



Lishmah in Menachot

Masechet Menachot begins in a similar manner to *Zevachim*. Just as with *Zevachim* the *korban* must be offered *lishmah*, the same is true for *Menachot*. Furthermore, *lishmah* is important for four critical processes (*avodah*). For *Menachot* these are *kemitzah* (separating three fingers-full of the *mincha*), placing the *kemitzah* in the *kli sharet*, taking it to the *mizbeach* and offering it on the fire. However, just like with *Zevachim*, if any of the processes were not done *lishmah*, the *mincha* offering is valid, yet the owner has not satisfied their obligation of bringing that offering. Also, in *Menachot* there are two exceptions. If it is a sin-offering or the *mincha* of a *sotah* and it was not offered *lishmah* then the *mincha* would be invalid.

The *Gemara* (2b) however cites a *beraita* where *R' Shimon* disagrees. He argues that even if one of the four *avodot* was not performed *lishmah*, the *mincha* offering is valid and satisfies the owner's obligation. The reason brought in the *beraita* is that each *mincha* is physically distinct from one another – which testifies to the purpose that the *korban* is being brought. The same is not true for animal *korbanot*.

Rashi explains that *R' Shimon* also argues with respect to the *minchat choteh* and *minchat kenaot*. In other words, *R' Shimon* would argue that even with these *mincha* offerings, despite being offered with the wrong *lishmah*, the actions contradict that intent and the *korban* is valid.

The *Netivot HaKodesh* (*Menachot* 2b) however finds this explanation difficult. According to the *Rashi's* explanation that the action contradicts the intent, it would seem that they simply cancel each other out. It would then be equivalent to offering the *korban stam*, without intent, resulting in the *korban* being valid. The difficulty with this understanding is

that for a *chatat*, express intent is indeed necessary. The *Netivot* cites notes that the *Rambam* (*Maaseh Korbanot* 10) explains that slaughtering a *korban stam* is valid for an *olah* and *shelamim*. The fact that the *chatat* and *asham* are not also listed implies that being offered *stam* would not be valid. That being the case it is difficult to understand why *R' Shimon* would argue also in the case of the *minchat choteh*.¹

The *Netivot HaKodesh* suggests that perhaps *R' Shimon* maintains that due to the distinct actions, it is clear he offered the *korban* with the correct intent, and we disregard any claim otherwise.

The *Chidushi R' Arye Leib* however notes that *Rashi* (s.v. *belula*) stresses that *R' Shimon* argues on two points. One regarding the regular *menachot* and the other regarding the *minchat choteh*. Why does *Rashi* treat these as two separate issues?

The *Chidushi R' Arye Leib* explains that there are two ways to understand *R' Shimon's* position. One way is to explain, like the *Netivot HaKodesh* did above, that the actions cancel out the *machshava*. According to this explanation, there should be no reason to treat the *chatat* and other *mincha* offerings differently. The actions make it as if the bad *machshava* never occurred. The second way understands that the incorrect *machshava* is still in place. The actions however serve to validate the *korban* despite the bad *machshava*. He continues that since the nature of the issue facing the *minchat choteh* and other *menachot* is different, it makes sense that they are addressed separately. In other words, it is necessary to understand the extent to which actions can nonetheless validate the *korban* with this bad *pesul*.²

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¹ The *Netivot HaKodesh* notes that the *Rambam* writes that it is essential that the *chatat* is offered for the purpose of the specific sin and not the potential more broad issue that the *Netivot HaKodesh* argued, which is that the *chatat* offered *stam* would be invalid.

² Recall that we cited the *Griz* we cited a few weeks ago that the issue of *shelo lishmah* is not the lack of *lishmah* required by the *kohen*, but rather a *pesul* in the *korban* itself (vol 23, iss 3). Perhaps according to the *Chiddushei R' Arye Leib's* understanding, *R' Shimon* argues on this point. He understands the *lo lishmah* as being a lack of necessary *lishmah* and the clear actions can validate the *korban* because it fills that gap.

Revision Questions

זבחים י"ד: א' - י'

- Regarding which two *korbanot* is one exempt if he offered them outside their allocated area? (י"ד: א')
- What rule is learnt from the following *pasuk*:
"לפני משכן ה'" (י"ד: ב')
- Regarding which flaw of a sacrifice does R' Shimon argue that one who offers it outside the *Beit Ha'Mikdash* has transgressed a negative commandment? (י"ד: ב')
- Which people are considered *mechusar zman*? (י"ד: ג')
- Regarding which of their sacrifices, if offered outside, are they *chayav*? Are *patur*? (י"ד: ג')
- Is one *chayav* if they performed *kemitza* outside the *Beit Ha'Mikdash*? (י"ד: ג')
- Who offered sacrifices prior to the assembly of the *Mishkan*? (י"ד: ד')
- 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 term refers to "Yerushalaim" 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' - א"ד'

- What is the law if *kemitza* was performed on a *mincha* offering for the purpose of a different *mincha* offering? (א' :א')
- Which two *mincha* offerings are the exceptions to the previous question? (א' :א')
- Which three other action relating to the *mincha* offering share the same law? (א' :א')
- Can anyone perform *kemitza*? (א' :ב')
- What does *Ben Beteira* say can be done to a *mincha* offering that had *kemitza* performed with the *kohen*'s left hand? (א' :ב')
- How should *kemitza* be performed? (א' :ב')
- Is a *mincha* offering invalid if too much oil was added? (א' :ג')
- Is a *mincha* offering invalid if too much *levonah* was added? (א' :ג')
- Provide some examples of how *pigul* applies to *mincha* offerings? (א' :ג')
- Does having a *pigul* thought definitely mean the *korban* will become *pigul*? (א' :ד')
- Explain the debate regarding a "mixture" of *machshevet chutz le'zmano* and *machshevet chutz le'mekomo*. (Where else have we seen this debate?) (א' :ד')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
7 September י"ז אלול	8 September ט"ו אלול	9 September ט"ז אלול	10 September י"ז אלול	11 September י"ח אלול	12 September י"ט אלול	13 September כ' אלול
Menachot 2:1-2	Menachot 2:3-4	Menachot 2:5-3:1	Menachot 3:2-3	Menachot 3:4-5	Menachot 3:6-7	Menachot 4:1-2

