



OVERVIEW of the Daf

1) Slaughtering for the sake of *chullin* (cont.)

The Gemara records a related discussion between Shmuel and R' Huna about slaughtering a korban while preoccupied (מתעסק).

2) Piggul

It is noted that the Mishnah that rules that only the one serving makes piggul does not follow R' Elazar the son of R' Yosi who maintains that the owner could also make piggul.

Rava identifies the source of R' Elazar the son of R' Yosi's ruling.

Abaye presents a list of Tannaim who maintain that the owner's intent is effective even for the work performed by another.

The Gemara discusses which of these three rulings are agreed upon by all opinions and which are subject to dispute.

הדרן עלך בית שמאי

3) MISHNAH: The Mishnah teaches that kodshei kodoshim are slaughtered in the north. The Mishnah then reviews the procedure for offering the bull and goat of Yom Kippur as well as the bulls that are burned.

4) Receiving the blood in the north

The Gemara questions why the Mishnah did not teach that the receiving of the blood must also be to the north.

The reason is that the Asham Metzora's blood is received by hand so the Tanna left it out.

This explanation is unsuccessfully challenged.

A related Baraisa is cited that teaches that two kohanim receive the blood of the Asham Metzora, one by hand and one with a sacred vessel. ■

REVIEW and Remember

1. What principle was held by the Tannaim grouped together by Abaye?

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2. Where is the blood of the Yom Kippur korbanos applied?

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3. Where is the Beis HaDeshen?

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4. How is the blood of the Metzora's Asham received?

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Distinctive INSIGHT

The owner's intentions may cause a condition of piggul
 דתניא אמר רבי אלעזר ברבי יוסי שמעתי שהבעלים מפגלין

In our Mishnah (46b) R' Yose stated that we evaluate an intent regarding the service of an offering only in reference to the one doing the service. The Gemara cites a Baraisa which disagrees with R' Yose in the Mishnah. Here, we find R' Elazar b. R' Yose who says that it is not only the one doing the service who can affect an offering with his intent, but also the owner who brings the offering whose intents can cause a condition of piggul.

Kuntrus Gevuros Shmonim is a work dedicated to deal with a famous and classic question which is raised regarding the opinion of R' Elazar b. R' Yose. How can it be that a woman who is accused of being disloyal to her husband as a sotah can ever be subject to the procedure prescribed in the Torah to be tested for her guilt? The woman, being the owner of the mincha offering has the ability to consciously ruin the mincha. As the kohen is removing the kemitza, she can simply have intent that the mincha be eaten beyond its proper time limit. This would cause a condition of piggul, and the mincha becomes disqualified, and it is no longer valid to test her. This sefer provides eighty answers to this question. We hereby present a sampling of the answers.

The rule of R' Elazar b. R' Yose that the owner's intent may result in piggul was only said regarding קדשי קלים, the lighter forms of holy offerings, which are considered in the possession of their owners. However, a mincha is in the category of קדשי קדשים, which do not technically belong to their owners. The owner cannot disqualify something that does not belong to him. In fact, the kohen should also not be able to cause piggul to an offering that does not belong to him, but the verse specifically empowers the kohen in this regard because he is at least performing the act of bringing the mincha. The woman, who is the owner in this case, does not actually own the mincha, and she is also not performing any procedure, so she cannot effect piggul.

There is another reason to say that the rule of R' Elazar b. R' Yose only said that an owner can cause piggul in cases of קדשים קלים because he is able to eat from these offerings. However, the owner himself may not eat from קדשי קדשים, so it reasons that his ability to cause piggul does not extend to these cases. Therefore, the sotah wom-

HALACHAH Highlight

Studying Torah without understanding

איזהו מקומן של זבחים

What is the place of korbanos?

