



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

Menachos Daf Chuf Aleph

- **Q:** The Braisa said that a pasuk teaches to exclude blood from the requirement to be salted before being put on the Mizbe'ach. This suggests that without the pasuk we would think that the blood must be salted. However, we have learned that **Ze'iri in the name of R' Chanina** said that blood that was cooked would not be assur to eat as regular blood, and **R' Yehuda in the name of Ze'iri** said that blood that was salted would not be assur to eat as regular blood. We see that salting removes it from the status of blood. Therefore, even without the pasuk we would know that the blood should not be salted, because if it is salted it loses its status of blood and could not be brought on the Mizbe'ach!? **A:** We have thought to add a tiny amount of salt, which would not remove its status as blood, but which would also allow us to fulfil the requirement of salting korbanos.
 - **Q:** **Rava** repeated the first ruling of **Ze'iri** (that cooked blood is not assur). **Abaye** asked, a Braisa says that if one hardened blood by cooking it and ate it, or if one melted fats and drank it, he would be chayuv!? **A:** **Rava** said, **Ze'iri** is talking about where it was cooked with fire and will therefore never regain its status as blood, and the Braisa is discussing where it was cooked in the sun, where it will regain its status as blood, because it will return to its original state.
 - **Q:** Even when it is cooked in the sun we should say that since it was at one point rejected, it should remain rejected, as we find that **R' Yochanan** said that one would not be chayuv for eating blood that was hardened and then became a liquid again, because once it was rejected it remains rejected!? **A:** **Rava** remained quiet. **Abaye** said, maybe we can answer that the Braisa is referring to blood of chataos that are offered on the outside Mizbe'ach, which becomes valid after it is hardened in the sun and then allowed to liquefy. **Ze'iri** is discussing blood of chataos that are offered on the inside Mizbe'ach, which remains assur even after it liquefies. **Rava** said, you are correct, and **R' Chisda** said this as well.
 - **Rava** himself holds that even blood of an inside chatas that was hardened and then eaten would make the person chayuv, since such blood would be valid for an outside chatas.
 - **R' Pappa** said, based on this, if the blood of a donkey was hardened and one ate it, he would be chayuv. Just as blood of an inner chatas that was hardened is not fit to be offered and yet one is chayuv for eating it, the same is true for the hardened blood of a donkey, which although is not fit to be offered makes one chayuv for eating it.
 - **R' Gidal in the name of Ze'iri** said, blood on a person's body, whether it is moist or dry blood, acts as a chatzitza for purposes of mikvah.
 - **Q:** A Braisa says that dry blood acts as a chatzitza, but moist blood does not!? **A:** **Ze'iri** is referring to blood that is sticky and sticks to the person (and therefore prevents the water from touching him). The Braisa is referring to blood that is not sticky.
- **Q:** The pasuk regarding salting says "bamelach timlach", using a double verbiage. What is the word "timlach" coming to teach? **A:** A Braisa says, if the pasuk only said "bamelach" we would think to put on salt "tevoneihu" (to be explained by the Gemara). The pasuk therefore says "timlach". If it had only said "timlach" we would think that even saltwater is good enough. The pasuk therefore says "bamelach". The pasuk says "v'lo sashbis melach", which teaches that the salt used for the Mizbe'ach must be salt that never ceases to be found in any season, which is Sedomis salt. The word "takriv" teaches that if there is no Sedomis salt to be had we may even

use Istrokanis salt. "Takriv" also teaches that the salt may come from anywhere (even chutz laaretz), it also teaches that it is even done on Shabbos, and also teaches that it is even done when the korbon is being brought b'tumah.

- **Q:** What does "tevoneihu" mean? **A:** **Rabbah bar Ullah** said, it means we would have thought to make it very thick (a lot of salt) like straw in clay.
 - **Abaye** said, if that is what is meant, the word used should have been "yisbonenu". Rather, it means we would think to build the salt like a building, row upon row.
 - **Rava** said, if that is what is meant, the word used should have been "yivnenu". Rather it means "tivuneihu", which **R' Ashi** explains to mean just a small amount. The pasuk says "timlach" to teach that it has to be a larger amount of salt than that.
- **Q:** How is the salting done? **A:** He brings the limb and puts salt on it, turns it over and again puts salt on it, and then brings it onto the Mizbe'ach.
 - **Abaye** said, this is also the way to salt in order to remove the blood of meat that will be cooked.
- A Braisa says, salt that is on the korbon itself is subject to me'ilah. Salt that has fallen onto the ramp or the Mizbe'ach is not. **R' Masna** says, the source for this is a pasuk that refers to the salt as part of the Olah as well.
 - A Mishna says that the **Rabanan** allowed the Kohanim to benefit from the wood and salt of the Beis Hamikdash. **Shmuel** explained that they allowed them to use these for their own korbanos, but never allowed them to eat them.
 - **Q:** This suggests that they are allowed to salt their korbanos to be put on the Mizbe'ach, but not to salt the korbanos that would be eaten. This seems incorrect, because a Braisa teaches that the salt of the Beis Hamikdash was used to salt the skins of the korbanos. It can't be that the salt could be used for the salting of the skins but could not be used for the eating of the korbanos!? **A:** Rather, when **Shmuel** says that they allowed it for their korbanos he meant that they allowed it for the eating of their korbanos. When he says they did not allow it to be eaten, he meant to be eaten with their chullin.
 - **Q:** That seems obvious!? Chullin may not even be in the Mikdash!? **A:** We have learned that chullin may be eaten along with terumah and kodashim. **Shmuel** teaches that even so, salt of the Beis Hamikdash may not be used on that chullin.
 - **Ravina** said to **R' Ashi**, this must be what **Shmuel** meant to explain the Mishna, because the **Rabanan** would not have had to give a special heter for the Kohanim to use the Mikdash salt for their korbanos, because we are taught in a Braisa that even a Yisrael takes salt from the Mikdash for his korbanos!
 - **R' Mordechai** said to **R' Ashi**, this is not a valid proof. It may be that the Mishna is teaching that the **Rabanan** allowed a Kohen to use the salt for his korbon to go on the Mizbe'ach. **R' Shisha the son of R' Idi** said, the reason they had to do so is according to the view of **Ben Buchri**, who says that Kohanim did not give a machtzis hashekel (which was used to purchase the salt of the Mikdash). We would think that since they don't give a machtzis hashekel they have no rights to the salt. The Mishna therefore teaches that they do.