Menachos 22 – Good Morning Raboisai

1️⃣ May Kohanim Use the Mikdash Salt?

The daf opens with a ruling of **Beis Din**:

Kohanim may use the salt of the Beis HaMikdash.

At first glance, this seems obvious:

- A Kohen eats portions of certain korbanos
- Salt is needed to prepare that meat

So what's the **chiddush**?

2️⃣ Why This Was Not Obvious

The Gemara raises a strong **hava amina**:

- **Yisraelim** contribute to the **Machatzis HaShekel**
- The communal funds (לשכה / תרומת הלשכה) purchase:
    - Korbanos
    - Wood
    - Salt

But:

- **Kohanim** are *not* obligated in Machatzis HaShekel
- According to **Ben Bukhri**, even if a Kohen gives one, it's optional

So perhaps:

Kohanim have **no ownership** in communal property

If so:

- Maybe they **should not** be allowed to use Mikdash salt

This is the chiddush of Beis Din:

They are allowed.

3️⃣ What Is the Permission For?

Clarification:

The ruling is **not** about salting korbanos on the Mizbeach
— that was always allowed.

The chiddush is:

- A Kohen may use Mikdash salt
- Even for **his own portion of korban meat**
- When preparing it for **personal consumption**

That is what Beis Din needed to establish.

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4 Is Salt Brought by the Individual or the Tzibbur?

The Gemara analyzes:

- Is salt like **levonah** (brought by the owner)?
- Or like **wood** (provided by the community)?

Logic to compare salt to **wood**:

- Every korban needs wood
- Every korban needs salt
- It would be unreasonable to require individuals to bring either

Thus:

Salt is mishal tzibbur — provided by communal funds.

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5 Gezeirah Shavah – "Bris"

This conclusion is reinforced by a **gezeirah shavah**:

- The Torah uses the word **בְּרִית** by salt
- And also uses **בְּרִית** elsewhere with communal items

Just as those are communal:

So too, salt is communal.

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6 Revisiting the Kohen / Yisrael Distinction

Even though:

- Yisraelim fund the communal pool
- Kohanim may not be direct contributors

Still:

- Korbanos are offered **on behalf of all of Klal Yisrael**
- Kohanim serve as **agents of the tzibbur**

Therefore:

They are fully entitled to use communal resources.

7️⃣ Machatzis HaShekel and Chullin b'Azarah

The Gemara discusses a deeper concern:

If a Kohen gives Machatzis HaShekel when not obligated:

- Does that introduce **chullin into the Azarah**?

Answer:

- Depends on **intent**
- If given for partnership → problematic
- If given as a gift → acceptable

But this discussion highlights:

Why we might have thought Kohanim are excluded from communal assets

And why Beis Din had to clarify otherwise.

8️⃣ Salt Compared to the Mizbeach Itself

A striking analogy:

- Just as the **Mizbeach** itself is communal
- And Kohanim may use it freely for avodah

So too:

- **Wood**
- **Fire**

- **Salt**

All are tools of the avodah, owned by the tzibbur.

9️⃣ Used Wood – A Side Sugya

The Gemara briefly touches on:

- Whether **used tools** may serve as firewood

Example:

- David HaMelech used **brand-new threshing tools**
- Not previously used items

Lesson:

Items used for the Mizbeach must be **fit and designated**
— not repurposed leftovers.

🔟 Mixing Minachos – Oil Absorption Problem

The daf concludes with a Mishnah:

Case:

- A **kemitzah** gets mixed with another Minchah
- Especially problematic when:
    - One Minchah has **more oil**
    - The other has **less oil**

Problem:

- Oil transfers between them
- One ends up with **too much oil**
- The other with **too little**

Result:

Both become pasul

1️⃣1️⃣ Why This Is Not “Min b’Mino”

Even though:

- Oil mixed with oil normally is **not batel**

Here:

- The **flour** absorbs the oil
- The flour acts as a third factor
- Causing imbalance and invalidation

Thus:

It is not oil cancelling oil
but flour absorbing oil incorrectly.

✨ **Takeaway – Menachos 22**

- Salt is **communal property**
- Kohanim may use it fully, even for personal portions
- This required an explicit Beis Din ruling
- Salt is compared to wood, not levonah
- Communal ownership overrides contribution differences
- Mixing Minachos can invalidate both due to oil imbalance
- “Min b’mino” does not apply when a third factor intervenes

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