



Volume 5. Issue 9

## Power of the Masses

In our *Mishnah* we learn that, in spite of the previous *Mishnayot*, if someone intends to perform an abnormal action with erroneous intent, the sacrifice is still valid as the *Mishnah* explains:

If one takes a three-fingers-full of the meal offering [with the intention] to eat something which is not usually eaten, [or] to burn something which is not normally burnt – it is fitting. *R'Eliezer* invalidates [it].

*Bartenura* in his commentary to our *Mishnah* states that it means intending to eat from a meal offering after a full day has passed (making it invalid and the person who consumes it liable to spiritual excision), from the portion which is normally burnt, or burn a portion that is normally consumed.

The *Gemara*, in explaining *R'Eliezer's* opinion, states that he interprets a *passuk* differently. This raises a question of how it is that, as opposed to ordinary inappropriate intent, in this case the *Chachamim* maintain that it does not invalidate the sacrifice. The question is aggravated by the fact that *R' Eliezer* would agree with this logic, yet simply understood the *passuk* differently.

*Bartenura* explains that the reason for this *halacha* is that the intention of the person making the sacrifice is "cancelled against the thoughts of all others." The phrase means that the thought is so unusual that the *halacha* cannot take account of it. This would however seem to be unlikely because there are many cases where we do consider his *kavanah* when making a sacrifice to be capable of invalidating the sacrifice if he intended to do something forbidden even though unusual. Possibly, these thoughts are so unusual that we will not actually consider it a real thought with the *halachic* force of a *da'at* (literally an opinion in Hebrew, but with *halachic* implications). It could be that this explanation posits that because the intention was so incredibly bizarre that such a thought could not be a real thought, it might be just a fleeting notion. This may be so as it would seem to be that it is

completely outside the accepted practice in the *Beit Hamikdash* that no one would think it, as opposed to merely eating something later than it should be eaten. As such, it may not receive the same stringent treatment as a normal incorrect intention.

Another possibility in explaining the *Mishnah* can be seen in Rav Kook's writings. It is possible that the thoughts of the person are being influenced by the expectations of others with regard to the sacrifice. To explain this, it is necessary to ask question what is the impact of communal practice on our personal religious observance. Rav Kook discusses this issue in *Orot Hakodesh I 27*:

There is a personal revelation which accompanies every sentence, every part of logical ideas, with every word and letter, and there is a general revelation, when the complete spirit of a book, of a way of life, of the ways of the soul are revealed. And it occurs that the general overcomes until it dims the personal and afterwards [the general] returns and uncovers [the personal] with greater brightness, and in a picture of a more important life.

These ways of revelation occur in every fact, in every movement, in every action that a man will do in his role as one who worships *Hashem*...

It is clear that Rav Kook considers that any truly G-d-fearing Jew will be influenced by the general spiritual state and character of *Am Yisrael*. Because nobody would imagine that such a truly unusual situation could occur, the person's intentions are not considered, however, people could certainly imagine that the schedule in the *Beit Ha'Mikdash* might at some point run behind time causing some actions to be undertaken late. A possible difficulty with such an explanation is that in later *Mishnayot* that exact situation is discussed. Nevertheless, it might be supposed that anything can happen by mistake, but the situation is sufficiently unusual that nobody would expect it to happen.

*Alex Tsykin*

### Revision Questions

מנחות ב' ה' – ה' א'

- Explain the debate regarding one who had *machshevet pigul* when burning the *kometz* but not when burning the *levona*. (ב' ה')
- What other case is debated in a similar manner? (ב' ה')
- What is the law if when slaughtering one of the *kivsei atzeret*, had *machshevet pigul* regarding the other? (ב' ה')
- Explain the debate regarding one that performs *kemitzah* with the intent to eat it the next day. (א' ג')
- What is the minimum size that one has in mind with *machevet pigul* in order to make the *mincha offering pigul*? (א' ג')
- What is the law if one forgets to mix the flour of the *mincha* offering with its oil? (ג' ב')
- What is the law if one forgets to add salt to the *mincha* offering? (ג' ב')
- What is the law if the *kometz* from different *mincha* offerings gets mixed together? (ג' ב')
- With respect to which three *mincha* offerings does *R' Yehuda* argue? (ב' ג')
- What is the law if two *mincha* offerings that had not had *kemitzah* performed to them, got mixed together? (ג' ג')
- What is the law regarding a *kometz* that became *tameh* and was nonetheless offered on the *mizbeach*? (ג' ג')
- What if the *kometz* was taken outside the *Beit Ha'Mikdash*? (ג' ג')
- Explain the debate regarding a *mincha* offering whose *shira'im* became *tameh* before the *kometz* was offered. (ד' ג')
- Explain the debate regarding a *mincha* offering whose *kometz* was not first placed in *kli sharet* prior to its offering. (ד' ג')
- Can the *kometz* be offered bit-by-bit? (ד' ג')
- Regarding what four things: מעוטו מעכב את רובו? (ג' ה')
- In connection to *mincha* offerings, regarding what two pairs: מעכבים זה את זה? (ג' ה')
- What other seven pairs: מעכבים זה את זה? (ג' ה')
- Can one have *tefillin* missing a *parasha*? (ז' ג')
- Explain the debate regarding a *tallit* with *tzitzit* on only three corners. (ז' ג')
- Can one put on a *tefillin shel rosh* if he cannot put on a *tefillin shel yad*? (ז' א')
- Explain the debate regarding how the sacrifices of *shavuot* should be brought if they were short of funds. (ב' ד')
- Explain the debate regarding which of the *shtei halechem* and *kivsei atzeret* could be brought without the other? (ג' ד')
- The sacrifices mentioned in which *sefer* were offered in the desert? (ג' ד')
- Explain the debate regarding what should be done in the afternoon if the morning: (ד' ד')
  - *Tamid* was not offered.
  - *Ketoret* was not offered.
- Explain how the *minchat chavitin* of the *kohen gadol* was offered. (ד' ה')
- Regarding the previous question, what would happen if the *kohen gadol* died at midday? (ד' ה')
- What baked *mincha* offerings were brought as *matzah*? (ה' א')

### Local Shiurim

**Sunday -Thursday**  
Between mincha & ma'ariv  
Mizrachi Shul

**Friday & Shabbat**  
10 minutes before mincha  
Mizrachi Shul

**Audio Shiurim on-line!**

- [613.org/mishnah.html](http://613.org/mishnah.html)
- [www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 <sup>th</sup> June כ"ו סיון	30 <sup>th</sup> June כ"ז סיון	1 <sup>st</sup> June כ"ח סיון	2 <sup>nd</sup> June כ"ט סיון	3 <sup>rd</sup> June ל' סיון ראש חודש	4 <sup>th</sup> June א' תמוז ראש חודש	5 <sup>th</sup> June ב' תמוז
Menachot 5:2-3	Menachot 5:4-5	Menachot 5:5-6	Menachot 5:7-8	Menachot 6:1-2	Menachot 6:3-4	Menachot 6:5-6

