



Pace for Winter *Zman* – תשפ"ז – *Hafrashas Challah and Terumos Uma'asros*

From the week of Oct. 11th until Rosh Chodesh Nissan there are 26 weeks. The goal is to finish in about 20 weeks so we can have a test and *siyum* before Pesach.

Shiur #1: ***Hafrashas Challah***: Sections A – C (until Practical Applications “Forgot to be *mafrish challah* for...”).

Shiur #2: ***Hafrashas Challah***: Section C (From Practical Applications “You ate some of the bread without...” – Section D.

Shiur #3: ***Hafrashas Challah***: Section E – Section F (“V. Reconciliation of רב חיים נאה”)

Shiur #4: ***Hafrashas Challah***: Section F (“VI. How do we *passkin*?”) – Section G “Gluten-Free Challah”.

Shiur #5: ***Hafrashas Challah***: Section G “Volume of Dough Increased” – Section I

Shiur #6: ***Hafrashas Challah***: Section J – Section K

Shiur #7: ***Hafrashas Challah***: Section L – Section N

Shiur #8: ***Hafrashas Challah***: Section O – Section Q

Shiur #9: ***Hafrashas Challah***: Section R – Section U

Shiur #10: ***Hafrashas Challah***: Section V – ***Hafrashas Terumos Uma'asros***: Section B (until “*Terumah Gedolah*”)

Shiur #11: ***Hafrashas Terumos Uma'asros***: Section B (from “*Ma'aser Rishon*”) – Section D (II. *Ma'aser Rishon*)

Shiur #12: ***Hafrashas Terumos Uma'asros***: Section D (III. *Terumas Ma'aser*) – “IV-c: *Pidyon Ma'aser Sheini – perutah chamura*”

Shiur #13: ***Hafrashas Terumos Uma'asros***: Section D “IV-d: *Ma'aser Sheini – Biur Ma'aser*” – End of Section D.

Shiur #14: ***Hafrashas Terumos Uma'asros***: Section E – Section F

Shiur #15: ***Hafrashas Terumos Uma'asros***: Section G – Section J

Shiur #16: ***Hafrashas Terumos Uma'asros***: Section K

Shiur #17: ***Hafrashas Terumos Uma'asros***: Section L – Section M

הלכות הפרשת חלה

A. Introduction to the Mitzvah of Challah

Bez"H, this *zman* we will learn about *mitzvos* that pertain to *Eretz Yisrael*, specifically the *mitzvos* of *hafrashas challah* and *terumos u'maasros*. While these *mitzvos* are rooted in the *kedusha* of the Land and are thus called *mitzvos hateluyos ba'aretz*, we will see that *hafrashas challah* applies even in *chutz la'aretz*, and there are numerous practical situations in which *terumos u'maasros* may also apply even outside of *Eretz Yisrael*. The importance of these *mitzvos* can be seen from Chazal. The **גמרא סוטה (יד.)** explains that Moshe Rabbeinu longed to enter *Eretz Yisrael* so that he would have the opportunity to fulfill the *mitzvos* that are dependent upon the Land. Today, we are blessed with millions of Jews living in and visiting *Eretz Yisrael*, and we all hope and believe the coming of *Mashiach* is imminent. Therefore, these *halachos* are especially relevant, whether you live in *Eretz Yisrael* or not.

We will spend the majority of the *zman* learning the *halachos* of *hafrashas challah*, a *mitzvah* that applies throughout the world and about which the Midrash in **פ"א-א** teaches that the world was created in its merit. In this introductory section, we will discuss whether the obligation of *hafrashas challah* is biblical or rabbinic.

In **במדבר (טז:כא)** (1), the Torah teaches that when the Jewish people enter the Land of Israel, anyone who bakes is obligated to give the first portion of the dough to a *kohen*. The Torah refers to *hafrashas challah* as "*terumah*," and we will learn below that according to some customs, the word "*terumah*" is included in the *bracha* of *hafrashas challah*.¹ Thus, when one prepares a batch of dough (of an amount which will be discussed below), the dough has the status of *טבל* (similar to produce from which *teruma* and *ma'asros* were not yet taken). Only after the *challah* is separated does the dough become permissible.²

Rashi quotes the **ספרי**, which teaches that regarding all other *mitzvos* that apply in *Eretz Yisrael*, the Torah uses the language of "כי תבוא" or "כי תבוא", which teaches us that the *mitzvah* only begins after the Land is conquered and settled, a process that took Yehoshua fourteen after crossing the Jordan River. In contrast, regarding *challah*, the Torah uses the expression "בבואכם" – "when you enter," teaching that the *mitzvah* took effect as soon as the Jewish people entered the land, even before it was fully conquered and settled.

The **גמרא כתובות (כה.)** (2) quotes a dispute whether the *mitzvah* of *hafrashas challah* today is biblical or rabbinic. The students of Rav maintain that even the opinions who hold that *terumah* today is only rabbinic agree that the *mitzvah* of *challah* is biblical because, as mentioned above, it took effect the moment the Jewish people entered *Eretz Yisrael* and was not dependent upon conquering the Land. **רב הונא** argues that even according to the opinions that *terumah* today is biblical, the *mitzvah* of *hafrashas challah* is only rabbinic. Since the Torah writes "בבואכם" – implying that **everyone** needs to enter the land, the *mitzvah* of *challah* is rabbinic when most Jews no longer live there. This was true already in the time of Ezra, when although many Jews returned to *Eretz Yisrael*, the **majority** of Jews stayed behind (see Rashi).

The **ספר המצות קלג)** lists the *mitzvah* of *hafrashas challah* as the 133rd *mitzvah* in his *minyan ha'mitzvos*. In **הלכות ביכורים (פ"ה-ה)** (3), the **רמב"ם** like **רב הונא** that the biblical obligation of *hafrashas challah* only applies in *Eretz Yisrael* when **all**³ of the Jews are living there. He quotes **רב הונא**'s statement in the above

¹ Furthermore, when a *kohen* eats the *challah*, he would recite the *bracha* of "אשר קדשנו בקדושתו של אהרן וצונו לאכול תרומה"; see **שכב-ה Rama**.

² See **רמב"ם ביכורים פ"ה-ה**, who *passkins* that one who eats *tevel* of *challah* is *chayib* מיתה.

³ We will discuss below if this means all Jews or the majority of Jews.

Gemara that even in the time of Ezra, the *mitzvah* of *hafrashas challah* was only rabbinic since the majority of Jews remained behind in Bavel. The רמב"ם adds in הלכה ז' that Chazal enacted a *mitzvah* of *hafrashas challah* in *chutz la'aretz* in order to ensure that the *mitzvah* of *challah* should not be forgotten (see בכורות כז).

The S"A in the beginning of סימן שכב-א *passkins* that there is a **biblical** *mitzvah* to separate a portion of your dough and give it to a *kohen*. In סעיף ב', he *passkins* like the above רמב"ם that today, even in *Eretz Yisrael* the *mitzvah* is only **rabbinic** because the biblical *mitzvah* applies only when **all** Jews are living in Israel. In סעיף ג' he adds that there is a rabbinic *mitzvah* of *hafrashas challah* in *chutz la'aretz* in order that the *mitzvah* should not be forgotten.⁴

B. Status of Hafrashas Challah Today

Given what we have learned so far in the previous section, the next question that must be asked is what is the *halachic* status of the *mitzvah* of *challah* today in *Eretz Yisrael*? As mentioned above, Rashi to the גמרא כתובות (2) implies that when the majority of Jews reside in *Eretz Yisrael*, the *mitzvah* of *hafrashas challah* is biblical, which would have practical implications as well, such as requiring us to rule stringently about any *safek* that arises. As of 2026, there are about 7.3 million Jews living in Israel and 8.5 million Jews living outside of Israel.⁵ From the 8.5 million living outside of Israel, 37% in the US are Reform, many of whom were converted or born to a mother converted through the Reform movement, which would render them not *halachically* Jewish. Therefore, it stands to reason that even today, the majority of Jews in the world already reside in Israel. Even if these figures are not precise, in the next few years, it nevertheless appears likely that a majority of Jews will be living in Israel for the first time since the first Beis Ha'Mikdash.

Furthermore, if we are to assume that the majority of Jews today are living in Israel (or if this will happen in the next few years), we must consider whether this affects the *halachic* status of *shemittah* and *terumah* as well as *challah*. One of the major leniencies relied upon by the *Rabbanut* in Israel during the *shemittah* year to permit the land to be worked is the "היתר מכירה" – selling the land to non-Jews. Bez"H, in a future SCP-*zman* we will discuss the details of this *kula* and whether it is a reliable one, but those who rely on the *kula* do so in part because *shemittah* today is rabbinic. If, however, by the next *shemittah* year, the majority of Jews would reside in Israel, would that abolish the validity of the *heter mechirah*?

We will begin by discussing whether the *mitzvah* of *shemittah* becomes biblical when the majority of Jews reside in Israel. We will then examine the status of *challah* and *terumah* today.

I. *Shemittah* today

Regarding *shemittah*, the (הלכות שמיטה ויובל פ"ח) רמב"ם (4) *passkins* that *shemittah* is biblically mandated only when *yovel* (the 50th year, in which real estate that was sold returns to its original owner and Jewish slaves are freed) is also in effect. However, *yovel* applies only when all (or at least the majority) of the Jews reside in their ancestral portion of the Land according to their *shevet*. Today, when most Jews do not know what *shevet* they belong to and are certainly not settled in their designated plot of land, *yovel* does not apply. Consequently, *shemittah* remains rabbinic

⁴ Why did Chazal not enact a similar rabbinic *mitzvah* of *terumah* on fruits and vegetables in *chutz la'aretz* in order that it should not be forgotten? The רמב"ם (הוספות בסוף יבמות) explains that *terumah* only applies to farmers, so we are not worried it would be forgotten, but since everyone prepares bread at home, if there was no *mitzvah* of *hafrashas challah*, it might be forgotten. The יראים (קמח) explains that since flour that is brought from *chutz la'aretz* and made into dough in *Eretz Yisrael* is obligated in *challah*, Chazal required being *mafrish challah* on all doughs.

⁵ Based on Israel's Central Bureau of Statistics (CBS). Thus, 46% of Jews currently live in Israel.

in nature. Therefore, even if all the Jews were to return and live in *Eretz Yisrael*, *shemittah* would remain rabbinic until the coming of *Mashiach*, who will identify each tribe and restore every *shevet* to its designated portion of the Land.⁶

II. *Challah* today

Regarding *challah*, there is a dispute whether the *mitzvah* becomes biblical when the majority of Jews return to *Eretz Yisrael*. As opposed to *Shemittah*, *challah* is not connected to *yovel*. Rather, it became obligatory immediately after the Jewish nation entered *Eretz Yisrael*, even before the Land had been conquered and settled. Therefore, it would seem that the moment the majority of Jews enter Israel, even if the land isn't officially conquered, the *mitzvah* should once again become biblical. In fact, the (5) *passkins* (ריטב"א (כתובות כה. ד"ה בבואכם) that as soon as the majority of Jews reside in Israel, the *mitzvah* of *challah* in *Eretz Yisrael* becomes biblical again.

Furthermore, even though the רמב"ם and S"A write that "all" Jews must return to the Land for the *mitzvah* to regain its biblical status, the (6) *באר בשדה* (פ"א הע' ג) maintains that the רמב"ם would agree that even a majority suffices. He explains that when ישראל עם initially conquered the land in the times of יהושע, not all of the Jews entered Israel, since the *shevatim* of Gad, Reuven, and half of Menashe stayed on the other side of the Jordan river. Granted, the men entered the land to fight, but that was only the fighting men ages 20-60, and even in that age group some stayed behind to protect the women and children who did not enter. Thus, even when the *mitzvah* of *challah* initially took effect, only the majority of Jews were in Israel, and at that moment in time, everyone agrees the *mitzvah* was biblical, so too, in our time, the *mitzvah* will become biblical the moment the majority of Jews reside in Israel.

However, the (7) *חזון איש* (שביעית כא-ה) argues that even if the majority of Jews come to Israel, *challah* may nevertheless remain rabbinic, since the biblical obligation only goes into effect when two conditions are met: 1) the Jewish people enter the land under direction of a King or Navi, similar to when we entered the land of Israel the first time with יהושע. The (ס"א שירי ברכה-ה) suggests⁷ that since with regard to *challah* the Torah commands "Where I am bringing you there," that implies that the biblical *mitzvah* only goes into effect when the Jewish people enter with Hashem's explicit direction (i.e., via a Navi or King). 2) The majority of Jews reside in the land. Today, only the second condition may be fulfilled, so the *mitzvah* would remain rabbinic. The *חזון איש* does entertain the possibility that the *mitzvah* may become biblical even without a king or Navi, but he ultimately appears to reject that.

To summarize, it seems from the ריטב"א and the *באר בשדה* that the *mitzvah* of *hafrashas challah* becomes biblical as soon as the majority of Jews reside in *Eretz Yisrael* (which may already have occurred). The *חזון איש*, however, suggests that the *mitzvah* might remain rabbinic until we enter the Land under the direction of a King or Navi.

III. *Terumah* today

Regarding *terumah*, the (8) *רמב"ם* (תרומות פ"א-כו) equates its status with that of *challah*, that separating *terumah* will only be biblical once the majority of Jews are living in the Land. The *ראב"ד* disagrees, maintaining that *terumah* is not equated to *challah* and the *mitzvah* today is biblical even if the majority of Jews are not living in the land. The S"A in *סימן שלא-ב* *passkins* like the רמב"ם. Although the *Rama* quotes the ראב"ד, he agrees *lema'aseh* with the *pssak* of the S"A that *terumah* is only rabbinic today. Based on what we learned regarding *challah*, one would think that according to the ריטב"א and *באר בשדה*, the *mitzvah* of *terumah* would also become biblical once the majority of Jews reside in the Land, whereas the *חזון איש* would argue that it would remain rabbinic. In truth, however, the *חזון*

⁶ However, the (ח"י-א, כ) *paskens* like the *Rishonim* who disagree with the רמב"ם and maintain that dividing *Eretz Yisrael* according to the *shevatim* is required only for the reinstatement of *Yovel*. Regarding *shemittah*, however, once the majority of the Jewish people are living in *Eretz Yisrael*, the *mitzvah* of *shemittah* becomes biblical.

