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## Mixed Grain Challah

The *Torah* requires one to separate some dough and give it to the *kohen*. This is referred to as *challah* and is the focus of this *masechet*. *Challah* shares many similarities with *teruma*. One difference however is that *challah* need only be separated from dough from five grains – wheat, barley, spelt, oats and rye. For dough to require the separation of *challah*, the wheat for example, must be  $5/4$  of a *kav*<sup>1</sup>. The *Mishnah* (1:1) teaches that the five grains can combined to make that volume. The exact case that the *Mishnah* is referring to when ruling that grains can combine is the subject of some discussion.

The *Yerushalmi* questions the *Mishnah's* ruling by noting that the *Mishnah* later (4:2) discusses which of the five grains combine with each other to make the minimum *shiur* and which do not.<sup>2</sup> The *Mishnah* appears to contradict ours which rules that the all combine with each another. The *Yerushalmi* answers that our *Mishnah* refers to a case where the flours of the different grains were mixed first and then kneaded together. The later *Mishnah* which limits which grains can combine, discusses a cases where they were made into dough separately and placed beside one another with the dough of each type “biting” into each other.<sup>3</sup>

The *Mishnah Rishona* initially thinks that our *Mishnah* implies that if one of the five grains mixed with a different grain, even though it is in the majority, the foreign grain could not combine with it. He continues that even though we have the principle that the minority is annulled in the majority (*bitul b'rov*), the minority is considered is if it is not there and can therefore not combine to make the minimum *shiur*. Yet the *Mishnah Rishona* ultimately rejects this understanding as he feels that the *poskim* understand that in the case of *bitul b'rov* involving *issur v'heter*, the *issur* becomes *heter*. So too the minority foreign grain should combine to make the *shiur*. Consequently, he places a further qualifier on our *Mishnah* explaining that it must be involving a case

where there is an even split between two of the five grains.

The *Melech Shlomo* (quoting *HaRav Rabbeinu Yehosef*) however comes to a different conclusion based on a question from another *Mishnah*. The *Mishnah* (3:10) teaches that if one mixes wheat dough and rice dough together, whether the mixture requires the separation of *challah* depends on whether the mixture has the taste of wheat. He therefore asks, what then is special about our *Mishnah*? It appears that anything can combine! He answers that our *Mishnah* and the *Mishnah* that referred to biting dough where only the five grains can be involved, is where none of the mixed-in types on their own have enough to make a *shiur*. In such cases, unlike the *Mishnah Rishona*, no other grain can combine to make the *shiur*. The *Mishnah* that discusses a mixture of wheat and rice is where the wheat alone has enough to obligate the separation of *challah*.

A final question, asked by the *Tosfot* (*Menachot* 70a) is how can any different species combine at all? We have learnt that if two species are considered *kilayim* with one another, one cannot separate *trumah* from one to satisfy the other. If *challah* is like *trumah* then how can one separate *challah* from one part of the mixture to satisfy the other?

They provide two answers. The first is that *challah* is different because it is separated from dough and therefore we are concerned with the similarity in the dough form (see Vol. 7 Iss. 13). The second answer is that indeed if each of the types of dough made up a minimum *shiur* then one could not separate *challah* from one type for the other. One would only be able to separate from one to satisfy another if they only made the *shiur* in combination with each other.

*Yisrael Yitzchak Bankier*

<sup>1</sup> *Kehati* explains that this measure is approximately 2.5 litres.

<sup>2</sup> Wheat only combines with spelt. Spelt combines with everything. Barley combines with everything except for wheat. *R' Yonchanan ben Nuri* says that there rest combine with each other.

<sup>3</sup> The *Bartenura* writes, when quoting the *Yerushalmi*, that the later *Mishnah's* case is where the different dough was simply touching each other. The *Mishnah Rishona* notes that the

*Yerushalmi* stated that in the latter case the dough was “biting” which is more connected than just touching. Initially he answered that perhaps the *Bartenura* meant that the dough was touching and inside the same *kli* which would be sufficient for them to combine according to *R' Eliezer* (see 2:4). He ultimately rejects this suggestion – see inside for further detail.

### Revision Questions

מעשר שני ה' ה' – י"ד

- How does the above process differ in the *shmittah* year? (ה': ה')
- What and when is *zman biur* for *ma'asrot*? (ה': ר')
- Explain what is involved in *biur ma'asrot*. (ה': ר')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the process of *biur ma'asrot* nowadays. (ה': ו')
- What did the *Beit Din* do until *R' Akiva* clarified the *Halacha*? (ה': ח')
- What should one do if *zman biur* approaches and their *ma'asrot* are at a distant location? (ה': ט')
- Explain the process of *vidui ma'asrot*. (ה': י')
- The follow is the text of *vidui ma'asrot*. To what does each of the phrases refer? (ד': יי-י"ג)
  - "בערתי הקודש מן הבית"
  - "נתתיו ללוי"
  - "וגם נתתיו"
  - "לגר ליתום ולא למנה"
  - "מן הבית"
  - "ככל מצותך אשר צויתני"
  - "לא עברתי ממצותך"
  - "ולא שכחתי"
  - "לא אכלתי באוני ממנו"
  - "ולא בערתי ממנו בטמא"
  - "ולא נתתי ממנו למת"
  - "שמעתי בקול ה' אלקי"
  - "עשיתי ככל אשר צויתני"
  - "השקיפה ממעון קדשך מן השמים וברך את עמך ישראל"
  - "ואת האדמה אשר נתת לנו"
  - "כאשר נשבעת לאבותינו ארץ זבת חלב ודבש"
- Which people are unable for doing *vidui ma'asrot* and why? (Include both opinions.) (ה': י"ד)
- What five things did *Yochanan Kohen Gadol* change? (ה': ט"ו)

חלה א' א' – ג'

- Dough made out of which five grains is one obligated to separate *challah*? (א': א')
- What are the other (seven) laws that apply to these five grains listed in the *Mishnah*? (א': א'-ב')
- From what things must one separate *challah* yet need not separate *ma'asrot*? (א': ג')

### Local Shiurim

#### Melbourne, Australia

##### Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

##### Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

Melbourne, Australia

#### Efrat, Israel

*Shiur in English*

##### Sunday -Thursday

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

Reemon Neighbourhood

#### ONLINE SHIURIM

*Rabbi Chaim Brown*

[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*

[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*

*Rabbi C. Brown*

<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*

In US dial: 718 906 6400

Then select: 1 – 2 – 4

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 <sup>rd</sup> April כ"ח אדר ב'	4 <sup>th</sup> April כ"ט אדר ב'	5 <sup>th</sup> April א' ניסן	6 <sup>th</sup> April ב' ניסן	7 <sup>th</sup> March ג' ניסן	8 <sup>th</sup> April ד' ניסן	9 <sup>th</sup> April ה' ניסן
Challah 1:4-5	Challah 1:6-7	Challah 1:8-9	Challah 2:1-2	Challah 2:3-4	Challah 1:5-6	Challah 1:7-8

