



Volume 13. Issue 40

## Terumah, Challah and Chatzi-Shiur

This week we began *masechet Challah*. *Challah* refers to the portion that one must separate from dough and give to a *Kohen*.

Since the *Torah* refers to *challah* as *terumah* (*Bamidbar* 15:19) the *Mishnah* (1:9) lists the laws that both *challah* and *terumah* share. It begins by explaining that if a non-*Kohen* deliberately ate either, the violation would be punishable with *mitta bidei shamayim*. The *Mishnah* then adds that if a non-*Kohen* inadvertently ate either *terumah* or *challah* they would be required to replace it and add *chomesh* (an additional twenty-five percent of the value). The *Mishnah* however then adds that both *terumah* and *challah* are forbidden to anyone who is not a *Kohen*. Having already taught the punishments associated when a non-*Kohen* consumes *challah*, the *Mishnah* then teaching that a non-*Kohen* is forbidden to consume *challah* appears unnecessary.

The *Bartenura* explains that the statement can be explained according to the opinion of *R' Yochanan*. To explain, prohibitions generally have a minimum *shiur* (measure) associated with its violation. For example, a non-*Kohen* is liable if he eats a *kezayit* (olive-size) of *challah*. There is a debate regarding if consuming less than that measure is prohibited on a biblical level. *R' Yochanan* maintains that it is, whereas *Reish Lakish* maintains that the prohibition is rabbinic. The *Bartenura* explains that the statement is necessary according to the opinion of *R' Yochanan* to teach that less than the minimum *shiur* is prohibited to a non-*Kohen*.

The *Tosfot Yom Tov* finds the *Bartenura's* comment difficult. While it is true that the *Yerushalmi* teaches that this statement is necessary to teach the law of *chatzi-shiur* (half measure) why is it only important for the position that *chati-*

*shiur* is prohibited on a biblical level? The *Mishnah* would be equally important to teach that it is prohibited on a rabbinical level. Furthermore the *Mishnah* teaches other laws that are also rabbinic (e.g. the requirement of washing hands prior to handling them). Indeed, the *Tosfot Yom Tov* cites the *Tosfot (Bava Metzia 53a)* who explains that it was necessary to teach the *chatzi-shiur* is prohibited, whether on a biblical or rabbinic level. What then forced the *Bartenura* to say that is relevant for only one side of the debate?

Before answering this question, we need to ask another one. The law of *chatzi-shiur* is relevant for all prohibitions, not just *terumah* and *challah*. According to both understands so far<sup>1</sup>, why was it necessary for the *Mishnah* to teach the law of *chatzi-shiur* here. The *Ramban* (as cited by the *Shita Mekubtzet*) answers that the opinion that maintains the prohibition is biblical derives it from the verse “from all forbidden fats”. One might assume that a *chatzi-shiur* is only prohibited regarding those types of prohibitions that are equally forbidden to everyone. Since *challah* and *terumah* are permitted to *kohanim* one might think that *chatzi-shiur* is permitted. Consequently, it was necessary to teach that *chatzi-shiur* is prohibited here as well.

The *Rishon Letzion* however explains why it was necessary to teach the law of *chatzi-shiur* specifically according to the opinion of *R' Yochanan*. In other words, he answers both our questions. If *chatzi-shiur* is only rabbinically prohibited, he reasons that there would be no reason to think *challah* and *terumah* should be any different. If however it is prohibited on a biblical level, then one might think that for *challah* and *terumah* the law of adding *chomesh* should also apply. Therefore, it was necessary to teach that a *chatzi-shiur* is “only” prohibited, and the laws of *mitta* and *chomesh* do not apply.

**Yisrael Bankier**

<sup>1</sup> There are other explanations for this statement. See *Rashi*, *Rosh* and *Ramban (Bava Metzia 53a)*

## Revision Questions

מעשר שני ה' י"ג-ט"ו

- 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' – ב' בי'

- Bread 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')
- From what things must one separate *ma'asrot* yet need not separate *challah*? (א' ד')
- If someone initially used ordinary dough, yet used it for *sufganim*, does *challah* need to be separated? (א' ה')
- When is one required to separate *challah* for *challot todah* and *rekikei nazir*? (א' ו')
- Is a baker required to separate *challah* if he prepares many portion of dough, each smaller than the minimum measure, to be sold separately? (א' ז')
- What is *isat kelavim* and when must one separate *challah* from it? (א' ח')
- What nine laws does *challah* share with *trumah*? (א' ט')
- If one brings one of the five grains into Israel and uses it to make dough, do they need to separate *challah*? (א' י')
- 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*? (א' י"א)
- When would one be required to separate *ma'asrot* from a plant on a boat that originated from outside Israel? (א' י"ב)

## Melbourne, Australia

### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

### Friday & Shabbat

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

## Efrat, Israel

*Shiur in English*

### Sunday -Thursday

Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

## ONLINE SHIURIM

*Yisrael Bankier*  
[mishnahyomit.com/shiurim](http://mishnahyomit.com/shiurim)

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*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
1 January ג' טבת	2 January ד' טבת	3 January ה' טבת	4 January ו' טבת	5 January ז' טבת	6 January ח' טבת	7 January ט' טבת
Chalah 2:3-4	Chalah 2:5-6	Chalah 2:7-8	Chalah 3:1-2	Chalah 3:3-4	Chalah 3:5-6	Chalah 3:7-8