⁷ Written by Rav Simcha Yoel Rubinstein (passed away in 1863), who was a Rav and *dayan* in Boberka, Ukraine.

(שביעית כ"ה) **איש** (9) differentiates between *challah* and *terumah*, suggesting that the רמב"ם agrees that if the majority of Jews return to *Eretz Yisrael*, the *mitzvah* of *terumah* becomes biblical.

The **איש חזון** explains that although the condition of entering the Land under the direction of a king or *navi* may be needed regarding *challah*, this is not the case with regard to *terumah*. Nevertheless, two conditions are still necessary for *terumah* to become biblical: 1) The Land is sanctified, 2) the majority of Jews live in the Land. When Ezra returned to *Eretz Yisrael* before the second *Beis Hamikdash* was built, he sanctified the Land a second time, so the first condition has already been fulfilled.⁸ Therefore, as soon as the majority of Jews live in *Eretz Yisrael*, *terumah* becomes biblical, even if *Mashiach* has not yet arrived.

What emerges from here is that as soon as the majority of Jews live in Israel, a milestone that may have already been reached or will likely be reached in the near future, all will agree that the *mitzvah* of *terumah* becomes biblical. This would significantly increase the severity of the *mitzvah* and the importance of ensuring that it is performed properly. Therefore, when purchasing fruits or vegetables grown in *Eretz Yisrael*, one should make sure that the store has a reliable *hechsher*, or know how to properly be *mafrish terumos u'maasros* oneself.

Nevertheless, it is still possible that *terumah* will remain rabbinic for the foreseeable future. **Rav Chaim Kanievsky** in (תרומו פ"א-כו בה"ל ד"ה וכן) (10) suggests that since the ten tribes are still lost, the majority of the Jews may still not reside in Israel. Furthermore, we may add that even without considering the lost tribes, accurately determining the world's Jewish population is extremely difficult because if a Jewish woman becomes unaffiliated, her daughters and all future female descendants remain Jewish, but they are unaccounted for whenever a census is conducted. Similarly, in the world-wide census, many are counted as Jewish, even though their father alone is Jewish, and they are *halachically* defined as non-Jews.

To summarize:

- There is a biblical *mitzvah* to give a portion of one's dough to a *kohen*.
- The biblical *mitzvah* only applies in *Eretz Yisrael*, and only when the majority of Jews reside there; otherwise, the obligation is rabbinic.
 - Today, if the majority of Jews are already living in *Eretz Yisrael* (or if this occurs in the near future), some say the *mitzvah* is biblical. But the **איש חזון** suggests that it may remain rabbinic because perhaps the land needs to be entered by Hashem's direction, via a king or Navi.
- The *mitzvah* of *hafrashas challah* applies rabbinically in *chutz la'aretz* so that it should not be forgotten.
- The biblical obligation of *shemittah* will only go into effect when the land is settled based on the *shevatim* and *yovel* applies once again.
- According to many *Rishonim* (the רמב"ם and ראב"ד), the *mitzvah* of *teruma* today is biblical, though the S"A *passkins* like the רמב"ם that it is rabbinic.
 - The **איש חזון** agrees regarding *teruma* that if the majority of Jews return to Israel, the *mitzvah* of *teruma* will again become biblical.
 - R. Chaim Kanievsky suggests that the status of "majority of Jews living in Israel" might be dependent on the return of the 10 lost tribes.
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⁸ There is a dispute in the (פב:) גמרא whether this sanctification was nullified with the destruction of the second *Beis Ha'Mikdash* (קדושה שניה קידשה לשעתה או לעתיד לבוא), and the *passkins* like the opinion that the sanctification of the land of Israel by Ezra was eternal.

C. Differences Between Challah of Eretz Yisrael and Chutz La'aretz

We learned above that the majority of *posskim* maintain that the *mitzvah* of *hafrashas challah*, both in *Eretz Yisrael* and in *chutz la'aretz*, is currently rabbinic in nature. Nevertheless, there are a few situations in which the *posskim* are more *machmir* concerning *challah* in *Eretz Yisrael* than concerning *challah* in *chutz la'aretz*. The reason for this distinction is that the *mitzvah* of *hafrashas challah* in *Eretz Yisrael* is fundamentally biblical in nature, and is only rabbinic today because the majority of Jews do not currently reside in Israel. In contrast, the rabbinic *mitzvah* of *hafrashas challah* in *chutz la'aretz* was only enacted so that it would not be forgotten. We will list three practical distinctions between *challah* in *Eretz Yisrael* and *challah* in *chutz la'aretz* and then apply these principles to some practical situations.

- 1) The S"A in **סימן שכג** (11) *passkins* that if *challah* separated in *chutz la'aretz* becomes mixed with permitted dough, the mixture is permitted even when the ratio is only 50-50. Furthermore, one may deliberately be *mevatel challah* of *chutz la'aretz*. The *Rama* argues on both points and *passkins* that if *challah* is mixed with other permissible dough, a ratio of 100:1 is required to permit the mixture. If it is mixed with a different type of food (i.e., **בשאינו מינו**), *shishim* is required. Furthermore, one is not allowed to intentionally be *mevatel* a rabbinic prohibition (see *Rama* **סימן צטו**). Thus, according to the S"A, *challah* in *chutz la'aretz* is treated far more leniently than *challah* in *Eretz Yisrael*.
- 2) We will learn below that *challah* should ideally be separated from the dough before it is baked. However, if one forgot, he may be *mafrish challah* after the bread is baked. The S"A (end of **סימן שכג**) *passkins*, based on the **גמרא ביצה** (ט), that in *chutz la'aretz*, if one baked bread without being *mafrish challah*, he may eat the bread, provided he leaves over a small amount as *challah*. The *Rama* explains that one must leave enough bread so that after separating the *challah*, some bread still remains. In other words, the entire remaining piece may not be designated as *challah*; rather, a piece from it is removed as *challah*. In *Eretz Yisrael*, by contrast, there is no such provision of eating first and being *mafrish* later.
- 3) In *chutz la'aretz*, if the dough was divided into multiple loaves and only some are present, one may be *mafrish challah* from the loaves that are present and thereby exempt even the ones not physically present. In *Eretz Yisrael*, however, one should only be *mafrish challah* from bread that is physically present. This concept is known as **הפרשה שלא מן המוקף**. As we will learn below, if one is *mafrish* **שלא מן המוקף** in *Eretz Yisrael*, it is still valid after the fact. The *Rama* clarifies that even in *chutz la'aretz*, a *hafrasha* from one loaf of bread to another that is not present is valid only if they originated from the same batch of dough. If they were made from different batches, each of which is independently obligated in *hafrashas challah*, then even in *chutz la'aretz*, one may not be *mafrish* from one to the other if they are in separate locations.

Practical Applications:

Forgot to be *mafrish challah* for Shabbos challahs

What should you do if, on Shabbos night before the meal, your wife tells you that she forgot to be *mafrish challah* from the challahs⁹ she baked? The S"A in **או"ח סימן רסא** (12) *passkins* that one is not allowed to be *mafrish terumah* on Shabbos, or even during *bein ha'shmashos*. The **משנ"ב סק"ד** explains that *hafrashas challah* is prohibited because of **מתקן** – making the remaining challah loaf permissible to eat is considered similar to fixing. Based on this, if you live in *chutz la'aretz* and remember that you were not *mafrish challah* during Shabbos, you may eat the challah and leave over a small amount that is large enough to be *mafrish* from after Shabbos. However, in *Eretz Yisrael*, you may not eat from the challah on Shabbos and you must wait until after Shabbos to be *mafrish challah*. Instead, you

⁹ Throughout these notes, the word *challah* will be italicized when referring to the portion separated during *hafrashas challah*. When referring to the bread baked for Shabbos, it will be written without italics.

should borrow challah from a neighbor.

The משנ"ב adds that if you remember during *bein ha'shmashos*¹⁰ that you forgot to be *mafrish*, if you are in *Eretz Yisrael*, you are allowed to be *mafrish* at that time, but if you are in *chutz la'aretz*, you may not. He explains that since in *chutz la'aretz* there is a solution available on Shabbos of leaving over a small amount of bread to be *mafrish* from after Shabbos, it is forbidden to be *mafrish* during *bein ha'shmashos*. However, in *Eretz Yisrael* where there is no remedy on Shabbos, you are allowed to be *mafrish* during *bein ha'shmashos* because Chazal did not prohibit a rabbinic prohibition (such as being *mafrish* on Shabbos) during *bein ha'shmashos* when necessary for the sake of a *mitzvah* (such as *lechem mishneh* and *oneg Shabbos*).

Eating some of the bread without being *mafrish*

What should you do if you began eating bread on a weekday and then remembered you had not yet been *mafrish* challah? In *chutz la'aretz*, the solution is simple – you may continue eating as long as you leave over a little bread and then be *mafrish* challah from the amount remaining.

What should you do in *Eretz Yisrael*, where you are forbidden from taking another bite? The **חיד"א**, in **ברכי' (שכ"ד) (13)**, *passkins* that you should immediately be *mafrish* challah from the remaining bread and have in mind that the separation should also cover what you already ate. He explains that although the bread that was already eaten is no longer present, and it is generally forbidden to be *mafrish* in *Eretz Yisrael* on food that is not present, *be'dieved*, the *hafrashas challah* is valid, and one should do whatever is possible to rectify the situation. This principle, that a separation made on behalf of food that is not present is nevertheless valid *be'dieved*, is stated explicitly by the S"A in **סימן שלא-כה**. The S"A *passkins* that although one may not be *mafrish* *terumah* for produce that is not present, if one does so, the separation is valid. The **ברכי' יוסף** extends this principle even to food that has already been consumed.

Gifting *challah* and forgetting to be *mafrish*

There once was a woman in *Eretz Yisrael*¹¹ who baked challah for Shabbos and sent it to her married children living in a different city. On Shabbos night, she remembered that she had forgotten to be *mafrish* challah and wanted to know if she can be *mafrish* on the remaining challah in her home and exempt those sent to her children. In this situation, there are two issues that need to be addressed. First, being *mafrish* on Shabbos is a rabbinic violation of **מתקן** (fixing), and second, in *EY* one may not be *mafrish* on bread that is not present. Nevertheless, we mentioned in the previous subsection that according to the **חיד"א**, in a *be'dieved* situation, being *mafrish* from one location to the other still works. The question is: may the mother violate these two rabbinic prohibitions of fixing and being *mafrish* on bread that is not present in order to prevent her children from sinning by eating the challah?

The **ברוך אומר** (י"ד רכ) quotes the **גמרא עירובין (לב:)**, which teaches that a *chaver* (i.e., a *talmid chacham*) is allowed to be *mafrish* on food that is not before him, in order to prevent an *am ha'aretz* from eating *tevel* (food which *terumah* was not separated). The Gemara explains that although being *mafrish* on food that is not before him is forbidden, it is preferable for the *chaver* to violate the less severe prohibition of being *mafrish* on food that is not present, in order to prevent his friend from violating the more severe prohibition of eating *tevel*.

Tosfos, in one¹² explanation, writes that this ruling applies only when it is the *chaver's* fault that the individual will come to eat *tevel* (e.g., the *chaver* sent the *tevel* fruit without being *mafrish*). Based on this explanation of Tosfos, the **ברוך אומר** *passkins* that since it is the mother's fault that her children will eat *tevel*, the mother is allowed to violate

¹⁰ In *Eretz Yisrael*, this extends until about 13 minutes after *shekiya*, but in other places around the world, it can be up to 20 minutes.

¹¹ If this happens in *chu"l*, one may just leave over some of the challah and after Shabbos be *mafrish* from there on what was eaten and what is sent to others.

¹² In the second explanation, he writes that even if it was not the *chaver's* fault, he is still allowed to be *mafrish*. It seems that this is how the **משנ"ב סימן שו-סקנ"ו** and **דרך אמונה (תרומות פ"ג-ציון ההלכה סקפ"ט)** *passkin*.

the lesser prohibition of being *mafrish* on food that is not before her and the lesser prohibition of being *mafrish* on Shabbos in order to prevent her children from transgressing the greater prohibition of eating *tevel*.

He concludes that since the mother is already being *mafrish* to save the loaves sent to her children, she should also include the remaining loaves she has at home (from which *challah* also was not taken off) in the same *hafrasha*, and she, too, would be allowed to eat them on Shabbos.

However, this approach would seem to be against the opinion of the (רל"ד-ג) (15) **נתיבות המשפט**. Let's explain. The *passkins* that although one who unintentionally (*b'shogeg*) transgresses a biblical prohibition must do *teshuva*, one who unintentionally transgresses a rabbinic decree does not even need to do *teshuva*. The **משנת יהושע** (חושן מפשט-סז) (16) explains that regarding a biblical prohibition, the action itself is intrinsically forbidden (איסור), and even if one transgresses it unintentionally, he is required to do *teshuva*. For example, if one forgot it was Shabbos and lit a match, since the act is intrinsically forbidden, he is obligated to do *teshuva*, even if the violation was *b'shogeg*. In contrast, a rabbinic prohibition is understood as enacted upon the individual (גברא) to listen to Chazal, and when one inadvertently (*b'shogeg*) transgresses a rabbinic prohibition, it is not considered as if he did not listen to Chazal. Only intentionally disregarding Chazal is considered going against them, but accidentally not listening to them, is not considered "not listening" to them.

Based on the reasoning of the **נתיבות**, even if the children unknowingly eat the *tevel* *challah*, they have done nothing wrong and would not be required to do *teshuva* because they **unintentionally** transgressed a **rabbinic** decree.¹³ Therefore, the mother should be forbidden to violate the two prohibitions of being *mafrish* on Shabbos and from one location to other, because she is not saving them from a transgression that must be rectified.

Nevertheless, there are several reasons why it still may be worthwhile for the mother to be *mafrish*: 1) Perhaps the majority of Jews in the world already live in *Eretz Yisrael* today, rendering the obligation of *hafrashas challah* a biblical one according to many opinions, as discussed above. 2) It seems that the majority of *posskim* argue on the **נתיבות**, such as the **שער הציון** (שלד סקס"ה) who writes that one who unintentionally transgresses a rabbinic prohibition on Shabbos must do *teshuva*. *Le'maase*, one should ask their Rav regarding what to do on Shabbos, but during the week the majority of *posskim* are lenient and allow being *mafrish* on *challah* that is in a different location if there is no way to inform the recipient; see (ציה"ל תרומות פ"ג-רפט).

