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## Importing and Exporting Produce

During the study of *messechet challah* similarities have been drawn between *challah* and *trumot u'ma'asrot*. A *halacha* brought down by the *Rambam* differentiates between *challah* and *ma'asrot*. The analysis of this difference reveals a lot about the nature of these *mitzvot*.

This week the *Mishnah* mentioned that if someone imported one of the five grains to Israel, they would be required to separate *challah* from the resulting dough. (This is learnt from the following *pasuk* that discusses the obligation of separating *challah*: "...when you come to the Land that I bring you there (*shamah*)" (*Bamidbar* 15:18).) If however one takes one of the five grains from Israel and kneads it outside Israel, whether or not he is obligated to separate *challah* is debated by the *tana'im*. *R' Eliezer* argues that one is obligated to separate *challah* while *R' Akiva* argues that he is exempt (deriving this from the above quoted *pasuk*).

When discussing the obligation of *challah* in such scenarios the *Rambam* (*Trumot* 1:22) rules according to *R' Akiva* in the above stated *Mishnah*. When discussing *ma'asrot* he rules that, like *challah*, produce exported from Israel are exempt from separating *ma'asrot*. Yet the *Rambam* continues, if one brought produce from outside Israel to Israel and only there reached *chiyuv ma'asrot*, then the obligation to remove *ma'asrot* is only rabbinic. This differs from *challah*, where the obligation in the comparable case is biblical.

The exemption from separating *challah* and *ma'asrot* from produce that has been taken out of Israel implies that *Rambam* is learning the exemption of *trumot* from the same source as the exemption from *challah* ("*shamah*"). The *Kesef Mishnah* therefore asks, if so, why is the obligation to separate *ma'asrot* from produce brought into Israel only rabbinic and not biblical (like *challah*)?

The *Gra"Ch* explains that the derivation from the *pasuk* ("*shamah*") is indeed shared by *challah* and *ma'asrot*. The principle derived is that the location is important when the dough or produce reaches the state where one needs to separate *challah* or *ma'asrot*. If at the point the dough or produce is inside Israel, only then is one obligated to separate *challah* and *ma'asrot*. *Ma'asrot* differs from *challah* in that there are two stages that are essential to generate this *chiyuv* – for produce, reaching a third of its development and the completion of work. Both these phases must occur in Israel for the produce to be biblically obligated to separate *ma'asrot*. Therefore, granted that the completion of work for imported produce may occur inside Israel, since it reached a third of its development outside Israel, the obligation to separate *ma'asrot* is only rabbinic.

The *Gra"Ch* continues by adding a further distinction between *challah* and *ma'asrot*. The difference lies in how their respective obligations are initiated. For *challah* the obligation occurs at the point that the dough is rolled, therefore the sole consideration is whether or not we have bread. For *trumot* however the obligation stems from the fact that the produce has grown. Completion of work is merely a technical barrier preventing the obligation from being fully expressed.

This can be used to answer the above question about the *Rambam's* ruling. For *challah* the sole consideration is where the dough has been rolled; where the flour grew is not important. However for *ma'asrot* since the growth of the produce affects the obligation, the obligation to separate produce imported from outside Israel is only rabbinic. According to this explanation the first answer is not needed since whenever produce draws substance from land outside Israel, it is exempt from separating *ma'asrot* on a biblical level.

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### Revision Questions

חלה ב' א' – ג' ר'

- If one brings one of the five grains into Israel and uses it to make dough, do they need to separate *challah*? (ב' א')
- According to *R' Akiva* if one take one of the five grains from Israel to outside Israel and use it to make dough, do they need to separate *challah*? (ב' א')
- When would one be required to separate *ma'asrot* from a plant on a boat that originated from outside Israel? (ב' ב')
- Can one separate *challah* when not wearing clothing? (ב' ג')
- Explain the debate regarding what one should do if they are unable to bake bread in a state of purity. (ב' ג')
- If one prepares a lot of dough, each being less than the minimum size that obligates one to separate *challah*, when do we say that they combine to obligate one to separate *challah*? (ב' ד')
- If one separates a portion of the flour as *challah* what is the status of that flour, and what is the status of the dough made out of the remaining flour? (ב' ה')
- What is the minimum amount of flour used in dough that requires one to separate *challah*? (ב' ו')
- When does bran combine with the flour to complete this minimum amount? (ב' ו')
- How much of the dough must be separated for *challah*? (ב' ז')
- In which two cases is the measure described in the previous question reduced? (ב' ז')
- Explain the debate regarding whether one can separate *challah* from *tahor* to cover the requirement for *tameh* dough. (ב' ח')
- From what point in the bread-making process does one need to separate *challah*? (ב' ט')
- Does one need to separate *challah* from dough made from *meduma* produce? (ב' י')
- If one has *makdish* dough and later redeemed it – in what case would they be exempt from separating *challah*? (ב' י')
- What is the case in *ma'asrot* that is similar to the one described in the previous question? (ב' יא')
- If a *nochri* gave someone dough as a gift, when would they be obligated to separate *challah*? (ב' יב')
- If someone made bread with a *nochri*, when would they be exempt from separating *challah*? (ב' יג')
- If someone converted and already had dough, when would they be exempt from separating *challah*? (ב' יד')

### Local Shiurim

#### Sunday

Between mincha and ma'ariv  
Mizrachi Shul  
David Bankier

#### Monday -Thursday

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Mizrachi Shul  
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David Bankier

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### Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 <sup>th</sup> July י"ז תמוז	18 <sup>th</sup> July י"ח תמוז	19 <sup>th</sup> July י"ט תמוז	20 <sup>th</sup> July כ"א תמוז	21 <sup>st</sup> July כ"ב תמוז	22 <sup>nd</sup> July כ"ג תמוז	23 <sup>rd</sup> July כ"ד תמוז
Challah 3: 7-8	Challah 3: 9-10	Challah 4: 1-2	Challah 4: 3-4	Challah 4: 5-6	Challah 4: 7-8	Challah 4: 9-10

