



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

Menachos Daf Chuf Beis

- The Gemara quoted a Braisa which, among other things, said that the wood needed to be brought along with a korban is taken from the tzibbur.
 - **Q:** How does the Tanna of the Braisa know this? **A:** A Braisa says, **R' Elazar the son of R' Shimon** says that the pasuk of "ahl ha'eitzim asher ahl ha'eish asher ahl haMizbe'ach" teaches that just as the Mizbe'ach belongs to the tzibbur, the fire and wood used for korbanos also comes from the tzibbur. **R' Elazar ben Shamu'ah** says, that the pasuk teaches that just as the Mizbe'ach must be from materials never used by a regular person, so too the wood and fire must have never been used by a regular person.
 - **Q:** What is the difference between these views? **A:** The difference is whether only new wood may be used.
 - **Q:** Is it true that old wood may not be used? We find that **R' Elazar ben Shamu'ah** says in a Braisa that Dovid offered korbanos on the place of the future Beis Hamikdash and used wood of "morigim and cattle equipment". We see that there is no requirement to use new wood on a bamah!? **A:** We could answer that these items had never been used, and therefore it was new wood.
 - **Ulla and R' Yehuda** explain that "morigim" is a type of tool used for threshing.

MISHNA

- If the kometz of one mincha became mixed with the kometz of another mincha, or it became mixed with the mincha of a Kohen, or with the mincha of the Kohen Gadol, or with a minchas nesachim (all of which are totally burned on the Mizbe'ach), they are all valid. **R' Yehuda** says, when it became mixed with the mincha of the Kohen Gadol or a minchas nesachim, it is passul, because the kometz is a thick mixture and the mincha of the Kohen Gadol and the minchas nesachim are thin mixtures and the mixing of the two types will cause them to absorb from each other (thereby changing their proper consistency).

GEMARA

- A Mishna says, if blood of a korban became mixed with water, then if the mixture still looks like blood, it is considered to be valid blood (and can be used for zrika). If the blood became mixed with wine, we view the wine as if it were water (if there is enough blood in the mixture that if the wine were water the mixture would look like blood, it is valid). If blood of a korban became mixed with blood of an animal that is not a korban or with the blood of a chaya, we view the other blood as if it were water (if there is enough blood in the mixture that if the other blood was water the mixture would look like blood, it is valid). **R' Yehuda** says, that blood cannot nullify blood (and therefore if even a drop of korban blood was mixed into a large amount of blood from an animal that is not a korban, the mixture is valid to be used for zrika).
 - **R' Yochanan** explains that both views are based on the pasuk of "v'lakach midam hapar umidam hasa'ir". Now, clearly the amount of blood of a par is far more than the blood of a goat. Yet, when it is mixed the Torah refers to the mixture as being of each of the two types of bloods. The **Rabanan** hold that from here we learn that things that go up on the Mizbe'ach are not mevatel each other. **R' Yehuda** says, from here we learn that things of like kind (they are both blood) are not mevatel each other.
 - The **Rabanan** hold, if the pasuk meant that they don't become batul because they are of like kind, it would have taught this concept in other areas of halacha – not in regard to things that are brought up on the Mizbe'ach.

- **Q:** Maybe both things are needed (like-kind and things that go up onto the Mizbe'ach)!? That remains a KASHYEH.
- **R' Yehuda** holds that if the pasuk meant that they don't become batul because they are things that go up onto the Mizbe'ach, it would have given an example using things that are not of like kind.
 - **Q:** Maybe both things are needed (like-kind and things that go up onto the Mizbe'ach)!? That remains a KASHYEH.
- **Q:** In our Mishna **R' Yehuda** said that when a kometz became mixed with the mincha of the Kohen Gadol or a minchas nesachim, it is passul, because the kometz is a thick mixture and the mincha of the Kohen Gadol and the minchas nesachim are thin mixtures and the mixing of the two types will cause them to absorb from each other. Now, why is he concerned that they will absorb from each other? Since they are of like kind they will not become batul!? **A: Rava** said, **R' Yehuda** holds that whenever there are items of like kind mixed together and there is another item of not like kind mixed along with them, we view the mixture as having removed the item of like kind, and leaving over the item of not like kind, in which case the larger item is mevatal the smaller item.