Menachos 21 – Good Morning Raboisai

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1 Do All Korbanos Require Salt?

We continue the discussion of **מֶלַח** and which items require salting.

A Baraisa lists **four items that do NOT require salt**:

- **Blood (דָּם)**
- **Wine (יַיִן)**
- **Wood (עֵצִים)**
- **Ketores (קְטֹרֶת)**

This seems to contradict what we learned earlier:

- **Rebbi** holds that **wood is a korban** and *does* require salt
- **Rabbanan** hold that **ketores requires salt**

So the Gemara asks:

Who is this Baraisa going like?

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2 Resolving the Baraisa – Klal–Prat–Klal Revisited

The Torah says:

עַל כָּל קָרְבָּנְךָ תַּקְרִיב מֶלַח
וְעַל מִנְחָתְךָ תִּתֵּן מֶלַח

This creates a **Klal–Prat–Klal**:

- Klal: all korbanos
- Prat: Minchah
- Klal: all korbanos again

Rule:

We include only items **similar to Minchah**

What defines a Minchah?

1. **מְקַבֵּל טֻמְאָה** – capable of becoming tamei
2. **עוֹלֶה עַל הָאֵשׁ** – burned on the *outer* Mizbeach

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3 Why Each Item Is Excluded

Wood (עֵצִים)

- Not mekabel tumah (unless fashioned into a kli)
  → Excluded according to this Baraisa

Blood & Wine

- Do not go on the fire
- Blood is sprinkled; wine is poured into the shisin
  → Excluded

Ketores

- Is burned, but on the **inner Mizbeach (מִזְבֵּחַ הַפְּנִימִי)**
- Not similar to Minchah which goes on the outer Mizbeach
  → Excluded

Thus:

This Baraisa follows a view that limits salt only to items
mekabel tumah + burned on the outer Mizbeach

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4 Can Blood Be Salted at All?

Question:

Why do we need a pasuk to say blood doesn't get salt — salting ruins blood anyway?

Answer:

- One might think to add **a tiny amount** of salt
  (just enough to fulfill the mitzvah, without ruining it)

Therefore:

The Torah teaches — **even minimal salt is forbidden for blood**

Reason:

- Once blood is salted, it is no longer fit for **כַּפָּרָה**
- Salt is halachically like **cooking** the blood

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5 Boiled or Congealed Blood – Chiyuv or Patur?

Machlokes:

- Blood congealed by **fire** → permanently ruined
- Blood congealed by **sun** → may return to liquid form

Key yesod in Kodshim:

נִדְחָה – נִדְחָה לְעוֹלָם
Once an item becomes unfit, it remains unfit forever

Thus:

- Even if it later liquefies, it can never be used for avodah

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6 Inner vs Outer Chatas Blood

Distinction:

- **Outer Chatas blood**:
  - Can be applied even when thick
  - Eating congealed blood → **חַיָּיב**
- **Inner Chatas blood** (Yom Kippur / Par Helem Davar):
  - Must be **sprinkled**
  - If congealed → unusable
  - Eating it → **פָּטוּר**

Because:

Inner blood requires **hazayah**, not mere placement

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7 Blood and Chatzitzah in Mikvah

Rav Zeira rules:

- **Moist blood** → not a chatzitzah
- **Dried or sticky blood** → chatzitzah

Key factor:

Stickiness, not wetness

If it forms strings when touched — it blocks the water.

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8 How Much Salt Is Required?

The Torah repeats:

תִּמְלָח/ מָלַח multiple times

Meaning:

- Salt must be applied **properly**
- Both sides of the limb
- Enough to be noticeable

Yet:

- Any valid salt works
- Even imported salt
- Even on Shabbos

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9 Me'ilah and the Salt of the Mikdash

Three locations of salt:

1. **Lishkas HaMelach** – storage
2. **On the ramp**
3. **On top of the Mizbeach**

Rules:

- Salt **on a limb** → subject to **me'ilah**
- Salt that fell off after use → **no me'ilah**
- Kohanim may use Mikdash salt for:
    - Processing hides
    - Eating korban meat
- But **not** for private חולין food

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10 Final Yesod

Salt is not just seasoning — it is part of the **avodah**.

Which items require it depends on:

- Tumah eligibility
- Placement (outer vs inner Mizbeach)
- Function in the korban system

✨ **Takeaway – Menachos 21**

- Salt applies only to items similar to a Minchah
- Blood, wine, and ketores are excluded for clear reasons
- Even minimal salt invalidates blood
- Once unfit in Kodshim, always unfit
- Inner and outer blood follow different rules
- Salt is subject to laws of **me'ilah**
- Precision in avodah details defines validity

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל