

Menachos – Simanim

פרק ג – הקומץ רבה

דף כא – Daf 21

1. דם שבישלו

Ze'iri says: דם שבישלו אינו עובר עליו – *blood which one cooked, one does not transgress* the prohibition of consuming blood *for it*. Abaye challenged this from a Baraisa teaching that if one hardened blood with heat and ate it, he is חייב? Rava answered that Ze'iri's ruling was where he heated it באור – *with fire*, דלא הדר – *which does not return* to its original consistency (and cannot be used for *korbanos*), whereas the Baraisa is discussing blood heated בחמה – *with the sun*, which returns to its liquid state, and can still be used for *korbanos*. Abaye objected that even if it will return to liquid, Rebbe Yochanan ruled הואיל ואידיחי אידיחי – *since it was pushed away* from being fit for a *korban* while it was hard, it [remains] *pushed away* even after returning to liquid form, and one is exempt for consuming it!? Rava was silent. Abaye suggested that the Baraisa is discussing blood of חטאות החיצוניות – *outer chataos*, whose blood may be applied even while hardened, whereas Ze'iri exempts one who consumes blood of חטאות הפנימיות – *inner chataos*, whose hardened blood is invalid (since it requires “dipping” and “sprinkling”). Rava himself holds, however, that one is even liable for consuming hardened blood of חטאות הפנימיות, since such blood is valid for חטאות חיצוניות, and would even be liable for consuming hardened blood of a donkey.

2. The laws of salting *korbanos*

A Baraisa *darshens* the *pesukim* of salting *korbanos*. Although one might think "תבונה" (explained below), the *passuk* teaches otherwise. "במלח" requires using actual salt, not מלח מי – *saltwater*. "ולא תשבית מלח" – *and you shall not discontinue the salt* teaches to use מלח שאינה שובתת – *salt never ceases* to be produced, i.e., מלח סדומית, which comes from the sea. However, "תקריב" – *you shall offer* teaches that if מלח סדומית is not available, then מלח איסתרקנית (mined salt) may be used. "תקריב" allows using salt מקום מכל – *from any place*, and even on Shabbos, and even while *tamei* (for a קרבן ציבור). The *pesukim* of "תבונה" is analyzed, and Rav Ashi ultimately explains: יכול יתן בו – *one would think he should put in* only enough salt to give flavor to [the *korban*], like understanding (בינה) in a person, so "תמלח" teaches otherwise. The Gemara explains the procedure: מביא האבר ונותן עליו מלח – *he brings the limb and places salt on it*, וחוזר והופכו ונותן עליו מלח – *and turns it over and again places salt on it*, and brings it onto the מזבח. Abaye says: וכן לקדירה – *the same amount of salt suffices for removing blood from meat for a pot* (i.e., consumption).

3. Kohanim may use the salt for their *korban*, but not for the *chullin* that is eaten with it

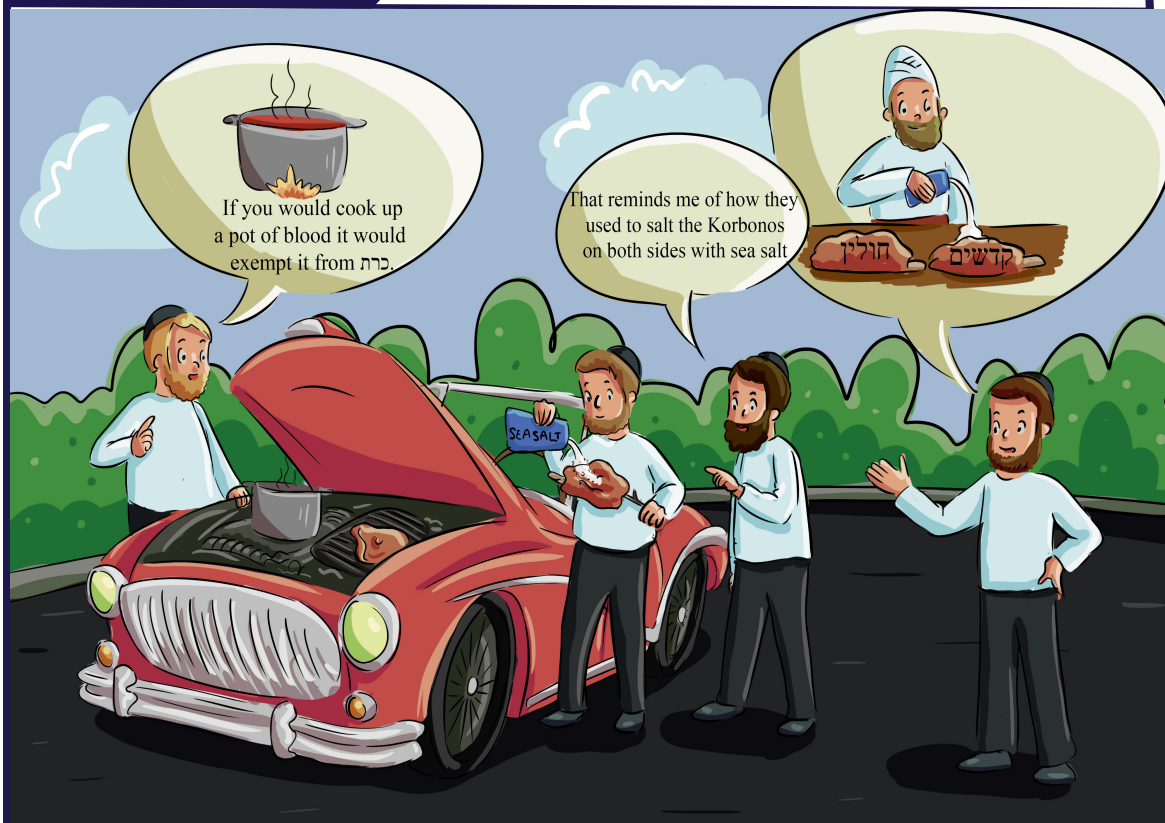
A Mishnah teaches that Beis Din stipulated בהן הכהנים שיהיו העצים ועל המלח ועל העצים – *regarding the wood and salt [of hekdes] that the Kohanim may benefit from them*. Shmuel says this is only לקרבנם – *for their korbanos*, but not לאכילה – *for eating*. This cannot mean that Kohanim may only use the salt for the *mitzvah* of salting *korbanos*, but not for eating their meat, because a Baraisa teaches that they may even use the salt for salting the עורות – *hides* of the *korbanos*, so certainly they may use it for eating *kodashim*!? Rather, Shmuel meant that although they may use it for eating the *korbanos* themselves, they cannot use the salt for eating *chullin*. The Gemara wonders how *chullin* would be brought into the עזרה to eat, and explains that a *derashah* teaches that Kohanim eat *chullin* and *terumah* along with *kodashim*, כדי שתהא נאכלת על השובע – *so that [the kodashim] will be eaten while they are satisfied*. Still, salt of *hekdes* may not be used for this *chullin*.

Siman – Car (Bostonians pronounce “car” as “ca”)

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3 things to remember

1. דם שבישלו
2. The laws of salting *korbanos*
3. *Kohanim* may use the salt for their *korban*, but not for the *chullin* that is eaten with it

