

## OVERVIEW of the Daf

### 1) The red string (cont.)

Ravin in the name of R' Yochanan suggested weights for the different red strings.

R' Yochanan and R' Yirmiyah from Difti debated whether R' Shimon ben Chalafta and Rabanan disagree about the size of the red string for the Parah Adumah and the goat to be sent away.

### 2) Two slaughters

R' Yitzchak states that he heard a distinction between the case of the Parah Adumah and the Yom Kippur bull. In one case it could be slaughtered by a non-kohen and in the other it cannot. However, he could not remember which one was which.

The Gemara records that Rav and Shmuel dispute this issue.

It is demonstrated that Rav is the one who holds that the Parah Adumah must be slaughtered by a kohen.

The opinions of Rav and Shmuel are explained.

Other Amoraim who dispute this issue are cited.

A Baraisa is cited that supports the position of Rav.

### 3) Clarifying the pesukim

Ulla begins a lengthy analysis of the verses that describe the Yom Kippur service with the intent to note where the verse continues with a previous condition and other times it reverses the previous condition. ■

## REVIEW and Remember

1. What was going on in the Beis Midrash on the day Ravya bar Kisi died?  
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2. What part of the Parah Adumah service is excluded from the disqualification of inattentiveness?  
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3. May the Parah Aumah be slaughtered by a non-kohen?  
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4. What cannot be done to encourage the Parah Adumah to be taken out for burning?  
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Today's Daf Digest is dedicated in loving memory of  
 my brother-in-law – ע"ה – שמחה בן דוב, ע"ה  
 by Rabbi Shalom Zaiden, London, England

## Distinctive INSIGHT

### The role of the Sgan in burning the Parah Adumah

אותה לאלעזר ולא לדורות לאלעזר

The Torah specifically instructs that the service of the first Parah Adumah was to be done by Elazar, and not by any other כהן הדיוט כהן. Rashi explains that Elazar was the סגן—the Assistant Kohen. This suggests that Rashi holds that the distinction of Elazar was his position as Sgan. However, גבורת ארי notes that there is no distinction of the Sgan above any other regular kohen. The reason Elazar was assigned this privilege was simply a scriptural decree (גזירת הכתוב), and it was not to be done by anyone else, including Aharon himself, the Kohen Gadol.

Based upon the word אותה, our Gemara teaches that that was the only time in the desert that Elazar had to be the one to perform the rite of the Parah Adumah. In all future generations, the Parah did not have to be done by the kohen who served in the role of Sgan. There are two approaches in the Gemara regarding who would perform this rite in the future. Either it would be done by the Kohen Gadol or by any כהן הדיוט כהן. Chazon Ish (to Parah, #68:5) writes that if it was not for the verse, we would have thought that the Sgan would be the only one assigned to this job forever. He asks, however, that the Sgan is really only a כהן הדיוט כהן. If he were to serve as Kohen Gadol, he would need to undergo an initiation/חינוך (see earlier, 12a), but he served wearing the regular uniform of four garments. He would only take over to replace the Kohen Gadol if he was authorized to do so at that time, and the King or the kohanim could replace him as Sgan at any time. How is it that this role would have been recognized as significant as the only one to bring the Parah Adumah?

Chazon Ish explains that it must be that his being verbally designated as "Sgan" was, in fact, enough for him to serve in this distinct role. Although he was lacking an "initiation," and even though he could be replaced, his status as Sgan was one of elevation. ■

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 in memory of their parents  
 ר' אברהם וואלף בן ר' בערל ז"ל  
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# HALACHAH Highlight

## Memory devices

א"ר יוחנן פליגי בה ר"ש ב"ח ורבנן בפרה חד אמר משקל עשרה וחד אמר מדקל שקל וסימך אחד המרבה ואחד הממעט  
*R' Yochanan said: R' Shimon ben Chalafta and Rabanan disagree; one opinion says it was the weight of ten zuz and one opinion says it was the weight of a shekel (two zuz.) The mnemonic is, "Whether one does a lot or whether one does a little."*

Rashi<sup>1</sup> explains that the purpose of this mnemonic is to remind a person that one of the opinions assigns the red string used for the Parah Adumah the largest mentioned measurement (ten zuz) and the other opinion assigns it the smallest measurement (two zuz). It would seem that the second version of the Gemara could also bear this interpretation. In other words, according to Rashi the second mnemonic is to remind a person that the dispute is related to the goat rather than the Parah Adumah. Meiri<sup>2</sup>, however writes that mnemonic devices serve not only to prevent mistakes but they all serve as memory aids. This concept is recorded in the Gemara in

Eiruvim<sup>3</sup> as well.

