

29.12.4

103b (משנה ד) → 104b (סיום הפרק)

1. וְכָל מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְחֻרְבָּה לְכָל בְּנֵי אֶהֱרֹן תִּהְיֶה אִישׁ כְּאָחִיו: וְיִקְרָא ז', י
 2. וְהָיוּ חֲתִיד תְּלָאִים לָךְ מִנְגֵד וּפְחָדָת לִילָה וְיוֹמָם וְלֹא תֵאֱמִין בְּחִטִּיךָ: דְּבָרִים נָח, סו
 3. כָּל הָאֶזְרָח יַעֲשֶׂה כָכָה אֶת אֱלֹהֵי הַקָּרִיב אִשָּׁה רֵיחַ נִיחָח לֵה: בְּמִדְבָר טו, יג
 4. וְנִשָּׂא כִּי תִקְרִיב קָרְבַּן מִנְחָה לֵה' סֵלֶת יִהְיֶה קָרְבָּנוֹ וַיִּצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה: וְיִקְרָא ב, א
 5. דְּבַר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי יִקְרִיב מִכֶּם קָרְבָּן לֵה' מִן הַבְּהֵמָה מִן הַבָּקָר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קָרְבָּנְכֶם: וְיִקְרָא א, ב
 6. אֱלֹהֵי תַעֲשׂוּ לֵה' בְּמוֹעֲדֵיכֶם לְבַד מִגְדְּרֵיכֶם וְנִדְבַתֵּיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְשִׁלְמֵיכֶם: בְּמִדְבָר כט, לט
 7. ...אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל נִדְוֵיהֶם וּלְכָל נְדָבוֹתָם אֲשֶׁר יִקְרִיבוּ לֵה' לְעֹלָה: וְיִקְרָא כב, יח

- I עשרונות 60 – כלי maximum מנחה in one משנה דו
- a If he obligates himself to bring a מנחה of up to 60 עשרון – brings in one כלי
- b If he obligates himself to bring (even) 61 – must bring 60 in one כלי and 1 in another
- i Reason: the largest מנחת נסכים ever brought – 1st day סוכות, if it falls on שבת – is 61; יחיד should be a bit less
- 1 כבשים and פרים-אילים that's irrelevant – they aren't mixed (different ratios of oil to flour between ר"ש
- ii Rather: 60 can be easily mixed in one כלי, more than 60 cannot
- 1 Challenge: does 1 עשרון make such a difference?
- 2 Answer: that's how the system works – e.g. one can ablute in 40 סאה, but a smidgen less is invalid
- iii ר' יהודה ת"ק associated ברייתא
- 1 ר"ש adds v. 1 – בלולה means it must be able to be mixed
- (a) (note: he adds כביצה (not a sesame seed less!) for טריא, 3x3 (not a thread less!) for טומאת מדרס
- (b) challenge: בילה is dispensible (above, ג:ב)
- (i) answer (ר' זירא) as long as בילה is possible, not מעכב; if impossible, that is מעכב
- 2 related story: ריב"ל reported that one of רבי's mules died and חכמים measured a רביעית of דם
- (a) presumably: for issue of דם נבילות – that would be מטמא
- (b) challenge ר' יהושע ור' יהושע בן בתיא (ר' יצחק בר ביסנא) testified that דם נבילות is טהור
- (i) furthermore: רגל would walk through blood of mules (killed for lions by Romans) and חכמים allowed them to come in to מקדש
- (ii) note: ריב"ל wasn't able to answer, as he was so poor as to rely on daily bread (v. 2)
- (c) ruling: we rely on נשיאה ר' יהודה נשיאה ב"ש, in one of their lenient rulings, that דם נבילות טהור
- (i) and: even ב"ה, who are stringent, require a רביעית since, if coagulated, it would be a כזית
- II דדרים acceptable amounts of מנחה for purposes of משנה דו
- a Unacceptable: 1, 2 or 5 (no model in מנחת נסכים)
- b Acceptable: 3, 4, 6 and up
- III Discussion: קבע לנסכים (i.e. if commitment to a set number allows for splitting – אין קבע; or must be brought as one – יש קבע)
- a Point of difference: if he committed to 5;
- i If אין קבע he may bring 4 (per נסכי איל) and fifth goes to נדבה
- ii But if יש קבע he is obligated to bring 5, which he cannot do – so he must add one and bring 6
- b Proposed answer (אב"י) – 6 collection – boxes for נדבה, for surplus of חטאת etc. –
- i But if אין קבע, there should be one box for surplus נסכים
- ii Block: these others are infrequent and go for נדבת צבור;
- 1 But נסכים are common and someone is likely to come along who needs an extra לוג or two
- c Proposed answer (רבא) v. 3 teaches that one may donate (for לוגין 3) נסכים; if he wants to add, he may, but not any less
- i "adding": must mean 5, since 4, 6 are no worse than 3 (each has pre-set role in מנחת נסכים) → אין קבע לנסכים
- ii Challenge (ר' אשי) our משנה disallows 2 and 5; we assume that just as 2 is totally invalid, so is 5
- 1 Rejection: 2 is totally invalid; 5 is invalid לכתחילה (as נדר), but if brought, is accepted as 4+1
- d Analysis (אב"י) if we rule that אין קבע לנסכים, until 10 is reasonable; but if he commits to 11, how do we understand it?
- i Lemma1: he intended to offer for 2 bulls (12) and needs another one OR
- ii Lemma2: he intended 2 rams and one lamb (11) – and needs no more – תיקו

- IV משנה ה dispute ר"ע/ר"ט if oil can be voluntarily donated
- a ד"ע wine may be donated, not oil; as wine is offered as an obligation independently; "חובה"-oil is always in flour
 - b ד"ט just as wine, which comes as an obligation, may also be donated, similarly oil may be donated
 - i ד"ב infer from both of them that a person may volunteer to bring מנחת נסכים as often as he likes
 - 1 Challenge: this is obvious
 - 2 Justification: סד"א the תורה provided for 5 מנחות נדבה and no more – קמ"ל – that only applies if he doesn't explicate; if he does, it may follow his נדר
 - c Minimal donation: two may not offer 1 עשרון together, but they may share עולה ושלמים, even a single bird
 - i Source: is not v. 4 תקריב (מנחה – in the singular), for v. 5 uses יקריב for עולה
 - 1 And: reason for partnership in עולה cannot be due to v. 6 – לעולותיכם; as also states למנחותיכם
 - ii Rather: source is v. 4 – "נפש" indicating a single person bringing a מנחה
 - 1 Support: בריתא cites רבי invoking v. 7 which allows partnership in all קרבנות –
 - (a) But: מנחה is singled out by virtue of "נפש"
 - 2 Tangential homilies of ד' יצחק
 - (a) גפש 'ה' regards offering of the poor man (מנחה) as if he brought his very life to 'ה
 - (b) Frying: 'ה' made מנחה important, in spite of its relative insignificance, to make the poor man who can only bring a מנחה feel as if he is contributing something of great significance