a *kohen mashia'ach* committed a sin obligating him to bring a *par* but then was removed from his position? (ג' א:)
 - Regarding the previous question, does it make a difference if he was removed from his position prior to committing the sin? (ג' ב:)
 - Regarding the previous two questions, what is the law regarding a “*nasi*”? (ג' א:)- (ב')
 - Explain the debate regarding a “*nasi*” who sinned prior to his election. (ג' ג:)
 - To who does the *Mishnah* refer when using the term “*nasi*”? (ג' ג:)
 - What is a *kohen mashia'ach*? (ג' ד:)
 - What is a *kohen ha'merubah begadim*? (ג' ד:)
 - What is the difference between these two *kohanim*? (ג' ת:)
 - With respect to laws of *aveilut* what are two differences between a *kohen gadol* and a regular *kohen*? (ג' ח:)
 - Complete the following rules: (ג' ר:)
- כל התדייר
וכל קודם את חבירו
- To what case are the above rules applied? (ג' י:)
 - When do men precede women and when do women precede men? (ג' ז:)

Next Week's Mishnayot...

שבת קודש	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
	13 October י"ד תשרי	14 October ט"ו תשרי	15 October ט"ז תשרי	16 October י"ז תשרי	17 October י"ח תשרי	18 October י"ט תשרי
	Horayot 2:1-2	Horayot 2:3-4	Horayot 2:5-6	Horayot 2:7-3:1	Horayot 3:2-3	Horayot 3:4-5

Melbourne, Australia

Sunday - Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday - Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

