

Menachos 21

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21a

Yesterday's braisa regarding what requires מליחה (Part C): מעל מנחתך – Not דם

- Why do I need a פסוק to exclude דם? Salting disqualifies it as cooked – no issur achilah, no ריה ניהויה!
- I'd have thought to do minimal melichah for the mitzvah

Tangent: Zeiri says that salted דם is not subject to the issur achilah

- Abbaye – But Chullin 120a says heated blood is still באכילה!
 - Answer 1: That's when heated with the sun, such that its change is reversible¹
 - Why isn't that subject to דיחוי², like congealed blood?
 - Answer 2: That's for חטאות חיצוניות, which are still suitable for כפרה

Apparent tangent: Rav Gidal cites Zeiri that wet and dry blood is a chatzitzah re: mikveh, if it sticks³

Yesterday's pasuk also teaches how much salt, and what kind of salt

- וכל קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל קרבנך תקריב מלח
- במלח – Not salt water
- תמלח – Not תבונהו – Thick⁴ / Layers of Salt⁵ / Salt that needs to be washed off⁶ / Minimal Salt⁷
- ולא תשבית מלח – Salt that is produced constantly, which is מלח סדומית^{8 9}
- תקריב – Even אסתרוקנית¹⁰, even from חו"ל, even tamei and Shabbos
- Salt each side, as when salting meat for cooking

21b

Salt on the limbs of the korban is subject to meilah like the korban, per pasuk, but salt that falls is not.

Shemuel: We permit salt for the korbanos of kohanim, but not for their consumption

- Version 1: Permit to salt their korbanos with it, but not to eat from their korbanos with it
- Version 2: Permit to eat their korbanos with it, but not to eat chullin with it
- Version 1 may be supported – Need this because Ben Buchri says kohanim don't bring shekalim, and so they have no right to the salt¹¹

¹ Perhaps that solar-heated blood doesn't have a status of מבושל (Griz), or that this is a case of congealing (Chazon Ish)

² Taharas haKodesh – As far as kodashim, not as far as issurin; R' Yochanan himself will say on 54a that there is no dichuy re: issurim

³ Perhaps the edition should read “Blood that was cooked is a chatzitzah, whether wet or dry” (ש"ך יו"ד קצח:כ; הגהות בן אריה)

⁴ Rabbah bar Ulla

⁵ Abbaye

⁶ Rav Ashi, per Tosafot

⁷ Rav Ashi, per Aruch

⁸ Produced by the sea (Rashi), does not melt away (Aruch), Fine (Rashi)

⁹ The Rambam doesn't cite this preference, but he doesn't need to do so (Eizehu Mekoman, citing Griz, הל' איסורי מזבח ז:יא)

¹⁰ Mined (Rashi), Melts away (Aruch), Coarse (Rashi here, but see Rashi Bava Basra 20b, and Eizehu Mekoman here)

¹¹ Note Tosafot on whether R' Yochanan ben Zakkai was a kohen