

Menachos – Simanim

פרק ז – ואלו מנחות נקמצות

דף עח – Daf 78

1. The "מנחת חינוך" – *initiation minchah* of a **כהן גדול** and **כהן הדיוט**

The next Mishnah teaches that the *מילואים* (*korbanos* brought when Aharon and his sons were inaugurated as Kohanim) were accompanied with the same three מצה types as a *todah* (חלות, ריקיין, and רבוכה). The first two are clearly expressed in the *passuk*, and רבוכה (loaves scalded in water) is derived from a *היקש* comparing *המנחת* – [every Kohen's] *initiation to avodah to [the Kohen Gadol's] state of anointment*, i.e., the Kohen Gadol's daily *מנחת* חביתין. Just as the *כהן גדול* require "רבוכה", the *מנחת חינוך* of a *כהן הדיוט* also requires רבוכה (and the original *מילואים* required the same).

Rav Chisda says that when a new Kohen Gadol is introduced to the *avodah*, he must bring two עשרונות of an *איפה* (i.e., two רבוכה *menachos*), אחת להמנחתו ואחת לחינוכו – *one for his state of anointment* (his daily חביתין) and *one for his initiation* to Kohen Gadol status. Mar bar Rav Ashi says he must bring three *menachos*, and the Gemara explains that he refers to where he never previously performed the *avodah* as a *כהן הדיוט*. Therefore, he must bring one *minchah* for initiation to a *כהן הדיוט's avodah*, and another for his initiation as a Kohen Gadol.

2. *Shechting* the תודה when the לחם is "outside" (*machlokes* about בסמוך "על")

The next Mishnah states: *השוחט את התודה לחמה ולחמה חוץ לחומה* – *if one shechts the todah inside the עזרה and its bread is outside the wall*, לא קדש הלחם – *the bread is not sanctified through the shechitah*. Rebbe Yochanan explains this means outside the wall of בית פאגי, i.e., outside Yerushalayim, but Reish Lakish says it means outside the wall of the עזרה. Reish Lakish requires בסמוך "על" – the Torah's requirement written as "with" to be fulfilled *nearby* (thus, since the Torah required bringing breads זבח התודה – "על" *with the todah sacrifice*, they must be near the תודה during its *shechitah*, i.e., in the עזרה). Rebbe Yochanan does not require "על" to be בסמוך, so the breads are sanctified even if they are outside the עזרה. The Gemara objects that they already disagreed about this question regarding the prohibition to *shecht* a *korban pesach* חמץ "על" – "over" *chametz* (i.e., while he still owns חמץ). Reish Lakish says one is only liable if he has חמץ with him in the עזרה, but Rebbe Yochanan says he is liable even if his חמץ is elsewhere. The Gemara explains why both disputes were necessary, and quotes a Baraisa supporting Rebbe Yochanan.

3. תודה ששחטה על שמונים חלות

Amoraim discuss: *תודה ששחטה על שמונים חלות* – *if a todah was sheched over eighty loaves* instead of forty, Chizkiyah says *קדשו ארבעים מתוך שמונים* – *forty of the eighty loaves become קדוש*, but Rebbe Yochanan says they do not. Rebbe Zeira explains that if he explicitly said, "ליקדשו ארבעים מתוך שמונים" – "Let forty of the eighty become קדוש," all agree that forty become קדוש, and if he explicitly said, "The forty should not become קדוש unless all eighty become קדוש," all agree they do not become קדוש. Their argument is *בסתמא* – *where he was not specific*. Chizkiyah holds we assume *לאחריות קא מיכוין* – *he intends the extra loaves as a guarantee* in case the sanctified loaves become lost, and Rebbe Yochanan holds we assume *גדול קא מיכוין* – *he intends for a large offering* with eighty loaves, which is impossible. This *machlokes* is explained in other ways: Abaye says they all agree he intends for a *קרבת גדול*, which is invalid. However, Chizkiyah holds *כלי שרת* are able to be *mekadesh* *שלא מדעת* – *without the owner's intent*, so forty are automatically קדוש. Rav Pappa says they argue if a knife can be *mekadesh* *שלא מדעת*. There are two versions of this explanation.

Siman – Someone saying "Uchh!"

The newly appointed Kohen Gadol who had to bring two עשרונות the first day on the job and said Uchh! when told that they have to be scalded, had a very challenging first day when they told him that the תודה was sheched when the חלות were outside of the עזרה and that the owner was מקדש eighty loaves.

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3 things to remember

1. The "מנחת חינוך" – initiation *minchah* of כהן and כהן הדיוט א and גדול עבודה *gninnigeb*
2. *Shechting* the תודה when the לחם is "outside"
3. תודה ששחטה על שמונים חלות