There are additional practices which will aid a person in remembering what he learned. A person should explain the material very clearly<sup>4</sup>, teach others<sup>5</sup>, enunciate the words clearly rather than speak them in a muffled manner<sup>6</sup>, one should sit and review his learning<sup>7</sup> rather than wander about on the street. Furthermore, one should avoid haughtiness<sup>8</sup> and the learning should take place in shul<sup>9</sup>. Additionally, one should seek mercy from Hashem for assistance because none of these other methods will succeed without Divine assistance<sup>10</sup>. ■

1. ד"ה וסימן
2. מאירי עירובין נ"ג ע"א סוד"ה לעולם. [וכ"ה במאירי בשקלים פ"ה ה"א]
3. עירובין שם כשהגמ' אמרה דדייקי לישני ומתנחי להו סימנא נתקיימא תורתן בידן. ופרש"י שם וז"ל ומתנחי. מניחין סימנים. עכ"ל. וכן ע"ש רש"י ד"ה דדייקי
4. רש"י עירובין שם ד"ה דגלו. [וכן עי' רש"י קידושין דף ל' ע"א יהו מחודדין בפיך. חוזר עליהם ובדוק בעומקם וכו' עכ"ל]
5. רש"י עירובין שם
6. עירובין נ"ד ע"א ורש"י ד"ה יכונו. וכ"ה בשו"ע יו"ד סימן רמ"ו סכ"ב
7. רש"י שם ד"ה ונראה
8. שם ד"ה שהכל
9. ירושלמי פ"ה דברכות והובא בשו"ע הנ"ל
10. גמ' נדה דף ע': [נוע"ע ברכות נ' ע"א הרחב פיך ואמלאהו דפרש"י שבתורה יבקש ככל תאות ליבו. וא"כ ע"ז אמר הקב"ה, "ואמלאהו" ■

# STORIES Off the Daf

## Elazar supervises

שיהא זר שוחט ואלעזר רואה

Our Gemara states that for certain sacrifices a "stranger (non-kohen) may slaughter, and the Kohein ("Elazar") supervises." Rav Chaikhe of Amdor, zt"l, explained this concept metaphorically: One must "slaughter" and extirpate the foreign elements and materialism from within oneself, and one then merits to "see Elazar"—to witness Hashem's intervention and help (א-ל עזר). The Ran, zt"l, writes that such subduing of one's material nature brings a kind

of prophecy in its wake; not actual ruach hakodesh necessarily, but a refined intuitive grasp of reality that transcends ordinary human limitations. This is another manifestation of the El-azar, the Divine assistance, mentioned on today's daf.

The Beis HaLevi, zt"l, would go for a stroll outside Brisk every day with a companion for exercise. One day, he cut his usual circuit short and urged his companion to return to town. Confused by this departure from the routine, the companion asked, "Why return so much earlier than on every other day?"

The Rav answered, "I notice the scent of a davar acher (pork) in the area. I prefer to avoid such things, so I feel that we must return home."

His puzzled companion remarked

that the distinctive odor hadn't caught his notice, but they turned back anyway. After leaving the Rav, his companion circled back out of town to make inquiries if there really was such a creature in the area. To his surprise, he found that although none were in the immediate vicinity, one was to be found quite a distance away. This fact confused him even more, because it was obvious that the Beis HaLevi could not possibly have picked up the scent physically from so far away. He decided to ask the Rav how he had been able to sense something that was not physically noticeable. "Was it ruach hakodesh?" he asked.

The Beis HaLevi denied it. "This is not ruach hakodesh—such sensitivity is simply a measure of purity! ■

