

Menachos 103

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103a

Mishnah: Vowing to bring an ineligible **מנחה**: Tanna Kama – Bring a proper one; R' Shimon – It's not a vow

Gemara: Why can't he just claim he never intended to bring a proper **מנחה**?

- #1 – Chizkiyah – This is Beit Shammai:¹ Assume he was recanting, and follow initial language²
- #2 – R' Yochanan – Assume he erred and then accepted the change to what he should have said
- What if someone says he will bring a **מנחה** from lentils?
 - Chizkiyah – Recanted on linking our mishnah to Beit Shammai, because our mishnah only mentioned a case of legitimate error. In a lentil case, no vow.
 - R' Yochanan – Personally would say this is beyond error, but Chizkiyah doesn't need to back down.
- (103b) Within Chizkiyah's principle of following initial language:
 - Zeiri – Our mishnah's ruling is only where he said "minchah" as a stand-alone word

Mishnah: Maximum size of one private **מנחה** – 60 isaron

- Tanna Kama – To be one less than the biggest communal one – 1st day of Succos on Shabbos
- R' Shimon – The mixing won't be done well

Gemara: Why is this the maximum size?

- R' Yehudah,³ Rosh haMedabrim – Like our Tanna Kama
- R' Shimon – This is the **שיעור** they established for mixing well
 - R' Zeira – We require only that mixing be possible, not actual⁴

Gemara (tangent⁵): Does blood of a **נבילה** communicate impurity?

- Rav Bibi – They once gauged a mule's blood against a **רביעית** to see if it would communicate tumah
- R' Yitzchak bar Bisna challenges: Blood of **נבילה** is **טהור**, and even have a story backing it up!
- Rav Bibi was silent
 - Rav Bibi – I couldn't concentrate, because I need to buy bread daily; link to Devarim 28:66⁶ ⁷
 - (104a) In truth, though, they measured because they followed R' Yehudah, who says it is tamei

¹ In Beit Shammai's nazir case, the person may eat **דבילה** (Rashi Menachos 81b)

² Because people don't express themselves in vain, and afterward he cannot back out (Tosafot)

³ The Romans made R' Yehudah the **ראש המדברים** because he praised them (Shabbos 33b)

⁴ For more on the principle of requiring **ראוי לבילה**, see <http://www.webshas.org/kelal/misc/beelah.htm>

⁵ This is here because it deals with **שיעורים** (Rashi), or because it involves R' Yehudah as the lead authority (Tosafot)

⁶ It fits the exile theme of the **תוכחה** (Maharsha), and the loss of land renders even the wealthy uncertain (Torah Temimah)

⁷ Why doesn't Rashi to Devarim 28:66 cite the middle of the three derashot? (Maharsha's insight into Rashi's derech)