


HALOCHOSCOPE



combine with any of the others. Rye may combine with barley and spelt. Oats may combine with barley and spelt. Whole grain flour is measured normally and can include bread yeast. If the bran is removed and then added back in, it does not count to the shiur. Two doughs from flour of different years does not combine, Rabbinically. However, since it combines Scripturally, once they have been joined, there is an obligation. To discharge this, one must separate *challah* on each part from a separate pure batch of *tevel* dough.

Dough combines when it gets stuck together so that when separated they will still leave residue on each other. Dough of two people does not combine unless it is known that they do not care about sharing it. Two batches owned by one person but different enough that the owner wishes to keep them separate, do not combine. Thus, if one was clean white dough and the second was whole grain, they do not combine. The same is true if they were flavored differently. [If each had the minimum *shiur*, there is a rule that one may use one dough as *challah* on the other, even if they are different.]

If the two doughs of the type that could have combined were baked separately, but then placed in the same container, they combine. This is called *tziruf sal*. It is actually a matter of Talmudic debate, but we follow the stringent view. The *brocha* is changed slightly, so that the words *min ha'isah*, from the dough, are not mentioned.

If one person makes dough to be divided between many people, each of which will not get a *shiur*, he does not separate *challah*. If he makes it for himself, then decides to divide it later, he must separate *challah*. If he intended to separate it, the poskim debate the matter. Some say that since the dough all belongs to one person, and was all kneaded together, the intent to make it into separate foods by adding other ingredients later does not count as *lechalek*. Others disagree.

In practice, the *minhag* was that women kneaded a *shiur* of dough on *Erev Shabbos* to be used for multiple baked goods. They always separated *challah* with a *brocha*. The poskim generally accept a *minhag* as the conclusive ruling on a practice. Some of the dissenters reconcile the *minhag*. All the products would be baked together. Furthermore, she would often then place it all in the same container. In modern times, some of the reconciliations would not apply, if some dough is frozen for later. [See *Challah* 1:1 7 2:4 6 8 3:7-8 4:1-4 Yerushalmi, Tos. Brochos 37b-38a, Poskim. Tur Sh Ar YD 324-326 (GRO 8, Pischei Teshuva 2), commentaries. Chaz Ish YD:198:3.]

In conclusion, if the dough is all baked together, the *minhag* is to separate *challah* with a *brocha*. Some separate it without a *brocha*. If some dough is frozen for later, some would say that a *brocha* should not be recited.

On the parsha .. *Yosef provided .. bread for the mouths of the children.* [47:12] Children eat bread without bran. [*Haamek Sheailah*] Yosef provided ready baked bread, rather than the grain. This way, he could say that he did not want to divide the dough. Thus, he was able to provide the entire family with the better quality bread, without their protesting it.

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This week's question:

A batch of dough was kneaded, that is large enough for the requirement to separate *challah*. Half of the dough will be used for bread or *chalos*, and the other half will be used for a sweet baked item like a desert or cake. Is there an obligation to separate *challah*?

The issues:

A) *Challah*

B) *Lechalek*, dough made with intent to divide it; *tziruf* combining batches

A) *Challah*

There is a Scriptural *mitzvah* to tithe dough and give the tithe, called *challah*, to a *kohain*. Before tithing it, the dough is *tevel* and is forbidden. A *zar*, non-*kohain*, may not eat the *challah* tithe just as he may not consume the *terumah* crop-tithe. A *brocha* is recited before tithing the *challah*. When the batch is rolled into a uniform 'lump', the obligation applies. One may separate it earlier, as soon as the water is added.

The *shiur*, minimum amount of dough requiring separation of *challah*, is an *omer* of flour and yeast ingredient. The other ingredients are added, but do not count towards the main *shiur*. Two ways to measure this volume are given to us: In volume it is slightly more than two *kav*, which is $42\frac{1}{5}$ eggs; in linear measurements it is $10 \times 10 \times 3\frac{1}{5}$ cubic finger-widths. These two measurements cannot be reconciled with each other in real life. Partial reconciliations are made by the commentaries. This leads to two different minimum *shiurim* for the obligation of *challah*. Furthermore, the modern day equivalents of these *masoretic* measurements are also debated. According to most authorities, a batch of dough made from two and a half pounds of flour satisfies the smaller *shiur*. The larger *shiur* is reached at or before double that amount, or five pounds of flour.

