



Mixed In Mashehu

Towards the end of the third chapter of our *masechet* we learn about a stringency that applies to mixtures involving dough requiring the separation of *challah* or *tevel*. For example, the eighth *Mishnah* discusses a case where sourdough from which *challah* has not been separated mixes with dough from which *challah* has already been separated. The *Mishnah* first teaches that the simplest solution is that if there is other dough that has not had *challah* separated available, then one should separate enough *challah* from it to satisfy both it and the mixed in sourdough. If however that is not an option, then *challah* must be separated for the entire mixture. In other words, no matter the quantity of the sourdough that was mixed in, it is not *batel* (annulled) and the entire mixture shares its status.

The *Mishnah* (3:10) later qualifies this stringency teaching that we only say that unseparated dough and *tevel* are never *batel* only when they are mixed with a like product, e.g. wheat with wheat. If however it is mixed with a different product, e.g. wheat with rice, then the *tevel* is *batel* provided that its taste is not discernable in the mixture (*eino naten ta'am*). What is the reason for this, albeit limited, stringency?

The *Gemara* in *Avodah Zarah* explains that in the same manner that *tevel* can be permitted by separating a minimal amount (concerning *terumah gedolah*) so too does a mixture involving *tevel* become forbidden with a minimal amount. In other words since we find that a minimal amount is significant in that it can permit *tevel*, it must also be significant to prohibit the mixture (*Tosfot*).

The *Yerushalmi* however brings a different reason for the stringency: since the matter can be resolved by separating from other *tevel* produce, the case is a *davar she'yesho lo matarin* and as we have learnt, is therefore not *batel*.

The *Rishonim* question why the *Gemara* did not bring the simple, broader answer of the *Yerushalmi* that it is a case of *davar she'yesh lo matarin* rather than its own solution which is more limited in scope.

The *Tosfot* answer that had we only had the reason of the *Yerushalmi* then one might think that if the owner is not in town, then the mixture would be *batel*. The reason is that *Rabbeinu Tam* maintains that a case is only considered a *davar she'yesh lo matirin* if the solution does not require great effort or expense. Consequently the reason of the *Gemara* is required to account for such cases.

Similarly the *Tosfot* continues that the reason of the *Gemara* alone would not have been enough since the stringency also applies to *trumot maaser* which has a fixed measure. Therefore both the *Bavli* and *Yerushalmi* are required together to explain our *Mishnah*.

The *Tifferet Yisrael* notes that in a case where *tevel* that had *teruma gedola* but not *terumat maaser* removed was mixed in with *chullin* and the owners were not in town then neither reason would apply. Nevertheless, he explains that “*lo plug*” – the Rabbis did not make such fine distinctions within their decree.

Another question that arises is would the reason of the *Gemara* apply to *teruma gedola* as well? Since only a *mashehu* of *teruma* is required to be separated, if *teruma* is mixed with *chullin* should a minimal amount not also prohibit a mixture with *chullin*? The problem is that we have learnt that *teruma* is annulled when there is 100 parts of *chullin* to 1 part of *teruma*.

The *Ramban* explains that the explanation of the *Gemara* does not apply to *teruma*. The reason is that once *teruma* is separated, it is separated and there is no *heiter*, unlike *tevel* where it is by definition prior to separation and has a *heiter b'mashehu*.

Yisrael Yitzchak Bankier

Revision Questions

חלה ג' א' – ד' ד'

- From what point in the bread-making process does one need to separate *challah*? (ג': א')
- Does one need to separate *challah* from dough made from *meduma* produce? (ג': ב')
- If one has *makdish* dough and later redeemed it – in what case would they be exempt from separating *challah*? (ג': ג')
- What is the case in *ma'asrot* that is similar to the one described in the previous question? (ג': ד')
- If a *nochri* gave someone dough as a gift, when would they be obligated to separate *challah*? (ג': ה')
- If someone made bread with a *nochri*, when would they be exempt from separating *challah*? (ג': ו')
- If someone converted and already had dough, when would they be exempt from separating *challah*? (ג': ז')
- Is one obligated to separate *challah* from dough that is made from a mixture of rice and wheat? (ג': ח')
- What are the two options for one who has taken leaven from dough that has not had its *challah* removed and placed it in dough that has had its *challah* removed? (ג': ט')
- What are the two cases relating to *trumot* and *ma'asrot*, cited in the *Mishnah*, that are similar to the case stated in the previous question? (ג': י')
- Is one obligated to separate *challah* if they took sourdough from wheat dough (that has not had its *challah* removed) and placed it in rice dough? (ג': י"א')
- If two women each had dough that was less than the minimum quantity that requires the separation of *challah*, and their dough came into contact, are they required to separate *challah*? (ד': א')
- If one woman had two portions of dough, each less than the minimum amount, and they came into contact with one another, when is she required to separate *challah* and when is she exempt? (ד': א')
- With which other grain can wheat combine to complete the minimum measure that obligates one to separate *challah*? (ד': ב')
- With which other grain can barley combine to complete the minimum measure that obligates one to separate *challah*? (ד': ב')
- If one had two portions of dough each less than the minimum amount and neither of which have had *challah* removed, and a third in the middle – in which two cases do the portions not combine to obligate one to separate *challah*? (ד': ג')
- Explain the debate regarding what one should do if two portions of dough, each from produce from different years and each less than the minimum amount, come into contact with one another. (ד': ד')
- Explain the debate regarding the status of *challah* removed from dough which was less than the minimum amount. (ד': ד')

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/

Rav Meir Pogrow

613.org/mishnah.html

Rabbi E. Kornfeld

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

SHIUR

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In US dial: 718 906 6400

Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 th April כ' ניסן	18 th April כ"א ניסן	19 th April כ"ב ניסן	20 th April כ"ג ניסן	21 st March כ"ד ניסן	22 nd April כ"ה ניסן	23 rd April כ"ו ניסן
Challah 4:5-6	Challah 4:7-8	Challah 4 ⁷ 9-10	Challah 4:11- Orlah 1:1	Orlah 1:2-3	Orlah 1:4-5	Orlah 1:6-7

