
חלה

TIME 4 MISHNA

mikra

חלה

וַיִּדְבֹר ה' אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אֲנִי מְבִיא אֲתֶכֶם
שָׁמָּה:
וְהָיָה בְּאֲכַלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְרוּמָה לָהּ:
רֵאשִׁית עֲרֹסֹתֵיכֶם חֲלֵה תְרִימוּ תְרוּמָה כְּתְרוּמַת גֶּרֶן כֵּן תְרִימוּ אֹתָהּ:
מִרֵאשִׁית עֲרֹסֹתֵיכֶם תִּתְּנוּ לָהּ תְרוּמָה לְדֹרֹתֵיכֶם:
(דברים כו:יב-טו)

“Hashem spoke to Moshe saying:

Speak to the Jewish People and say to them: When you come to the land that to which I am bringing you.

And it will be when you eat from the bread of the land, you will separate a תְרוּמָה for Hashem.

The first part of your doughs is חֲלֵה which you shall separate as a תְרוּמָה, like the תְרוּמָה of the threshing floor so shall you separate it.

From the first part of your doughs you shall give for Hashem as a תְרוּמָה, for your generations.”

Overview

חלה

Which
produce is
obligated in
חלה

(1-2.2;
3.5-4.6)

- ✓ 5 grains which are obligated
- ✓ Comparisons to what is obligated in מעשרות
- ✓ Dough baked in an unusual way
- ✓ When the produce/dough needs to be in ארץ ישראל to be obligated
- ✓ Minimum size
- ✓ Mixtures of different types of dough

How to
separate חלה

(2.3-3.4)

- ✓ Irregular ways of separating חלה
 - Unclothed - Whilst טבא
 - Small pieces stuck to each other
 - Whilst it's still flour - טבא dough
- ✓ When to separate it

חלה
obligations in
different
locations

(4.7-4.11)

- ✓ סוריא
- ✓ Parts of ארץ ישראל conquered only by יהושע
- ✓ Parts of ארץ ישראל conquered also by עזרא
- ✓ Bringing חלה into and out of ארץ ישראל

Key Terms

חלה

Rules:

סְפִיקָא דְאֹרֵייתָא לְחוּמְרָא - A Torah law is ruled stringently in a case of doubt

Concepts and Terms:

חֲדָשׁ - The prohibition to harvest or eat grain which took root after the last **פֶּסַח** until the **קֶרֶבֶן הָעֹקֶר** is offered up on the 2nd day of **פֶּסַח**

נֶדָר - vow against benefitting from something

מִנַּחַת הָעֹקֶר - Part of the **קֶרֶבֶן הָעֹקֶר** flour which doesn't go through a sieve 13 times and is then redeemed onto money

- **עִירוֹב תְּחוּמִין** - Food placed within 2000 **אַמּוֹת** of a city to allow one to travel another 2000 **אַמּוֹת** from there on **שַׁבָּת**
- **עִירוֹבֵי חֲצֵרוֹת** - Food placed in a house in a courtyard so that all members of the courtyard may carry there on **שַׁבָּת**
- **שִׁיתוּף מְבוֹאוֹת** - Food placed in a courtyard so that all members of the courtyards adjacent to a street may carry in the street

זִמּוּן - When 1 person leads at least 2 others in **בְּרִכַּת הַקְּמוּזוֹן**

טְבוּל יוֹם - One who has completed his purification process but must wait until nightfall to eat certain sanctified foods

נוֹתֵן טַעַם - When a substance gives off its taste to another substance in a mixture

אָרִיס - One who rents and works a field in return for a percentage of the annual crop

רֵאשִׁית הַגֶּזַז - The gift of sheep shearings for a **כֶּהֵן**

שֶׁמֶן שֶׁרָפָה - **תְּרוּמָה** oil which became **טָמֵא** so must be burnt

Summaries

חלה

• Which produce is obligated in חלה:

