

OVERVIEW of the Daf

1) The hide of the tail

The Gemara challenges the Mishnah's ruling based on its initial assumption that the skin of the tail is like the tail.

Shmuel resolves the challenge by explaining that the Mishnah follows R' Elazar who maintains that improper thought for something to be consumed by a person when it is meant for consumption by the Altar invalidates a korban.

This interpretation is unsuccessfully challenged.

R' Huna suggests another explanation of the Mishnah that is further clarified by Rava.

R' Chisda offers a third explanation of the Mishnah.

The Gemara explains why the Amoraim disagree with one another's respective explanations.

R' Chisda's interpretation is unsuccessfully challenged.

2) Time and place

Shmuel asserts that there are two relevant verses, one referring to intent for outside of the correct time and the other referring to outside of the correct place.

Rabbah offers a suggestion for the verses to which Shmuel referred.

This approach is successfully challenged.

Abaye in the name of R' Yitzchok bar Avdimi in the name of Rav offers another source for the Mishnah's rulings about intent regarding time and place.

This approach is also successfully challenged.

R' Yochanan suggests another source for the Mishnah's ruling about intent regarding time and place.

This approach was also found to be incomplete.

Rava offers an alternative suggestion for the source of the Mishnah's ruling. ■

REVIEW and Remember

1. Explain מחשבין מאכילת מזבח לאכילת אדם.
2. What is the source for the difference between incorrect intent for time and incorrect intent regarding place?
3. How does the Gemara refute R' Yochanan's source for the difference between time and place?
4. What is the קרא אריכא?

Distinctive INSIGHT

Eating from the offering in an important manner

אימא למשחה לגדולה כדרך שהמלכים אוכלים וכו'

The Mishnah (27b) taught that an example of an improper thought on the part of the one officiating over an offering is if he thinks to eat a k'zayis of the skin of the tail in its wrong place or wrong time. Rav Chisda understands that the skin of the tail of a sheep has the same law as the tail itself, which are burned on the Altar. Therefore, any thought of a person's eating it has no significance regarding piggul, because this is not an edible part for the owner of the offering. Rather, the lesson of the Mishnah was said in reference to the tail of a goat. The tail of a goat is edible, unlike the tail of a sheep. It is eaten and not burned on the Altar. Therefore, the offering is disqualified if the one officiating has in mind to eat it in its wrong place or wrong time.

The Gemara questions the approach of R' Chisda, because the information that the tail of a goat is edible is already taught in regard to tum'ah (Chullin 122a), so it is not reasonable for this to be the point of our Mishnah. R' Chisda answers that although the Mishnah in Chullin taught this halacha, perhaps we would only have treated the tail as food in regard to tum'ah, because the tail is soft. However, in regard to consuming it as part of an offering we might not have treated the tail as food. In reference to eating from an offering, the Torah tells us that the experience should be one of "greatness," as kings eat, and eating from the tail might not be significant. This is why our Mishnah teaches us that eating from the tail is, in fact, a valid and important part of partaking from the offering.

The Gemara here alludes to the verse in BaMidbar (18:8) which teaches that we must conduct ourselves with greatness (למשחה) when it noted that eating from an offering must be from an edible part of the animal. This verse appears in the Torah in the context of the various gifts which must be presented to a kohen (see Chullin 132b), and Rambam (Hilchos Bikkurim 9:22) refers to this halacha only in regard to the gifts for the kohen. A kohen receives the foreleg and jaw of an animal from an offering for which he officiates (Devarim 18:3). Sefer Zivchei Ephraim cites Rashi from Bechoros (27a) who says that if a kohen sells the items he received to a Yisroel, the Yisroel does not have to eat them in a royal fashion. This halacha only applies to a kohen, but not to others. In fact, the meat the owner receives directly as his portion from any offering also does not have to be eaten with "greatness." ■

HALACHAH Highlight

Eating meat at night

למשחה לגדולה כדרך שהמלכים אוכלין

"L'mashcha" means for greatness the manner in which kings eat

Tur,¹ in the name of Masseches Sofrim, explains why it is prohibited to fast during Nissan. The Mishkan was erected on Rosh Chodesh Nissan and for twelve days the leaders of the tribes offered their korbanos. Each leader considered the day of his offering to be a Yom Tov. Beis Yosef² questions why any explanation was needed to explain why fasting is not permitted on Rosh Chodesh. It is prohibited to fast on Rosh Chodesh, regardless of the fact that one of the leaders brought a korban on that day. To resolve this difficulty Beis Yosef asserts that the leaders offered their korbanos on the twelve days that followed Rosh Chodesh, meaning from the second of the month through the thirteenth.