To summarize, if in EY you forgot to be *mafrish* *challah* before sending some of the bread elsewhere and only remembered on Shabbos:

- The **אומר ברוך** allows transgressing the two lesser rabbinic prohibitions of being *mafrish* from one location onto another and being *mafrish* on Shabbos, in order to prevent others from transgressing the greater prohibition of eating *tevel*.
- The **נתיבות** would seemingly prohibit doing so, because the recipients in the other location do not transgress the rabbinic prohibition (since they did not know about it).
- Some argue on the **נתיבות**, and some *passkin* that one is allowed to be *mafrish* in this case.

Forgetting to be *mafrish* *challah* from *matzah*

Ideally, the *mitzvah* of *hafrashas challah* should be performed right after the flour and water are mixed and made into dough (we will learn the precise ideal time below). However, with regard to *matzah*, the **או"ח תנ"א** *passkins* that the *hafrashas challah* should be performed after the *matzah* is baked, for two reasons. First, if the *challah* is separated from the batch of dough, the separated *challah* would have to be burned within eighteen minutes before it became *chametz*, and *matzah* bakeries do not want potential *chametz* in the facility during production. Second, the

¹³ In this case, where the children had no way of knowing that *challah* was not separated, there is even more reason to be lenient, since their mistake is more comparable to an *ones* than a *shogeg*.

amount of flour used for each batch does not meet the required amount of flour needed for *hafrashas challah*.¹⁴ Therefore, after the *matzah* is baked, they are placed all in a container or wagon and *challah* is separated from the entire container. Some *matzah* bakeries sell *matzah* from which *challah* has not yet been separated, allowing the consumer to recite the *bracha* and perform the *mitzvah* of *hafrashas challah*.

What should you do if you baked *matzos* as part of a group at a *matzah* bakery and forgot to be *mafrish challah* from your *matzah* afterward, and only realized on Pesach night? The (תנן סק"י) (17) **משנ"ב** writes that being *mafrish* on Yom Tov is forbidden just as it is on Shabbos. Therefore, if the obligation to be *mafrish* already took effect before Yom Tov (e.g., the *matzos* were combined in a container, or there was enough dough in each batch separately), then the **משנ"ב** writes that in *chu"l*, the *halacha* is as follows. If you know which *matzos* came from each batch (e.g., you bought a batch of whole wheat and a batch of regular flour and can differentiate between them), you should leave over a *matzah* from each batch and then be *mafrish* from it after Yom Tov. If you do not know which *matzah* came from which batch (e.g., you bought two batches of regular flour *matzah* and each batch was obligated in *challah*), you must leave over a small piece from every single *matzah*. After Yom Tov, you combine all of those pieces into a container and be *mafrish* from there. In the (כא) **שער הציון**, the Chafetz Chaim explains that since all the leftover pieces were combined into a container, one *hafrasha* suffices for all of them.

The above guidelines apply only in *chutz la'aretz*, where you may leave over some of the *matzah* and be *mafrish* after Yom Tov. What should you do if you are in *Eretz Yisrael*? There are three possible solutions.

1) The (פרק יא-טז) (18) **שמירת שבת כהלכתה**, citing **Rav Shlomo Zalman Auerbach**, *passkins* that in *Eretz Yisrael*, if there is no other way to get kosher *matzah* (e.g., a Pesach program that only brought *matzah* from which *challah* was not separated), one is allowed to be *mafrish* on Pesach in order to fulfill the biblical *mitzvah* of eating *matzah*. Similarly, on the first night of Sukkos, when there is a biblical obligation to eat a *כזית* of bread in the *sukkah*, if you forgot to be *mafrish* and there is no other way to obtain bread, you are allowed to be *mafrish*. He adds that when being *mafrish* in *Eretz Yisrael* on Yom Tov, it is best to make the declaration mentally without verbalizing it and without reciting a *bracha* (but the physical separation still needs to be performed). In the footnote (נח), he explains that the above only works in *Eretz Yisrael*, but in *chutz la'aretz*, one should leave over from each *matzah* or bread.

2) The (סימן יז) **חלת לחם** suggests another alternative, but to properly understand it, we first need to learn two important *halachos*.

- I. The (סימן שמג) **באור הלכה** (19), quoting the רשב"א (as understood by the ר"ן), *passkins* that a child is allowed to violate an *issur derabanan* if it is for his own sake. Therefore, if you forget to bring a *siddur* to *shul* and there is no *eiruv*, the *katan* is allowed to bring one for himself, and you may follow along with him. (The שש"כ (יח-) *passkins* in accordance with this **באור הלכה** (סא).
- II. The (תרומות פ"ד-ה) **רמב"ם** *passkins* that if a *katan* who has reached the age at which his or her oaths are binding, and he/she separates *terumah*, the *terumah* is valid. The S"A in **יו"ד סימן רלג** *passkins* that the vows of a 12-year-old boy or 11-year-old girl who understand to Whom they are making a vow are valid. Accordingly, the S"A in **שלא-לג** *passkins* that the *terumah* taken by such a *katan* is binding.¹⁵

Based on these two *halachos*, the (סימן יז) **חלת לחם** (20) suggests that it is best to give the *matzah* as a gift to the child (a 12-year-old boy or 11-year-old girl) and have them be *mafrish* it for themselves. Since their *hafrasha* is valid, everyone else can benefit from the *matzah* as well.

3) **RSZA**, in (פ"ט-א) (21), suggests that immediately before Pesach begins, the Rav of the community should be *mafrish challah* while having in mind all of those who forgot to do so in his community. In fact,

¹⁴ The S"A does suggest a way of combining the batches of dough together but concludes that it is best to be *mafrish* after baking.

¹⁵ However, the (שלא-עח) **גר"א** *passkins* against the S"A that the *hafrasha* of a *katan* is never valid.

Rav Boyer of Bnei Brak is *mafrish challah* every *erev-Shabbos* 40 minutes before *shekiyah* on behalf of Jews all over the world.¹⁶ This *hafrasha* is effective because it is a *zechus* for those who forgot, and one may act on another person's behalf when doing so is entirely for that person's benefit (i.e., the rule of **זכין לאדם שלא בפניו**). Indeed, RSZA himself used to do this in *Shaarei Chesed*.¹⁷ In the footnote, he explains that the reason it must be done shortly before Yom Tov begins is that if the Rav is *mafrish* earlier in the day and a member of the community is *mafrish* later in the day, the Rav's *hafrasha* is no longer a *zechus* for this individual, because he prefers to be *yotze* and recite the *bracha* himself. Furthermore, the **פכ"ו-סק"ג** (**חקת הפסח**) goes so far as to claim that if the Rav performs the *hafrasha* in the morning, he could be causing those who are *mafrish* later in the day to recite a *bracha le'vatallah*.

However, there is a significant difficulty with RSZA's suggestion: We learned above that it is forbidden to be *mafrish* from one location to another in *Eretz Yisrael*, and even in *chu"l*, one may not separate from one batch of dough for another. How, then, was he able to be *mafrish* for others?

The **ח"ד-נט** (**מנחת יצחק** 22) explains that this may still be permitted because *bedieved*, *challah* may be separated even from one batch for another based on what we learned above that a *chaver* is allowed to transgress a lesser prohibition to save another from transgressing a more severe one. Although we learned that Tosfos only allows if the *chaver* is the one who caused the other to violate the prohibition (and here the Rav of the community is not responsible for others forgetting to be *mafrish*), there are two possible solutions for why it is permitted. First, Tosfos in his second answer writes that a *chaver* is allowed to transgress the lesser prohibition even if he is not responsible for his friend consuming *tevel*, and this is how we *passkin lema'ase*, as the **שו"ס-קנ"ו** **משנ"ב** writes. Second, even according to Tosfos' first answer, Tosfos agrees that a *chaver* may still transgress a lesser prohibition on behalf of the public even if he is not responsible for it. Thus, RSZA felt that it is better to transgress the lesser prohibition of being *mafrish* from one location to the other in order to allow people who forgot to be *mafrish* to be able to eat their *matzah*. This is also the *pssak* of **פ"ה-כא** (**משפטי ארץ**).

Sending *matzah* to *chutz la'aretz*

We learned above that if one forgot to be *mafrish challah* in *chutz la'aretz*, he may leave over some of the bread/*matzah* used on Shabbos or Yom Tov¹⁸ and then be *mafrish* from what is left, but in *Eretz Yisrael*, it is forbidden. The **ביכורים פ"ה-ו** (**רמב"ם** *passkins*), as explained by the **משנה למלך** and **כסף משנה**, that the **biblical** obligation of *hafrashas challah* applies only to flour that is made into dough in *Eretz Yisrael*, regardless of where the wheat is from.¹⁹ Conversely, flour made from wheat of *Eretz Yisrael* which is brought to *chutz la'aretz* and made into dough there is only **rabbinically** obligated in *challah*, similar to all *challah* in *chu"l*. Many times, *matzah* bakeries ship their *matzah* from Israel to *chu"l* and vice versa. In light of the **רמב"ם**, what should be done if you baked *matzah* with a group of people in a bakery and forgot to be *mafrish challah*?

If the *challah* was made in *chu"l* and sent to EY, one should leave over from every single *matzah* and then, on *Chol Ha'moed*, place them all in a container and be *mafrish* from the container, as mentioned above in the **משנ"ב**. However, if the *matzah* was made in EY, it would seem that one is not allowed to eat any of it before being *mafrish*, even if the *matzah* is now located in *chu"l*, and one should do what was suggested in the previous subsection. Nevertheless, the **ח"ב-מג** (**חשב האפוד** 23), quoting the **ב"ח**, understands the **רמב"ם** differently and *passkins* that *challah* that was taken from EY to *chu"l* is only rabbinically obligated in *challah*. Therefore, you should eat the *matzah* and leave over a small portion from each piece to be *mafrish* from afterward. However, the **פ"ט-א** (**משפטי ארץ**)

¹⁶ See: https://www.jdn.co.il/j_world/2221901/

¹⁷ In footnote 13 there, RSZA is quoted as saying that almost every year, someone in his community forgot and he was very happy to know ("ושמחתי") that he was able to help others.

¹⁸ It should be noted that the **ש"א** in **סימן תקנ"ג** *passkins* that if the batch of dough was made on Yom Tov, you are allowed to be *mafrish*. It is forbidden to be *mafrish* on YT only if the dough was made before YT.

¹⁹ As of today, most flour in *Eretz Yisrael* comes from *chutz la'aretz*.

passkins like the משנה למלך and כסף משנה's understanding of the רמב"ם above, and one would not be allowed to be *mafrish*.

Bracha when *mafrish* after eating

We learned above that if one forgot to be *mafrish challah* before Shabbos or YT in *chu"l*, he may eat and leave over some bread from which to be *mafrish* from after Shabbos or YT. **RSZA**, quoted in (פמ"ב-הע' נז) שש"כ, *passkins* that one should not recite a *bracha* when being *mafrish* after Shabbos. Since the bread was intentionally set aside on Shabbos for the *hafrasha* after Shabbos, it is viewed as having taken effect retroactively on Shabbos. Therefore, one cannot recite a *bracha* on *Motzaei Shabbos* for a *hafrasha* that is deemed to have already occurred. However, the (או"ח שכג-ג) ערה"ש and **Rav Chaim Kanievsky** (סקיקא) ביכורים פ"ה- סקיקא) *passkin* that one should recite a *bracha* when being *mafrish* since the Gemara does not say otherwise.

D. How Much to be *Mafrish*?

After learning the basic differences between *hafrashas challah* in EY and *chu"l*, in this section we will discuss how much dough to be *mafrish*. We will learn that initially, in *Eretz Yisrael*, one baking bread at home needed to be *mafrish* 1/24 of the dough, while a baker was required to be *mafrish* only 1/48 of the batch. Today, however, the amount separated has changed, as will be explained below.

In order to understand why 1/24 and 1/48 were originally the required amounts for *hafrasha*, we first need to better understand the structure and framework of the *mitzvah* of *hafrashas challah*. The (עשה-קלג) רמב"ם (24) *passkins* that there is one *mitzvah* of separating *challah* from the dough and giving it to the *kohen*. In הלכות ביכורים, the רמב"ם explains that, biblically speaking, one may fulfill the *mitzvah* by separating and giving even the smallest amount. However, the verse "תתן לו" – "you shall give him," teaches that you should separate an amount that is worthy of giving, which is 1/24 of a household's batch of dough and 1/48 from a baker's batch.

These amounts of 1/24 and 1/48 originate in the (פ"ב-ז) משנה חלה (25), which teaches that one who bakes bread at home must separate 1/24 of the dough, even if baking for a large number of guests, while a baker need separate only 1/48 of the dough. The רמב"ם in פירוש המשניות explains further that when baking at home, a larger portion of 1/24 is needed in order to fulfill the *passuk* of "giving," which implies a respectable amount. A baker, in contrast, who prepares much larger batches of dough, gives a smaller percentage of 1/48, which generally results in the same amount of dough as 1/24 of a household batch. The Mishnah adds that if the batch of dough becomes *tamei*, only 1/48 is separated.

It seems clear from the רמב"ם that since separating and giving constitute one *mitzvah*, and biblically one fulfills the obligation with any amount, his writing that one must give 1/24 or 1/48 to fulfill the *passuk* of "giving a respectable amount" must be only an אסמכתא. Indeed, the (במדבר פט"ו-כא) מדרש Rashi on מזרחי writes explicitly that the verse is only an אסמכתא.

The (השגות-שורש יב) רמב"ן (26) argues on the רמב"ם and *passkins* that *hafrashas challah* consists of two distinct *mitzvos*: 1) Separating dough as *challah*, thereby rendering the remaining dough permissible to eat (and no longer *tevel*). 2) Giving the dough to the *kohen*.