- One is obligated to separate a portion of one's dough as חלה for a כהן if it's made of **wheat, barley, spelt, oats, rye** or a mixture of them; this is learnt from a 'גזירה שוה' – when the same word is found in 2 different פסוקים and laws are applied from one to another – with מצה, which can only be made from the 5 grains which can become חמץ.
 - The law of 'חֲדָשׁ' – that one **may not harvest or eat grain which took root after the last פסח** until the קרבן העומר is offered up on the 2nd day of פסח – applies to these 5 grains only.
 - It's forbidden to eat one of these by itself or mixed with another food on פסח, and if he eats a כזית of it then he is **liable to the severe punishment of כרת**.
 - **ר' מאיר**: One who makes a 'נדָר' – vow against benefitting from something – on bread or 'תבואה' is forbidden to benefit from these 5 grains only.
 - חֲכָמִים**: One who makes a נדָר on 'דָּגָן' is also only forbidden to benefit from these 5, even though it literally means 'anything which is piled up'.

Produce that is obligated in חלה but exempt from tithes:

- **לֶקֶט** (dropped stalks), **שִׁכְחָה** (forgotten bundles) and **פאה** (edge of the field) which are collected by a poor person, and **ownerless produce**, are **obligated in חלה but not in tithes**, since a poor לוי or כהן could have also collected them.
- If a לוי **receives ראשון מעשר before the produce was fully processed** and became obligated in תרומה, he is **exempt from giving תרומה** to a כהן but is obligated to give חלה and תרומת מעשר.
- Produce which is **שְׁנֵי מַעֲשֵׂר** or 'הקדש' – designated to the **בית המקדש** – which is **redeemed after their tithing obligation would usually set in** are **exempt from tithes**, but obligated in חלה since that obligation sets in once it's been turned into dough.
 - The 'מותר העומר' – part of the קרבן העומר flour which doesn't go through a sieve 13 times and is then redeemed onto money – is **exempt from tithes**, as it belonged to the **בית המקדש** when the tithing obligation would set in.
- **חֲכָמִים**: **Grain which doesn't reach a 3rd of its growth** is **exempt from tithes**, since it hasn't grown enough to be able to produce other seeds, but is **obligated in חלה** since it can be turned into dough and rise.
 - ר' אליעזר**: It's **exempt from חלה**, since חלה is compared to תרומה which is exempt.

Produce that is exempt from חלה but obligated in tithes:

- Grains **other than the 5 primary grains** are **exempt from חלה** and **obligated in tithes**.
- Grain which **will produce less than 1¼ קב** is **exempt from חלה** and **obligated in tithes**.
- Bread which is both **made from an unusual dough and baked in an unusual way** is **exempt from חלה**, as it's not considered regular bread.
 - There is an argument between **בית שמאי** and **בית הלל** whether **flour mixed with boiling water and then baked** in a regular way is obligated in חלה.

