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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Oiled a Minchah

It was stated: If the *Kohen* poured oil on the *komeitz* taken from the sinner’s *minchah* offering (*which is not supposed to have oil in it*), Rabbi Yochanan says that it is invalid, but Rish Lakish says: [*The following is the appropriate method to offer the komeitz:*] He should rub the *komeitz* on the remnants of the *log* of oil (*from another minchah*) and then offer it on the altar.

The *Gemora* asks: But is it not written: *He shall not put oil upon it; neither shall he put any levonah on it?*

The *Gemora* answers: That verse means that one should not allocate oil for it as for the other *minchah* offerings.

Rabbi Yochanan asked Rish Lakish from a *braisa*: If a dry *minchah* became mixed with one mingled with oil, it may be offered up (*for offerings do not nullify each other*). Rabbi Yehudah says: It may not be offered up (*for he maintains that they do nullify each other if they are different kinds; it emerges that one is invalid because it has an excess of oil, and the other is invalid, for it is lacking oil*). Are we not referring to the *komeitz* of the sinner’s *minchah* offering that became mixed with the *komeitz* of a donated *minchah*?

The *Gemora* answers: No! The *braisa* is referring to a *minchah* offering that is offered with a bull or a ram that became mixed with a *minchah* offering that is offered with

a lamb. [*They each have a different amount of oil required for it.*]

The *Gemora* asks: But this is expressly stated in a *braisa*: If the *minchah* offering that is offered with a bull or a ram became mixed with a *minchah* offering that is offered with a lamb or if a dry *minchah* became mixed with one mingled with oil it may be offered up. Rabbi Yehudah says: It may not be offered up.

The *Gemora* answers: The second case merely illustrates the other. (23a)

Squeezed Oil

Rava inquired: What is the law if oil was squeezed out of the *komeitz* on to the wood? Do we say that whatever is attached to the thing offered is like the offering itself, or not?

Ravina said to Rav Ashi: Is this question not similar to the case disputed by Rabbi Yochanan and Rish Lakish? For it was stated: Rish Lakish and Rabbi Yochanan dispute whether one is liable for sacrificing outside of the Temple a piece of a sacrifice, which is less than a *zayis* – olive size of meat, but is attached to a bone which makes the whole piece a *zayis*. Rabbi Yochanan says one is liable, since whatever is attached to what must be offered (i.e., meat) is considered part of it, while Rish Lakish says one is not,

since the attached bone is not considered part of the meat.

He answered: The inquiry can indeed be asked, both according to Rabbi Yochanan and according to Rish Lakish. It can be asked according to Rabbi Yochanan, for it may be that Rabbi Yochanan held like that only in regard to the bone, since it is of the same kind as the meat, but not in regard to the wood, for it is not of the same kind as the *komeitz*. And Rish Lakish as well, perhaps he held like that only in regard to the bone, since it can become separated, and if separated there is no *mitzvah* to put it back, but not in regard to the oil for it cannot be separated. Or perhaps there is no difference! The question remains unresolved. (23a)

Mishna

If two *minchah* offerings that did not have *kemitzah* performed with them became mixed together - if (they were not mixed completely, and) one can perform *kemitzah* on each one separately (from the parts that were not mixed together) they are valid; otherwise, they are invalid.

A *komeitz* that became mixed with a *minchah* that did not have *kemitzah* performed with it – it should not be burned on the altar. If it was burned, the *halachah* is as follows: the one that had *kemitzah* performed with it counts towards the owner's obligation; the one that did not have *kemitzah* performed with it does not count towards the owner's obligation.

If a *komeitz* became mixed with its remnants, or with the remnants of a different *minchah* - it should not be burned on the altar. If it was burned, it counts towards the owner's obligation. (23a)

Intermingled Meats

Rav Chisda said: A piece of *neveilah* meat (one that was not slaughtered properly) becomes nullified when mixed with a larger amount of pieces of slaughtered meat (and therefore, one will not become tamei if he touches one of the pieces). However, a piece of slaughtered meat does not become nullified with a larger amount of pieces of *neveilah*, for it is possible for *neveilah* meat to become like slaughtered meat. How so? If it spoils, its *tumah* status will leave from it. [Rav Chisda maintains that this is a mixture of meat of the same kind, for the majority could become like the minority, and therefore, according to Rabbi Yehudah, it cannot become nullified.] Rabbi Chanina disagrees and says: If the minority is possible to become like the majority, it will not become nullified, but if the minority is not possible to become like the majority, it will become nullified.

The *Gemora* asks: According to which *Tannaic* opinion are they arguing? It cannot be the viewpoint of the Sages, for they say that offerings cannot nullify each other, but things of the same kind can! It cannot be Rabbi Yehudah, for he maintains that the status of a mixture is determined by its appearance, and therefore both cases should be regarded as a mixture of like kinds!?

The *Gemora* answers: it is according to Rabbi Chiya who taught in a *braisa* that *neveilah* meat and slaughtered meat may become nullified in each other.

The *Gemora* asks: who is Rabbi Chiya following? It cannot be the viewpoint of the Sages, for they say that offerings cannot nullify each other, but things of the same kind can! It cannot be Rabbi Yehudah, for he maintains that all mixtures of like kinds are not nullified!?



The *Gemora* answers: He is following Rabbi Yehudah's opinion, but Rabbi Yehudah only said that a mixture of like kinds is not nullified only when it is possible for one of the kinds to be like the other; however, where one cannot be like the other, they can be nullified. And they argue as follows: Rav Chisda holds that the determining factor is the nullifier (*to see if it can become like the item being nullified*); whereas Rabbi Chanina maintains that the determining factor is the item becoming nullified.

