



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Menachos Daf Ches

- The Gemara had quoted a machlokes regarding the chavitei Kohen Gadol (the mincha he brings daily, offering half in the morning and half in the afternoon). **R' Yochanan** said it can't be made kadosh in halves and **R' Elazar** said, since it is offered in halves, it can also be made kadosh in halves.
  - **R' Acha** said, **R' Yochanan** darshens the pasuk of "mincha...machatzisah", as teaching that first it should be brought as a complete mincha, and is then split into halves.
  - **Q:** There are two Braisos that clearly say that the mincha is to be made kadosh when *complete* and then split into halves!? **A:** The Braisos are giving the way it should be done l'chatchila.
    - **Q: R' Geviha of Bei Kasil** asked **R' Ashi**, the pasuk says "chukah", which means that this is the way it must be done even b'dieved!? **A:** That is regarding the requirement that the Kohen Gadol bring the full amount needed from his house. However, once he has done so, it may even be made kadosh half at a time.
  - **Q:** We have learned regarding a regular mincha that **R' Yochanan** argues on **Rav** and says that if a person designated half the amount needed, with the intent to add to it later, it becomes kadosh. If **R' Yochanan** holds that regarding chavitin it cannot be made kadosh in halves, why doesn't he learn the case of the regular mincha from the case of the chavitin!? **A: R' Yochanan** only says it becomes kadosh because the case is that he intends to add to get to the full amount. The case of the chavitin was not like that, and that is why he says that it does not become kadosh. We see this logic used by **R' Yose** in a Braisa as well.
    - **Q:** Who does **Rav** follow regarding chavitin? If he holds like **R' Elazar**, he should say that a regular mincha can be made kadosh in halves just like can be done by the chavitin!? **A:** It must be that he holds like **R' Yochanan**.
    - **Rav** said, a mincha can be made kadosh without oil, since we find that the Lechem Hapanim is brought without oil. A mincha can be made kadosh without levonah, since we find that a minchas nesachim is brought without levonah. A mincha can be made kadosh without oil and without levonah, since we find that a chatas mincha is brought without oil and levonah. Also, the oil and levonah for a mincha can each be made kadosh on their own – the fact that oil can be made kadosh on its own is learned from a metzora, where oil is made kadosh on its own, and the fact that levonah can be made kadosh on its own is learned from the spoons of levonah of the Lechem Hapanim, where levonah is made kadosh on its own. **R' Chanina** said, no part can be made kadosh on its own.
      - **Q:** According to **R' Chanina**, why is there even a keili the size of an issaron? That would only be large enough to measure flour and he holds that the flour cannot be made kadosh on its own!? **A:** It would be used for a chatas mincha, where only flour is brought.
        - **Q:** Why is there a keili the size of a log? **A:** It would be used for the log of oil needed for a metzora.
      - We find that **Shmuel** holds like **Rav**. A Mishna says, keilim used for liquids make liquids kadosh and measures used for solids make solids kadosh. Keilim used for liquids do not make solids kadosh, and measures used for solids do not make liquids kadosh. On that Mishna **Shmuel** said, when the Mishna said that keilim used for liquids are only mekadash liquids, that is referring to measures used for liquids. However, the bowls used for liquids can even make solids kadosh, as the

pasuk says “shneyhem milei’ihm soles”. This presumably refers to dry flour, and shows that he holds that even flour by itself can become kadosh.

- **Q: R’ Acha MiDifti** asked **Ravina**, the mincha referred to in the pasuk was moist (it was mixed with oil) and maybe that is why the bowl makes it kadosh, but maybe a true solid would not become kadosh in the bowls used for liquids!? **A: Ravina** said, the pasuk teaches that even the dry pieces in the mixture become kadosh in the bowl. We can also answer that a mincha, even when mixed with oil, is still considered to be a dry solid substance when compared to blood.
- We have learned, **R’ Elazar** said, if the kemitza was done in the Heichal it is valid, for that is what is done when the two spoons of levonah are taken from the Shulchan.
  - **Q: R’ Yirmiya** asked, a Braisa says that the pasuk of “v’kamatz misham” teaches that the kemitza must be done in a place where a non-Kohen is allowed to be (which would not include the Heichal)!? **A: R’ Yirmiya** or **R’ Yaakov** answered, the Braisa means that the pasuk teaches that the entire Azarah is fit to have the kemitza done in it. We would have thought that it must be done in the north, just like the shechita of an olah, since the mincha is also kodshei kodashim.
    - **Q:** It cannot be compared to an olah, because an olah is totally burned on the Mizbe’ach!? **A:** We would learn it from chatas.
    - **Q:** It cannot be compared to a chatas, because a chatas provides kappara for sins that carry the kares penalty!? **A:** We would learn it from asham.
    - **Q:** It cannot be compared to an asham, because an asham is a blood offering!? In fact, we couldn’t even learn it from all these three together for this reason!? **A:** Rather, we would say that the pasuk creates a hekesh from the requirement to bring the mincha to the Mizbe’ach, to the kemitza. We would think that this teaches that just as bringing it to the Mizbe’ach is done at the southwest corner, maybe the kemitza must be done there as well. The pasuk of “misham” therefore teaches that the kemitza may be done anywhere in the Azarah.
- **R’ Yochanan** said, a shelamim that was shechted in the Heichal is valid, based on the pasuk of “Ush’chato pesach Ohel Moed”. This suggests that shechting it in the Azarah is only valid because of the entrance of the Ohel Moed. If so, the secondary place (the Azarah) cannot be better than the primary place (the Heichal).
  - **Q:** A Braisa says, **R’ Yehuda ben Beseira** said, we learn from a pasuk that if goyim have besieged the Azarah, the Kohanim may go and eat kodshei kodashim in the Heichal. Now, according to **R’ Yochanan** we should not need a special pasuk for this! The pasuk says, “Bachatzar Ohel Moed yochluha”, which suggests that eating it in the Azarah is only valid because of the entrance of the Ohel Moed. If so, the secondary place (the Azarah) cannot be better than the primary place (the Heichal)!? **A:** These two cases cannot be compared. **R’ Yochanan** was talking about doing an Avodah, which is something one should certainly be able to do in a more holy place. The Braisa is referring to eating, which may be something that should not be done in a more holy place. That is why the pasuk is needed.