Summaries

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- A 'מִדְמַע' – **mixture of תְּרוּמָה and חוּלִין** which מִדְרֵבֵּן must be treated as תְּרוּמָה – is **exempt from חלה**, since חלה only applies when it is giving dough the status of חלה/תְּרוּמָה for the first time.
- Bread which is **baked with the intention of crushing it up** so that it becomes like flour again is still **obligated in חלה**.
- Loaves which are **kneaded to be brought with a קֶרֶב** are **exempt from חלה** since it's שְׂהֵוָה, unless one kneads them to sell them for this purpose, in which case he doesn't make them שְׂהֵוָה when kneading them in case he has leftover loaves, which he'll keep.
- If a **baker makes sourdough** which he intends to split and sell in pieces which are each too small to be obligated in חלה, he **must separate חלה** at the beginning, in case he'll have leftover pieces which he'll combine into a piece large enough to be obligated.
 - If **women give him small pieces of dough for him to turn into sourdough**, he's **exempt** even if he combines them, since he's guaranteed to split them again.
- **Bread containing bran which is fed to dogs** is **obligated in חלה** if there isn't a lot of **bran**, such that shepherds also eat some of it.
 - One may use it for 'עֵירוֹב תְּחוּמִין' – food placed within 2000 אַמּוֹת of a city to allow one to travel another 2000 אַמּוֹת from there on שַׁבָּת, 'עֵירוֹבֵי חֲצֵרוֹת' – food placed in a house in a courtyard so that all members of the courtyard may carry there on שַׁבָּת, and 'שִׁיתוּף מְבוֹאוֹת' – food placed in a courtyard so that all members of the courtyards adjacent to a street may carry in the street.
 - One **must make the בְּרִכּוֹת for bread** before and after eating it, and one who eats it can be part of a 'זִימון' – when 1 person leads at least 2 others in בְּרִכַּת הַמְזוּן.
 - This **may be baked on יום טוב**, since it's considered human food too.
 - **חלה can be made from this.**
 - It **can become טָמֵא** like human food even if shepherds don't eat it, since the תּוֹרָה says that this טוּמְאָה applies to "any food which is eaten", even if only in a pressing situation.
- The תּוֹרָה refers to חלה as "תְּרוּמָה", so:
 - A 'זֶר' – **non-כֹּהֵן – may not eat it** and if he intentionally eats a כִּזַּיִת (size of an olive), he's **liable to death**, and if it's unintentional then he **must pay its value plus 1/4**.
 - It's considered the כֹּהֵן's own possession, so he **may exchange it** for anything.
 - It's **nullified in 100 times more חוּלִין**.
 - One **must wash his hands before eating it**, to remove the טוּמְאָה מִדְרֵבֵּן from his hands which would make this food טָמֵא.
 - One who purified himself in a מִקְוֶה becomes a 'טָבוֹל יוֹם' – one who has completed his purification process but **must wait until nightfall to eat** certain sanctified foods.
 - חלה **may only be separated on behalf of other dough if they are 'מן המוקף'** – next to each other, so one may not separate it from טָהוֹר dough on behalf of טָמֵא dough, since he's likely to do so not מִן הַמוּקָף.
 - One **cannot make his entire dough חלה**, since it must be a portion of the dough.

Summaries

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- **ר' אליעזר**: Produce which **grows** inside **ישראל** or is **kneaded** into dough there is obligated in **חלה**.
- **ר' עקיבא**: Only produce which is inside **ישראל** when it's **kneaded** is obligated.
- If one transports soil from outside of **ישראל** on a ship which has holes in the bottom which are blocked up with earth, and the **ship rests on the seabed next to **ישראל** and is planted with produce**, the produce is considered to have grown in **ישראל** so is **obligated even in **נעשרות** and **שמיטה****, since it gained nourishment from the seabed.
- If **dough is made using fruit juices**, it's **obligated in **חלה**** even though it doesn't stick together as one solid unit as well as dough made with water does.
 - It **cannot become **טנא**** until it first comes into contact with water of another one of the 7 liquids which give food the ability to become **טנא**.
- A **woman may make a **ברכה** on **separating **חלה** whist sitting down unclothed****, since her private parts are covered, but **not a man**.
- **חכמים**: One who is **unable to separate **חלה** in a state of **טהרה**** should make his dough into pieces which are each smaller than **קב 1¼** – the minimum size to be obligated in **חלה**, so as not to cause the destruction of **חלה**.
 - ר' עקיבא**: He **should separate **חלה** in a state of **טומאה****, rather than escape the entire obligation.
- **חכמים**: If **2 pieces of dough which combined equal **קב 1¼** are stuck together** before they are baked, such that **if one is pulled away one piece part of the other piece would remain attached**, they are considered 1 piece of dough and are **obligated in **חלה****.
 - ר' אליעזר**: Even **putting them both in the same basket as soon as they've been baked** combines them, even if they are just touching, since the **תורה** indicates that there's a situation in which food becomes obligated in **חלה** after it's been baked.
- **ר' יהושע**: If one **separates **חלה** from flour** before it's been made into dough, it's **invalid** so **חלה** needs to be separated again once it's made into dough, but even the **first one is forbidden for a **זר** to eat**, so that people don't conclude that a **זר** may eat **חלה**.
 - חכמים**: The first **חלה** **may be eaten by a **זר****, since it's invalid, as evident from a righteous **זר** who did so.
- Since the commandment of **חלה** was given to the **בני ישראל** during the time that they ate **מן**, the minimum volume of dough to be obligated in **חלה** is **לוג 5**, which is equivalent to **לוג 7.2** during the time of the **תורה**, and this equals **קב 1¼**.
 - The **sourdough** and **bran** in the dough **combines** to make up this amount, but if the bran was removed and then added back, it doesn't combine.
- The **תורה** implies that **חלה** given to a **כהן** must be considered a gift, and the minimum amount of dough which is considered a gift is **1/24 of **קב 1¼****, which is the volume of **1.8** eggs. **מדרבנן**, **1/24 of his produce must be given as **חלה**** even if he makes more than **קב 1¼**, since one generally only bakes **קב 1¼**.
 - One who usually bakes a lot of dough to sell, e.g. a **baker**, **only needs to give 1/48** of his dough, since that will always be at least the volume of 1.8 eggs.