The *Gemora* cites our *Mishna*: If two *minchah* offerings that did not have *kemitzah* performed with them became mixed together - if (*they were not mixed completely, and*) one can perform *kemitzah* on each one separately (*from the parts that were not mixed together*) they are valid; otherwise, they are invalid. Now in this case, when the *komeitz* is taken from one, whereby the rest becomes the remnants - this remnants does not nullify the other *minchah* offering from which the *komeitz* has not yet been taken. Whose opinion is the *Mishna* following? It cannot be that of the Sages, for they have said that offerings cannot nullify each other, but things of the same kind can! Obviously it is the opinion of Rabbi Yehudah. Now this is well according to the one (*Rabbi Chanina*) who holds that the determining factor is the item becoming nullified, for here, what is to become nullified (*the other minchah before the komeitz has been taken*) can become like the nullifier, seeing that when the *kemitzah* will be performed from the other *minchah*, it will become remnants just like that of the first *minchah* (*and therefore they are both like kinds, and according to Rabbi Yehudah, it cannot become nullified*). However, according to the one (*Rav Chisda*) who holds that the determining factor is the nullifier, can the remnants ever become *tevel* (*like a minchah before the komeitz has been taken*)? [Obviously not! Accordingly, they should be regarded as two different kinds, and the remnants can nullify the other *minchah* according to all *Tannaim*!?] It would seem then that our *Mishna* is not in

accordance with Rabbi Chiya (*as explained by Rav Chisda*)!?

The *Gemora* answers: It can be explained there like Rabbi Zeira, for Rabbi Zeira said: The Torah says "*haktarah*" – "burning" regarding the *komeitz*, and it also says it regarding the remnants (*do not burn etc.*). Just like the burning of a *komeitz* is not nullified by a different *komeitz*, so too the burning of a *komeitz* cannot be nullified by the remnants of a *minchah*.

The *Gemora* cites the next part of our *Mishna*: A *komeitz* that became mixed with a *minchah* that did not have *kemitzah* performed with it – it should not be burned on the altar. If it was burned, the *halachah* is as follows: the one that had *kemitzah* performed with it counts towards the owner's obligation; the one that did not have *kemitzah* performed with it does not count towards the owner's obligation. Now here, the *tevel* (*the minchah before the komeitz has been taken*) does not nullify the *komeitz*. Whose opinion is the *Mishna* following? It cannot be that of the Sages, for they have said that offerings cannot nullify each other, but things of the same kind can! Obviously it is the opinion of Rabbi Yehudah. Now this is well according to the one (*Rav Chisda*) who holds that the determining factor is the nullifier, for here, the nullifier (*the minchah before the komeitz has been taken*) can become like the item becoming nullified (*the komeitz*), seeing that every particle of the *minchah* is fit to have the *komeitz* taken from it, and therefore they are both like kinds, and according to Rabbi Yehudah, it cannot become nullified. However, according to the one (*Rabbi Chanina*) who holds that the determining factor is the item becoming nullified, can the *komeitz* ever become *tevel* (*like a minchah before the komeitz has been taken*)? [Obviously not! Accordingly, they should be regarded as two different kinds, and the remnants can nullify the other *minchah* according to all *Tannaim*!?] It would seem then

that our *Mishna* is not in accordance with Rabbi Chiya (as explained by Rabbi Chanina)!?

The *Gemora* answers: this also can be explained according to Rabbi Zeira.

The *Gemora* cites the third part of our *Mishna*: If a *komeitz* became mixed with its remnants, or with the remnants of a different *minchah* - it should not be burned on the altar. If it was burned, it counts towards the owner's obligation. Now here, the nullifier (*the remnants*) cannot become like the item being nullified (*the komeitz*), and the remnants do not nullify the *komeitz*! Whose opinion is the *Mishna* following? It cannot be that of the Sages, for etc. (*they maintain that if both items are not offered on the altar, they can become nullified; Obviously it is the opinion of Rabbi Yehudah, but according to both Rabbi Chanina and Rav Chisda, the items in the mixture should be regarded as two different kinds, and the remnants can nullify the other minchah according to all Tannaim; It would seem then that our Mishna is not in accordance with Rabbi Chiya*)!?

Rabbi Zeira said: The Torah says "*haktarah*" – "burning" regarding the *komeitz*, and it also says it regarding the remnants (*do not burn etc.*). Just like the burning of a *komeitz* is not nullified by a different *komeitz*, so too the burning of a *komeitz* cannot be nullified by the remnants of a *minchah*. (23a – 23b)

DAILY MASHAL

What Are Remnants?

"And Elimelech, Naomi's husband, died and she and her two sons **remained**" (Ruth 1:3). The Midrash says about this verse "they became like the remnants of *menachos*". This interesting parable needs clarification. The Vilna Gaon says in his commentary on Ruth (ibid): When we say

"remained," we mean that the majority has been removed and the minority remains. The Midrash finds it hard to understand that on Elimelech's death, Naomi and her sons "remained" while he was only one and they were three. The answer is that "they became like the remnants of *menachos*." A *minchah* contains a whole *'isaron* and the *kohen* takes only a handful therefrom for the altar but still, what is left is called "remains." Why? Because the handful is the main portion and the remnants are subsidiary. Here, too, Elimelech, the predominant one, was taken away and she and her two sons remained.