The (י"ד תניא-רא) נודע ביהודה (27) writes that even giving 1/24 or 1/48 can constitute part of the biblical obligation. He explains that since there are two parts to the *mitzvah* of *hafrashas challah*, separating and giving, whenever one separates even the smallest amount, he biblically fulfills the *mitzvah* of separating. However, when giving the dough to a *kohen*, the נודע ביהודה suggests that the biblical amount one must separate is always 1/24 of the

minimum quantity of flour required for *hafrashas challah* (one-tenth of an *eifah*, which we will learn below is between 1.2-2.2 kg). If one prepares only the minimum amount of dough that requires *hafrashas challah*, then there is a biblical commandment to give an amount that is considered a meaningful gift, i.e., 1/24 of a household batch and 1/48 of a baker's batch (which is roughly the same amount since the baker bakes more). However, if a household batch is prepared to be double the biblical amount required to be *mafrish*, on a biblical level, he needs to give 1/48 of the batch of dough, while rabbinically, he needs to give 1/24 of the actual batch.²⁰

To summarize:

- The *passkins* that separating and giving *challah* constitute one *mitzvah* that can be fulfilled with any amount, but rabbinically, one should give 1/24 of a household batch of dough and 1/48 of a baker's batch since that is defined as a respectable portion.
- The *argues* that there are two *mitzvos* – separating and giving.
- According to the *נודע ביהודה*, the biblical *mitzvah* of separating is fulfilled by separating any amount, while the biblical *mitzvah* of giving is fulfilled by giving 1/24 from the minimum quantity of dough required for *hafrashas challah*. (If the batch is larger than the minimum quantity, 1/24 is still given, but any amount above 1/24 of the minimum quantity is rabbinic.)

How do we *passkin*? The S"A in **סימן שכבא** (28) quotes the language of the *רמב"ם* that there is a biblical *mitzvah* to separate *challah* and give it to a *kohen*, and the biblical requirement is fulfilled by separating even the smallest amount. However, on a rabbinic level, one should give 1/24 of a household batch of dough and 1/48 of a baker's batch. The S"A adds, based on the **משנה חלה** (פ"ב-ז) quoted above, that if the *challah* becomes *tamei* and will be burned anyway, even a private individual at home need separate only 1/48.

All of the above pertains to *hafrashas challah* in *EY*, but in *chu"l*, the *halacha* is somewhat different, as we will see. The **משנה חלה** (פ"ד-ח) states that the world is divided into three regions: Parts of *EY* that were sanctified by Ezra, parts of *EY* that were not sanctified by Ezra, and the rest of the world. The Mishna explains that the number of *challos* (i.e., pieces of dough, one or two) separated and the size of each *challah* varies by region. In parts of *EY* that were sanctified by Ezra only one *challah* is separated, and in the other parts of *EY* that were not sanctified by Ezra and in *chu"l*, two *challos* are separated, one that is burned and another that is given to a *kohen*.²¹

There is a three-way dispute among the *Rishonim* regarding how to understand this *Mishnah*. For the sake of clarity and brevity, we will only discuss the rulings of the S"A, *Rama*, and the practical *halacha* today, which is agreed upon by both *Ashkenazim* and *Sephardim*.

In *EY*, everyone agrees that one *challah* is separated and burned. In *chu"l*, the S"A in **סעיפים ד-ה** (29) *passkins* that you may either separate two, one which is burned and the other which is given to any *kohen*, or you may separate one (the size of 1/48 of the dough)²² and give it to a *kohen* who is not *tamei* with *tumah* that emanates from his body (i.e., *baal keri*, *niddah*, *zav*, or *zava*). The *Rama* in **סעיף ה** argues that both in *EY* and in *chu"l*, only one *challah* is separated. It may be of any size, although the custom is to separate a *kezayis*, and it should be burned.

²⁰ Most understand that the *נודע ביהודה* only makes sense within the *רמב"ן* who learns that there are two parts to the *mitzvah*, but the *רמב"ם* (ח"ב-קעח סק"ב) understands that the *נודע ביהודה* can even fit within the *רמב"ם*.

²¹ The *ירושלמי* (חלה פ"ד-ד) explains the reason for why areas of *EY* not sanctified by Ezra require two *challos* to be separated. The first *challah* is separated and burned because *Chazal* decreed a *tumah* status on *chu"l* as well as areas of *EY* not sanctified by Ezra (טומאת ארץ העמים). However, since many are not aware of this *tumah* status, they might be led to believe that all separated *challah* needs to be burned. For this reason, we give a second *challah* to the *kohen*. But we also cannot give the *kohen* one *challah* alone because then those who are aware of the *tumah* status will think that *challah* which is *tamei* may be eaten. For this reason, both *challos* are necessary. In regular *chu"l*, the *רמב"ם* (ביכורים פ"ה-ח) explains that the first *challah* is burned because *chu"l* is *tamei*, and the second is given to the *kohen* so we do not forget about *challah*.

²² The smallest amount size is used since the *hafrasha* is in *chu"l*.

The (ה) ט"ז explains that the custom is to burn the *challah* rather than give it to any *kohen* since we are not certain who is definitely a *kohen* today. The *Rama* adds that if a *kohen* does eat the *challah*, he should first recite a special *bracha*.²³

To summarize:

- In *EY* one *challah* is separated and burned.
 - *S"A* – *challah* should be the size of 1/48 of the dough.
 - *Rama* – any amount, although the custom is a *kezayis*.
- In *chu"l*:
 - *S"A* – either separate two *challos*, burn one and give the other to a *kohen*, even if he is *tamei*, or separate one *challah* and give it to a *kohen* who is not *tamei* with a *tumah* that emanates from his body.
 - *Rama* – today, both in *EY* and in *chu"l*, only one *challah* of any size is separated, but preferably should be the size of a *kezayis*, and it is burned (because we are not certain who is a real *kohen*).

How do we *passkin lema'ase*? *Ashkenazim* *passkin* like the *Rama* that any amount of *challah* may be separated, although the custom is to take a *kezayis*, and it should be burned. Regarding *Sephardim*, the *בית יוסף* writes that the *minhag* is to be *mafrish* only one *challah* and burn it, and it seems the *בית יוסף* is referring to both *EY* and *chu"l* (like the *Rama*). The (שכב-ב) (30) *ברכי יוסף* writes that although the *S"A* does not quote it here, in *סימן שלא-יט* he *passkins* that since *terumah* today is burned, it suffices to separate any amount, and the same would apply to *challah*. *Rav Ovadya* in (ח"ג-עמ' מט) also *passkins* that even *Sephardim* should only separate one *challah*, which may be any size, and it should be burned.

E. What To Do with the Separated Challah?

After learning that today both *Sephardim* and *Ashkenazim* agree that approximately a *kezayis* of *challah* should be separated and burned, we will now delve into the *halachos* of burning the *challah*.

The (כ.ה.) (31) *גמרא שבת* teaches that just like there is a *mitzvah* to burn *kodshim* (e.g., *korbanos*) that became *tamei*, so too, there is a *mitzvah* to burn *terumah* (and *challah*) that have become *tamei*. The *Gemara* adds that when the *terumah/challah* is being burned, the *kohen* is allowed to benefit from the fire, but a *Yisrael* may not. *Rashi* explains that *terumah* is burned either because it is similar to *kodshim*, or because leaving it unburned might lead one to accidentally benefit from it. Most *Rishonim*²⁴ understand that there is an obligation to specifically burn *tamei terumah* and *challah*, rather than merely disposing of them.

The *S"A* in *סעיף ד* and the *Rama* in *סעיף ה* (29) *passkin* that the *challah* should be burned in a separate fire because a non-*kohen* may not benefit from its burning. The *Rama* adds that the custom in his time was to burn the *challah* before using the oven, because if food is baked in the oven while the *challah* is being burned, one benefits from the additional flames and heat created by the burning of the *challah*. The (שכב סקצ"ז) (32) *חלקת בנימין* explains that

²³ The *Rama* in *hilchos Pesach* in *סימן תנז* writes that a *kohen* child may eat *matzah* made from the *hafrashas challah* dough. The (שכב-ט) *ש"ך* asks that the *Rama* seems to be contradicting himself. Here he *passkins* that the custom is to burn *challah*, yet in *Hilchos Pesach* he *passkins* that one may give it to a *katan*? The *ש"ך* answers that one must differentiate between *Pesach* and other times of the year. The (תנז-ט) *מג"א* explains that on *Erev Pesach* (and *Pesach*) the custom is to give the *challah* to a child *kohen* since there are a lot of *challos* being separated and if they don't eat from the *challah*, people might question whether they are *kohanim*. The (שכב-כא) *ערה"ש* proves that the *Rama* agrees to this distinction that there are times when *kohanim* do eat the *challah*, since here he writes the *nussach* of the *bracha* a *kohen* would recite when eating the *challah*.

²⁴ See *Tosfos* there *כך ד"ה* and (י"ד ח"ג-קכט) *אגרות משה*.

although placing the *challah* in the oven after it is fully heated will also increase the temperature (and thus cause benefit to be derived from the *challah*), that increase is so minimal that it is not considered benefiting from the *challah*.

Practical Applications

Burning *challah* today

What is the best way to burn *challah* today? Are you required to burn the *challah* before baking the bread? The (שכב סקצ"ט) **חלקת בנימין** (32) *passkins* that since our gas ovens are already fully heated when baking, the burning *challah* inside does not increase the temperature in the oven. Therefore, baking other food while the *challah* is being burned is not considered benefiting from the burning of the *challah*. Nevertheless, since the *challah* is forbidden to be eaten (and the prohibition is more severe than eating pork²⁵), you should make sure to double wrap the *challah* in aluminum foil to avoid any issues of ריחא or זיעה that could forbid the other food in the oven or the oven itself.

Ripped tinfoil

What is the *halacha* if you are burning *challah* in an oven with other food and forgot to cover the *challah* or if the aluminum foil ripped as the *challah* expanded during baking? Is the other food permitted? To answer this question, we will briefly review what we learned in the *halachos* of *basar b'chalav*. Whenever two foods are cooked in an oven, where one food is forbidden and the other is permitted, or one is meat and the other dairy, there are two issues that need to be considered: 1) ריחא – the transfer of smell/aroma from one food to the other, and 2) זיעה – the transfer of steam.

The S"A in **קח-א** *passkins* that *be'dieved*, we do not take ריחא into consideration. Therefore, if you cooked dry meat with dry cheese in the same oven simultaneously (such that there is no issue of זיעה), both are permitted, even though the smell/aroma mix. However, if the meat or cheese were moist (and many *poskim* assume that most foods are moist), there is an issue of זיעה, because the steam from one food enters the other. Many *poskim* hold that even using the same oven for dairy and then meat (or vice versa) is forbidden because the steam from the dairy food is absorbed into the walls of the oven and is later released when you cook meat.

Rav Moshe in (י"ד ח"א-מ) writes that there are certain foods that do not emit any steam, such as *challah* and other non-liquid dishes. Based on this, the (ח"ג י"ד ע"ט-ב) **חיי הלוי** (33) *passkins* that if one accidentally baked *challah* without wrapping it in foil, or if the foil tore during baking, the other foods in the oven are permitted. However, if the oven rack comes into direct contact with the exposed *challah*, it needs to be *kashered* with *libun*. It should be noted that many *acharonim*, such as the (עמ' קה) **הפרשת חלה כהלכתה**, argue on Rav Moshe and *passkin* that even bread emits steam and all the food in the oven, as well as the oven itself, would be rendered not-kosher, if the foil rips.

Burning *chametz*

As mentioned earlier, many people buy *matzah* from which *challah* was not separated and are *mafrish* at home. They then take the *matzah* designated as *challah* and throw it into the fire used for burning *chametz* on Erev Pesach. The (שכב, ביאורים ד"ה ונהגין) **חלקת בנימין** (34) asks whether this practice should be prohibited because all those burning their *chametz* are benefiting from the extra flames produced by the burning *challah*.

He suggests, as mentioned above (32), that if the fire is already very hot, adding a little bit of *matzah* does not constitute a significant increase in the fire, and is therefore not defined as deriving benefit from the fire. Additionally, even if the *matzah* does increase the level of heat significantly, perhaps it is still permitted because of the principle

²⁵ A Yisrael who eats *terumah* is מיתה, but eating pork is punishable by *malkos*, though here the prohibition is only rabbinic because *challah* today is rabbinic.

הנאה – *mitzvos* are not given for (personal) benefit, and the burning of your *chametz* by the heat of the *challah* is not considered.

Disposing of Challah

Based on the גמרא שבת (31) and the *pssak* of the S"A and Rama, it seems clear that separated *challah* should be burned. Some, however, wrap the *challah* and throw it out, basing their practice on Rashi in the above Gemara and the חזון איש (סוף קונטרס תרו"מ ודמאי טו"א), who writes that one can dispose of *terumah* in this manner, and the same would presumably apply to *challah*. However, the ח"ד-יג) מנחת יצחק argues that the חזון איש was lenient only with regard to *terumah*, but not with *challah* (see there for his reasoning). Thus, it would seem that the *challah* should always be burned.

Nevertheless, Rav Ovadya, in (תרומה ומעשרות עמ' רכז) (35), *passkins* that since the *challah* separated can be of any size (even less than a *kezayis*), if there is no way to burn it, one should separate less than a *kezayis*, place it in a plastic bag, and dispose of it. This is based on the מהר"י אסאד (יו"ד-שנב) (36), who *passkins* that the obligation to burn *challah* applies only to an amount the size of a *kezayis*, but anything smaller than a *kezayis* does not have to be burned. Therefore, if you do not have a way to burn it, or it is *erev-Shabbos* and the oven/stovetops are being used, you should be *mafrish* less than a *kezayis*. Lema'ase, the מנחת יצחק (above) and (פמ"ב הע' נג) שש"כ write that if there is no way to burn the *challah*, it may be thrown out.

Disposing of challah right away

Are you obligated to burn the *challah* immediately, or may you hold on to it and burn it at a later time? The (סימן א-יב שיח הארץ) חלה כהלכתה (36) *passkins* that the *challah* must be burned immediately in order to avoid the possibility of accidentally benefiting from it. He explains that although the Rama, ש"ך and ט"ז permit leaving *terumah* in one's possession before burning it, *challah* is much more common, and one must burn it immediately.

However, it seems from the (שלא-סקמ"ב) גר"א that there is no issue of leaving *challah* around.²⁶ The חלה כהלכתה (37) explains that some have the custom to freeze their *challah* and burn it during *biur chametz*, but in order to avoid accidentally benefiting from it, it should be placed in a special bag. Additionally, when burning the *challah* on *erev Pesach*, one should be careful to take the *challah* out of the freezer in advance because if thrown into the fire while frozen, it will likely get burned only on the outside.

Lema'ase, it would seem best to burn the *challah* immediately after separating it.