Due to the doubt on which measurement is correct, or rather on which is the main measurement, we are accustomed to separating *challah* from a batch in the smaller *shiur*. This satisfies the stringent *shiur*. However, we do not recite a *brocha* on this amount, since it might not really reach the minimum *shiur* in absolute terms. If it does not require *challah*, the dough being separated is nothing special, the separation is not a *mitzvah*, and no *brocha* is required at all. The *brocha* would be in vain, including the utterance of the Name of Hashem for no purpose. Therefore, when in doubt, a *brocha* is not recited. The *mitzvah*, if it is required, is still counted without the *brocha*. If the dough is enough to satisfy the larger *shiur*, a *brocha* is indeed recited.

Nowadays, the *challah* is not given to a *kohain*, for two reasons. Firstly, the penalty for a *zar* who eats *challah* is severe. Since the destruction of the *Bais Hamikdash* we no longer have a reliable system to verify the lineage of *kohanim*. Those known as *kohanim* today are called *kohanei chazakah*, presumed *kohanim*. They must observe the laws per-

taining to ritual uncleanness, restricting their contact with a corpse, and they are honored with the first *aliya* and other honors. However, the severity of a *zar* eating *challah* is too risky to allow *kohanei chazakah* to eat it. What if they are not truly *kohanim*! [The *challah* we separate nowadays is not Scriptural *challah*, according to the views that we follow, even in *Eretz Yisroel*. Nonetheless, we do not wish to follow a practice that would have put *kohanei chazakah* at risk when it was true Scriptural *challah*.]

Secondly, *challah* has *kedusha*, ritual sanctity. This is why a *zar* is so severely punished for eating it. Like *terumah*, if it becomes *tamei*, defiled, it is forbidden to be eaten, and must be burned. We do not practice the laws of *tumah* and *taharah* today, for the most part. In part, this is due to the lack of practical *taharos*, the foods and utensils that are treated specially in these terms. It is also due to the lack of the means with which to cleanse ourselves of the most severe forms of *tumah*, that of a corpse. This requires a process including the *parah adumah*, ashes of the red heifer. We are all presumed *temei'ei mais*, defiled by contact with a corpse at some point. All *challah* we separate becomes *tamei*. Therefore, *terumah* and *challah* are burned after being separated. [The actual recommended way to dispose of the *terumah* is debated, since there is no guarantee that it is really *tamei*. For *challah*, as we shall see, this point is moot in the USA.]

The amount to be separated is not specified Scripturally, according to the standard interpretation. It must be substantial enough to be presentable when given to the *kohain*. Rabbinically, this should be a twenty-fourth or a forty-eighth, depending on circumstances. For a private householder it is the larger amount and for a commercial producer, the smaller amount. Since *challah* is always considered *tamei* nowadays, one should never separate more than the smaller amount. Doing so would amount to defiling *taharos* unnecessarily. Before separation, the dough is *tevel*, rather than *taharos (challah)*. At the moment of separation, it becomes *challah* and also is defiled.

The Scriptural obligation of *challah* applies only inside *Eretz Yisroel*, and then, only when all the Jews are settled there. This is considered practically impossible nowadays, ever since the Ten Tribes of the Northern Kingdom were exiled. They comprised a majority of Israel. Even those who maintain that they were later returned, to be absorbed into the remaining tribes, agree that the terms of the Scriptural provision are not applicable nowadays, until Moshiach arrives. Rabbinically, the obligation was instituted to maintain the *mitzvah*. Moshiach will be here at any moment, and we would like to have been keeping as many of the *mitzvos* as we can on some level.