Magen Avrohom¹ writes that the recitation of the Mishnayos of Eizehu Mekoman and the Baraisa of R' Yishmael is not considered Torah study unless one understands the meaning of the words. One who does not understand the words must learn them in order for it to be considered learning. It is only regarding prayer that one fulfills his obligation even though he does not understand the meaning of the words since Hashem understands his intent but mindless reading of a Mishnah or Baraisa is not Torah study. Neziros Shimshon² challenges Magen Avrohom's contention from the Gemara in Avodah Zarah (19a) that states that one should study even if he does not understand what he is studying. This indicates that there is value to studying material that one does not understand.

Gaon Chida³ answers that the Gemara in Avodah Zarah discusses a person who does not yet have the capacity to understand what he is studying and is teaching that he should study nonetheless and will receive some reward. Magen Avrohom was addressing a person who has the capacity to understand what he reads if he were to invest the time. For such a person, reading the Mishnayos or Baraisa without understanding is not considered Torah study. He adds,

(Insight...continued from page 1)

an cannot cause piggul in the case of her mincha, which is קדשי קדשים.

Alternatively, we can say that owners may also cause piggul in cases of קדשי קדשים, but this is only true where the offering is brought in order to achieve atonement. According to R' Tarfon (Sifrei, Naso 8), the mincha of a sotah is not for her atonement, but it is a remembrance of sin. Therefore, the woman who is the owner of this mincha cannot cause piggul in this case. ■

however, that understanding the translation of the words even though he does not know the true meaning as explained by the commentators is considered Torah study. Eitz Yosef⁴ writes in the name of Vilna Gaon that the intent of the Gemara in Avodah Zarah is that if one has questions about what one is studying that he cannot resolve, it is still considered studying Torah.

Shulchan Aruch Harav⁵ writes that one who reads with his mouth words of the Written Torah fulfills the mitzvah of Torah study even if he does not understand what he is reading. It is only concerning the study of the Oral Law that understanding is a prerequisite to fulfilling the mitzvah of Torah study. ■

1. מג"א סי' נ' סק"ב.
2. נזירות שמשון הגהות על שו"ע שם.
3. ספר מראית עין לע"ז י"ט.
4. עץ יוסף על העין יעקב לגמ' ע"ז הנ"ל אות מ"ג.
5. שו"ע הרב ה"ל תלמוד תורה סי' ב' סעי' י"ב-י"ג. ■

STORIES Off the Daf

Slaughtering in the North

שחיטתו בצפון

The Alter of Kelm, zt"l, explained that honor is dangerous for even the greatest tzaddik. "It is clear from the command, *והצנע לכת עם ה' אלוקיך* – And walk humbly with Hashem your God' – that honor makes an impression on even the greatest person. It is human nature to willingly trade the eternal honor afforded to those who keep Torah and mitzvos for honor in this world—even honor bestowed by people of insignificant spiritual stature or even lacking

worldly fame. A person is naturally drawn to do whatever it takes to get a little honor, even a heinous sin if necessary! It is for this reason that the verse must warn us to be as modest as possible in our avodah."¹

"Rav Yisrael Salanter, zt"l, would always hide as much of his avodah as possible," the Alter recounted. "The midrash regarding Shmuel HaNavi applies to him equally: 'Look at this creation which I created in My world. All other humans work to magnify their name, while he toils to diminish his name.'²

Rav Dovid of Skver, zt"l, learned just this behavior from a statement on today's daf. "In the mishnah in Zevachim 47 we find, 'איזהו מקומן של

זבחים? קדשי קדשים שחיטתו בצפון'. The Mishnah alludes to the best way to serve Hashem. It directs us that 'שחיטתו בצפון'. The best place to serve Hashem is to do whatever good he can and slaughter his evil impulses in צפון. In addition to meaning on the norther side this word also means hidden, as in צפון in the Haggadah. This teaches that specifically mitzvos done privately overcome our natural desire for honor, and they are in the category of kodesh kodashim. Precisely these mitzvos are the highest avodah."³ ■

1. חכמה ומוסר, ח"א, ע"ס, ח"ב, ע' שני"ט.
2. קדוש ישראל, ע' קכ"א.
3. מאורי אור, ע' רכ"ז. ■