

Menachos – Simanim

פרק ג – הקומץ רבה

דף כד – Daf 24

1. צירוף of two halves of a *minchah* (re: *tumah* and *kemitzah*)

Rav Kahana answered several questions asked by Rebbe Chiya's sons about צירוף כלי – a vessel's ability to combine *hekdes* items inside it. If two halves of an עשרון of a *minchah* were placed into the ביסא – bowl, and a טבול יום touched one half, the other half is also disqualified, because כלי מצרף מה שבתוכו לקדש [שרת] *a combines what is inside it regarding hekdes*, even though the two halves are not touching. If a third half-עשרון was placed between them, and a טבול יום touched it, the other two halves are not disqualified, because a כלי only combines לכלי – צריך לכלי [something] *which needs the כלי*, whereas this third half-עשרון is not part of the *minchah*. If the טבול יום stuck his finger in the airspace between the two halves, they are not disqualified, because only a כלי חרס is *metamei* through airspace. Rav Kahana then asked Rebbe Chiya's sons: מהו לקומץ מזה על זה – *what is the halachah about doing kemitzah for [one] half-עשרון for [the other]?* צירוף דאורייתא או דרבנן – *Is the halachah of combination Biblical, so the two halves are considered touching even for a leniency, to allow a kemitzah of one for the other, or is it only Rabbinic, and only a stringency?*

2. שבע לה טומאה

Rava asked: if an עשרון was divided, and one half became *tamei*, and they were then placed into the ביסא, and then a טבול יום touched the *tamei* half, does the *tahor* half become *tamei* through צירוף כלי? Do we say שבע לה טומאה – [the flour] is already satiated with *tumah*, and the second event of *tumah* does not affect it (and cannot be extended to the other half with צירוף כלי), or not? [The original *tumah* definitely does not spread to the other half, since they were not together when the *tumah* was contracted] The Gemara proceeds to clarify that a more stringent *tumah* definitely takes effect on a less stringent one. Thus, a sheet which was *tamei* from מגע מדרס – touched by a *midras*, can then become a full מדרס (if a זב sits on it), and if it loses its מדרס status (by being made into a curtain, which is not designed for sitting on), it will revert to its former מגע מדרס *tumah*. Also, if two טומאות are conveyed simultaneously, both take effect.

3. צירוף between a lost half-עשרון, its replacement, and the original other half

Rava discusses a divided עשרון, where one half was lost and another was designated in its place, and the first was found. All three halves were together in the ביסא, and one became *tamei*: if the אבוד – lost one contracted *tumah*, then it and the "ראשון" – first half (which was never lost) "combine" to become *tamei*, but not the מופרש – the designated [replacement], which was never intended to be one *minchah* with the אבוד. Similarly, if the מופרש contracted *tumah*, it and the ראשון are *tamei*, but not the אבוד. However, if the ראשון contracts *tumah*, then all three halves are *tamei*, since both other halves were designated to be a *minchah* with it. Abaye says that no matter which half contracted *tumah*, all three halves become *tamei*, because כולו בני ביקתא דהדיני – they are all members of the same house, i.e., they all belong to one *minchah*. They have a parallel *machlokes* regarding *kemitzah*: Rava says if he took *kemitzah* from the אבוד, or from the מופרש, then the שירים from it and the ראשון are permitted, but not from the third half. If he took *kemitzah* from the ראשון, neither of the others can be eaten (since *kemitzah* can only permit one other half, which cannot be determined). Abaye says that regardless which half he took *kemitzah* from, neither of the others can be eaten, since they are all "בני ביקתא דהדיני".

Siman – Pitcher

The *tevil yom* who stuck his right hand into a glass pitcher touching one half of an *issaron* of a *minchah*, disqualifying the other half in it because כלי מצרף מה שבתוכו לקדש, placed his left hand in another glass pitcher and touched half an *issaron* of a *minchah* that was already *tamei*, wondering if we say שבע לה טומאה and it won't disqualify the other half, while a second *tevil yom* stuck his hand into a large pitcher with three half *issarons* in it, where one had been lost, replaced, and then found again.

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Pitcher



The *tevul yom* who stuck his right hand into a glass **pitcher** touching one half of an *issaron* of a *minchah*, disqualifying the other half in it because שבתוכו לקדש, בלי מצרף מה שבתוכו לקדש, placed his left hand in another glass pitcher and touched half an *issaron* of a *minchah* that was already *tamei*, wondering if we say שבע לה טומאה and it won't disqualify the other half, while a second *tevul yom* stuck his hand into a large pitcher with three half *issarons* in it, where one had been lost, replaced, and then found again.

3 things to remember

1. צירוף of two halves of a *minchah* (re: *tumah* and *kemitzah*)
2. שבע לה טומאה
3. צירוף between a lost half-עשרון, its replacement, and the original other half

