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Rabbi Meir – Is piggul effective because one can effect piggul in part of a permitter, or is it because one performs a second act on the basis of his original intent?

The Gemara asks on Rish Lakish (who maintains that Rabbi Meir's opinion is that one who does something is doing it based on his original intent) from the following Baraisa: When are these words (that one can effect piggul with one application) true? It is only by blood that is applied on the Outer Altar (for one application provides atonement; and even the Sages would agree that piggul is effective); however, blood that is applied on the Inner Altar, such as the forty-three applications performed on Yom Kippur (from the bull and the goat), or the eleven applications from the anointed Kohen's bull, or the eleven applications of the communal-error bull, if the Kohen had a piggul intention whether during the first set of applications (in the Holy of Holies), the second set (on the Paroches), or the third set (on the Altar), Rabbi Meir maintains that it is piggul and one incurs kares; while the Sages say that one does not incur kares unless he has a piggul intention during the entire matter (permitter). Now the Baraisa had stated that if the Kohen had a piggul intention whether during the first set of applications, the second set, or the third set, and yet Rabbi Meir disagrees (and if he applied the first applications in silence and the latter ones with a piggul intent, if this effects a piggul disqualification, it is evidently because he holds that one can effect piggul in part of a permitter)!

Rabbi Yitzchak bar Avin answers: The circumstances here are where (after he finished applying the blood in the Holy of Holies, the blood spilled; the halachah is that he brings

another animal and begins the blood-applications at the place where he left off from the first animal) he had a piggul intention at the slaughtering of the animal, this being one complete mattir. [He had a piggul intention about the blood which will be used for any of the blood-application sets.]

The Gemara asks: If so, what is the reason of the Sages (who maintain that there is no kares; everyone agrees that shechitah is a complete mattir)?

Rava answers: the Mishnah is in accordance with Rabbi Eliezer, for we learned in a Mishnah: With regard to the kometz, the levonah, the incense, the minchah of Kohanim, the minchah of the anointed Kohen, and the libation minchah offering, if one offered up as much as an olive's volume of one of these outside the Temple, he is liable. But Rabbi Eliezer exempts him unless he offers them up in their entirety. [Rabbi Eliezer holds that he is not liable, since it was done with a portion of the mattir only, which proves that it is not regarded as a service unless he completes the entire service. So here too, although shechitah is a service complete in itself, yet since this particular shechitah was merely needed for only part of the Yom Kippur applications, it is incomplete, and cannot effect piggul.]

The Gemara asks: But surely Rava said that Rabbi Eliezer admits in the case of blood (that one will be liable for offering up an olive's volume outside the Temple), for we learned in a Mishnah: Rabbi Eliezer and Rabbi Shimon maintain that from where he left off (in the blood-application procedure – before the remaining blood spilled out) there he convenes (to apply the blood from the second animal; that is why he is

liable for offering up any blood outside, and it stands to reason that this would apply by a *piggul* intent as well – for it is regarded as a service; and certainly *piggul* should be effective when his intention was at the time of the *shechitah*)!?

Rather, Rava answers: The *Baraisa* is referring to a case where he had a *piggul* intention during the first set of applications, and he was silent during the second, and again had a *piggul* intention during the third. [Only then does Rabbi Meir rule it to be *piggul*, as he maintains that the second applications in silence were done with the original intention of the first.] [The question may be asked: If you claim that he acts with his original intention, why should he repeat his *piggul* intention during the third set?] I might have thought that by the fact that he performed the third set of applications with a *piggul* intent, this indicates that the second set was not done with such intention, the text teaches us that this is not so.

Rav Ashi asked: Does the *Mishnah* state that he was silent (by the second set)?

Rather, Rav Ashi answers: The circumstances here are where he had a *piggul* intention during the first, second, and third sets (but he was silent during the fourth set – when he was applying the blood to the top of the Altar; Rabbi Meir holds that he effects *piggul*, for this was also being performed on the basis of his original intent). [The question may be asked: If you claim that he acts with his original intention, why should he repeat his *piggul* intention during the second and third set?] I might have thought that by the fact that he performed the second and third set of applications with a *piggul* intent, this indicates that the fourth set was not done with such intention, the text teaches us that this is not so.

The *Gemara* asks: But the *Mishnah* states: whether . . . or (and not that every set was done with a *piggul* intention)?

