

Menachos – Simanim

פרק ו – רבי ישמעאל

דף 67 – סז

1. If **exempt** from חלה לגול עובד כוכבים

The previous Daf quoted a *machlokes* Tannaim if מירוח עובדי כוכבים – *smoothing* of the grain piles while they are owned by *idolators* exempts them from *maaser*. Rava asked: גלגול עובד כוכבים מאי – *what is the halachah about mixing* of dough while it belonged to an *idolator*? A Mishnah teaches that the dough of a גר which he prepared before he converted is exempt from חלה. Is this Mishnah unanimous, and even those who hold מירוח עבו"ם does not exempt grain from *maaser* agree that גלגול of an עבו"ם does exempt dough from חלה (based on the respective *derashos* of each obligation)? Or is this Mishnah the opinion of those who hold that מירוח עבו"ם exempts grain from *maaser*, but those who hold it does not would derive from a *gezeirah shavah* (ראשית ראשית) that גלגול עבו"ם likewise does not exempt dough from חלה? Rava eventually concluded that the same *machlokes* applies to both.

2. The חלה obligation can be easily evaded, as opposed to *maaser*

The Gemara challenges Rava from two Baraisos which prove that even Tannaim who hold that מירוח עבו"ם exempts his produce from *maaser* agree that גלגול עבו"ם does not exempt **his produce** from חלה. The Gemara answers that מעשר is required מדרבנן, as a גזירה because of ביסים – *wealthy people* who might falsely claim they purchased large quantities of produce from idolators to avoid taking *maaser*. The Gemara asks why the same decree was not made regarding חלה, and answers that one can easily avoid the חלה obligation by baking less than the minimum *shiur* of five quarters *kavs* of flour plus a fraction, and the גזירה would be ineffective. The Gemara objects that one could also avoid the *maaser* obligation, as Rebbe Oshaya said: מערים אדם על תבואתו – *a person can be cunning with his grain* and bring it into his house in its chaff.

3. The marketplace was full of new grain immediately after the עומר was brought

The next Mishnah describes the offering of the עומר: one put the oil and לבונה into a כלי, and added the flour, poured more oil and mixed it. He then waved it and brought it near the מזבח, performed *kemitzah* and burned the *kometz* and לבונה on the מזבח. The שירים was eaten by the Kohanim in the עזרה. עזרה העומר – *Once the omer was offered*, permitting the new crop in consumption, יוצאין ומוצאין שוק ירושלים שהוא מלא קמח קלי, *they would go out and find the marketplace of Yerushalayim filled with* ordinary flour and flour of *oven-dried grain* from the new crop, but this was *against the will of the Sages*, according to Rebbe Meir, who holds the Rabbis prohibited working with the new crop before it became permitted to eat, out of a concern someone may eat it before the עומר was brought. But Rebbe Yehudah says: ברצון חכמים היו עושין – *they did it in accord with the will of the Sages*, and they were not concerned that someone would eat it before it was permitted.

Siman – Sizzling Barbecue

The *bochurim* at the **sizzling barbecue** debating if the dough being mixed by an idolater they wanted for their **hamburger buns was exempt from *challah***, were horrified when they heard a **wealthy family** at the next picnic table **falsely claim they bought large quantities of produce from a *nochri* to avoid taking *maaser***, while they were waiting for a *bochur* to return from **the marketplace which was full of flour from the new crop on the same day the *omer* was brought**.

דף סז | DAF 67

Sizzling Barbecue



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3 things to remember

1. If **גלגול עובד כוכבים** exempts from **חלה**
2. The **חלה** obligation can be easily evaded, as opposed to *maaser*
3. The marketplace was full of new grain immediately after the **עומר** was brought

