

Menachos – Simanim

פרק ג – הקומץ רבה

דף כב – Daf 22

1. משל ציבור *for private korbanos* are funded עצים

A Baraisa teaches the source that wood for private *korbanos* is funded *משל ציבור* – *from communal* funds. One would think that someone who accepts to bring an *עולה* should bring his own wood, just like he brings his own *נסכים*. Therefore, the *passuk* says: *על העצים אשר על האש אשר על המזבח* – *on the wood which is on the fire which is on the מזבח*. This compares the wood to the *מזבח*, and Rebbe Elazar bar Rebbe Shimon says it teaches: *מה מזבח משל ציבור* – *just as the מזבח was funded from communal funds, so too the wood and fire for personal korbanos come from communal funds*. Rebbe Elazar ben Shammai says the comparison teaches: *מה מזבח שלא נשתמש בו* – *just as the מזבח required that no commoner had ever used its materials*, the wood for a *korban* must also be from unused materials. The Gemara explains they disagree whether *חדתי* – *new* [wood] must be used. Although we find that Aravah offered Dovid to use his wooden farming tools for firewood for *korbanos*, the Gemara explains they were unused.

2. If a *minchah's kometz* became mixed with another *minchah* of a different consistency

The next Mishnah states: *נתערב קומצה בקומץ חבירתה* – if [a *minchah's*] *kometz* became mixed with the *kometz* of another [*minchah*], or with the *minchah* of a Kohen, the daily *minchah* of the Kohen Gadol, or a *מנחת נסכים* (which is brought with *korbanos*), all of which are entirely burned on the *מזבח*, the Tanna Kamma rules them all valid to be offered. Rebbe Yehudah says that where the *kometz* was mixed into a Kohen Gadol's *minchah* or *מנחת נסכים*, it is invalid, *שזו בלילתה עבה* – *because this [kometz's] mixture of flour and oil is thick* (being one *לוג* of oil per *עשרון* of flour), *וזו בלילתה רכה* – *whereas this [מנחת נסכים and מנחת כהן משיח's] mixture is thin* (being three *לוגין* of oil per *עשרון* of flour), *והן בולעות זו מזו* – *and they absorb one from the other*. Meaning, the thick *kometz* mixture will absorb some oil from the thinner *minchah* mixture, resulting in the *kometz* having too much oil, and the *minchah* having too little oil, both of which are invalid.

3. Mixing the blood of the פר and שער proves אין מבטלין זה את זה

A Mishnah teaches that if blood of a *korban* became mixed with water, if it still has the appearance of blood, it is valid. If it became mixed with (red) wine, *רואין אותו כאילו הוא מים* – *we view it as if it were water*, and if the blood in this amount of water would appear as blood, it is valid. The Tanna Kamma says the same applies if it became mixed with blood of *chullin* animals, but Rebbe Yehudah says: *אין דם מבטל דם* – *blood does not nullify blood*. Rebbe Yochanan says these Tannaim derive their different opinions from the requirement to mix the blood of the פר and שער of Yom Kippur, and then sprinkle the mixed blood. Since the פר's blood greatly exceeds the שער's blood, and the mixed sprinkling is still valid, the Rabbonon say: *מכאן לעולין שאין מבטלין זה את זה* – *from here we see that things which go up on the מזבח do not nullify one another*, so the שער's blood is not בטל. Rebbe Yehudah says: *מכאן למין* – *from here we see that a kind mixed with its own kind is not nullified*, and that is why the שער's blood is not בטל. These derivations are further analyzed.

Siman – Cab

The **cab driver** transporting wood for private *korbanos* that came from communal funds, had a Kohen Gadol and Kohen as passengers whose *kemitzahs* with different consistencies became mixed and were invalid, and overheard the Kohen Gadol say that when it comes to the mixing the blood of the פר and שער of Yom Kippur, they are not בטל since אין מבטלין זה את זה.

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Cab



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3 things to remember

1. משל ציבור for private *korbanos* are funded עצים
2. If a *minchah's kometz* became mixed with another *minchah* of a different consistency
3. Mixing the blood of the פר and שער proves עולין אין מבטלין זה את זה, or בטל, מין במינו אינו בטל