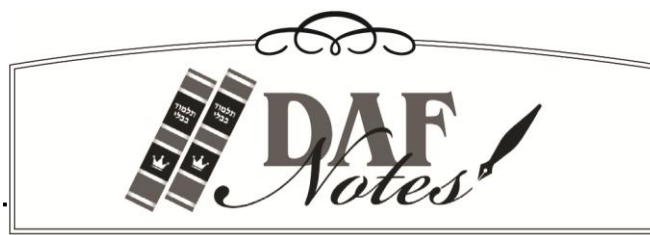
The *Gemara* notes: That is indeed a difficulty. (41b4 – 42b1)

[The *Gemara* challenges those who maintain that Rabbi Meir holds that *piggul* can be effective in part of a permitter.] The *Baraisa* states: Rabbi Meir said: It is *piggul*, and one incurs *kares* on its account. [But why is he subject to *kares* if only part of the sprinklings were sprinkled with a *piggul* intent?] Let us see: one is not liable to *kares* until all the *mattirin* are offered, for a master said: As the acceptance of a valid *korban*, so is the acceptance of an invalid one. As the acceptance of the valid one necessitates that all its *mattirin* (all the sprinklings) be offered, so does the acceptance of the invalid necessitate that all its *mattirin* be offered. Now here, where he had a *piggul* intention in the Holy of Holies, he has already invalidated it, so that it is as though he had not sprinkled the blood at all; when he then sprinkles again in the *Heichal*, he is merely sprinkling water? [It emerges that he has not completed the sprinkling of the blood, so why does Rabbi Meir maintain that he renders the sacrifice *piggul*?]

Rabbah answers: It is possible in the case of four bulls and four goats. [The blood spilled after each and every set from the bull and the goat; there are four altogether, i.e., the Holy of Holies, the *Paroches*, the horns of the Inner Altar and the top of the Inner Altar. He had a *piggul* intention during all the applications of the blood, and since each set is a complete unit by itself, it renders the sacrifice *piggul*.]

Rava answers: You may even say that it is rendered *piggul* in the case of one bull and one goat; for although the sacrifice was invalidated at the first set, it effects acceptance in respect of its *piggul* status (just as it would in the case where he had a *piggul* intention at the slaughtering, though he thereby invalidates the sacrifice, the following sprinklings are nevertheless considered as the offering of its *mattirin*).

The *Gemara* asks: Do you say that there are forty-three applications? Surely it was taught that there are forty-seven?



The *Gemara* answers: This depends on the dispute regarding the mingling of the blood of the bull and of the goat for sprinkling on the horns.

The *Gemara* asks: But it was taught that there are forty-eight applications?

The *Gemara* answers: That is following the view that the pouring out the remnants at the base of the Altar is essential.

The *Gemara* asks on Rish Lakish from the following *Baraisa*: When is it said (*that a minchah offering becomes piggul when only the kometz was performed with a piggul intention but not the levonah*)? It is in the case when he was making the *kemitzah*, when he was placing the *kometz* in the sacred vessel, and when he was bringing the *kometz* to the Altar (*for these services apply only to the kometz and not to the levonah*); however, during the burning of the *kometz* and the *levonah*, if he offers the *kometz* with a *piggul* intention and the *levonah* in silence, or if he offers the *kometz* in silence and the *levonah* with a *piggul* intention, Rabbi Meir maintains that it is *piggul*, and it is subject to *kares*; while the Sages rule that it is not subject to *kares* unless he has a *piggul* intention in respect of the whole *mattir*. Now it states that Rabbi Meir disagrees in the case where he offered the *kometz* in silence and the *levonah* with a *piggul* intention (*and this can only be because he holds that piggul can be effective even during part of a permitter*)!?

The *Gemara* answers: The *Baraisa* means that he already offered the *levonah* with a *piggul* intention (*and then he offered the kometz in silence; it is piggul, for we say that he performed the service with the kometz based on his original intent that he had when he offered the levonah*).

The *Gemara* rejects this for two reasons: One because that would be identical to the first case, and secondly – because a different *Baraisa* clearly states that afterwards, he placed the *levonah* in silence!

The *Gemara* notes: That is indeed a difficulty. (42b1 – 42b2)

Mishnah

These are the things for which one is not liable (*to kares*) on account of *piggul* (*for the following things do not have anything that permit them for consumption*): The *kometz*, the *levonah*, the incense, the *minchah* offering of the *Kohanim*, the *minchah* offering of the anointed *Kohen*, the blood, the libations which are brought by themselves; these are the words of Rabbi Meir. The Sages say: Also those libations which come with an animal.

DAILY MASHAL

These are the things for which one is not liable (*to kares*) on account of *piggul* (*for the following things do not have anything that permit them for consumption*): The *kometz*, the *levonah* and the incense.

The Shach, in his *sefer al haTorah* explains that this is the reason that the word *levonah* in the Torah is written without the letter 'vav' – to intimate that it is in its merit that the Shechinah provides gifts to Its children (for the word appears as if it's written: to its children).