

Menachos – Simanim

פרק ג – הקומץ רבה

דף כג – Daf 23

1. If oil was placed on the *kometz* of a *minchah* חוטא

Amoraim discuss: if *one placed oil on the kometz of a sinner's minchah*, Rebbe Yochanan says it is פסול, but Reish Lakish says: *one should rub [the kometz] itself with the remnants of a log of oil from another minchah and offer it up* on the מזבח. Meaning, one should ideally rub this *kometz* along the inside of a כלי which contains drops of oil from a *minchah* it previously held; therefore, the *kometz* certainly remains valid if oil was placed on it. The Gemara objects that the *passuk* says "לא ישים עליה שמן" – *he shall not place oil on it* [the *minchah* חוטא]! It answers: *that is teaching that he should not set oil for it like other [menachos]*, i.e., before the *kemitzah*, but he can (and should) place some oil on the *kometz* afterwards.

2. Two *menachos* or their elements became mixed together

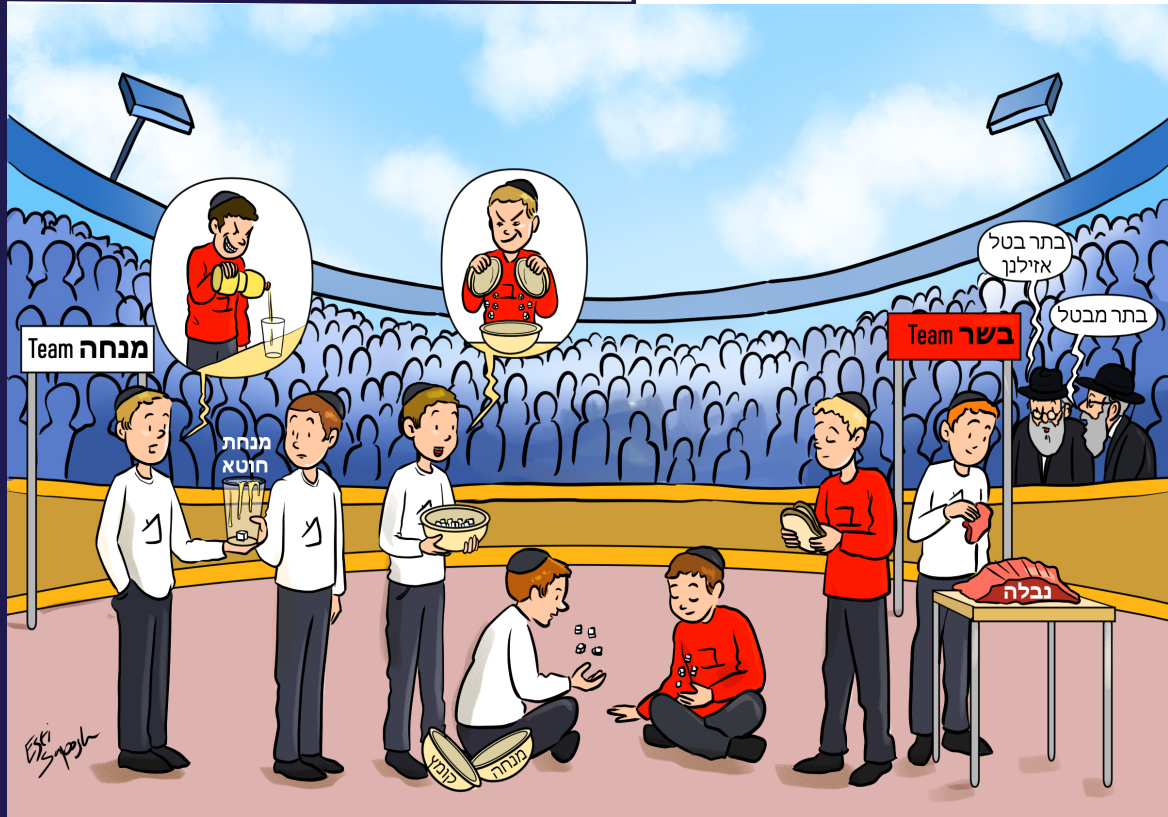
The next Mishnah states: *two menachos to which kemitzah had not been performed became mixed with each other*, if *one can do kemitzah from this one separately and do kemitzah from this one separately* (i.e., enough of each *minchah* remained separate, allowing for its *kemitzah*), both *menachos* are valid, but if not, they are invalid. If a *kometz* became mixed with a *minchah* before its *kemitzah*, he cannot burn the mixture on the מזבח, since the *mitzvah* of burning only applies to a *kometz*, not the rest of the *minchah* (he also cannot remove two קמצים from the mixture, since each *kometz* may include flour from the other *minchah*). However, if he did burn it on the מזבח, the *minchah* which had been נקמץ counts for its owner, but the *minchah* which had not been נקמץ does not count for its owner.

3. *Machlokes* about נבילה and שחוטה being מבטל each other (בתר בטל or בתר מבטל)

Rav Chisda says: *neveilah [meat] becomes nullified by shechted [meat]*, meaning if one piece of נבילה became mixed with two pieces of שחוטה, the נבילה is בטל, so a person who touches one piece is not *tamei*. Although Rebbe Yehudah holds that מין במינו does not become בטל, נבילה, so they are not considered מין במינו. However, שחוטה would not become בטל among more pieces of נבילה because it is possible for נבילה to become [tamei like] שחוטה, *because when it spoils, its tumah departs*. Therefore, it is considered מין במינו, and not בטל. Rebbe Chanina says the reverse: *any mixture where [the minority] can become like [the majority], it is considered מין במינו and not בטל*, and where the minority cannot become like the majority, it is not considered מין במינו, and is בטל. The Gemara explains that Rav Chisda holds *we follow the nullifying [item] when determining which item can become like the other*, whereas Rebbe Chanina holds *we follow the [item] becoming nullified*.

Siman - Kugelach

When Team Minchah saw that the other team tampered with their מנחת חוטא-style **kugelach** by putting oil on them, and mixing up their Kometz **kugelach** with other minchah **kugelach**, they retaliated by taking team Bosor's meat from their sandwiches and mixing it with נבלה which sparked a debate if we go after the בטל or מבטל for מין במינו.



When Team *Minchah* saw that the other team tampered with their מנחת חוטא style *kugelach* by putting oil on them, and mixing up their *Kometz kugelach* with other *minchah kugelach*, they retaliated by taking team *Bosh*'s meat from their sandwiches and mixing it with נבלה which sparked a debate if we go after the בטל or מבטל for *מינו*.

3 things to remember

1. If oil was placed on the *kometz* of a מנחת חוטא
2. Two *menachos* or their elements became mixed together
3. *Machlokes* about נבילה and being מבטל each other (בטר בטל or בטר מבטל)