Fork

The (ארץ ישראל סימן ב, ילקוטים סקמ"ג) אמרי יעקב (38) writes that when burning *challah* in the oven, you should make sure not to stick a fork into it to determine if it is fully burned because if it is not, the fork would absorb forbidden flavor from the *challah* and become *treif*. He writes that if the fork does become *treif* from inserting into the *challah*, since it absorbed through dry heat inside an oven, *hagallah* would not suffice, and one would need to perform *libun* on the fork. The best way to remove the wrapped *challah* is with a set of tongs. Since the *challah* is double wrapped, you may even use your regular tongs, as flavor does not travel through the two layers of foil (as we learned in a previous SCP *zman* and will be discussed below regarding two pots touching one another).

Burning on the stove top

Some have the custom to burn the *challah* on the stovetop. Although, in theory, one may burn the *challah* directly on the grates, it is best to place the *challah* on a piece of aluminum foil for two reasons: 1) It prevents the grates from getting dirty, and 2) the קובץ מבית לוי *passkins* that the grates become non-kosher. Let's explain.

²⁶ The גר"א writes that since "אין שום תרומה נאכלת", all types of *terumah* (including *challah*) can be left around.

The **קובץ מבית לוי** (ח"א עמ' כט) (39) quotes the משנ"ב in *Hilchos Pesach*, who *passkins* that for Pesach, grates do not require *libun* for two reasons: 1) Even if the grates have absorbed *chametz*, the *chametz* flavor cannot transfer to the pot sitting on the grates. The reason is that it is similar to two pots touching one another (on the outside), where the flavor does not travel from one to the other unless there is moisture in between them (or in between the grates and the pot). 2) Any *chametz* flavor absorbed in the grates is immediately burned out by the flames below. The **קובץ לוי** explains that the second reason of the משנ"ב only applied in the time of the משנ"ב where the grates were directly on the fire, but stovetop grates today are elevated above the fire. Consequently, even if the flames come in contact with the grates, that is only a small part of the grates. Therefore, the **קובץ מבית לוי** rules that on *Erev Pesach* one should be sure to perform *libun* on his grates. Similarly, regarding *challah*, one should be careful not to burn the *challah* directly on the grates.²⁷ Rav Elyashiv in (י"ד ח"ב עמ' קסה) also *passkins* that one should not burn his *challah* on the grates.

Rav Moshe in (ח"א-קכד) י"ד אגרו"מ *passkins* that you do not need separate grates for meat and dairy. Presumably, he would hold that if you wrap the *challah* with foil, you can burn it directly on the grates, just like any other meat and dairy pot that is placed directly on the grates.

F. Amount of Dough Needed to be Mafrish

After learning how much *challah* should be separated from the dough (a *kezayis*)²⁸ and that it is best to burn the *challah*, in this section we will discuss the minimum amount of dough needed to create the obligation of *hafrashas challah*. While discussing this question, we will also encounter one of the most important *halachic* issues that arises on a daily basis: the calculation of the size of a *kezayis* and *beitzah*. As usual, we will begin with the earliest sources and work our way down to the modern-day *posskim*. After doing so, we will be able to better understand why the calculations of a *kezayis* and *beitzah* vary so greatly among the *posskim*.

This extremely important and eye-opening *limud* will also impact on many other *halachos* that relate to the size of a *kezayis*, *beitzah*, or *revi'is*, such as the amount required to *bentch* or recite a *bracha acharona*, the size of *matzah* and *maror* eaten on *Pesach*, the minimum volume needed for your *kiddush* cup, and much more. By the end of this section, you will finally understand why the *shiurim* of the חזון איש are almost double the *shiurim* of other *posskim*, and why the opinions regarding the amount of flour needed for *hafrashas challah* vary so greatly. Let's begin!

We will begin by learning which types of flour are obligated in *hafrashas challah*, followed by the minimum amount of flour required. We will then explore how to calculate that amount, examine an apparent contradiction within that calculation, and finally see the reconciliation that forever changed the understanding of *shiurim*.

I. The type and amount

The **משנה חלה** (פ"א-א) (40) teaches that only dough made from the five species of grain is obligated in *challah*. The five grains are: Wheat (חיטה), barley (שעורה), spelt (כוסמין), oats (שיבולת שועל),²⁹ and rye (שיפון). The **Bartenura** explains that the *mitzvah* of *hafrashas challah* is linked to *Pesach* because both use the word "לחם". Just like *matzah*

²⁷ Based on this, he is also *machmir* to have separate grates for meat and dairy.

²⁸ Unless you do not burn the *challah*, in which case we learned that it is best to separate less than a *kezayis*.

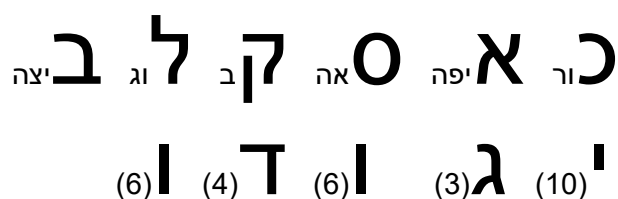
²⁹ Most *posskim* assume that שיבולת שועל refers to oats (see, e.g., וזאת הברכה פ"ב, R. Bodner, *Halachos of Brachos*, p.480). However, it should be noted that some have suggested, based on the *Aruch* (שבל), and the (פיה"מ כלאים א:א), that it is not oats, since שיבולת שועל is a subspecies of barley according to Chazal (see כלאים א-א), whereas oats are not related to barley. As a result, a number of *posskim*, including שערי ציון cited by Rav Sternbuch (תשובות והנהגות א-שב), though see also (ה-קל) and Rav Schachter (in a *shiur* on Yutorah), consider it a *safek* whether oats are actually grain.

may only be made from the five grains that can rise and become *chametz*, so too, the *mitzvah* of *hafrashas challah* only applies to dough made from the five grains.

Now that we know which types of flour require *hafrasha*, we can learn about the minimum amount needed. The (פג:) **גמרא עירובין** (41) derives from a *passuk* that the obligation to be *mafrish challah* applies only from a batch of dough equal in size to the portion of manna (*man*) in the *midbar* – an *omer*, which is 1/10 of an *eifah*.

II. The calculation

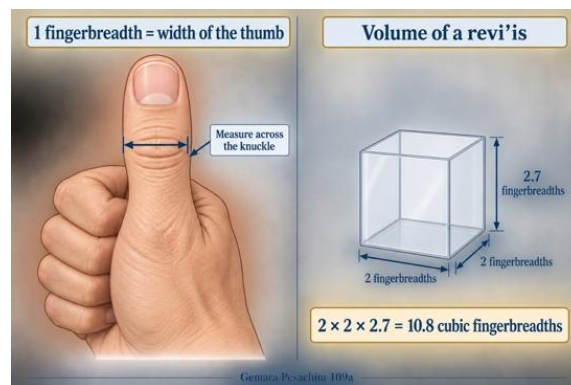
How much is 1/10 of an *eifah*? There is an important acronym that every learned Jew should know that will help you determine **any** measurement you ever encounter when learning Mishnah, Gemara, or *halacha*. The acronym is **יגודו** – where **כאסקלב** represents the units of measurement: **כ**ור, **א**יפה, **ס**אה, **ק**ב, **ל**וג, **ב**יצה. The word **יגודו** provides the numerical relationship between each unit, indicating how many of each measure is contained within the next. Thus, a **כ**ור contains 10 **א**יפה, an **א**יפה contains 3 **ס**אה, a **ס**אה contains 6 **ק**ב, a **ק**ב contains 4 **ל**וגין, and a **ל**וג contains 6 **ב**יצים. See below.



You can use the above diagram to calculate the size of any *halachic* measurement. For example, if you want to calculate how many eggs are in a **קב**, you would multiply $6 \times 4 = 24$, since there are 6 eggs in a **לוג** and 4 **לוג** in a **קב**.

Regarding *hafrashas challah*, we learned above that the Gemara teaches that the measurement is 1/10 of an *eifah*. If we want to figure out that exact measurement in eggs, we would need to calculate how many eggs are in an *eifah* and take 10% of that. Using the above diagram, we can easily calculate the number of eggs in an *eifah* by multiplying $6 \times 4 \times 6 \times 3 = 432$ eggs. 10% of 432 is 43.2, meaning that the minimum amount of dough required for *hafrashas challah* is 43½ eggs.

However, there is another Gemara that can also shed light on the volume needed for *hafrashas challah*. The **גמרא פסחים** (קט.) (42) teaches that a *revi'is* (¼ of a **לוג**) is a volume of 2 fingerbreadths by 2 fingerbreadths by 2.7 fingerbreadths, which equals a total volume of **10.8 cubic fingerbreadths** ($2 \times 2 \times 2.7$) (see image). Thus, an entire **לוג** is 43.2 cubic fingerbreadths (10.8×4). Using the calculation above, we can calculate that there are 72 **לוג** in an *eifah* ($4 \times 6 \times 3$), which totals a volume of 3110.4 cubic fingerbreadths. Since the minimum amount of dough required for *challah* is 1/10 of an *eifah*, the volume required is 311.04 cubic fingerbreadths.



The *S"TA* and *Rama* in **סימן שכד-א** (43) *passkin* like both of the above *גמרות*. The *S"TA* writes that one is only obligated to be *mafrish challah* from a batch of dough made from the five grains, and only if it contains the volume of 43½ eggs. The **ש"ך** adds that an easy way to remember this is the word *חלה*, which has the *gematria* of 43, and the **ה** at the end also alludes to the additional ½. The *S"TA* also references the **טור** (או"ח סימן תנ"ו), who explains that this volume can be measured by using the water-displacement method. A bowl is filled to the top with water and placed inside a bigger empty bowl. One then places 43½ eggs into the smaller bowl, and the amount of displaced water that overflows equals the volume of flour needed for *hafrashas challah*.

The *Rama* adds, based on the second Gemara above, that this volume can also be calculated by constructing a *kli* with a volume of 10 fingerbreadths x 10 fingerbreadths and a height of 3 and $\frac{1}{9}$ fingerbreadths (or 3.1111). The volume of such a vessel is 311 cubic fingerbreadths ($10 \times 10 \times 3.111$). The *Rama* concludes that the fingerbreadth referred to here is the width of an average thumb (see image above).

III. The contradiction

At first glance, the two methods of calculation mentioned in the S"A appear to describe the same measurement and should therefore produce the same volume. However, the צ"ח (Rav Yechezkel Landau, 1713-1793, author of the נודע ביהודה) points out that, in practice, the two methods yield drastically different results. The צ"ח (פסחים קטז:) (44) writes that he measured both 43.2 eggs and 311 cubic thumb-widths and discovered that the thumb-widths calculation was almost double that of the egg-based calculation. The צ"ח had to do the actual calculation, but today by using ChatGPT, you can have it do the calculation for you.

We'll first calculate the volume of 43.2 eggs and then the volume of 311 cubic thumbs. According to ChatGPT, the average volume of an egg is between 50-55 ml. Using an average volume of about 52 ml per egg, the volume of 43.2 eggs equals approximately 2246.4 ml (52×43.2), or about **2.25 liters**.

Now let's calculate the thumb measurement. The average width of a male thumb is approximately 2.5 cm (also according to ChatGPT). If you make a vessel with the volume of 10 thumb-widths by 10 thumb-widths by 3 and $\frac{1}{9}$ thumb-widths, the vessel will hold **4.86 liters**, almost double the measurement of the eggs! This is a major discrepancy between the two measurements brought in the Gemara and employed in the *pssak* of the S"A and *Rama*!

IV. The צ"ח and חזון איש reconciliation

The צ"ח concludes that one of two possibilities must be true: either the size of eggs has shrunk by approximately half or people's thumbs have approximately doubled in size. Ultimately, he concludes that eggs have shrunk, and today's eggs are approximately half the size of those used in Chazal's calculations. Therefore, if one wishes to calculate the minimum size for *hafrashas challah* using today's eggs, about 86 eggs would be required. The צ"ח adds that since our eggs are half the size of those used by Chazal, and a *kezayis* is half an egg, one of today's eggs would be equal to one *kezayis*. Consequently, he would calculate the *kezayis* of *matzah* and *maror* to be used on Pesach as equal to the size of a modern-day egg.

The חתם סופר (א"ח לט-יב) (45) *passkins* like the צ"ח and writes that this was also the *pssak* of the חתם סופר and many others (including the גר"א quoted in the (שכד-א) (פתי"ש). The חזון איש also cites the תשובה מאהבה, a student of the צ"ח, who describes the צ"ח as a very tall and large individual. The תשובה מאהבה suggested to his *rebbe* that maybe his measurements were inaccurate because he used his own thumbs, which were larger than average, and the צ"ח laughed in response, implying that perhaps he rescinded his *pssak*.

The חזון איש, however, strongly rejects the possibility that the צ"ח retracted his *pssak* for a number of reasons: 1) The צ"ח was certainly aware that Chazal's measurements were based on the thumb of an average person. 2) The תשובה מאהבה was not present when the actual measurements were being conducted. 3) Had the צ"ח really rescinded his *pssak*, he would have publicized it, since it is an earth-shattering *pssak* that has tremendous ramifications throughout *halacha*.

V. Reconciliation of רב חיים נאה

In תש"ג (1943), רב חיים נאה published a *sefer* called שיעורי תורה where he argues on the צ"ח and maintains that the size of eggs has not decreased since the time of Chazal. In תש"ז (1947), the חזון איש responded by publishing קונטרס השיעורים to defend the position of the צ"ח. Two years later, in תש"ט (1949), the Steipler defended his brother-in-law, the חזון איש, in a *sefer* called שיעורין דאורייתא. Later that year, רב חיים נאה defended his opinion by publishing another *sefer* called שיעורי ציון. We could spend months going through the intricacies and back-and-forth arguments

of this fundamental and far-reaching dispute, but we will only mention a few main points to help us better understand the various opinions.

(46) **שיעורי תורה** (שער ה-א) in **רב חיים נאה** explains that there is a dispute whether to calculate the width of the thumb from the widest part of the thumb or the narrower section. Therefore, when the egg-based calculation does not match the thumb-width-based calculation, the width should be measured at its narrowest area. **רב חיים נאה** writes that when calculating the width of the thumb from the narrow section, the two measurements quoted in the Gemara and S"A are consistent. The width of a thumb at its narrowest part is about 2 cm, and 311 cubic thumbs of 2 cm each equals **2.49 liters**, which is much closer to the calculation of the eggs (2.25 liters),³⁰ and if the volume of the eggs is calculated to be slightly larger, the measurements are nearly the same.



