



Lishma

The *Mishnah* (4:6) explains that the *korban* must be *nizbach* (slaughtered) with six intentions – for the purpose that *korban* must be brought (*lishmah*); for the person it must be offered for; for *Hashem*; so that the sacrificial parts are offered on the *mizbeach*; so that it produces a pleasing fragrance when it is burnt; and so that it gives *nachat* to *Hashem* as we fulfil His will. How does this *Mishnah* fit with our discussion in the beginning of *Zevachim* that already discussed the requirement of *lishma*?

The *Griz* (*Zevachim* 2a) first explains that there are two types of *lishma* in *Zevachim*. The *lishma* discussed at the beginning of the *masechet* relates to the requirement of *lishma* for a *korban* for it to be considered a *korban*. This requirement of intent only relates to the type of *korban* and for whom the *korban* is brought. The other four types of *lishma* discussed in our *Mishnah* resembles the broader question of whether *mitzvot* require *kavana* (intent) – that requirement is *lechatchila* and without it, the performance is still valid.

The *Griz* uses this to answer several questions. It explains why the *Gemara* cites two separate *pesukim* - one for the requirement of *lishma* mentioned in the beginning of the *masechet* and one for our six. Furthermore, it explains why the *Rambam* records the two laws in two distinct *halachot* (*Maaseh Korbanot* 4:10-11).

The *Griz* however ultimately rejects this approach. The reason is that the *Rambam* links the two *halachot* together ruling that in both cases if the *korban* is slaughtered with no intent (*stam*) then it is valid. The connection means that in both cases, slaughtering *stam* provides *lishmah*. This implies that all six are also necessary for the *din* of the *korban*.

The *Griz* therefore brings a different explanation. He introduces his answer with the following question: what is issue with a *korban* that is not brought *lishmah*? There are two ways to understand the problem. The first is that the invalid thought uproots the original *stam li'shmah*. In other words, there is a requirement for the *korban* to be *lishmah* which is normally satisfied by default. When not offered *lishmah*, that requirement is no longer met. The other way to understand the issue is that *shelo lishmah* introduces a foreign intent that constitutes a new *pesul* in the *korban*.

The *Griz* explains that a practical difference between the two understandings would be if one collected the blood *shelo lishmah*; could he rectify the situation by collecting the remaining blood *lishmah*? If it was just a lack of *lishmah* then the situation could be repaired. If however the *machshava* constituted a *pesul* – like *pigul* – then the *korban* would be irredeemable.

The *Griz* argues that since the *Rambam* groups *shelo lishmo* with *pigul* when teaching the types of intent that invalidate a *korban*, he contends that the *Rambam* understands that *shelo lishmo* is a *machsehvet pesul* – an intent that expressly invalidates the *korban*.

The *Griz* therefore explains that our *Mishnah* is discussing the intent that is essential for a *korban*. The novelty is that these are satisfied even *stam* by virtue of the animal being a *korban*. Were it not the case, without having these six things in mind the *korban* would be invalid. The difference with the two discussed in the beginning of the *masechet* – intent for the *korban* type and that it be brought for the owner – is that they introduce a new *pesul* in the *korban* itself. To be clear, both are laws relating specifically to requirements or laws in the *korban* itself.

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Revision Questions

ובחים ב' ד' – ד' ר'

- Provide some examples of the end of the above rule. (ב' ד')
- Explain the debate regarding a "mixture" of *pigul* and *machshevet chutz le'mekomo*. (ב' ד')
- Which *avodah* can be done by a non-*kohen* and what is the implication of this law? (ג' א')
- When is the blood of a *korban* still *kosher* if it spilt on the floor? (ב' א', ג' ב')
- How can a *korban* be remedied if the blood was sprinkled on the wrong location? (ב' ב')
- Is a *korban* invalid if a person slaughtered it with the intention to eat half a *kezayit* and burn a half a *kezayit* outside its allotted time? (ג' ג')
- What three prohibitions punishable with *karet* are not applicable to hooves? (ג' ד')
- To what other parts of the animal do these prohibitions not apply? (ד' ד')
- Does *pigul* apply to the milk of a sacrifice? (ה' א')
- If one slaughters an animal with the intent to sprinkle the blood in the incorrect location, does this invalidate the *korban*? (ג' ר')
- What are the only three thoughts that invalidate a *korban*? (ג' ר')
- What does *R' Yehuda* add? (ג' ר')
- *B'dieved*, according to *Beit Hillel*, what is the minimum number of locations that the blood must be sprinkled in order for the *korban* placed on the outer *mizbeach* to be valid? (א' ד')
- About which *korban* do they argue with *Beit Shammai*? (ד' א')
- Give two examples of the importance of this law? (א' ד')
- How does the above law differ for *korbanot* whose blood is sprinkled on the inner *mizbeach*? (ד' ב')
- What is the law if a person had *machshevet chut le'z'mano* during only one of the sprinklings of blood? (ד' ב')
- Complete the following general rule: (ד' ג')
"כל _____ בין _____ בין _____ - חייבין עליו משום פיגול."
- For what is the blood of an *olah* a *matir*? (ד' ד')
- What is *R' Shimon*'s rule regarding *pigul*? (ד' ד')
- Explain the debate regarding whether *pigul* applies to *kodshei nachrim*. (ד' ה')
- To what thing that *pigul* does not apply (ג' ד') does *notar* and *tameh* also not apply? (ד' ה')
- To what six things must the person that slaughters a *korban* have *kavanah*? (ד' ר')
- What does *R' Yosi* add regarding this issue? (ד' ר')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 July ב' אב	28 July ג' אב	29 July ד' אב	30 July ה' אב	31 July ו' אב	1 August ז' אב	2 August ח' אב
Zevachim 5:1-2	Zevachim 5:3-4	Zevachim 5:5-6	Zevachim 5:7-8	Zevachim 6:1-2	Zevachim 6:3-4	Zevachim 6:5-6