Teshuvos Knesses Yechezkel³ challenges Beis Yosef's position from the many Gemaras and Midrashim that clearly indicate that the first leader offered his korban on Rosh Chodesh Nissan rather than on the second of Nissan. He answers that each leader brought his korban during the day beginning with Rosh Chodesh Nissan but the eating of that korban occurred that night. One reason they waited until

nighttime was based on Chazal's teaching that it is proper etiquette for a person to eat meat at night rather than during the day. Additionally they were so busy bringing the korban that they did not have the opportunity to eat from the korban until nighttime. Accordingly, even though the korbanos were brought between the first and twelfth of Nissan, as indicated by the Gemaras and Midrashim, the korbanos were eaten between the second and the thirteenth as suggested by Beis Yosef.

The author of L'horos Nosson⁴ questions the reference to Chazal's teaching that one should not eat meat during the day. That principle applies to regular eating, but when the eating is a mitzvah, as is the consumption of a korban, it may certainly be eaten during the day. In fact, we would apply the principle of **זריזין מקדימין למצוות** – the zealous hasten to perform mitzvos. He then suggests that perhaps the rationale behind the practice to eat meat at night is based on consideration that a person needs to rest following the consumption of meat. Since Chazal considered that to be the healthy way to eat meat, it falls into the category mentioned in our Gemara that the term **למשחה** teaches that one should eat a korban in a manner in which kings eat. ■

1. טור או"ח סי' תכ"ט.
2. בית יוסף שם ד"ה מצאתי.
3. שו"ת כנסת יחזקאל סי' קי"ז.
4. גיולי אפרים עמ' קפ"ט. ■

STORIES Off the Daf

Pure Intentions

"אף כל מפגלין ומתפגלין..."

Today's daf continues to discuss the halachos of piggul.

On the first of September, 1939, the Nazis bombed Warsaw. Despite the danger, Rav Elchonon Wasserman—who was in America at the time—made arrangements to return to Baranowitz. Although people implored him to stay, he refused to abandon his yeshiva.

One week before the invasion of Poland, the Germans made a secret pact with Russia dividing Poland between the two. Before Russia—infamous for its intolerance for reli-

gious observance—entered Baranowitz, Rav Elchonon and the yeshiva managed to escape to Vilna.

He attempted to travel back to America with his sons to obtain visas for the yeshiva, but on the way out, his horse and wagon overturned and his son Rav Leib broke his leg. Rav Elchonon decided to remain in Lithuania but was unable to rejoin his yeshiva.

Even after the Nazis had implemented their "final solution," Rav Elchonon was saved for a time, hiding in the home of Rav Avrohom Grodzensky, zt"l. Together with a group of talmedei chachamim, they learned with great concentration and diligence.

On July sixteenth, 1941, several Lithuanian collaborators found them and marched them to their deaths. On

the way, Rav Elchonon was calm as always, and spoke his last words without emotion or even raising his voice. "Apparently, we are considered tzaddikim on high and have been chosen to die to atone for klal yisrael. Our final destination is near and we must do teshuvah so that we can atone for our brothers and sisters in America.

"We must not allow any extraneous thought to distract us, since this would be like piggul which makes a sacrifice unacceptable. Our sages tell us, 'just as it was destroyed in fire it will be rebuilt in fire.' The fire that will cause our deaths will be the fire which rebuilds a renewed klal Yisrael."¹ ■

1. פתיחה לקובץ שיעורים, ח"א ■