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→ If one's dough becomes טמא unintentionally, only 1/48 needs to be given since anyway it must be destroyed.

- **ד' אליעזר**: One may separate חלה from טהור dough on behalf of טמא dough, as long as another piece of dough smaller than the volume of an egg is placed in between them, such that the other 2 doughs are considered כן המוקף and the טהור dough doesn't become טמא since the middle dough is too small to transfer טומאה.

חכמים: This is forbidden, since one might still come to separate it מן המוקף.

Summaries

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- חלה should be separated once the **dough has been kneaded** into one solid unit, and one who eats it after this before separating חלה is **liable to death**.
 - **מְדַרְבָּן**, it's best to separate חלה as soon as there is **less than 1¼ לוג of flour not yet kneaded with the dough**, to reduce the chance of it becoming טמא before the חלה is separated.
 - If the dough **becomes מְדַמָּע** before it's kneaded, it's **exempt from חלה** since it's a **מְדַמָּע** at the time that its obligation sets in.
 - If the dough **becomes טמא** out of doubt before it's kneaded, it **may be processed in a state of טומאה** since there's no obligation to guard it from טומאה before its obligation sets in, and it's not causing a loss to the **כהנים** since they can't benefit from חלה which is possibly טמא but may burn חלה which is definitely טמא.
 - If the dough is **הקדש** at the time of kneading, it's **exempt from חלה** even if it's later redeemed.
 - If produce is **הקדש** at the time that its processing is completed (when the obligation of tithes generally sets in), it's **exempt from tithes**.
- **ר' עקיבא**: The obligation sets in when it's baked and **crusts in the oven**.
- If a **non-Jew gives somebody ingredients to make dough** for him, it's **exempt from חלה** since the **תורה** says that the obligation is only on "your dough".
 - If the non-Jew **gives it as a gift** before it's kneaded, it's **obligated in חלה**.
 - If one makes dough from a **Jew and a non-Jew's ingredients**, the **Jew's portion of the dough is obligated in חלה** if itself is the minimum size to be obligated in חלה.
 - If one **converts** to become Jewish before his dough is kneaded, it's **obligated**.
 - If it's a **doubt**, it's **obligated** since '**סְפִיקָא דְאֻרִיתָא לְחֻמְרָא**'; however, the **כהן** needs to pay for it, since '**הַמוֹצִיא מִחֻבְרוֹ עָלָיו הָרְאִיָּה**' - one may only take something from somebody else if they prove that they're entitled to it.
 - o If a **זר** eats it, he's **exempt from paying back an extra חֻמְשׁ**.
- If **dough made of grain which is obligated in חלה is mixed with a majority of grain which is exempt**, it's **all obligated in חלה** if the obligated grain is '**נֹתֵן טַעַם**' - tasted in the mixture, and one who eats a **כֶּזַיִת** of this dough of **מִצָּה** fulfils his obligation.
- If sourdough which is '**טָבֵל**' - food from which the necessary gifts (in this case חלה) haven't been separated - is **mixed with dough which is 'חולין'** - food from which all the necessary gifts have been separated, it's only obligated **מְדַרְבָּן**. Therefore, one should **separate חלה from טָבֵל dough which is smaller than 1¼ קב** and therefore only obligated **מְדַרְבָּן**, on behalf of the **טָבֵל** sourdough too.
 - If he **has no other טָבֵל dough**, he must **separate חלה from the entire mixture** containing **טָבֵל** sourdough.
 - The same applies to **טָבֵל produce mixed with a majority of produce which is given to poor people** and is exempt from tithes, except that although he must separate tithes from the entire produce, he **only needs to give the amount of מַעֲשֵׂר שְׁנִי and מַעֲשֵׂר רִאשׁוֹן** for the **טָבֵל** part.
- If **dough made from obligated grain, e.g. wheat, is mixed with wheat made from exempt grain**, e.g. rice, it's **obligated only if the obligated grain is נֹתֵן טַעַם**, since it's '**מִין בְּשֵׂאֵינוֹ מִינּוֹ**' - a mixture of different types of produce.

