



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

Menachos Daf Chuf

- **Q: Rav** had said that any halacha regarding a mincha which is repeated in the pasuk is repeated to teach that it is essential. If it is not repeated, it is not essential. **R' Huna** asked, the requirement to salt the mincha is not repeated and yet a Braisa says that **R' Yehuda and R' Shimon** agree that salting a korbon is essential!? **A: R' Yosef** said that **Rav** holds like the Tanna of our Mishna who holds that if the mincha was not salted it is still valid.
 - **Q: Abaye** asked, just as when the Mishna says "he did not pour oil" it means that there was oil poured, but it was poured by a non-Kohen, and that is when the mincha is still valid, so too regarding salting, it may be that the Mishna means it is valid if it is salted by a non-Kohen, but the salting is absolutely essential!? **A: R' Yosef** said, a non-Kohen may not come onto the Mizbe'ach (which is where the salting is done). Therefore, when the Mishna says that if it was not salted it is still valid, it cannot mean that it was salted by a non-Kohen.
 - **A2:** We can answer that since the pasuk regarding salt says "bris", it is as if it was repeated, and therefore becomes essential.
 - **Q:** How can **R' Huna** say that the pasuk regarding salting is not repeated? The pasuk that gives the salting requirement repeats this requirement 3 times in the pasuk!? **A:** The parts of this pasuk are needed for drashos as taught in a Braisa. The Braisa says, if the pasuk would require salting without stating the word "mincha" we would think that even the blood and wood of the Mizbe'ach must be salted since they are also referred to as a "korbon". The word "mincha" teaches that only things that are like a mincha, in that it requires other things to be brought to the Mizbe'ach with it (i.e. wood) require salting, but blood and wood do not. We would think to say that just as a mincha is matir (the kometz is matir the shirayim) so too anything that is matir must be salted, which would then include blood. The pasuk therefore says "from upon your mincha", which we darshen to teach "but not from upon your blood". We would think that the entire mincha (not just the kometz) must be salted. The pasuk therefore says "korbon", which teaches that only the korbon of the mincha (the kometz) must be salted. This only teaches that the kometz must be salted. How do we know that the levonah must be salted as well? It must be salted because it is put into the same keili as the kometz. How do we know that levonah that is brought on its own, and all other korbanos also must be salted? The pasuk therefore says "ahl kol korbancha takriv melach".
 - **Q:** The levonah and all other korbanos require wood to be brought on the Mizbe'ach as well, just like a mincha, so we should know that all these korbanos must have salt based on that comparison. Why do we need the pasuk of "ahl kol korbancha takriv melach"? **A:** The Braisa means to say that we should maybe darshen the word "korbon" as a klal and the word "mincha" as a prat to teach that the klal only includes mincha and nothing else. The Braisa therefore says that the pasuk of "ahl kol korbancha" is another klal, which creates a klal uprat uklal, which teaches that we include things that are like the prat (a mincha) in that they require salting if they cause other things to be brought on the Mizbe'ach along with them.
 - **Q:** What is meant by the "other things" that the korbanos require to be brought onto the Mizbe'ach? It is the requirement for wood to be brought. Maybe instead say that the "other things" is the levonah that the mincha requires to be brought, and if so I would say that blood also has to be salted, because it requires the bringing of nesachim as well!?
A: Nesachim are brought on account of the eimurim, not for the blood.

- **Q:** You assume that nesachim are brought for the eimurim so that there should be an offering of “eating” and “drinking”. Maybe instead say that the nesachim are brought for the blood so that there should be “kapparah” and “simcha”? **A:** The levonah can’t be compared to the nesachim, because the mincha and the levonah are brought in the same keili, whereas the nesachim are not brought in the same keili as the blood or the korbon. However, a mincha causes that wood be brought so that the mincha is burned. The same is true of the other korbanos and therefore that comparison can be made.
- **Q:** Maybe say that the klal uprat uklal teaches that something that is like a mincha in that it causes something else to be brought *and* is matir something to be eaten, must be salted, and the only comparison to that would be the spoonfuls of levonah which cause wood to be brought and are matir the Lechem Hapanim to be eaten!? **A:** From the fact that the Braisa says that “from upon your mincha” comes to exclude salting of blood we see that if not for that pasuk we would say that blood must be salted, even though blood is only similar to a mincha in one respect (it is also a matir).
- **Q:** Why does the Braisa darshen “from upon your mincha” to teach “but not from upon your blood”, maybe it should instead teach “but not from upon your korbanos limbs”!? **A:** It would make more sense to include the limbs as requiring salt, since that is similar to a mincha in that they both: require something else to be brought, are burned in fire, are done outside the Heichal, can become nossar, can make one chayuv for tumah, and can make one chayuv for me’ilah.
 - **Q:** Maybe it would make more sense to include blood as requiring salt, since it is similar to a mincha in that they both: are a matir, and become passul at nightfall!? **A:** The limbs are similar to a mincha in more ways.
- **Q:** The Braisa said that wood and blood are also referred to as korbanos. Who is the view that wood is referred to as a korbon? It is the view of **Rebbi**. Now, **Rebbi** says in a Braisa that wood is considered to be a korbon mincha and must be salted!? If so, how can the Braisa follow **Rebbi** and still say that wood does not require salting? **A:** We must remove the mention of wood from the Braisa.
 - **Q:** If so, what does the pasuk of “mincha” come to exclude? It is not needed to exclude blood, because that is learned from the pasuk of “from upon your mincha”!? **A:** Instead of wood insert nesachim into the Braisa, as we see in another Braisa that nesachim are not required to be salted.