

OVERVIEW of the Daf

1) Designating birds

R' Chisda rules that birds can only be designated for their specific purpose (chattas or olah) at the time of purchase or the time the Kohen offers them as a korban.

Two unsuccessful challenges are presented against R' Chisda's statement.

2) A wealthy person who brings the offering of a poor person

R' Elazar and R' Chaga dispute the consequence of a wealthy person who entered the Beis HaMikdash while tamei and brought the korban of a poor person. According to R' Elazar the wealthy person has not fulfilled his obligation whereas according to R' Chaga he has fulfilled his obligation.

R' Chaga's position is challenged from a Baraisa that discusses a similar case for a metzora.

The Gemara answers that the case of the metzora is unique and cannot refute R' Chaga's position.

3) **MISHNAH:** The Mishnah discusses tying the red string on the pair of goats and the second confession made by the Kohen Gadol on the bull.

4) Clarifying the language of the Mishnah

The Gemara inquires whether the Mishnah's reference to the slaughtered goat refers to the tying of a red string or the location where it stood.

A Baraisa is cited to demonstrate that the Mishnah referred to tying a red string around the neck of the slaughtered goat.

5) The red string

R' Yitzchak states that he heard that there are two uses for red string, one for the Parah Adumah and another for the goat sent to Azazel. Furthermore, one has a minimum requirement and the other does not, but he could not remember which one is which.

R' Yosef asserts that the string for the goat requires a minimum size.

This assertion is unsuccessfully challenged.

R' Chanin in the name of Rav ruled that the red string and cedar wood thrown into the fire with the Parah Adumah are valid even if consumed while in mid-air.

This ruling is challenged and two resolutions are presented.

R' Dimi in the name of R' Yochanan states that he heard about three different uses for a red string. One for the Parah Adumah, a second for the goat and a third for the metzora. Furthermore, one is supposed to weigh ten zuz, one eight zuz and the third one weighed two zuz, but he could not remember which is which. ■

Distinctive INSIGHT

A poor man who brings the offerings of a rich man

מצורע עני שהביא קרבן עשיר יצא וכו'

A group of distinguished Rabbis was sitting and discussing Torah before the Imrei Emes of Ger. Among those present were Rebbe Nosson Shpiegelglass, hy"d, the Admor of Sokolov, R' Yitzchok Zelig Morgenstern, zt"l, and Rebbe Menachem Zembe, zt"l. R' Menachem Zembe cited the words of the Chinuch (Mitzvah 123) who says that for a קרבן עולה ויורד, a poor man cannot fulfill his obligation if he brings the offering of a rich man. The commentators all wonder about this, because the Mishnah (Nega'im 14:12) explicitly states that a metzora who is poor may bring the offering of a rich man, and he has fulfilled his obligation. All assembled joined in to the discussion, and as each of several fascinating suggestions was advanced, the others joined to argue and challenge one another. The entire time, the Imrei Emes sat quietly, listening to the lively exchange. When he got up to leave the room, he commented with a few, choice words, "After all, this Jew is missing a korban!" And with that, the Rebbe left.

Those assembled were puzzled about the Rebbe's answer, until R' Menachem Zembe explained. "You see, the Chinuch is speaking about a קרבן עולה ויורד where, for example, a person entered the Mikdash while tamei. A rich person must bring a sheep as a chattas, but a poor person brings two birds, one as a chattas and one as an olah. If the poor person offers the rich man's korban, he has brought a chattas only, and he has not brought an olah. He has not fulfilled his obligation, for he is lacking an olah.

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REVIEW and Remember

1. What do the words ועשהו חטאת teach?

2. At what point is money considered designated for a specific korban?

3. What makes the case of metzora different from other korbanos involving birds?

4. Where on the slaughtered goat's body is the red string tied?

HALACHAH Highlight

Tying a permanent knot on Shabbos and Yom Tov

קשר לשון של זהורית בראש שעיר המשתלח

He tied a red string on the head of the goat sent away [to Azazel.]

According to the Gemara's conclusion, the red string was also tied to the goat that will be offered as a korban to serve as a sign to avoid confusing that goat with other goats. The Gemara further (סו) gives more details regarding the use of the red string. The Gemara there relates that the Rabbis enacted that half the red string should be tied to a rock at the top of the cliff and the second half should be tied to the goat that is pushed off the edge of the cliff. It is logical¹ to assume that the string tied to the goat is not removed. One can therefore ask, how could Chazal institute the practice of making a permanent knot² on Yom Kippur which constitutes a violation of a Biblical prohibition?

