29.12.4 103b (משנה ד') → 104b (סיום הפרק)

- 1. וְכֶל מִנְחָה בְּלוּלָה בַשֶּׁמֶן וַחַרָבָה לְכָל בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: ייקרא ז, י
 2. וְהָיוּ חַיֻּיךְּ תְּלָאִים לְךְּ מַנֶּגֶד וֹפְחַדְתָּ לַיְלָה וְיוֹמֶם וְלֹא תַאֲמִין בְּחַיֶּיךְּ: דברים כח, סו
 3. כָּל הָאָזְרָח יַצַשֶּׁה בָּכָּה אֶת אֵלֶה לְהַקְרִיב אִשֶּה רֵיחַ לַה': במדבר טו, יג
 4. וְנָפֶשׁ כִּי תַּקְרִיב קַרְבַּן מִנְחָה לַה' סֹלֶת יִהְיֶה קַרְבָּנוֹ וְיָצַק עָלֶיה שְׁלֵיה עָמֵן וְנָתֵן עָלֶיהְ לְבֹנָה: ייִקרא ב, א
 5. דבּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמֵרְתָּ אֱלָהֶם אָדָם כִּי יַקְרִיב מָכֶּם קַרְבָּן וֹלָה' מָן וֹבְבֹתִיכֶם וְנְלָלְתִייכֶם וּלְמָלְתִיכֶם וּלְמָלְתִייכֶם וּלְמַלְתִיכָם וּלְשַׁלְתִיכָם וּלְשַׁלְתִיכָם וּלְשַׁלְתִיכָם וּלְשַׁלְתִיכָם וּלְשָׁרְתִיל וְבִילוּת שְׁבָּי לִנְיִבְּי בִּטְ, לִט
 6. בּאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמֵן הַגֵּר בְּיִשְׂרָאֵל אָשֶׁר יַקְרִיב קַרְבָּן לְכָל נְדְרֵיהָם וּלְכָל נִדְרֵיהָם וּלְכָל נִדְבוֹתָם אֲשֶׁר יַקְרִיבוּ לַה' לְעַלָה: ויקרא כב, יח
- עשרונות 60 כלי in one מנחה maximum 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 1^{st} day סוכות, if it falls on יחיד should be a bit less
 - 1 איש that's irrelevant they aren't mixed (different ratios of oil to flour between כבשים and כבשים and כבשים
 - 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 ברייתא with ה"ך associated ברייתא;
 - 1 בלולה adds v. 1 בלולה means it must be able to be mixed
 - (a) (note: he adds כביצה (not a sesame seed less!) for טומאת מדרט, 3x3 (not a thread less!) for טומאת מדרט
 - (b) challenge: בילה is dispensible (above, ג:ב)
 - (i) answer (ל' זירא): as long as מעכב is possible, not מעכב; if impossible, that is מעכב
 - 2 related story:רב"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' יצחק בר ביסנא): בן בתירא ור' יהושע ור' יהושע ור' ונצילות testified that ר' יהושע ור' יהושע ור'
 - (i) *furthermore*: אולי 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 יהודה נשיאה who ruled like ש"ב, in one of their lenient rulings, that דם נבילות טהור
 - (i) and: even ב"ח, who are stringent, require a רביעית since, if coagulated, it would be a כזית
- II משנה acceptable amounts of מנחה for purposes of נדרים
 - a Unacceptable: 1, 2 or 5 (no model in מנחת נסכים)
 - b Acceptable: 3, 4, 6 and up
- III Discussion: יש קבע (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;
 - If נסכי 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 (שקלים ו:ה: 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
 - Proposed answer (נסכים): v. 3 teaches that one may donate (3 נסכים) for 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 אין קבע לנסכים → (מנחת נסכים
 - ii Challenge (משנה auto 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 a נדר), but if brought, is accepted as 4+1
 - d Analysis (אביי): if we rule that אין קבע לנסכים, until 10 is reasonble; 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 משנה: dispute ר"ע/ר"ט if oil can be voluntarily donated
 - a איז. wine may be donated, not oil; as wine is offered as an obligation independently; "חובה" -oil is always in flour
 - $v^{\prime\prime\prime}$ just as wine, which comes as an obligation, may also be donated, similarly oil may be donated
 - i מנחת נסכים 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*: קמ"ל that only applies if he doesn't explicate; if he does, it may follow his נדבה 2 the מנחות נדבה 2 and no more קמ"ל that only applies if he doesn't explicate; if he does, it may follow his
 - 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 מנחה in the singular), for v. 5 uses עולה for אולה
 - 1 And: reason for partnership in עולה cannot be due to v. 6 למנחותיכם; as also states למנחותיכם
 - ii Rather: source is v. 4 "נפט" indicating a single person bringing a מנחה
 - 1 Support: ברייתא cites רבי invoking v. 7 which allows partnership in all
 - (a) But: מנחה is singled out by virtue of "נפש"
 - 2 Tangential homilies of ד' יצחק.
 - (a) ה' regards offering of the poor man (מנחה) as if he brought his very life to ה' גפש
 - (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