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- If **2 pieces of dough which are each the size of 1 קב stick to each other**, they combine to be **obligated only if they are made from the same category of grain and belong to the same person**.
 - **חֲכָמִים**: Wheat combines with spelt; barley combines with spelt, oats and rye. **ר' יוחנן בן נורי**: Spelt, oats and rye also combine together.
 - If the 2 pieces are **separated by 1 קב of dough which was never obligated** in חלה, they **don't combine**, but if the middle piece of dough **had once been obligated** in חלה then they **do combine**.
 - **ר' ישמעאל**: If each קב is the same type but from a **different year's produce**, they **combine** to be obligated in חלה which should be taken from each קב separately. **חֲכָמִים**: **1 קב of dough from each year's produce should be added** to each קב and חלה should be taken from each year's produce separately, so that people don't come to separate חלה on behalf of a different year's produce.
- **ר' עקיבא**: One who **separates חלה from dough which is smaller than the minimum size** to be obligated and then increased the size of the dough, the original designation is **valid** and חלה need not be separated again, since it's assumed that this was his intention. **חֲכָמִים**: It's **invalid** and חלה must be separated again, since this wasn't specified.
 - Because of this, if one separates חלה from 2 pieces of dough which are each the size of 1 קב and **then he combines them**, according to **ר' עקיבא** he is **exempt** from separating חלה again since the original designations were valid, whereas according to the **חֲכָמִים** he is now **obligated**.
- One may set aside טהור dough from which חלה has not yet been designated, in order to designate חלה from it on behalf of any piece of even **טמא dough for which there is a doubt whether חלה has been separated**, since one **may separate חלה from טהור dough** on behalf of טמא dough in a doubtful case.
 - Once the טהור dough has been kept until it's **no longer fit for eating**, חלה **cannot be designated from it** anymore.
- **חלה obligations in different locations:**
 - **ר' אליעזר**: An 'אריס' – one who rents and works a field in return for a percentage of the annual crop – in a **non-Jew's field in 'סוריא'** – the lands conquered by **המלך** before he conquered the entire land of **ארץ ישראל** itself, **must observe the regular tithing laws and שמיטה**.
 - ר' גמליאל**: He's **exempt**, just like outside of **ארץ ישראל**.
 - **ר' גמליאל**: Since **ארץ ישראל** is טמא, one **must burn the חלה** which he separates from dough in **סוריא** and then **separate another portion** to give to a **כהן** so that the giving of חלה to a **כהן** won't be forgotten.
 - ר' אליעזר**: **Only 1 חלה needs to be separated**, since **סוריא** isn't טמא.
 - Originally, people followed **ר' אליעזר** and **ר' גמליאל**'s leniency but later they changed to follow **ר' גמליאל** in both scenarios.