VI. How do we *passkin*?

The (47) **ביאור הלכה** (סימן רעא ד"ה יש רביעית) quotes the **צל"ח**'s question regarding the large discrepancy between the thumb-based and egg-based measurements and writes that although the **צל"ח** asked "a great and difficult question," there is an equally strong question on his answer from the **גמרא יומא (פ.)**. The Gemara there writes that two cheekfuls of an average-sized man is slightly more than a *revi'is*, and a *revi'is* is about the size of one and a half eggs. Accordingly, today, when the eggs are half the size they used to be, a *revi'is* would be the size of three of our eggs. The **חפץ חיים** writes that he asked several average-sized individuals if they could fit three eggs in their mouth, and the most any of them were able to fit was two. (Furthermore, we cannot explain this discrepancy that three eggs do not fit in a person's mouth by suggesting that people themselves have become smaller, because the **צל"ח** writes explicitly that human body size has remained unchanged since the time of Chazal).

The **ביאור הלכה** concludes that since there is a dispute regarding how to calculate today's *shiurim* and we are not fully certain who to follow, one should be stringent for **biblical mitzvos** to follow the larger measurement of the **צל"ח**, while for **rabbinic mitzvos**, the smaller measurement may be used. For example, when fulfilling the biblical *mitzvah* of eating *matzah* on Pesach night or of eating a *kezayis* of bread on the first night of Sukkos in the *sukkah*, the larger measurement of the **צל"ח** should be used to calculate the size of the *kezayis*, and it should be the size of today's *beitzah* (since, according to the S"A, a *kezayis* is half the size of a *beitzah*, and our eggs are half the size of what they used to be). Similarly, when reciting *kiddush* on Friday night (which is, at least on its most basic level, a biblical *mitzvah*),³¹ the size of a *revi'is* should be calculated based on the bigger measurement of the **צל"ח**. However, the eating of the *afikomen*, which is rabbinic, may be calculated using the smaller measurement of half a *beitzah* of the eggs today. The **משנ"ב** (תפז-ק"א) in *hilchos Pesach* quotes this *pssak* from the **ביאור הלכה**.

What emerges from this ruling of the **ביאור הלכה** is that since the *mitzvah* of *hafrashas challah* today is rabbinic, the amount of flour needed should be calculated based on the volume of 43.2 of today's eggs. On the other hand, one might argue that since the *mitzvah* of *hafrashas challah* (at least in *Eretz Yisrael*) is an especially stringent rabbinic commandment (as we learned above), and potentially biblical, perhaps the larger *shiur* should be used (similar to the *revi'is* for *kiddush*).

In the next subsection we will answer two fundamental questions: 1) Regarding the amount of flour needed for *hafrashas challah*, *lema'ase*, do we follow the **צל"ח** or **רב חיים נאה**? 2) Why is it that today everyone uses weight to

³⁰ Above we reached 2.25 ml because we used an egg with a volume of 52ml, but if we use an egg with a bigger volume, the numbers will equal as will be explained below by **רב חיים נאה**.

³¹ Although we *passkin* that the obligation to recite *kiddush* on a cup of wine is rabbinic, it seems that the **ביאור הלכה** is claiming that since the biblical *mitzvah* is being fulfilled when using a cup, the *shiur* of the **צל"ח** should be used. There is a lengthy debate if one fulfills the biblical obligation of *kiddush* by reciting the *Amidah* in *shul*, and this seems to be a proof that the **משנ"ב** felt that you do not fulfill your biblical obligation of *kiddush* during *davening* in *shul* on Shabbos night.

calculate the required amount of flour when until now, we have only discussed measurement by volume? In the next subsection, we will answer these questions.

VII. Why do we measure *challah* in weight and how do we *passkin lema'ase*?

It is clear from the Gemara and *Rishonim* that the amount of flour required for *hafrashas challah* (either 43.2 eggs or 311 cubic thumb-widths) is calculated in volume. Nevertheless, we find that the רמב"ם already converts this volume into a weight, and the S"A (43) quotes him as writing that the volume of 43.2 eggs is equivalent to the weight of 520 Egyptian dirhams (silver coins). The (או"ח יב-ח) חזון איש explains that it can only be converted into weight if that is established by the *Chachmei Yisrael* and becomes the accepted custom among עם ישראל (which is most likely based on the *pssak* of *Chachmei Yisrael* of the previous generation). The reason the measurement was converted to weight is because it is easier to calculate weight at home than volume. This is done by the *Chachamim* of each generation filling a container with a volume of 43.2 eggs with flour, weighing it, and using that weight as the standard for *hafrashas challah*.

To better understand how the volume is converted into weight, a brief introduction is required. The ratio between volume and weight depends on the density of the substance being measured. For water, the ratio of volume to weight is equal, such that one liter of water weighs 1 kg.³² However, one liter of water weighs more than one liter of feathers because feathers are much less dense. Similarly, flour also weighs much less than water, with one liter of flour weighing about 0.5 kg. However, this measurement applies only when the flour is loosely poured into the container. If the flour is packed in tightly, more flour can fit in the same container with the same volume. Here the *posskim* write that tightly packed flour weighs approximately two-thirds as much as an equal volume of water. Thus, 1 liter of tightly packed flour weighs approximately .67 kg rather than .5 kg. This distinction is significant because there is a dispute in the *Rishonim* whether the volume of 43.2 eggs necessary for *hafrashas challah* is calculated based on packed flour or loosely poured flour. This obviously affects the amount of flour, and therefore the weight, needed in practice for *hafrashas challah*.

Based on the above, the (פ"ח-ה) לבוש מרדכי (48) summarizes the calculations of רב חיים נאה and the חזון איש. חזון איש calculated the volume of an egg today as being 57.6 cc. Thus, the *shiur* needed for *challah* is 2488 cc (57.6 x 43.2), or **2.48 liters**. If flour weighs approximately half of its volume, the corresponding weight required for *hafrashas challah* would be 1.24 kg, which he rounds up to 1.25 kg. The (פמ"ב-ט) שבת כהלכתה writes that one should estimate even lower and be *mafrish* from flour weighing 1.2 kg. (It seems that the שש"כ is concerned that the ratio between the volume and weight of flour is not half, but 48% of the weight of water, and therefore he multiplies .48 x 2488, yielding 1.2). However, רב חיים נאה writes that one should not recite a *bracha* on this amount because according to some *Rishonim*, one should measure the volume with densely packed flour, which yields a much higher weight. Thus, the weight of 2488 cc of packed flour is two-thirds of that, which is 1658 cc, or 1.66 kg. Therefore, רב חיים נאה *passkins* that one should be *mafrish* without a *bracha* when using 1.25 kg of flour and recite a *bracha* when using at least 1.66 kg, at which point all opinions would require a *bracha*.

In contrast, the חזון איש assumes that an average egg today measures approximately 50 cc, but eggs are half the size that they were in the time of Chazal, when they measured 100 cc. Therefore, the volume required for *challah* is 4320 cc (43.2 eggs x 100 cc), or 4.32 liters. The חזון איש does not take into consideration the opinion that requires densely packed flour,³³ and he calculates the weight of flour as 52% of its volume, rather than 50%. Thus, the required weight needed to separate *challah* with a *bracha* is **2.25 kg** (.52 x 4.32 = 2.25 kg). However, even the חזון איש agrees

³² We will use kilos when calculating weight since the metric system is the one generally used by *posskim* in this matter. Those living in the U.S., where pounds are used, can easily convert the measurements using the formula 1 kg = 2.2 lbs.

³³ Rav Elyashiv in (עמ' 134) שדה הלכות explains that we do not need to be *machmir* for both the densely packed flour and the larger *shiur* of the חזון איש.

that when one has 1.2 kg of flour, he should be *mafrish* without a *bracha*, in consideration of the opinion of רב חיים (according to the understanding of the שש"כ brought above).

There is also a third opinion that must be taken into consideration.³⁴ We learned above that the S" A gives the measurement of 43.2 eggs and then adds that the רמב"ם converted this volume into the weight of 520 Egyptian dirhams. רב חיים נאה in (עמ' 16) שיעורי תורה writes that a dirham weighs 3.206 grams, which means that 520 dirhams equals exactly 1.6667 kg (3.206 x 520) – the same weight as his calculation for the volume of 43.2 eggs. Based on this, Rav Ovadya Yosef (49) in (ח"א-עמ' רפח) initially writes that one should be *mafrish* with a *bracha* from 1.66 kg of dough. However, he then cites a *talmid chacham* who traveled to Egypt to examine historical dirhams from various periods, and he found that none ever weighed more than 3 grams. Therefore, Rav Ovadya concludes that one should be *mafrish* with a *bracha* from a batch of dough that weighs 1.56 kg (3 x 520).

It is clear that *Sephardim* who follow Rav Ovadya should be *mafrish* with a *bracha* when using 1.56 kg, but how do *Ashkenazim passkin*? Do they *passkin* like רב חיים נאה or the חזון איש? The custom in Yerushalayim was to always *passkin* like רב חיים נאה (even for biblical commandments). Therefore, one should be *mafrish* with a *bracha* on **1.66 kg** of flour. This is also the *pssak* of the שש"כ (מב-ט), RSZA in (פסח פ"ז-הע' 78) הלכות שלמה, Rav Wosner in שבט הלוי (ח"א-רנ"ג) and the *minhag* in Yerushalayim. Nevertheless, the *Steipler* and Rav Chaim Kanievsky are *machmir* like the חזון איש that a *bracha* is recited from only from **2.25 kg**. This seems to be the accepted custom in the US, where a *bracha* is generally recited only when using 5 pounds (which is approximately equivalent to 2.25 kg) or more. However, it should be emphasized again that according to most opinions, one should be *mafrish challah* without a *bracha* when using 1.2 kg of flour.

To summarize:

- **1.2 kg (2.65 lbs)** – Separate without a *bracha* according to most opinions
- **1.56 kg (3.44 lbs)** – Rav Ovadya: Separate with a *bracha*
- **1.66 kg (3.66 lbs)** – רב חיים נאה: Separate with a *bracha*
- **2.25 kg (4.96 lbs)** – חזון איש: Separate with a *bracha*

There are two last points that are important to stress: 1) The (או"ח קכז ד"ה או) חתם סופר and many others *passkin* that the above weight refers only to the flour itself, and not to the total weight after adding water, sugar and eggs. 2) As we will see in the next section, the weight calculations may vary depending on the type of flour being used.

G. Practical Applications

In this section, we will delve further into the *halachos* that pertain to the amount of flour needed and apply what we learned in the previous section. As a reminder, we learned that if you are using **1.2 kg** of flour, everyone agrees you should be *mafrish* without a *bracha*. In order to recite a *bracha*, we saw three opinions in the *Acharonim*: **1.66** according to רב חיים נאה, **1.56** according to Rav Ovadya, and **2.25** kg according to the חזון איש. For the sake of clarity, in the subsections below we will use the measurement of רב חיים נאה, but the same principles apply according to the measurements of Rav Ovadya and the חזון איש.

Made a small batch of dough and added more

³⁴ There are many more opinions, but in the notes, we have quoted the three primary ones. Other opinions include the בן איש חי (שמיני שנה א) and Rav Mordechai Eliyahu in (ח"ה) והארץ who require *hafresha* without a *bracha* from 1.66 kg and with a *bracha* from 2.49 kg, and Rav Tuccachinsky in (חלה-ב) ספר ארץ ישראל, who writes that one should be *mafrish* from 1.05 kg without a *bracha* and with a *bracha* from 1.57 kg.

If you make a batch of dough using 1.3 kg of flour (an amount that most agree requires *hafrasha* without a *bracha*) and are *mafrish* without a *bracha*, you should be careful not to add enough flour afterward to bring the total amount to 1.66 kg or more – the amount that requires a *bracha* – since this creates a *safek* about whether you need to be *mafrish* again. Let's explain. If 1.2 kg is really the amount needed for *hafrashas challah*, then there is no problem, because the batch of dough was already obligated and was exempted by your initial *hafrasha*, and the additional flour that was added later (which is less than 1.2 kg of flour) is not enough to require a new *hafrasha*. However, if 1.66 kg is the minimum amount required for *hafrasha*, your original *hafrasha* on 1.3 kg was meaningless. Once you add enough flour to exceed the 1.66 kg threshold, the dough becomes obligated in *hafrasha* for the first time, and it should ideally be done with a *bracha*. In other words, if you ask the *posskim/Rishonim* who require *hafrasha* on 1.2 kg,³⁵ they would tell you that you do not need to be *mafrish* at all, but if you ask the *posskim/Rishonim* who hold that you need 1.66 kg,³⁶ they would tell you that you now have to be *mafrish* with a *bracha*.

In essence, you are stuck. On the one hand, you cannot recite a *bracha* because perhaps this batch was already obligated and exempted by your original *hafrasha*. On the other hand, you also cannot eat the batch without being *mafrish*, since perhaps it has only now become obligated in *hafrasha* for the first time. It is therefore best to be *mafrish* again without a *bracha* (see קומץ החלה עמ' טז).³⁷

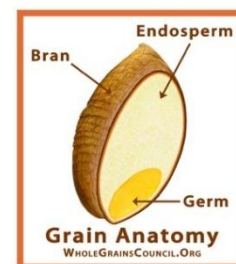
However, the (50) *passkins* חלה כהלכתה (סימן ה, שיח הלכה-י) that if the first batch was 1.3 kg and you were *mafrish* without a *bracha* (as required) and then you added another 1.3 kg, you should be *mafrish* again with a *bracha* ממה נפשך (regardless of which side is correct). The logic is as follows: if the real requirement is 1.66, the *hafrasha* you did earlier on 1.3 kg was meaningless, and now that you have more than 1.66 for the first time, you should be *mafrish* with a *bracha*. On the flip side, if the real amount required to be *mafrish* is 1.2 kg, now that you have another 1.3, you should be *mafrish* and recite a *bracha*. Even though you were already *mafrish*, this side would say that since another 1.3 was added now, you should be *mafrish* again and recite a *bracha*. The only reason you did not recite a *bracha* earlier is because maybe the real requirement is 1.66 kg, but now, even that side would require you to recite a *bracha*, because for the first time, there is now more than 1.66. In other words, in this case, if you ask the *posskim/Rishonim* who hold you need 1.2 kg and the *posskim/Rishonim* who hold you need 1.66 kg, both would tell you to recite a *bracha*.

