

Menachos – Simanim

פרק א – כל המנחות

דף ח – 8 Daf

1. *Machlokes* if חביתי כהן גדול can become קדוש לחצאין

Regarding חביתי כהן גדול – [the Kohen Gadol's *minchah* made of an עשרון of flour, divided in half and brought in the morning and evening], Rebbe Yochanan says: אינה קדושה לחצאין – *it cannot be sanctified in halves* (in separate כלים), but must be placed together into one כלי. Rebbe Elazar says: מתוך שקרבה לחצאין קדושה לחצאין – *since it is offered in halves, it can be sanctified in halves*. The Gemara asks that Rebbe Elazar should derive from the קבלה of דם חטאת, whose requisite *shiur* cannot be received in two כלים? For we find that Rebbe Elazar derives the laws of one *korban* from another, because he ruled that *kemitzah* inside the היכל is valid, שכן מצינו בסילוק בדיבין – *because so we find with removing the spoons* of לבונה of the חלם הפנים (which serves as the *kemitzah*). The Gemara answers that Rebbe Elazar derives the laws of one *minchah* from another, but not from the laws of דם. Rebbe Yochanan's source is the *passuk*: מנחה...מחציתה – *a minchah...half of it*, teaching חוציהו ואח"כ הביא מנחה וואח"כ – *bring the minchah whole, and then halve it*. Two Baraisos clearly teach to bring the עשרון whole, and according to Rebbe Elazar that is למצוה, but it would be sanctified in halves as well.

2. Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")

Rav said: מנחה קדושה בלא שמן – *a minchah can be sanctified without oil*, שכן מצינו בלחם הפנים – *for so we find with the חלם הפנים* (where oil is not required). A *minchah* can be sanctified without לבונה, for so we find with a מנחת שמן (which has no לבונה). A *minchah* can be sanctified without oil or לבונה, because a מנחת חוטא has neither. שמן can also be sanctified on its own, based on the לוג שמן of a *metzora*. לבונה can be sanctified on its own, based on the found in the בדיבין of the חלם הפנים. Rebbe Chanina disagrees, and requires all three ingredients (flour, שמן, and לבונה) for sanctification. According to Rebbe Chanina, we must say that the reason the עשרון vessel was anointed was only to sanctify the מנחת חוטא, but it would not sanctify any other flour by itself. Similarly, the לוג vessel was anointed only to sanctify the לוג שמן of a *metzora*, but it would not sanctify any other oil by itself.

3. מקדש solids can be מזרקות

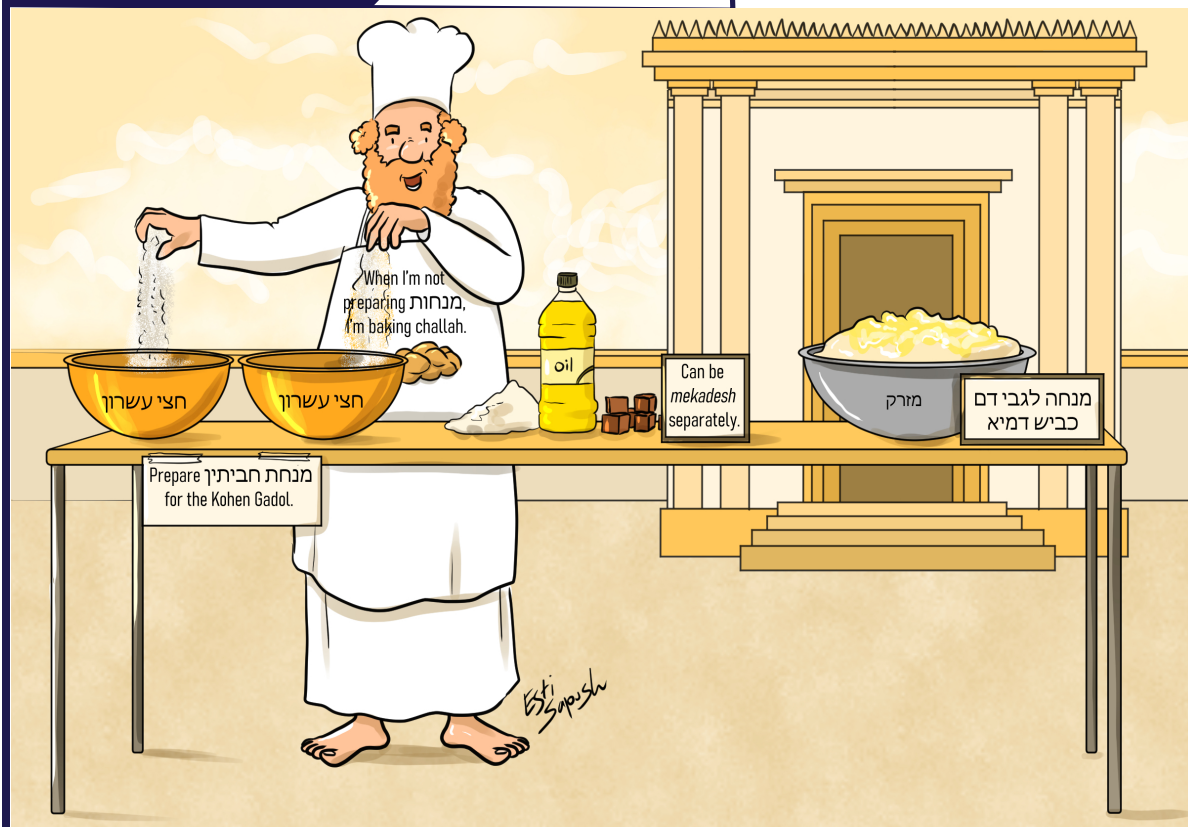
A Mishnah states that כלי הלח – *vessels designated for fluids* sanctify liquids, and מדות היבש – *measures designated for solids* sanctify solids. כלי הלח are not מקדש solids, and מדות היבש are not מקדש liquids. Shmuel said this ruling only applies to מדות – *measures* for liquids, but מזרקות – *basins* (which are used for liquids) are also מקדש solids, because the *passuk* says (about a basin and bowl): שניהם מלאים סלת בלולה בשמן למנחה – *both of them filled with fine flour mixed with oil for a minchah*. This proves that Shmuel holds that flour alone ("solids") can be sanctified in a כלי, like Rav. Rav Acha miDifti asked Ravina how this *passuk* can prove that a מזרק can be מקדש solids, since this *minchah* is liquid (since it described as "בלולה" – *mixed with oil*)? He answered: [the *passuk*] is only necessary for the dry elements within [the *minchah*]. Meaning, some particles of flour inevitably did not become mixed into the oil and remained dry. Since they too became sanctified, we see that a מזרק can be מקדש dry solids. Alternatively, you can answer: מנחה לגבי דם כיבש דמיא – *a minchah (even mixed with oil) is considered solid relative to blood* (the normal usage of the מזרק).

Siman – Challah (Baker)

The Kohen **challah baker** preparing a מנחת חביתין for the Kohen Gadol by sanctifying the halves in two separate bowls, organized his flour, oil and *levonah* separately on the table since they can be sanctified alone for various *menachos*, and next to the מזרק where he had sanctified solids as well.

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3 things to remember

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2. Sanctifying flour alone, שמן alone, or לבונה alone ("שכן מצינו")
3. מזרקות can be מקדש solids

