

6 Mar-Cheshvan 5779
Oct. 16, 2018



Menachos Daf 67

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

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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

Rava raised the question: What is the law if the dough when it was rolled out belonged to a gentile? [If a Jew acquires it, is he obligated to separate challah from it?] We have indeed learned: If a man converted and he had dough that was already rolled out before he had converted, he is exempt [from challah]. If [the dough was rolled out] after he converted, he is liable. If it is in doubt, he is liable. Now whose opinion is represented in this Mishnah? [Is it] the opinion of all? For even R' Meir and R' Yehudah who in that other case declare it liable [to the tithe], in this case declare it exempt; [their argument being that] in the other cases Scripture stated 'your processed grain' several times, [each expression serving to exclude the grain of a gentile,] we thus have a limitation followed by a limitation, and wherever a limitation is followed by a limitation its purpose is nothing else but to include, so that even [the grain] of a gentile is liable [to tithe]; whereas in this case, since the expression 'your dough' is stated twice only, the one expression 'your dough' excludes the dough of a gentile, and the other expression 'your dough' excludes the dough that belongs to the Temple. Or perhaps this Mishnah represents the opinions of R' Yosi and R' Shimon only who in that other case declare it exempt, but according to R' Meir and R' Yehudah [the dough of a gentile would be liable in challah, for they] infer this case from the other case by reason of the common expression 'the first'?

May it be the will [of God], prayed Rava, that I behold [the answer to my question] in a dream! Afterwards Rava came to the conclusion that he who holds that the smoothing of the pile of grain belonging to a gentile exempts it [from tithes], also holds that the rolling out of dough belonging to a gentile exempts it [from challah]; and he who holds that the smoothing of the pile of grain belonging to a gentile does not exempt it, also holds that the rolling out of dough belonging to a gentile does not exempt it.

Rav Pappa raised the following objection against Rava: If a gentile [now a convert] separated [a sheep to redeem his] firstborn donkey, or the challah, he must be informed that he is exempt from them; his challah may therefore be eaten by non-Kohanim, and the sheep may be shorn and put to work. It follows, however, that the terumah [that he had set apart from his grain] is forbidden. Accordingly this Tanna is of the opinion that the smoothing of the pile of grain belonging to a gentile does not exempt it [from tithes], and [yet he holds] that the rolling out of the dough belonging to a gentile exempts it [from challah]!

Furthermore, Ravina raised the following objection against Rava: As to the challah set apart by a gentile [now a convert] in the lands [of Israel], or his terumah outside the land [of Israel]. he must be informed that he

is exempt from them; his challah may therefore be eaten by non-Kohanim, and his terumah would not render [the other produce into which it may fall] subject to the laws of terumah. It follows, however, that the terumah he set apart in the land [of Israel] is forbidden [to non-Kohanim] and also renders [the other produce into which it may fall] subject to the laws of terumah. Accordingly this Tanna holds that the smoothing of the pile of grain belonging to a gentile does not exempt it [from tithes], and yet [he holds] that the rolling out of the dough belonging to a gentile exempts it [from challah]!

The Gemora answers: It is only so Rabbinically, as a precautionary measure against men of wealth. [Strictly even his terumah is no terumah and may be eaten by non-Kohanim, for the smoothing of the pile by the gentile exempts the grain from terumah and tithes; but it is forbidden by Rabbinic decree. Rashi explains: Jewish merchants who purchase large quantities of grain from Jews and non-Jews; and if what they purchase from non-Jews is exempt from terumah and tithes, they might hold that even what they purchase from Jews is also exempt. Another interpretation: they are men with large estates and in order to avoid giving large quantities as terumah and tithe they would arrange to dispose of the field temporarily to a gentile, so that the smoothing of the pile be done by the gentile, and thus be exempt from terumah and tithes.]

The Gemora asks: Then the same should be said of the challah, should it not?

The Gemora answers: It is always possible [to avoid the challah] by baking [quantities of dough each] less than five quarters of a kav and a little more of flour.

The Gemora asks: Then with the terumah, too, it is always possible [to avoid the terumah] by acting according to R' Oshaya's ruling; for R' Oshaya said: A man can resort to a ploy with his produce and bring it in [to his house] together with the chaff, so that his cattle may eat of it and it is exempt from the tithe; or he can bring it in by way of the roof or by way of a back enclosure!

The Gemora answers: In the latter case, since it is done openly, he would be ashamed of it; but in the former case it is done in private and he would not be ashamed of it.

MISHNAH: He then came to the issaron (of flour), put in oil and its frankincense, poured in the oil, mingled it, waved it, brought it near [to the altar], took from it the handful and burnt it; and the remainder was eaten by the Kohanim.

After the omer was offered they used to go out and find the market of Jerusalem already full of meal and parched grain [of the new produce]; this, however, did not meet with the approval of the Sages; these are the words of R' Meir. R' Yehudah says: they did so with the approval of the Sages.