Frozen flour

It is important to stress again that the measurement for *hafrashas challah* is based on volume, and the *rishonim* and later *chachamim* converted it into a measurement of weight. Therefore, the (51) לבוש מרדכי (פ"ח-יא) writes that since frozen flour weighs more than room temperature flour because it absorbs moisture when frozen, when using frozen flour, you should add a bit to the weight of 1.66 kg to ensure there is a volume of 43.2 eggs.

Whole wheat challah

In order to better understand this subsection, we first need to familiarize ourselves with the anatomy of the wheat kernel. A kernel is made up of three parts: the bran, the endosperm and the germ. The bran is the outer layer of the kernel, which makes up about 14% of it and is used when making whole wheat flour. The endosperm is the source of white flour and makes up about 83% of the kernel. The germ is the embryo – the sprouting section of the kernel, and makes up about 3% of the kernel. It is usually separated from the flour. Milling is the process of crushing the wheat kernel and separating it into its various parts. See video on the anatomy of a wheat kernel: bit.ly/SCPkernel



³⁵ Because they use loosely packed flour, as discussed in the previous section.

³⁶ Because they require densely packed flour.

³⁷ The (חלה פ"ח-ט) לבוש מרדכי writes that it is best to avoid adding the 1.3 kg after you were *mafrish*, lest you forget to be *mafrish* again. However, the (סימן ה-ד) חלה כהלכתה *passkins* that you are allowed to add more flour *le'chatchilla*, but you must be *mafrish m'safek* again since you added less than 1.2 kg.

The S" A in **סימן שכד סעיף ג** (52) *passkins*, based on the **משנה חלה** (פ"ב-ו) that when calculating the volume of flour needed for *hafrashas challah*, the sourdough starter (שאור), bran (סובין) and wheat middling (מורסן), also known as the small pieces of bran, may be included in the calculation. However, if the bran is removed and later added back to the flour, it may not be included as part of the measurement.

As shown in the video above, today most industrial mills first separate the white flour from the bran, and when they want to produce and sell whole wheat flour, they add the bran back.³⁸ This has major ramifications for *hafrashas challah*. If you make a batch of dough using 1.66 kg of whole wheat flour, you are still not allowed to recite a *bracha* when being *mafrish*, because the bran was added afterwards and may not be included in the required amount of flour. In such a situation, you must ensure that you have 1.66 kg of flour without the bran.

Based on the above, the **לבוש מרדכי** (פ"ח-יג) (53) writes that when buying whole wheat flour in which the bran is added back after milling, you need to add at least 15% to the required weight to ensure that you have the required amount of actual flour without the bran. Thus, according to **רב חיים נאה**, you may only be *mafrish* with a *bracha* if you have 1.916 kg of such whole wheat flour, and according to the **חזון איש**, only if you have 2.58 kg.³⁹

The **לבוש מרדכי** adds that if the bran was not removed during the milling process, as is common in smaller organic mills, then the required weight is actually less than 1.66 kg. Since the measurement for *hafrashas challah* is based on the volume of 43.2 eggs, and bran takes up more volume while weighing less than flour, a volume of 43.2 eggs filled with whole wheat flour will weigh less than the same volume filled with regular flour (1.66 kg). Therefore, when using proper whole wheat flour, in which the bran was never removed, the required weight will actually be less than the amounts listed above.

The **לבוש מרדכי** writes that each of the 5 grains has a different weight when measured in a volume of 43.2 eggs. The weight also varies depending on whether the grain is whole or regular and whether the bran was removed and then added back to the flour or remained in the flour from the time of milling. The **לבוש מרדכי** measured and weighed each of the five grains, both whole grain (with bran, both when it was removed and later added back,⁴⁰ and when it remained in the flour throughout the milling⁴¹) and regular (without bran), and presents the findings in a neatly organized chart shown in the Marei Mekomos.

Gluten-free wheat flour

We learned above in the **משנה חלה** (פ"א-א) (40) that *hafrashas challah* is compared to *matzos* on Pesach. Just as *matzos* may only be made from the five grains that can become *chametz*, so too, *hafrashas challah* is only required from flour made from those same five grains. Gluten is the ingredient that makes the flour rise, and today there are companies that produce wheat flour from which the gluten has been removed. Is there an obligation to be *mafrish challah* from gluten-free wheat flour? On the one hand, gluten-free wheat flour does not fully rise and become *chametz*, but on the other hand, perhaps we look at wheat flour as a species: since ordinary wheat flour rises, even wheat flour from which the gluten has been removed is obligated in *hafrashas challah*.

The **אמרי יעקב** (ארץ ישראל ס"ב-ח ביאורים ד"ה ה' מיני דגן) (54) *passkins* that since there might be some remnants of gluten in the flour, one should be *mafrish* without a *bracha*. The **משנת יוסף** (חלק טו-רב) and the **אהל**

³⁸ For this reason, you will see flour marketed as "80% whole wheat" or "50% whole wheat," depending on how much bran they put back into the flour.

³⁹ It should be noted that the **תשובות והנהגות** (ח"ג-עא) *passkins* that since the bran was removed with intent to be added back, it is considered as if it was never removed. According to this, you only need to take into consideration the lighter weight and not the heavier one. Consequently, you may recite a *bracha* with 1.66 kg according to **רב חיים נאה** (or even from 1.59, since whole wheat flour weighs less than regular flour), even when using whole wheat flour.

⁴⁰ The heavier weight listed.

⁴¹ The lighter weight listed.

סימן שכב

- 1) Is the *mitzvah* of *hafrashas challah* biblical or rabbinic?

The S"A in **סעיף א** *passkins* that the *mitzvah* of *hafrashas challah* is biblical, but in **סעיף ב** he clarifies that it is only biblical in *Eretz Yisrael* when all of the Jewish people are living there. In **סעיף ג**, he adds that in *chutz la'aretz*, the *mitzvah* was rabbinically enacted so the *mitzvah* of *challah* will not be forgotten.

- 2) According to the Israel Central Bureau of Statistics, about 46% of Jews live in Israel. However, of the roughly 6 million Jews living in the US, 37% are Reform, many of whom are converts (or whose mothers converted) and are not *halachically* Jewish. Thus, it is possible that today, the majority of Jews already live in Israel. Does this affect the *mitzvah* of *hafrashas challah*?

The **ריטב"א** (5) *passkins* that if even just the majority of Jews live in Israel and not all of them, the *mitzvah* of *hafrashas challah* is biblical. The **באר בשדה** (6) proves that even when the Jewish people initially entered *Eretz Yisrael*, it was only the majority that lived there, but not everyone, since there were still Jews from the *shevatim* of **ראובן** and **גד**, and **מנשה** who remained on the other side of the Jordan river, and yet, the *mitzvah* of *hafrashas challah* was still biblical. The **חזון איש** (7) argues that in order for *challah* to be biblically obligatory, the majority of Jews might need to enter Israel by direct instruction from Hashem, either through a Navi or king. Today, since the majority of Jews enter without the direct instruction of a king or Navi, the *mitzvah* might remain rabbinic.

- 3) If the majority of Jews live in Israel, what will be the status of the upcoming *shemittah*? Will there be any room to rely on *heter mechira*? Is the *mitzvah* of *terumah* affected today?

Regarding *shemittah*, the **רמב"ם** (4) *passkins* that *shemittah* will only be a biblical obligation when *yovel* is biblically required. *Yovel* is only biblically required when the majority of the Jewish people enter the land of Israel and settle in their ancestral portion based on their *shevet*. Thus, only when *Mashiach* comes, reveals the *shevet* of each individual, and settles him in the appropriate area, will *shemittah* become biblical.

Regarding *terumah*, the **ראב"ד** (8) *passkins* that the obligation is biblical even without a majority of Jews living in the land. In contrast, the **רמב"ם** (8) equates it to *challah* and *passkins* that it will only become biblical when the majority of Jews live in Israel. The **חזון איש** (9) writes that as opposed to *hafrashas challah*, even the **רמב"ם** agrees that regarding *terumah*, as long as the majority of Jews enter the land of Israel, even without direction from a King or Navi, the *mitzvah* becomes biblical. However, **Rav Chaim Kanievsky** (10) suggests that since there are 10 lost tribes, even if all the Jews come to Israel today, the majority of Jews (i.e., the 10 lost tribes) are still in *chutz la'aretz*, and thus, *terumah* will remain rabbinic until *Mashiach* comes.

- 4) True story: Your wife made the most delicious challah for Shabbos, but forgot to be *mafrish challah* – are you allowed to eat the challah?

The S" A (11) *passkins* that in *chutz la'aretz*, you are allowed to eat the challah and leave over a piece to be *mafrish* from after Shabbos. However, in *Eretz Yisrael*, you are not allowed to eat it and you must borrow from a neighbor.

- 5) The Rav of your community and his *rebbetzin* just had a baby. Your amazing wife decided to make them her delicious challah for Shabbos together with the challah she made for the family but forgot to be *mafrish* *challah*. The problem is that you and your wife are away for Shabbos, have no way of telling them, and only remembered on Shabbos night. What do you do? Does it help if you also have some of the challah with you?

If you brought some of the same challah with you from which *challah* was not taken and you live in *chutz la'aretz*, you should leave over some of it and after Shabbos be *mafrish* from the remaining amount, both on what you ate and what was given to the Rav and the *rebbetzin*. If you live in *Eretz Yisrael*, there are two issues. First, it is forbidden to be *mafrish* from one location to the next, and second, it is forbidden to be *mafrish* on Shabbos. Yet, the **ברוך אומר** (14) *passkins* that one should still be *mafrish*, since *be'dieved* being *mafrish* from one location to the next is valid, and it is preferable for you to transgress two small prohibitions rather than having the Rav (or even a friend) transgress a larger prohibition. Though, see notes for more details where we also quote some who argue.

- 6) You are baking *matzah* with your *frum* friend and tell him, "I buy the *matzos* from which *challah* was not separated so my wife can make the *bracha* later." He tells you, "That's a 'frum rookie' mistake; you will forget to be *mafrish*." He was right - What do you do when you remember on Pesach night? How is this case different than the *challah* on Shabbos?

If you live in *chu"l* and do not know which *matzah* came from which batch of dough, the **משנ"ב** (17) *passkins* that you should leave over a bit from each *matzah* and on *chol ha'moed* place all the pieces in a bowl and be *mafrish* from all of them.

If you live in *EY*, there are three possible solutions: 1) **RSZA** (18) *passkins* that if there is no other way to get *matzah*, you are allowed to be *mafrish* in order to enable you to fulfill the biblical *mitzvah* of eating *matzah*. He adds that when being *mafrish* in *Eretz Yisrael* on Yom Tov, it is best to make the declaration mentally without verbalizing it and without reciting a *bracha* (but the physical separation still needs to be performed). 2) The **חלת לחם** (20) writes that you can give the *matzah* to a 12-year-old boy or 11-year-old girl who will be *mafrish* *challah*. This is permitted because at that age the *hafrasha* is valid, and according to the **רשב"א**, a *katan* is allowed to violate a rabbinic prohibition for his own sake. 3) **RSZA** (3) suggests that the Rav of every community should be *mafrish* *challah* right before Pesach and have in mind that it should cover all those who forgot. See notes for more details.

- 7) True story: An Israeli Pesach program provider ordered 500 boxes of *matzah* in Israel to bring on their Pesach program in Spain. On *leil ha'seder*, the *mashgiach* remembered that he forgot to be *mafrish* *challah* – what should he do now?

The **רמב"ם** *passkins* that the obligation of *hafrashas* *challah* follows the location in which the flour was made into dough. Since the above flour was made into dough in *EY*, you would have to use one of the options listed in the previous question. However, the **חשב האפוד** (23) quoting the **ב"ח**, understands the **רמב"ם** differently and *passkins* that if bread is taken out of *EY*, it gets the status of *chu"l*, where you are allowed to eat from each *matzah* and leave over some, as suggested by

the משנה (17). However, the משפטי ארץ (פ"ט-א) *passkins* like the משנה and בסף משנה למלך understanding of the רמב"ם above, and one would not be allowed to be *mafrish*.

- 8) Mazel tov! Your daughter just became *Bat-Mitzvah* and it is her first time being *mafrish challah*. She asks, "You go to SCP; how much do I need to be *mafrish*?" What do you answer?

Although the *S"A* and *Rama* have a dispute on the matter, today both *Ashkenazim* and *Sephardim* (30) *passkin* that any amount may be separated and burned, but the custom is to separate a *kezayis*.

- 9) Is there ever a situation where a *kohen* is allowed to accept and eat the *challah* today?

The *S"A* (29) *passkins* that a *kohen* who is not *tamei* with *tumah* that emanates from his body is allowed to receive and eat the *challah* only in *chu"l*. The *Rama* writes that when doing so, a special *bracha* is recited, but as mentioned in the previous question, the custom today is to separate and burn it.

- 10) After your daughter was *mafrish challah* for the first time, she asks you, "What do I do with this dough now?" What do you answer?

The *S"A* and *Rama* *passkin* that the *challah* should be burned. If this is not possible, **Rav Ovadya** (35) *passkins* that you should be *mafrish* less than a *kezayis* (since the obligation of burning *challah* only takes effect if the *challah* is a *kezayis* or greater), place it in a plastic bag, and throw it out. The מנחת יצחק and שש"כ write that if there is no way to burn the *challah*, it may be thrown out.

- 11) True story: You wrap the *challah* with aluminum foil and burn it in your oven, but when you take it out, you notice that the dough rose and the foil ripped. Are you allowed to eat the other food that was baked in the oven at the same time? What about the rack it was on?

You are allowed to eat the other food that was baked in the oven since there is no issue of זיעה or ריחא. Let's explain. There is no issue of ריחא, since in a *be'dieved* situation (where the foods were already cooked together), *reicha* is not taken into consideration (see *S"A* סימן ק"ח). There is also no issue of זיעה, since the dough is not a liquid and does not emit זיעה. Based on this, the חיי הלוי (33) *passkins* that the other food in the oven is permitted. However, the rack which came in direct contact with the *challah* needs to be *kashered*. Some *acharonim*, such as the הפרשת חלה כהלכתה (עמ' קה) argue on Rav Moshe and *passkin* that even bread emits steam and all the food in the oven, as well as the oven itself, would be rendered not-kosher, if the foil rips.

