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**There are three different mitzvah services which require a strip of red wool. In each case, the strip was a different weight.**

The Yom Kippur service required a strip of red wool to be tied to the horns of the goat which was sent out to the wilderness. When one burns the *parah adumah*, (a red cow which was burnt and whose ashes were mixed with water; the mixture was used to purify one who had come in contact with a corpse) he is required to throw a cedar branch and a hyssop plant tied with a red strip of wool into the fire.

When one has become afflicted with *taraas* (leprosy) and is healed, he must bring certain sacrifices. The *Kohen* who is purifying him must dip a cedar branch and hyssop plant, tied with a strip of red wool, into the blood and sprinkle the blood onto the *metzora*.

Each one of these strips has a different weight requirement. The strip used on Yom Kippur has to weigh two shekels in order to ensure there is enough to be split in two. The strip was split and half was placed in the Temple. When the goat was pushed to its death, the strip in the Temple

would turn white, signifying the sin of Israel had been forgiven. The strip used for the *metzora* can be even one shekel.

Regarding the strip used for the *parah adumah*, there is a disagreement whether it has to weigh ten *zuz* (a shekel is four *zuz*) or just one shekel.

**There is a disagreement as to whether the *parah adumah* or the bull the *Kohen Gadol* offers on Yom Kippur can be slaughtered by a non-*Kohen*.**

Although normally, the *shechitah* (slaughtering) of sacrifices can be done by a non-*Kohen*, Rav says that the *parah adumah* must be slaughtered by a *Kohen*. The reason is that the verse specifies that Elazar (Aaron Ha*Kohen*'s son) must do it, and the verse also uses the word *chukah* (law), which indicates that it's an essential part of the service. Rav argues that one cannot learn from other sacrifices, since *parah adumah* is not a sacrifice at all. According to Shmuel, the verse never says that Elazar should slaughter the *parah*, rather, it says that the *parah* should be slaughtered in front of Elazar. Shmuel holds that the bull of the

*Kohen Gadol* must be slaughtered by the *Kohen Gadol* because the verse says Aaron must do it, and the verse refers to it as *chukah*, indicating that it is essential that it be done in this manner.

**The *Kohen* may not lose concentration when slaughtering or burning the *parah*. This requirement does not apply to throwing the cedar branch, hyssop and wool strip into the fire.**

The *Gemora* learns that during the slaughtering and the burning of the *parah*, the *Kohen* cannot take his mind off the service he is performing.

The *Gemora* extends this rule to include the gathering of the ashes and the drawing the water used to be mixed with the ashes. The *Gemora* excludes throwing the cedar branch and hyssop and strip of wool from the requirement not to lose concentration. The *Gemora* says that this service does not directly involve the *parah*.

**The Baraisa indicates that certain services of the *parah* can be performed at night and by a woman, while others cannot.**

The verse which speaks of sprinkling the water on an impure person mentions that it cannot be done by a woman and it has to be done in the

day. The *Gemora* discusses the services that are valid at night and which are disqualified at night.

The Baraisa extends the prohibition to perform the service at night to any service which, similar to sprinkling the water, they cannot be done by a woman. If they are similar in regards to the disqualification of a woman, the Baraisa assumes they are similar in regards to the requirement of performing them in the daytime. These services include slaughtering, receiving the blood, sprinkling the blood, burning the *parah* and throwing the cedar, hyssop and wool strip into the fire. Gathering the ash and drawing the water may be done by woman and can therefore be performed at night.

**There is an argument whether the *Kohen Gadol* was required to perform the service of the *parah adumah*, or whether even a regular *Kohen* can do it.**

In regards to the original heifer done in the times of Moshe, the verse states that it should be given to Eleazar. Eleazar, the son of Aaron, was the deputy *Kohen*. Chazal learn that this *parah* was required to be performed by the deputy *Kohen*, while with subsequent heifers, there is no such requirement. One opinion is that subsequent heifers can be performed by any *Kohen*. The other opinion is that it must be done by the *Kohen Gadol*. Since the same word appears both

in the portion of *parah adumah* and in the portion of the Yom Kippur service, this opinion learns that just as the Yom Kippur service must be performed by the *Kohen Gadol*, so too, the service of the *parah adumah* was required to be done by the *Kohen Gadol*.

