

## Menachos 22

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22a

In the previous discussion we tried to determine whether one provides his own salt or not, based on comparisons to לבונה (which is personal) or wood (which is from the community).

Tangent: How do we know that wood comes from the community rather than the individual?

- R' Elazar b'R' Shimon – על העצים... אשר על המזבח – Wood and mizbeiach are communal
- R' Elazar ben Shamua – אשר על המזבח... על העצים... – Wood and mizbeiach haven't been used by hedyot<sup>1 2</sup>
- Nafka mina between the two – Must they be new.

Mishnah: קומצים that were mixed together (in the same kli)

- Tanna Kama – Kosher
- R' Yehudah – Not if there different ratios of oil/flour for the different קומצים<sup>3</sup>

Gemara: ביטול מין במינו ומין בשאינו מינו

- Korban blood in water – Go by appearances
- Korban blood in wine – Go by what the appearance would be, if the wine were water
- Korban blood in other blood
  - Tanna Kama - Go by what the appearance would be, if the other blood were wine.
  - R' Yehudah – Blood is not mevatal blood
  - Source: Yom Kippur ומדם הפר ומדם השעיר; Majority is bull<sup>4</sup> but each is identified separately
    - Tanna Kama – Yom Kippur's essence is that both are kodashim
    - R' Yehudah – Yom Kippur's essence is that both are of the same מין

22b

חולין בחולין	קדשים בקדשים – יום כיפור <sup>5</sup>	קדשים בחולין – משנה זבחים	
תנא קמא - בטל ר' יהודה - קשיא	תנא קמא - לא בטל ר' יהודה - לא בטל	תנא קמא - בטל ר' יהודה - לא בטל	מין במינו <sup>6</sup>
תנא קמא - בטל ר' יהודה - בטל	תנא קמא - קשיא ר' יהודה - בטל	תנא קמא - בטל ר' יהודה - בטל	מין בשאינו מינו

- If R' Yehudah believes מין במינו לא בטל, then why did he disqualify mixed קומצים?
  - (23a) Because there is also an אינו מינו – oil/flour<sup>7</sup>

<sup>1</sup> Shulchan Aruch Orach Chaim 153:21 – Use of used items as covers for sifrei torah. And see Chavos Yair 161.

<sup>2</sup> What about the stones on which Yaakov lay, which he then used for a mizbeiach? (Chasam Sofer 1:Orach Chaim 40, איזהו מקומן)

<sup>3</sup> In which case both are disqualified, despite the singular פטולה in the mishnah (Rashi, Tosafot)

<sup>4</sup> We assume that the kohen is holding all of the דם הנפש of the bull (Sfas Emes)

<sup>5</sup> Why not say it's like כורך – mitzvot don't nullify each other? (Tosafot, Sfas Emes)

<sup>6</sup> This doesn't necessarily apply to all cases of מין במינו; we may distinguish between solid and liquid, taste and substance, etc (Tosafot)

<sup>7</sup> Then why is this limited to menachos of different ratios? (Tosafot 22a והן)