Summaries

חלה

- The parts of ארץ ישראל which were **conquered in the times of יהושע** but not **again in the times of עזרא** are only **obligated in חלה מִדֶּרְבָּנ** and it must be burnt, so a **2nd חלה** must also be given to a כהן but can be a tiny amount.
- Areas **further outwards from ארץ ישראל** are **obligated in חלה מִדֶּרְבָּנ** but since it's טמא it needs to be burnt and only a tiny amount needs to be given; so that the obligation of giving חלה to a כהן won't be forgotten, **another portion of full-sized חלה** needs to be given to a כהן.
 - **חֲכָמִים**: It may be eaten by a **טבול יום**.
 - **ר' יוסי**: It may be eaten by a **כהן טמא** as long as it's not a severe level of טומאה.
 - It may be eaten on the same table on which a זר is eating.
 - It may even be given to a כהן who isn't particular to eat חולין in a state of purity, in case the חלה will become טמא.
 - The following things may even be given to such a כהן:
 - 'הָרָם' gift, since it has no sanctity;
 - **Firstborn** animal, since it must be eaten within יְרוּשָׁלַיִם so the כהן will purify himself before going to the בֵּית הַמִּקְדָּשׁ;
 - **Redemption money** for one's firstborn son;
 - The **front leg, cheeks and stomach** of a קֶרֶב;
 - 'רֵאשִׁית הַגֵּז' – the gift of sheep **sheerings**;
 - 'שֶׁמֶן שֶׁרְפָה' – תְּרוּמָה oil which became טמא so must be burnt;
 - **קֶרֶב בָּנוֹת**, since in the בֵּית הַמִּקְדָּשׁ they are particular;
 - **חֲכָמִים**: 'בְּכוֹרִים' – **first-fruit**, since they must be eaten in יְרוּשָׁלַיִם;
 - **ר' יהודה**: This is **forbidden**, since they aren't particular with things which aren't offered up on the מִזְבֵּחַ;
 - **ר' עקיבא**: Food which is **generally fed to animals**;
 - **חֲכָמִים**: This is **forbidden**, since in times of need people eat it.
- חלה may not be brought into ארץ ישראל since it may not be eaten as it's טמא, and may not be burnt or taken out of ארץ ישראל, since people don't realise that it's טמא.
 - When people brought חלה from there, the חֲכָמִים **didn't accept** it and it was kept until ערב פסח and burnt with the חֲמֵץ.
 - When people brought **בְּכוֹרִים** before **שְׁבוּעוֹת**, they **weren't accepted**.
 - When **בֶּן אֲנָטִינוּס** brought **firstborn animals from outside of ארץ ישראל**, they **weren't accepted** since the obligation only applies to those born in ארץ ישראל.
 - When **יוסף הכהן** brought **בְּכוֹרִים** in the form of wine and oil, it **wasn't accepted** since they can only be brought in their liquid form if that was his intention when harvesting the fruit.
 - When **יוסף הכהן** brought his **entire family, including young children, to appear at the בֵּית הַמִּקְדָּשׁ** for **פְּסַח שְׁנִי**, the חֲכָמִים **sent him back** so that people wouldn't mistakenly conclude that this is an obligation like for פסח itself.
 - When **אָרִיסְטוֹן** brought his **בְּכוֹרִים** from **סוּרְיָא**, it **was accepted** since fruit grown there is obligated.

TIME 4 MISHNA

TEST

מסכת חלה

- What are the 5 primary grains?
 - List 2 laws which only apply to these 5 primary grains
- List one type of produce which is obligated in חלה but exempt from tithes.
 - List one type of produce which is exempt from חלה but obligated in tithes.
- List 3 similarities between חלה and תרומה.
- When are two pieces of dough which are touching each other considered like one to be obligated in חלה?
- What is the minimum size that the dough needs to be to be חייב in חלה, and from where is this learnt?
- What fraction of the dough must a baker separate as חלה?
- At which stage in the processing of dough does the obligation to separate חלה set in מְדֹאֲרֵיתָא?
- What is סוריָא?
- Why must חלה which is separated outside of אֶרֶץ יִשְׂרָאֵל be burnt?
- List 2 gifts which may be given to any כהן.