

Menachos – Simanim

פרק יב – המנחות והנסכים

Daf 103 – דף קג – 103

1. One who vows to bring a *minchah*, but with incorrect elements

The next Mishnah states that one who says: הרי עלי מנחה מן השעורים – “It is hereby upon me to bring a *minchah* from barley” (which is impossible for a voluntary *minchah*), יביא מן החטים – *he must bring [a minchah] from wheat*.

Similarly, if he vowed to bring a *minchah* of קמח – ordinary flour (instead of סולת – *fine flour*), or without oil and לבונה, or only half an עשרון, he must bring a proper *minchah*.

The Gemara asks that he should be exempt, because this impossible stipulation should be considered an immediate retraction! Chizkiyah says this Mishnah follows Beis Shammai, who holds תפוס לשון ראשון – *grasp* (i.e., give primacy to) *the first phrase*. Therefore, his pledge to bring a *minchah* requires bringing one properly, and his second expression is ignored. Rebbe Yochanan says Beis Hillel can agree with the Mishnah, and the case is where he said לא הייתי נודר כך אלא כך, – “Had I known that one cannot vow this [improper way], I would not have vowed this way, but that way (i.e., a proper *minchah*).” Chizkiyah later agrees with Rebbe Yochanan’s interpretation, noting that the Mishnah specifically discussed a נדר to bring a *minchah* of barley (a reasonable error), but not one who vowed a *minchah* of lentils.

2. כל מדות חכמים בן (e.g., sixty עשרון of flour can be mixed with oil)

The next Mishnah teaches that one may donate a *minchah* of up to sixty עשרונות and bring it in a single כלי, but if he donates a *minchah* of sixty-one עשרונות, it must be divided into two כלים. The Mishnah first explains that since the עשרון brings a total of sixty-one עשרונות on Succos which falls out on Shabbos, an individual should bring one עשרון fewer. However, Rebbe Shimon objects to this reason (since the עציבור’s *menachos* cannot be mixed together), and explains instead: עד ששים יכולין ליבלל – *until sixty עשרון [the flour and oil] are able to be mixed*, but not with more than sixty עשרון. They asked him, is it possible that sixty עשרון can be mixed, but sixty-one cannot? He replied: כל מדות חכמים בן – *all the Sages’ measurements are so*, i.e., precise. For example, a person can immerse himself in forty סאה, but not in forty סאה minus a קורטוב (1/64 of a לוג). In a Baraisa, Rebbe Shimon provides more examples: a נביצה of food can transmit *tumah*, but the volume of a sesame seed less cannot. Cloth which is three by three *tefachim* can contract מדרס, but a single thread less cannot.

3. כל שאינו ראוי לבילה בילה מעכבת בו

Rebbe Shimon explained that a נדר of sixty-one עשרונות must be divided into two כלים, because this amount of flour cannot be properly mixed with the oil. The Gemara asks why this is a problem, since a Mishnah states: אם לא בלל – *if he did not mix* the flour and oil, [the *minchah*] is still valid!? Rebbe Zeira answers: כל הראוי לבילה – *any [minchah] fit for mixing* the flour and oil, אין בילה מעכבת בו – *the mixing is not critical* and the *minchah* is valid without it, וכל שאינו ראוי לבילה – *but any [minchah] which is unfit for mixing* (because of the incorrect proportion of flour to oil), בילה מעכבת בו – *the mixing is critical to it*, and the *minchah* is invalid.

Siman – Kugel

The **kugel chef** stirring a thick oily barley noodle kugel who was told when **he incorrectly pledged to bring a *minchah* from barley that he must bring one from wheat**, was informed that he **can’t donate a *minchah* of sixty one עשרונות** like the size of his **mega kugels**, since the Rabbis knew that flour and oil are only able to be mixed up to sixty עשרונות and **כל שאינו ראוי לבילה בילה מעכבת בו**.

דף קג | DAF 103

Kugel



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3 things to remember

1. One who vows to bring a *minchah*, but with incorrect elements
2. עשרון כן (e.g., sixty עשרון of flour can be mixed with oil)
3. כל שאינו ראוי לבילה בילה מעכבת בו

