

eat the meat of the sacrifice after the time allowed. However, here Rashi provides a different definition: *Mefaggel* refers to a *kohen* who offered a *chattas* offering as a *shelamim* offering. Since he offered the *chattas* with the wrong thoughts, it was *pasul*.

The Rishonim ask why Rashi gives an unusual definition for *mefaggel* here.

The *Shittah Mekubbetzes* provides an interesting answer. The case of the Gemara dealt with a situation when there were many *korbanos* being offered at that time in the Temple. One might have thought that the *kohen* got stressed, and due to the plethora of sacrifices being offered he mistakenly thought of the wrong sacrifice. We might have thought that since the stress caused the mistake, he should be exempted since *oness rachamana patreih*. Rashi therefore sought to teach *adam mu'ad le-olam*, man is always responsible for his actions. The stress of many sacrifices being offered at once would not exempt a *kohen* who made a mistake about an offering. If a *kohen* is responsible when the rush of offerings caused stress, the nurse should be responsible even though there were many patients being treated at the time.

In actuality, the nurse would not have to pay. Her status is like a doctor. The *Shulchan Aruch* (*Yoreh De'ah* 336) rules that Hashem gave permission to the doctors to heal. Therefore, if a doctor mistakenly causes damage, he is not liable to pay in an earthly court. However, morally, *be-dinei shamayim*, he should pay. This nurse as well would be exempt from payment in a human court, while in Heaven's law she should pay. Stressful conditions do not create an exemption from responsibility, since *adam mu'ad le-olam* (*Chashukei Chemed*).