

29.13.1

104b (משנה א) → 106a (שאינה טעונה קמיצה לא קא מסתפקא ליה) → 106a

. 7. וְזֹאת תֹּרַת הַמִּנְחָה הַקָּרֵב אֲתָה בְּנֵי אֶהְרֵן לִפְנֵי ה' אֶל פְּנֵי הַמִּזְבֵּחַ: וַיִּקְרָא ו, ז

- I א **משנה**: Obligations for clear and unclear נדרים
- a *if he said*: הרי עלי עשרון – he brings one עשרון
- b *but if he said*: הרי עלי עשרונות – he brings two
- i both (a) and (b): there to teach that עשרונות is interpreted as minimal plural - 2
- c *and if he said*: I explicated but don't remember how many – brings 60
- i *חזקה*: this doesn't accord with רבי (ב' משנה, below), who would require 60! (60 factorial: 1+2+3...+59+60)
- ii *ד' יוחנן*: could even accord with רבי; in our case, perhaps he committed to an amount of flour without specifying a number of כלים – he could bring 60 independent כלים with 1 עשרון each
- d *if he said*: הרי עלי מנחה – may bring whichever (of the five מנחות נדבה) he wishes
- i *דבי יהודה*: must bring מנחת סולת as that is the "singled out" מנחה (has no qualifier – just "מנחה")
- 1 *suggestion*: ר"י meant that it is the first מנחה mentioned
- (a) *rejection*: if so, "עולה" should automatically obligate bull; "צאן" – a lamb etc. "bird" – תור
- (b) *and*: משנה ו rules differently (עולה – bring a lamb; ר"ע – even a bird) and ר' יהודה doesn't disagree there
- (i) *rather*: as explained above, it is the only מנחה without a qualifier (e.g. "מנחת מרחשת")
- (ii) *challenge*: ר' יהודה's stated explanation is "that's the first one in the text"
- (iii) *answer*: that's a mnemonic to remember which it is, but the reason is its non-qualified presentation
- II ב **משנה** (first part): further on obligations for clear and unclear נדרים
- a *if he said*: מנחה or a species of מנחה (מין המנחה) – he may bring any of the five he wishes
- b *and if he said*: מנחות (plural) or מין מנחות – brings any two he wants
- i *question* (ר"פ): if he said מנחה, how do we interpret it
- 1 *lemma1*: he means plural (2) and "מנחה" alludes to the fact that, per v. 1, all מנחות are called "מנחה"
- 2 *lemma2*: he means 1 מנחה "of the available types" – only brings one
- (a) *suggested solution*: from 1st clause → מניי מנחה means plural
- (i) *rejection*: from 2nd clause (מיני מנחות) → מיני מנחה means singular
- (ii) *conclusion*: our משנה will shed no light on this case
- (b) *suggested solution from ברייתא*: if he said מין מנחות עלי – brings 2 of 1 type
- (i) *implication*: מיני מנחה – only brings one (since מנחה here is in singular)
- (ii) *rejection*: perhaps מיני מנחה obligates him to bring 2 from different types (מיני)
- (iii) *comment*: ברייתא rules differently:
1. *If he says*: מין מנחות עלי – brings 2 of one type
2. *If he says*: מיני מנחות עלי – brings 2 from (any) two types
- a. *Implication*: מיני מנחה – brings 1
- b. *Repsonse*: perhaps that is ר"ש and his take on מנחה מאפה – all 1, with 2 types (חלות, ריקיון)
- c. *But*: מנחה מאפה is all חלות or all ריקיון – must bring 2 – (no resolution)
- c *and if he said*: I explicated but don't know which one – must bring all five (ריקיון, חלות, סולת, מרחשת, סולת, חלות) (ריקיון)
- i *ד' ירמיה*: this does not accord with ר"ש, who allows for 10 (or 12) variations in מנחת מאפה
- 1 *therefore*: according to ר' יהודה (all מנחות are 10 loaves) he would bring 14; (לר"מ) – [12 loaves per] – 16)
- ii *אב"י*: could even be ר"ש, as he allows for conditional gifts:
- 1 *תוספתא* (re מוסגר, ספק מצורע מוחלט, ספק מוסגר): he brings his ואשם לוג (for טמא) on condition
- (a) *If not*: it is a שלמי נדבה, שלמי חר"ש etc., yet שחיטת צפון, only eaten by כהונה etc.
- (b) *And*: ר"ש limited this (bringing הפסול לבית הפסול) to helping the man achieve כפרה, that limitation only applies to שלמים, but a מנחה, in any case, will be eaten for one day and night – we employ לכתחילה
- (c) *Challenge*: he is bringing 1 of 2 עשרונות (חלות and ריקיון); 1 of 2 לוגין
- (i) *Answer*: ר"ש validates such a gift
- (d) *note*: he takes קמיצה on condition, if it is all חלות, all ריקיון or a mix
- (e) *challenges*: קמיצה must be from both חלות וריקיון (a: ר"ש validates if he took from only one)
- (i) *and*: surplus of oil goes back into חלות (a: ר"ש holds that it is given to כהנים)
- iii *question*: why not consider the possibility that he intended מנחת נסכים as well?
- 1 *Answer*: we are only concerned with his intending private, coming independently, לבונה, single-לוג offering that has קמיצה – none of which obtain with מנחת נסכים