

The Crown of ...

Minneapolis Artist's Lab

1/12/16 Rabbi Alexander Davis 2 Shevat 5776

Horayot 13a

ת"ר: היה הוא ואביו ורבו בשבי - הוא קודם לרבו, ורבו קודם לאביו, אמו קודמת לכולם. חכם קודם למלך, ישראל חכם שמת - אין לנו כיוצא בו, מלך ישראל שמת - כל ישראל ראויים למלכות. מלך קודם לכהן גדול, שטאמר: (מלכים א' א) ויאמר המלך (אליהם) [להם] קחו עמכם (או מעבדי) [את עבדי] אדוניכם וגו'. כהן גדול קודם לנביא, שטאמר: (מלכים א' א) ומשח אותו שם צדוק הכהן ונתן הנביא, הקדים צדוק לנתן ואומר: (זכריה ג) שמע נא יהושע הכהן הגדול אתה ורעיק וגו', יכול הדיוטות היוו ת"ל: (זכריה ג) כי אנשי מופת חמת, ואין מופת אלא נביא, שטאמר: (דברים יג) ונתן אליך אות או מופת. משוח בשמן המשחה קודם למרובה בגדים מרובה בגדים קודם למשיח שעבר מחמת קריו משיח שעבר מחמת קריו קודם לעבר מחמת מומו עבר מחמת מומו קודם למשוח מלחמה משוח מלחמה קודם לסגן סגן קודם לאמרכל. מאי אמרכל! אמר רב חסדא: אמר כולא. אמרכל קודם לגזבר גזבר קודם לראש משמר ראש משמר קודם לראש בית אב ראש בית אב קודם לכהן הדיוט. איבעא להו

Our Rabbis taught:

- A. If a man and his father and his teacher were in captivity, he takes precedence over his teacher and his teacher takes precedence over his father, while his mother takes precedence over all of them.
- B. A scholar takes precedence over a king of Israel, for if a scholar dies there is none to replace him while if a king of Israel dies, all Israel are eligible for kingship.
- C. A king takes precedence over a High Priest, for it is said, And the king said unto them: "Take with you the servants of your Lord" etc.
- D. A High Priest takes precedence over a prophet...
- E. A High Priest anointed with the anointing oil takes precedence over one who is only dedicated by the additional garments.
- F. He who is dedicated by the additional garments takes precedence over an anointed High Priest who has retired from office owing to a mishap.
- G. An anointed High Priest who has retired from office on account of a mishap takes precedence over one who has retired on account of his blemish.
- H. He who has retired on account of his blemish takes precedence over him who was anointed for war purposes only.
- I. He who was anointed for war takes precedence over the Deputy High Priest.
- J. The Deputy High Priest takes precedence over the amarkal. What is amarkal? — R. Hisda replied: the general director.
- K. The amarkal takes precedence over the Temple treasurer.
- L. The Temple treasurer takes precedence over the chief of the watch.
- M. The chief of the guard takes precedence over the chief of the men of the daily watch.
- N. The chief of the daily watch takes precedence over an ordinary priest.

Horayot 3:8

כֹּהֵן קוֹדֵם לְלוֹי, לְוי לְיִשְׂרָאֵל, יִשְׂרָאֵל לְמַמְזֵר, וּמַמְזֵר לְנֹתִיּוֹ... אִימְתִי, בְּזִמְנוֹ שֶׁבִּלְטוֹ שְׂוִיו. אֲבָל אִם הֵיָה מַמְזֵר תַּלְמִיד חֵכֶם וְכֹהֵן גָּדוֹל עִם הָאָרֶץ, מַמְזֵר תַּלְמִיד חֵכֶם קוֹדֵם לְכֹהֵן גָּדוֹל עִם הָאָרֶץ

A priest supersedes a Levite, a Levite supersedes an Israelite, an Israelite supersedes a mamzer, a mamzer supersedes a *Natin* [a descendant of a Gibeonite]... When? When they are all equal. But if the mamzer is a Sage and the high priest is an ignoramus, the mamzer who is a sage supersedes the high priest who is an ignoramus.

Baba Kama 38a

שֶׁאִפִּילוּ נְכָרִי וְעוֹסֵק בַּתּוֹרָה הוּא כְּכֹהֵן גָּדוֹל אָמְרִי.

Even a gentile who studies Torah is equal to the Kohen Gadol

R. Joseph Soloveitchik, "Who is fit to Lead the Jewish People"

Our leader is not the king nor the warrior, but the Torah scholar whose authority is that of a Rebbe over his disciples... The authority of Moses derived from his teaching role and his spiritual uniqueness, not his political stature.

The authority of the Messianic king will be primarily that of a teacher and this, not his political role, will redeem the world. The ideal Messianic king will be a teacher-king, as Maimonides says: "And if a king will arise from the Davidic dynasty, studying Torah, and occupying himself with mitzvot like David his ancestor, and bend all Israel to follow him and fight the wars of the Lord- him we may presume to be the Messiah."

Pirkei Avot 4:13

רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְּתָרִים הֵם, כְּתֵר תּוֹרָה וְכְתֵר כְּהֵנָּה וְכְתֵר מַלְכוּת, וְכְתֵר שֵׁם טוֹב עוֹלָה עַל גְּבִיחוֹ

Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingship. And the crown of a good name is superior to them all.

Samson Raphael Hirsch, ad. loc.

The crown of a good name excels the other three, first by virtue of the fact that it is within the reach of all, without exception, and secondly, because all the others are without value unless they are linked with the crown of a good name. Any of these three crowns can be truly "crowns" only if he who wear them is deserving also of the crown of a good name; such a person shines forth both as a human being and as a Jew, distinguished in moral purity and devotion to duty, and particularly in the exemplary fulfillment of those duties and those opportunities to do good that are connected with the station of honor and privilege he occupies. It may also be that "excels them all" means that the "crown of a good name" must be linked with them all.