Inside *Eretz Yisroel* the Rabbinical obligation is strict. Elsewhere in the world there is an obligation as well. This is called *challas Chutz Laaretz*. This is to remind of the real *mitzvah*, lest it become forgotten. It is, therefore, less stringent than modern day *challas Eretz Yisroel*. For example, a small amount, the size of an olive, is sufficient, regardless of the size of the batch of dough. In *Eretz Yisroel*, all the dough must be placed in one place before the separation. *Chutz Laaretz*, this is only required when combining batches of dough, to separate one piece for a few different batches [see below]. Regular *challah* must be *raishis*, the first. It must be separated before anything else is done with the dough. *Chutz Laaretz*, one may, strictly speaking, eat from the bread that has not had *challah* removed from it, and leave over a piece at the end for *challah*.

The original Rabbinical institution was more complicated. Inside *Eretz Yisroel*, there are different regions. One region has the full sanctity. In that region, according to the consensus, one *shiur* of *challah* would be separated and given to the *kohain*. In the second region, two *challahs* were separated. One was a *shiur*, and that was burned. The second was nominal, and was given to a *kohain*. In the third region, which included areas given status as quasi-holy and *Chutz Laaretz*, two *challahs* were separated. A nominal amount was burned, and a *shiur* was given to the *kohain*. When *tumah* became prevalent, in the first region the single *challah* is burned. In the second region, nothing changed. In the third region and *Chutz Laaretz*, the rules are relaxed. Only certain types of *tumah* are applied to restrict true *kohanim* from eating it. Thus, young *kohanim* who have never experienced these types of *tumah* could eat a regular *shiur* of *challah*. However, the practice in most communities *Chutz Laaretz* is not to require a *shiur*, but an olive-sized piece, and to burn it. Even in EY we have mentioned the issue of *kohanei chazakah* that is accommodated nowadays. Some poskim permit a mixture of *challas Chutz Laaretz* with other permissible foods at a lower proportion than the standard requirements for *bitul*, neutralizing a forbidden ingredient, of *challah* in *Eretz Yisroel*.

The main requirement for a dough to require *challah* is that the product be *lechem*, bread. This is defined by comparison to the *mitzvah* of *matzo*, *lechem oni*. This, in turn, is compared to *chameitz*, grains that can leaven. Accordingly, only dough made of the five cereal or bread grains, that are able to leaven, becomes obligated in the *mitzvah*. Bread is also baked dry, rather than immersed in a liquid medium or cooked. *Lechem* need not be the mainstay of a meal. Snack-breads are included, such as cookies and cakes. Furthermore, based on a debate on how to read a major Mishna source, most poskim maintain that a dough worthy of being baked is included in the obligation, even if it was later cooked. A dough made to be cooked which is later baked is also debated. If the liquid content is not water, wine, olive oil, milk, or honey, the poskim debate the requirement of *challah*. Accordingly, a cake dough made with eggs alone is a matter of debate. Furthermore, it is possible, but unlikely, that this dough is not *tamei*, and the *challah* may not be burned. To avoid these issues, it is common practice to add a small amount of water, then to separate *challah* and burn it. Due to the debate about light batters, dough intended for cooking and the like, it is common to separate *challah* from many types of cake dough only after the product is baked in an oven. [See Parshas Shelach 15:17-20. Brochos 37a-38a Challah 1:4-6 9 2:2 6-7 3:1 8, Yerushalmi, Eruvin 83b Psachim 37a-b 48b 116b Beitza 9a Kesuvos 25a Chulin 104a-b Bechoros 27a, Poskim. Ramabm Bikurim 6:12-13. Tur Sh Ar OC 156:1 YD 322 323 324:1 (Ar Hash) 327 329 (AH:15), commentaries. Avnei Nezer YD:413. Chaz Ish Zeraim Likutum 5. Machaze Eliyahu 110.]

(B) Tziruf and chiluk, combined or divided dough batches

A single batch of dough should, theoretically, always require *challah* if it has the minimum *shiur* of flour. However, if the flour is from different species, it gets complicated. If the original flour was mixed together before the water was added, it may all be considered one batch for *challah* purposes. If each species was kneaded separately, and then they were combined, they cannot always be considered one batch for these purposes. Wheat may combine with spelt. Barley may combine with spelt, oats and rye. Spelt may