Menachos 67 – Good Morning Raboisai

1️⃣ Three Core Halachos of Rava

Rava teaches three key principles:

• **מירוח of Hekdesh (smoothing the grain in the Beis HaMikdash)** – פטור from תרומות ומעשרות, since it is not "דגנך" (your grain).
• **מירוח of a גוי**– מחלוקת תנאים whether it obligates in maaser or not.
• **גלגול / לישה (kneading dough)** – the stage that determines חיוב חלה.

These three stages define when produce or dough becomes obligated in mitzvos.

2️⃣ Ownership Determines Obligation

A central יסוד:

• Only **"דגנך" – your produce** is חייב in maaser.

Therefore:

• If the produce fully belongs to **Hekdesh**, it is פטור.
• If it was given conditionally (like the Omer leftovers), it is considered **private**, and remains חייב.

Everything depends on **who truly owns it at the final stage**.

3️⃣ The Final Stage Creates the חיוב

Each area has its "trigger point":

• Grain → **מירוח (smoothing)**
• Dough → **לישה (kneading)**

Whoever performs this final action determines the חיוב:

• If done by a Jew → חייב
• If done by Hekdesh → פטור
• If done by a תלוי במחלוקת → גוי

4️⃣ Challah and Hekdesh

Cases of dough:

• If kneading happens while it is **in private ownership** → חייב in חלה
• If kneading happens while it is **Hekdesh** → פטור
• If it becomes Hekdesh and is later redeemed **before kneading** → חייב

Key idea:

➡️ The חיוב depends on the moment of **גלגול (kneading)**.

5️⃣ Ger and Dough

A case of a convert:

• If dough was kneaded **before conversion** → פטור
• If kneaded **after conversion** → חייב
• If unclear → treated as חייב (stringency)

Again, everything follows the **moment of kneading**.

6️⃣ Linking Miruach and Kneading

The Gemara suggests:

• מירוח (grain) and לישה (dough) are parallel concepts

Conclusion:

➡️ If a גוי's action creates חיוב in maaser → it will also create חיוב in חלה
➡️ If not → both are פטור

The two halachos are **interconnected systems**.

7️⃣ Preventing "Workarounds" (הערמה)

Chazal were concerned people might avoid obligations:

• Selling produce to a גוי for him to do מירוח
• Then buying it back to avoid maaser

This kind of **halachic loophole (הערמה)** is discouraged.

However:

• By חלה, there is an easy legitimate method (small batches), so less concern for abuse.

8️⃣ Chadash – Treating New Grain Carefully

The Mishnah discusses the prohibition of **חדש**:

• New grain may not be eaten until the Omer is brought
• This applies **everywhere and for all generations**

Even handling it before the Omer is discussed:

• Since harvesting is done with a noticeable שינוי (by hand), people are reminded not to eat it.

🔑 Yesodos of the Daf

• חיוב in maaser and חלה depends on the **final stage of processing**.
• Ownership at that moment determines whether it is **חייב or פטור**.
• מירוח (grain) and לישה (dough) are parallel halachic triggers.
• Actions of a גוי may or may not create חיוב – subject to מחלוקת.
• חלה depends specifically on the moment of **kneading (גלגול)**.
• Chazal guarded against **halachic loopholes (הערמה)**.
• חדש remains אסור until the Omer, and must be treated with care.

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל