



Mincha from Barley

The *Mishnah* (12:3) teaches that if someone vowed to bring a *mincha* offering from barley flour, they must bring a regular *mincha* offering from fine wheat flour. The *Bartenura* explains that this is because a voluntary *mincha* offering only come from wheat. The *Bartenura* adds that the case in our *Mishnah* is where the person is informed of his error and confirms that had he known that only wheat flour could be used, he would have stipulated as such and still made the *neder* (vow). If however, he explains that with that knowledge he would have never made the *neder*, then he is exempt from bringing an offering.

The comments of the *Bartenura* are based on the *Gemara* (103a). The *Gemara* questions the *Mishnah* explaining that since people know that a *mincha* offering cannot be brought from barley, it should be considered as if the person is immediately retracting on the *neder*. The explanation brought by the *Bartenura* is the answer of *R' Yochanan*. There *Chizkiya* explains that this would only be the case if he stipulated that he wanted to bring the *mincha* from barley. If however, one stipulated that they wanted to bring the *mincha* from lentils, then it would not be a *neder* at all. The reason for this difference is that since there are *mincha* offering brought from barley (*omer* and *sotah*), there is room to think that the person did want to obligate themselves with a *mincha* offering. This is then clarified when asking them. Regarding lentils, from which no *mincha* offering is brought, there is no doubt.

Zeiri in the *Gemara* also limits the *Mishnah*. He explains that the *neder* is only binding if the person used the word "*mincha*" when stipulating the *neder*.

The *Rambam* (*Maaseh Korbanot* 17:9) rules that if someone said they wanted to bring a "*minchat se'orim*" –

a barley *mincha* – then he is exempt. If however he stipulated that he wanted to bring a *mincha* from barley, then whether he must bring a *mincha* depend on his response to the question described above. The *Raavad* however argues that in either case, the person is questioned. How do we understand the debate?¹

The *Chazon Yechezkel* (12:3) cites the *Rambam's* commentary on the *Mishnah* who explains that if one stipulated that they want to bring a *mincha* from barley, they indeed wished to bring a *mincha* yet added conditions on that *neder*. If however one says that they wanted to bring a *minchat se'orim*, since there is no such *mincha*, the *neder* is meaningless.

The *Chazon Yechezkel* explains that according to the *Rambam* when person later would say, "had I know that a *mincha* can only be brought from wheat" then I would have stipulated it as such, that is not a declaration of a *neder*. How then does it help? He explains that the declaration annuls the condition to bring the *mincha* from barley that he made at the outset. To be clear, that would only work if he original declared that he want to bring a *mincha* offering from barley and not a *minchat se'orim* as described above.

According to the *Raavad* however, in both cases the validity of the *neder* depends on questioning him. The *Chazon Yechezkel* explains that the *Raavad* understands that when the person says "had I known..." it is considered as if he is then making a *neder* to bring the *mincha* offer as required. That being the case the difference between "*minchat se'orim*" and a *mincha* from barley is irrelevant, since his response does not build on the original declaration, but is considered a new *neder* on its own.

Yisrael Bankier

¹ The *Kesef Mishnah* explains that they differ in their understanding of *R' Zeiri*. The *Rambam* understands that *Zieri* is building on the opinion of *R' Yochanan*, restricting it further. The *Raavad* however understands that *Zeiri* is commenting on the opinion of *Chizkiya* who originally maintained that the *Mishnah* was according to *Beit Shammai*. To explain, *Beit Shammai*

maintain that the first words of a *neder* are already binding. Consequently, when one said the want to bring a *mincha* from barley, they were already obligated to bring the *mincha* once they uttered the word "*mincha*". Since however we do not rule according to the position of *Beit Shammai*, the *Raavad* does not bring this position in *halacha*.

Revision Questions

מנחות י' ח' – י"ב ג'

- Grain found in which field could be cut prior to the *Omer* being cut? (י' ח')
- What condition is added to the previous rule? (י' ח')
- Which people did not heed to this condition? (י' ח')
- For what three purposes could new grain be cut prior to the *Omer*? (י' ט')
- What are the three conditions regarding the cutting of the *Omer*? (Hint: Where, what and when?) (י' ט')
- What is the law if these conditions are not fulfilled? (י' ט')
- Regarding the laws of kneading and baking the *shteï halechem* and *lechem ha'panim*, what laws do they share and when do they differ? (י"א א')
- Explain how the *lechem ha'panim* was baked? (י"א א')
- Can they be baked on *Shabbat*? (י"א ב')
- Where were the *chavitei kohen gadol* prepared and baked? (י"א ג')
- Which processes in their preparation would override *Shabbat*? (י"א ג')
- What is *R' Akiva's* general rule regarding the previous question? (י"א ג')
- What were the dimensions of the *shteï halechem* and the *lechem ha'panim*? (י"א ד')
- How does *R' Yehuda* suggest we remember these dimensions? (י"א ד')
- Explain how the *lechem ha'panim* was placed on the *Shulchan*. (י"א ה')
- According to *Abba Sha'ul* where were spoons of frankincense placed? (י"א ה')
- Describe the *Shulchan*. (י"א ו')
- What were the two tables in the entrance hall to the *kodesh* used for and what was the difference between them? (י"א ז')
- Describe how the *lechem ha'panim* was changed? (י"א ז')
- How was the *lechem ha'panim* distributed if *Yom Kippur* fell on *Shabbat*? (י"א ז')
- What is the law if the *lechem ha'panim* and *bazichin* were placed on the *Shulchan* on *Shabbat* but the *bazichin* were only burnt after *Shabbat*? (י"א ח')
- What should be done if the *lechem ha'panim* and *bazichin* were placed on the *Shulchan* after *Shabbat*? (י"א ח')
- Explain how the *shteï halechem* would have been eaten two and three days after baking? (י"א ט')
- Explain how the *lechem ha'panim* would have been eaten nine, ten and eleven days after baking? (י"א ט')
- From what point onward, can *menachot* that became *tameh* no longer be redeemed? (י"א י')
- Regarding which four sanctified items does redemption not apply? (י"א י')
- If someone articulated that he wished to bring a *mincha machavat* and brought instead a *mincha marcheset* when is that offering valid and when is it invalid? (י"א י')
- What other case is brought similar to the one in the previous question? (י"א י')
- What is the law if one volunteered to bring a *mincha* offering made of barley? (י"א י')
- What is the law if one volunteered to bring a *mincha* offering from one and half *esronim* of fine flour? (י"א י')
- Who argues with the previous two laws? (י"א י')

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Sunday -Thursday
10 minutes before *Mincha*
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Melbourne, Australia

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Sunday -Thursday
Rabbi Mordechai Scharf
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 January כ"ב טבת	20 January כ"ג טבת	21 January כ"ד טבת	22 January כ"ה טבת	23 January כ"ו טבת	24 January כ"ז טבת	25 January כ"ח טבת
Menachot 12:4-5	Menachot 13:1-2	Menachot 13:3-4	Menachot 13:5-6	Menachot 13:7-8	Menachot 13:9-10	Menachot 13:11 - Chulin 1:1

