

Menachos – Simanim

פרק ג – הקומץ רבה

דף כ – 20 Daf

1. Is salting a *minchah* מעבב?

On the previous Daf, Rav taught that anything which is repeated in the parsha of מנחות is מעבב. This is challenged from מלח – *salting*, which is not repeated, yet a Baraisa teaches that it is מעבב? In a Baraisa, Rebbe Yehudah says that "ברית מלח עולם הוא" – *it is an eternal covenant of salt* teaches במלח אמורה – *that there will be a covenant said regarding salt*, requiring it for *korbanos*. Rebbe Shimon derives this from a *gezeirah shavah* from Kehunah, that just as *korbanos* cannot be offered without Kohanim, so too *korbanos* cannot be offered without salt. Rav Yosef answers that Rav holds like our Mishnah, which states: לא מלח כשר – *if he did not salt [the minchah], it is valid*, and disagrees with this Baraisa. Abaye objects that just as the case of "לא יצק" – *he did not pour* the oil actually means it was poured by a זר (but pouring itself is מעבב), the case of "לא מלח" may mean the same, but salting is מעבב? Rav Yosef replied that the Mishnah cannot be discussing a זר salting: מזהב קרב לגבי מזבח – *does it enter your mind that a non-Kohen may approach the מזבח to salt the minchah?* Alternatively, since "ברית" is written regarding salting, it is as if it was repeated, and is מעבב.

2. Which sacrificial items require מלח (anything burned with wood on the מזבח)

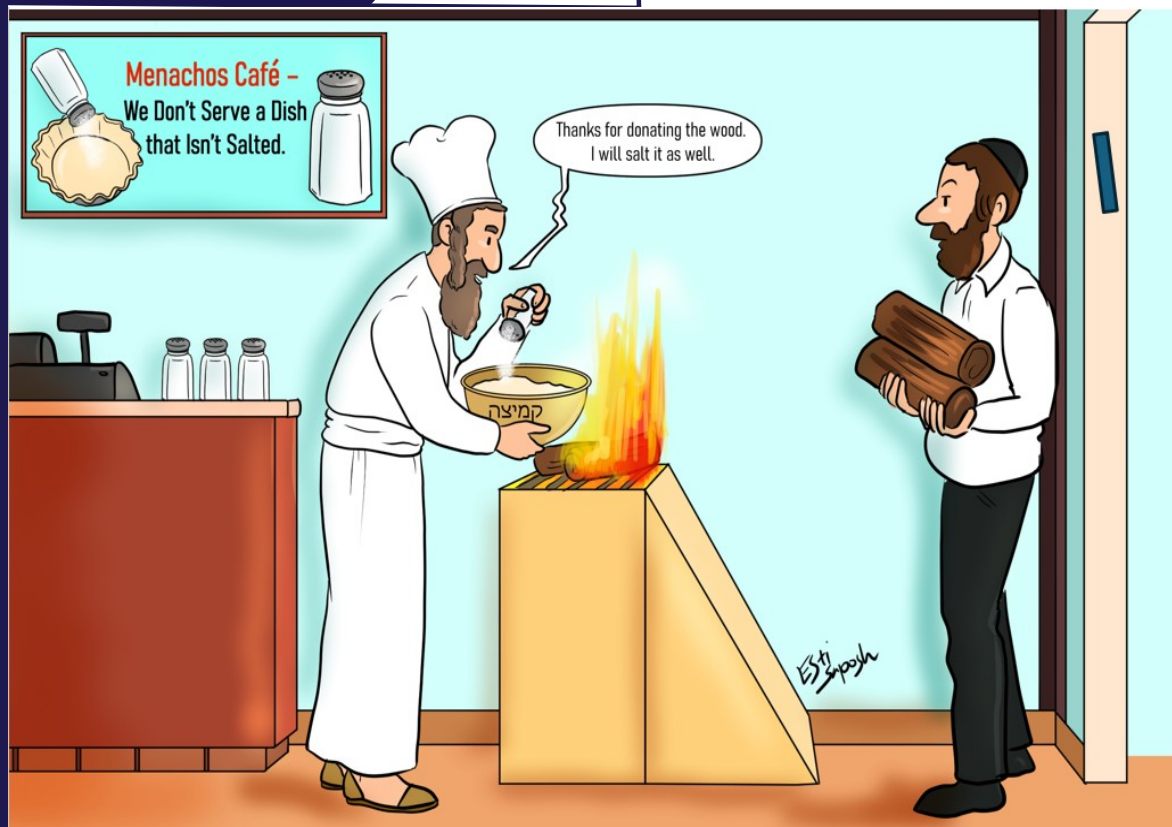
A Baraisa teaches that if the Torah would have only commanded to bring a *korban* with salt, we would include blood and wood in the salt requirement, since they are also called "*korban*." Therefore, the *passuk* writes "מנחה", teaching: מה מנחה מיוחדת שאחרים באין חובה לה – *just as a minchah is unique in that other [items] come as an obligation for it* (i.e., the *kometz* requires wood to burn it on the מזבח), so too all sacrificial items which require other items (wood for their burning) must be salted, to the exclusion of blood and wood (on the next Daf, this is emended to be blood and נסכים – *libations* brought with a *korban*, which are poured onto the מזבח). The word "קרבן" teaches that only the *kometz* of the *minchah* (which is offered on the מזבח) requires מלח, and not the entire *minchah*. The Baraisa proceeds to teach that salt is also required for the לבונה of a *minchah*, or any לבונה, קטורת, or *minchah* which is completely burned, as well as any parts of *korbanos* which are burned on the מזבח.

3. Rebbe holds עצים themselves can be a *minchah*, and require מלח, הגשה, *kemitzah* and עצים

In a Baraisa, the Tanna Kamma *darshens* עצים שמתנדבין – *that we may donate wood* as an offering, which requires two blocks of wood (another *passuk* also mentions "קרבן עצים" – *an offering of wood*). Rebbe says that a wood offering is a *minchah*, הגשה, and they require salting and require bringing close to the מזבח, like every *minchah*. Rava adds that according to Rebbe, the wood of such an offering require *kemitzah*. Rav Pappa adds that according to Rebbe, עצים צריכין עצים – *the wood of this offering requires other wood* to burn them, like every *minchah*.

Siman – Café

At the Menachos **Café** where salting the *menachos* style dishes was מעבב serving the dish, the chef would salt any dish that required burning with wood on the grill shaped like a מזבח, and made sure to salt any wood that people would donate to the café as well.



At the Menachos Café where salting the menachos style dishes was מעבב serving the dish, the chef would salt any dish that required burning with wood on the grill shaped like a מזבח, and made sure to salt any wood that people would donate to the café as well.

3 things to remember

1. Is salting a *minchah* מעבב?
2. Which sacrificial items require מלח (anything burned with wood on the מזבח)
3. Rebbe holds עצים themselves can be a *minchah*, and require מלח, הגשה, *kemitzah* and עצים