## INSIGHT TO THE DAF

### ***Kohen Gadol is a "Kohen Hedyot Plus"***

The *Gemora* states that the first *parah adumah* was done by Elozar, who was the *Segan Kohen Gadol*, but all future ones will either be done by a *Kohen Gadol* or a *Kohen Hedyot*.

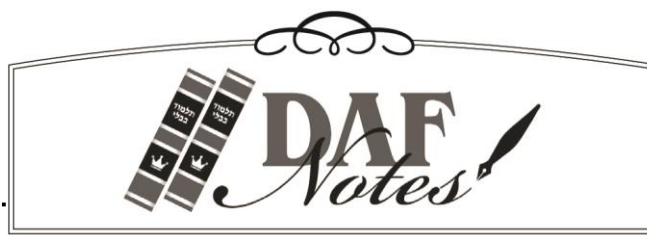
The Rogitchover Gaon explains why the first *parah* could not have been done by Aaron. The *halachah* is that even if a *Kohen Gadol* prepares the *parah adumah*, it must be done with the four vestments, and not the eight that the *Kohen Gadol* usually wears. This would signify that immediately, at that time, the *Kohen Gadol* is performing as a *Kohen Hedyot*, and not as a *Kohen Gadol*. The only way a *Kohen Gadol* can act like a regular *Kohen* is if he was once a regular *Kohen*, however Aaron HaKohen was never a regular *Kohen* - he was appointed a *Kohen Gadol* immediately, and therefore he could not perform the *parah adumah*, for it was not possible for him to wear only the four vestments and be like a *Kohen Hedyot*. [There are those that say that every *Kohen Gadol* must be a *Segan* first - if so, Aaron must have been an exception.]

### ***Comparing Parah Adumah to the Seeing of Nega'im***

There is one opinion in the *Gemora* that the *shechitah* of the *parah adumah* cannot be done by a *Yisroel*. The *Gemora* asks from the derived concept that *shechitah* is not considered an *avodah* and hence would be valid with a *Yisroel*. The *Gemora* answers that this is similar to the seeing of *nega'im*. Just like there, it must be done by a *Kohen*, and only a *Kohen* can pronounce that the person has a *nega*, and therefore *tamei*, even though it is not an *avodah*, so too by the *shechitah* of the *parah adumah*, it must be performed by a *Kohen*. Tosfos Yeshanim comments that according to this opinion, the *Kohen* must be wearing his Priestly vestments when he is performing the *shechitah*.

The Mishna in Parah states that the *shechitah* would be invalid if the *Kohen* would not be wearing his Priestly vestments, or if he would not have washed his hands and feet beforehand, like any other *avodah*. The Steipler Gaon (Minachos 1) asks that this is not true by the seeing of *nega'im*? There, it is not necessary to wear the Priestly vestments? He is forced to say that the Mishna is referring to the services after *shechitah*, however by the *shechitah*, he would not need to wear the Priestly vestments. This is contrary to the Tosfos Yeshanim.

It is interesting to note that the Tiferes *Yisroel* in his introduction to Kodoshim seems to hold that the *Kohen* must wear his Priestly vestments when he is looking at a נגע. (It would seem that ultimately, he does not hold of this למעשה.)



Rav Moshe Mordechai Shulzinger says that according to the Steipler, one would wonder what the din is regarding a chalal (the son of a *Kohen* who married a divorcee) by the *shechitah* of the *parah*. The Rambam holds that a chalal is prohibited to look at a *nega* and decide if it's *tamei* or not, even though he could perform a regular *avodah*), but a *Kohen* with a blemish would be allowed. This is the exact opposite of what the *halachah* is by a regular *avodah*. What would be the din by the *parah adumah* according to those that say that a *Kohen* is needed? Could a blemished *Kohen* perform the *shechitah*?

Are there other cases like this?

## DAILY MASHAL

### ***A Biblical Prohibition Due to a Decree***

The *Gemora* states a *halachah* that one should not take out another red cow together with the *parah adumah*. This is learned from the words in the Torah “and he should take it out” and not another. The reason given is because people will say that he is slaughtering two of them, and that would render it invalid.

The *Nezer Hakodesh* says that this *Gemora* proves that there are mitzvos in the Torah that are given solely as an injunction for something else. The *Kesef Mishna* explains similarly the prohibition of not cooking meat and milk together. He says that this is because the Torah did not want us to eat them together.