Maharil Diskin³ proves from this enactment that the Biblical prohibition against making a permanent knot is violated only when the use and the benefit of the knot will be ongoing. If, however, the knot is made for a single use and following that use the knot no longer serves a purpose, as is the case regarding the knot around the goat's horns, it is not categorized as a permanent knot. In this case, it therefore does not violate the Biblical prohibition. Accordingly, there are

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"The Mishnah in Nega'im is dealing with a metzoah. Here, a rich man and a poor man each bring three offerings—a chattas, asham and an olah. The rich man brings two male lambs and one female lamb, while the poor man brings one lamb and two birds. Here, if the poor man brings the offering of the rich man, he is still bringing three offerings, and his obligation is discharged." ■

those⁴ who maintain that it is permitted to attach a needle to a syringe for use on Shabbos even though it will remain attached when it is thrown in the garbage. All opinions⁵, however, agree that it is best to attach the needle to the syringe before Shabbos or to have in mind⁶ when attaching the two parts to take it apart after the injection, and to in fact take it apart before it is thrown into the garbage. ■

1. ולא מצאנו שתיקנו שבצואי יוה"כ יטפסו למקום הצול להתיר הקשר
2. עי' בהקדמת המ"ב לסימן שי"ז, דלדעת תוס' והרא"ש כשישאר לעולם איסורו דאורייתא. וגם לר"ף ורמב"ם שצריך גם שיהיה מעשה אומר, מ"מ עי' בפסחים י"א. שלשון "קשר" ר"ל סוג קשר שיכול להתחייב בו, ודו"ק
3. שו"ת מהרי"ל דיסקין קונטרס אחרון סימן ה' סקל"ה. והובא במנח"י דלהלן
4. שו"ת מנח"י ח"ח סימן כ"ז וציץ אליעזר חט"ו סימן י"ז, וחט"ז סימן ז'. ועי' בפס"ת שי"ז ה' דלהגרשו"א אסור, והחזר"א [נ] אות ט' ד"ה והא [כתב וז"ל] הרכבה בדרושה לשימוש וכו' אף תיקון לשעה חשיב בונה. עכ"ל, א"כ ג"כ יאסור בזה. ועי' בזה שו"ת מנח"י ח"ט ל"ח שהקיל נגד החזו"א בצירוף הסמ"ג שבבה"ל בסוף סימן שי"ג. ואכמ"ל
5. עי"ש, ובשש"כ פל"ג ס"ח ט'
6. מנח"י ח"ח כ"ז וצי"א הנ"ל ■

STORIES Off the Daf

The red strand

קשר לשון של זהורית בראש שעיר המשתלח

The Chayim VaChessed, zt"l, explains that everyone is sent to this world with a "strand" tied to his head, just like the scapegoat described in our Gemara. This strand is the Torah, and if it turns "white"—if he learns Torah for its own sake—then his learning atones for all of his sins. But if his learning is not לשמה, it is deeply flawed. The Chida, zt"l, explains that although everyone naturally starts out learning for ulterior motives, the ones who ultimately attain the level of לשמה are different. Even when they are not learning לשמה, they still aim to achieve the goal that someday they will

reach the level of לשמה. But those who do not have this intention before they learn never reach the level of לשמה at all. Sometimes, as the following anecdote from the Zohar HaKadosh illustrates, a person's intentions evolve as his learning develops.

Rav Abba, zt"l, proclaimed: "He who wants wealth and long life should come and learn Torah." One young man approached the Rav and said, "Rebbi, teach me so that I will become wealthy." Rav Abba accepted this new student named Yossi.

Some time passed, and Yossi asked Rav Abba: "Where is the wealth you promised?"

Rav Abba said to himself, "He still seeks material reward and isn't satisfied with the riches of insight he has gained! He must not even want to attain Torah

לשמה!" Rav Abba grew angry with Yossi and nearly brought Divine judgment upon him. Just then, a heavenly voice called out: "Do not cause his ruin, because one day he will be a great man!"

Rav Abba obeyed the voice, and approached Yossi, instead. "My son," he said, "If you continue to sit and learn, I will see to it that eventually you will gain wealth."

Soon afterward, a stranger entered the beis medrash carrying a golden vessel, and offered it in exchange for private teaching. Yossi was assigned to tutor the rich man, and became quite wealthy himself. But one day, the desire for Torah for its own sake entered him, and Rav Abba found him crying, regretting his mercenary motivations. "How could I have diminished my Olam Haba for mere money!" ■

