



Volume 5. Issue 8

With the Best Intentions

This week we finish *Masechet Zevachim* (which deals mainly with animal and bird offerings) and we begin *Masechet Menachot* (which deals mainly with flour offerings).

There are many similarities between the various types of offerings and accordingly many of the themes of *Masechet Menachot* are shared with *Masechet Zevachim*. One such theme that we see in the first few *Mishnayot* of *Masechet Menachot* is the requirement for the *Kohen* who is performing the offering to have proper intent.

Two *Kohanim* can perform the same offering identically, however if their intentions differ then the validity of the offering will also differ. If a *Kohen* intends his offering to be for an erroneous designation, the offering is valid however the owner's obligation to bring an offering is not fulfilled and the owner must bring another offering (*Mishnah* 1:1). If a *Kohen* intends the offering to be eaten or burned on the *Mizbeach* after the appropriate time, then the offering becomes *piggul* and anyone who eats of the offering is liable to *karet* (*Mishnah* 1:3).

There is a *machloket* among the *Rishonim* concerning the definition of intent. According to *Rashi* and *Tosafot*, the *Kohen's* erroneous intent will only invalidate the *Korban* if the *Kohen* verbalises his intent. According to *Rambam*, an erroneous thought would be sufficient to invalidate the *Korban*. The *Gemara* (*Zevachim* 2a) states that the absence of intent is treated as intent for the designated purpose. For this reason, the *Sanhedrin* ruled that those performing the *avodah* should not verbalise the purpose of the offering so that they not make a mistake and state the wrong purpose (*Zevachim* 4:6). (This understanding of *Zevachim* 4:6 follows *Rashi's* and *Tosafot's* opinion that disqualification of a *Korban* only occurs if the incorrect intent is verbalised.)

The question of intent also arises in relation to our performance of *mitzvot*. Is the proper intent necessary for the performance of *mitzvot*? If so, what level of intent is necessary? There is a well known *machloket* in the *Gemara* as to whether *mitzvot* need *kavana* or not. The question is discussed in relation to many *mitzvot*, including *K'riyat Shema*, eating *matza*, blowing the *shofar* and reading the *Megillah*.

Everyone would agree that it is preferable to have the right intentions in mind when performing a *mitzvah* in order to perform the *mitzvah* in the best way. However, is the lack

of intention *me'akev*? Is intention an essential component of the performance of the *mitzvah*?

The *Shulchan Aruch* (60:4) refers to the *machloket* and rules that the *halacha* is that *mitzvot* do require intent. The *Mishnah Berurah* explains that there are two types of intent:

1. the intent of mind in the performance of the *mitzvah* itself – this involves conscious application to what one is saying or doing and not having any other thought in mind at the time; and
2. intent to fulfil one's duty with one's action – to have in mind that one wishes to discharge one's obligation by means of the action in accordance with *Hashem's* command.

The *Mishnah Berurah* explains that the *Shulchan Aruch's* ruling does not refer to the first type of intent. All authorities agree that *lechatchila* one should have conscious application while one performs *mitzvot*. However, *bedieved*, if one performed the *mitzvah* without this level of intent, he will have fulfilled his obligation (except in the case of the first verse of *Shema* and the first *bracha* of the *Amidah*). The ruling of the *Shulchan Aruch* refers to the second type of intent – i.e. before one begins to perform a *mitzvah*, he is obliged to have in mind that he intends to fulfil his obligation when he performs the *mitzvah*. If he does not have such intent he has not fulfilled his obligation and he will need to redo the *mitzvah*.

However there are a number of qualifications to this ruling:

- some authorities hold that only *mitzvot d'oraita* require intent whereas *mitzvot d'rabbanan* do not.
- the *Magen Avraham* states that even where the performance of a *mitzvah* is repeated due to a lack of intent, the *bracha* over the *mitzvah* should not be repeated.
- the *Chayei Adam* states that where the circumstances in which a *mitzvah* is performed indicate that one performed the *mitzvah* in order to fulfil their obligation then the obligation will in fact be fulfilled. For example, if one read the *Shema* during the course of *tefillah* or if one ate *matza*, blew the *shofar* or took hold of a *lulav* in the regular way in which those *mitzvot* are performed then one will have satisfied their obligation, even without the correct intent.

Of course, *lechatchila*, one should always strive to have both types of intent when performing a *mitzvah* so that we perform our *mitzvot* in the most beautiful way.

Allon Ledder

Revision Questions

זבחים י"ד: ה' – י"

- When *Am Yisrael* arrived at which location where the *bamot* once again permitted? (י"ד: ה')
- What location was described as “*menucha*”? (י"ד: ו')
- When the *Mishkan* was in that location, where was *ma'aser sheni* consumed? (י"ד: ו')
- After the *Mishkan* was in *Shilo* where was it located when the *bamot* were once again permitted? (י"ד: ז')
- What terms refers to “*Yerushalim*” in the *pasuk* refer to the prohibition against sacrificing on *bamot*? (י"ד: ח')
- What are the prohibitions transgressed and their punishment if one offered a sacrifice outside if he: (י"ד: ט')
 - Sanctified the sacrifice when the *bamot* were prohibited and offered when the *bamot* were prohibited?
 - Sanctified the sacrifice when the *bamot* were prohibited and offered when the *bamot* were permitted?
 - Sanctified the sacrifice when the *bamot* were permitted and offered when the *bamot* were prohibited?
- What is the difference between a *bamat yachid* and a *bamat tzibur*? (י"ד: י')

מנחות א' – ב' די'

- What is the law if *kemitzah* was performed on a *mincha* offering for the purpose of a different *mincha* offering? (א' א')
- What two *mincha* offerings are the exception the previous question? (א' א')
- What three other action relation to the *mincha* offering share the same law? (א' א')
- Can anyone perform *kemitzah*? (ב' א')
- What does *Ben Beteira* say can be done to a *mincha* offering that had *kemitza* performed with the *kohen's* left hand? (ב' א')
- How should *kemitza* be performed? (ב' א')
- Is a *mincha* offering invalid if too much oil was added? (ג' א')
- Is a *mincha* offering invalid if too much *levona* was added? (ג' א')
- Provide some examples of how *pigul* applies to *mincha* offerings? (ג' א')
- Does having a *pigul* thought definitely mean the *korban* will become *pigul*? (ד' א')
- Explain the debate regarding a “mixture” of *machshevet chutz le'zmano* and *machshevet chutz le'mekomo*. (Where else have we seen this debate?) (ד' א')
- Explain the debate regarding one who performs *kemitza* with the intention of offering the *levona* outside its specified time. (א' ב')
- Which two other cases are debated in a similar manner? (ב' ב')
- Explain how a *korban todah* can cause *pigul* to *lachmei todah*, but *lachmei todah* cannot cause *pigul* to a *korban todah*? (ב' ג')
- What two other cases share a similar ruling? (ב' ג'-ד')

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Sunday -Thursday

Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 th June י"ט סיון	23 th June כ' סיון	24 th June כ"א סיון	25 th June כ"ב סיון	26 th June כ"ג סיון	27 th June כ"ד סיון	28 th June כ"ה סיון
Menachot 2:5-3:1	Menachot 3:2-3	Menachot 3:4-5	Menachot 3:6-7	Menachot 4:1-2	Menachot 4:3-4	Menachot 4:5-5:1