- 12) You throw your *hafrashas challah matzah* into the *biur chametz* fire when your *frum* friend yells "Hey! You are ruining everything for us! We can't burn our *chametz* here anymore!" What is he talking about?

The חלקת בנימין (34) asks that if one throws *challah* into the *biur chametz*, others should be forbidden from throwing their *chametz* in because they are benefitting from the extra flames created by the burning *challah*. He answers that it should be permitted for two reasons: 1) Usually the fire is big and hot enough without the added dough, and thus, you are not benefitting from the extra flames the *challah* creates. 2) Even if you are benefitting from the extra flames caused by the burning *challah*,

since *mitzvos* are not given for benefitting from, using the flames to fulfill the *mitzvah* of burning *chametz* is not a benefit which is prohibited.

- 13) Your wife asks you to take the *hafrashas challah* out of the oven, so you stick a fork in it. You then hear your wife yell, "You are *treifing*-up my utensils!" Is the fork really not kosher? How would you *kasher* it?

The **אמרי יעקב (38)** *passkins* that the fork is *treif* and most likely needs *libun*.

- 14) How large does the batch of dough need to be in order to be obligated in *hafrashas challah*?

The **גמרא עירובין (41)** teaches that a batch of dough must be at least 1/10 of an *eifah* to be obligated in *challah*, which equals 43.2 eggs.

- 15) The **חזון איש** once promised that no missiles will ever fall in Bnei Brak. A few years ago, a fragment from a missile fell in the city. They quickly ran with it to Rav Chaim Kanievsky and asked "Look a missile fell! What happened to the promise of the **חזון איש**?" Rav Chaim looked at it and said, "It's so small, it's not the *shiur* of the **חזון איש**." Why are the sizes of the **חזון איש** so large?

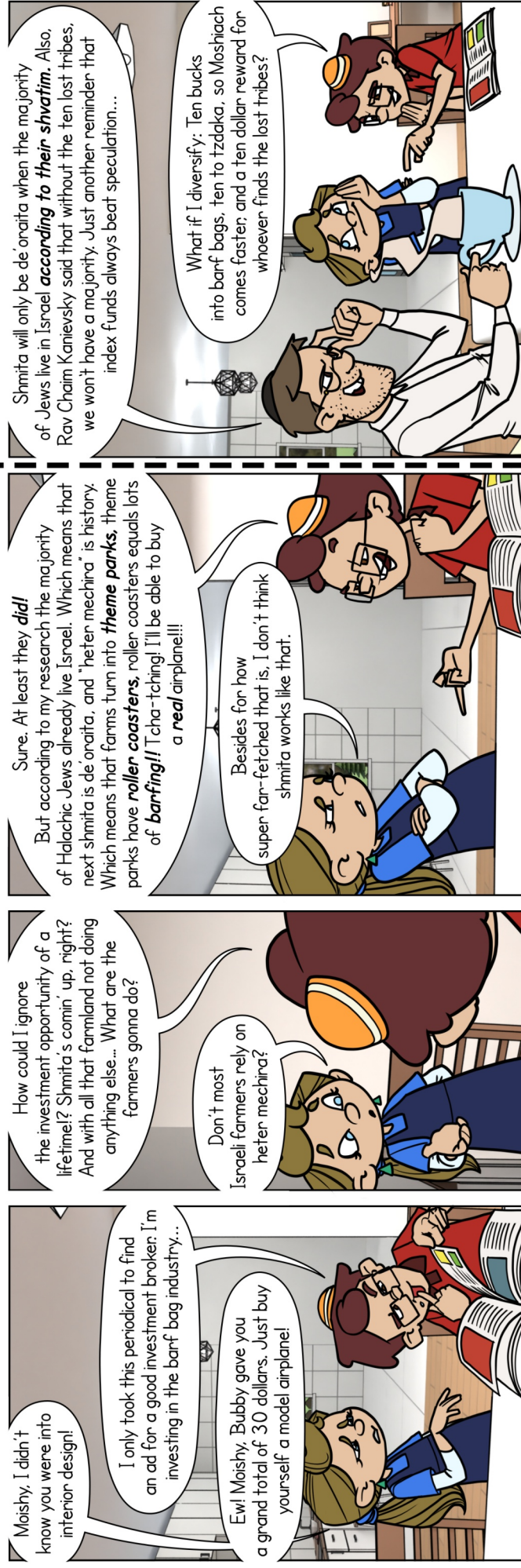
The **גמרא פסחים (42)** teaches that the volume of a *revi'is* (1/4 of a *log*) is 2 fingerbreadths by 2 fingerbreadths by 2 and 7/10 fingerbreadths, which comes out to a volume of **10.8 cubic fingerbreadths** (2x2x2.7). When using this calculation (where a fingerbreadth is 2.5 cm), the size of 1/10 of an *eifah* equals 4.86 liters. However, when using the average volume of an egg (52 cc), the volume of 1/10 of an *eifah* equals 2.25 liters! Therefore, the **צל"ח (44)** and the **חזון איש (45)** conclude that the size of our eggs have shrunk almost in half. If the eggs of Chazal were double the size of eggs today, then the volumes mentioned in the two *גמרות* would be aligned. The **צל"ח** concludes that since a *kezayis* is half the size of an egg of Chazal, today's *kezayis* is the size of our eggs. See, however, the notes for the reconciliation of **רב חיים נאה**.

- 16) It's the *seder* night and you are about to eat *matzah*. Your son asks you, "Do we *passkin* like the **חזון איש**? How much *matzah* should I eat?" What do you answer?

The **ביאור הלכה (47)** *passkins* that for biblical *mitzvos*, one should follow the calculation of the **צל"ח**. Therefore, for the first *kezayis* of *matzah*, one should use the larger *shiur*, but one is not required to use that measurement for the *afikomen*, which is rabbinic. The custom in Yerushalayim, however, was always to follow the measurements of **רב חיים נאה**.

- 17) True story: Your wife made a batch of dough with 1.5 kg of flour and was *mafrish challah*, when your neighbors called, asking if they could come with their family for Shabbos lunch. She agrees and quickly adds another kg of flour, more water, and mixes everything together. Is she obligated to be *mafrish* again?

She should be *mafrish* without a *bracha*. Let's explain. If 1.2 kg is really the amount needed for *hafrashas challah*, then the first batch of dough was already obligated and exempted by the *hafrasha*, while the additional flour added now (which is less than 1.2 kg) is not enough to require a new *hafrasha*. However, if 1.66 kg is the amount needed to be *mafrish*, then the *hafrasha* you made on the 1.2 kg is not valid, and when you now add more flour and exceed the 1.66 kg threshold, you are



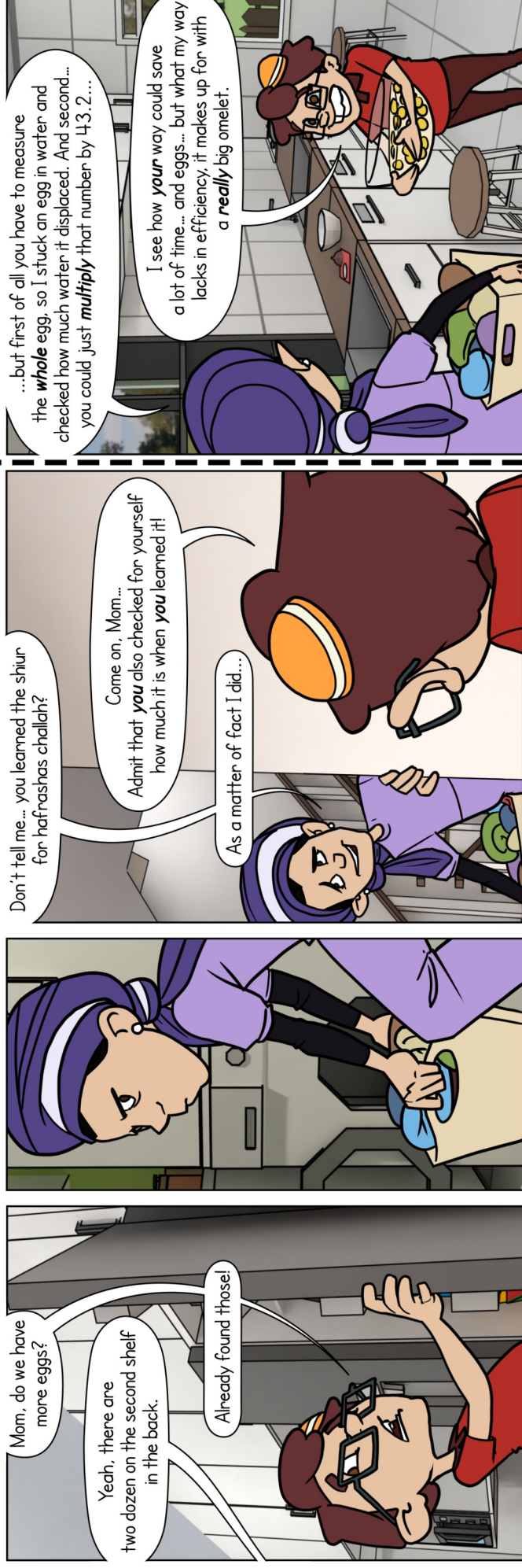
Question: If the majority of Jews live in Israel, what will be the status of the upcoming *shemittah*? Will there be any room to rely on *heter mechira*?

Answer: Regarding *shemittah*, the רמב"ם (4) *passkins* that *shemittah* will only be a biblical obligation when *yovel* is biblically required. *Yovel* is only biblically required when the majority of the Jewish people enter the land of Israel and settle in their ancestral portion based on their *shevet*. Thus, only when *Mashiach* comes, reveals the *shevet* of each individual, and settles him in the appropriate area, will *shemittah* become biblical.



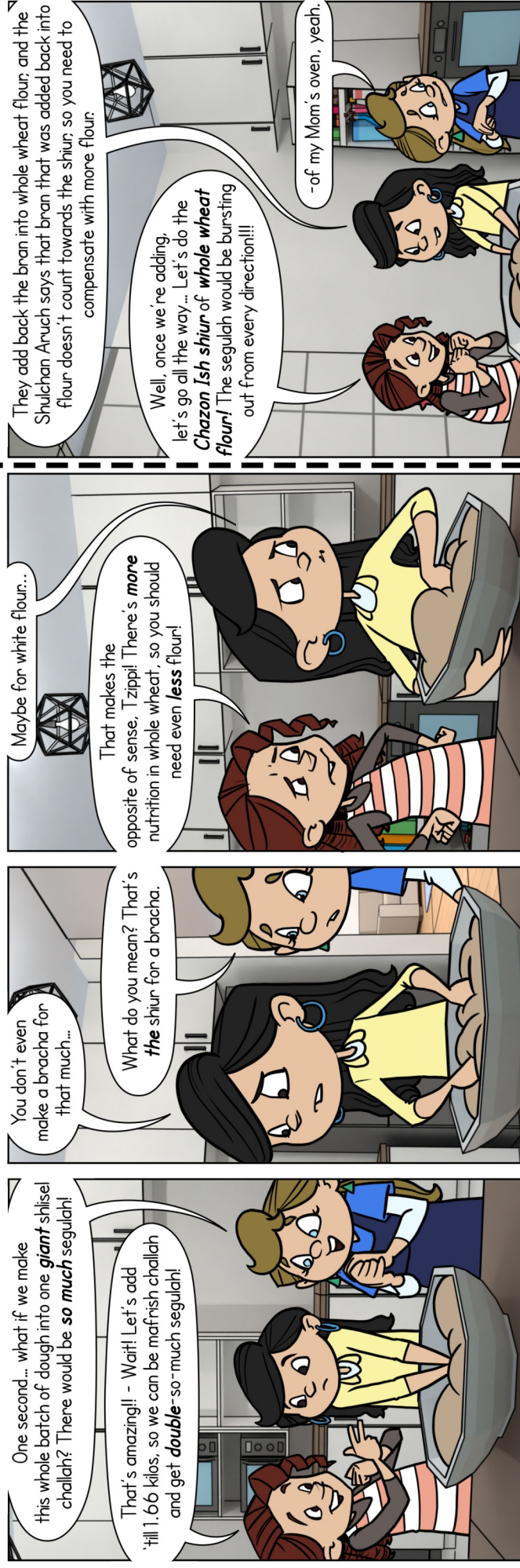
Question: What should you do with the separated *challah*?

Answer: The S" A and Rama *passkin* that the *challah* should be burned (and not given to a Kohen). If this is not possible, **Rav Ovadya** (35) *passkins* that you should be *mafrish* less than a *kezayis* (since the obligation of burning *challah* only takes effect if the *challah* is a *kezayis* or greater), place it in a plastic bag, and throw it out. The **ש"ס** and **מונה יצחק** write that if there is no way to burn the *challah*, it may be thrown out.



Question: How large does the batch of dough need to be in order to be obligated in *hafrashas challah*?

Answer: The גמרא עירובין (41) teaches that a batch of dough must be at least 1/10 of an *eifah* to be obligated in *challah*, which equals 43.2 eggs.



Question: How much whole-wheat flour is needed to require *hafrashas challah*?

Answer: The S" A (52) *passkins* that if you remove the bran from the flour and add it back later, the bran cannot be included in the calculation of 1.66 kg. Today, most mills selling whole wheat flour indeed remove the bran and then add it again later. Therefore, when using whole wheat flour to bake bread, you will need 1.9 kg of flour, of which there is 1.66 kg of flour obligated in *hafrasha*! If you follow the ז"א ׳״״'s measurement, you should adjust accordingly, see notes for more details.

The **ב"ח** explains that the fruits of *Eretz Yisrael* are infused with the *kedusha* of the *Shechina*. Therefore, when we say in *bracha me'ein shalosh*, "ונאכל מפריה ונשבע מטובה" – "May we eat from its fruit and be satisfied by its goodness", we are not merely asking to enjoy the Land's delicious produce. We are expressing a desire to absorb the holiness of *Eretz Yisrael*, which is present within its fruits. Bez"ח, this *zman* we will learn about *halachos* that pertain mainly to *Eretz Yisrael*, but are common even for those living in *chu"l*. Through this *limud* we will get a newfound appreciation and love for *Eretz Yisrael* and recognize the *zechus* bestowed upon our generation of being able to live and visit *Eretz Yisrael*. The **גמרא כתובות** (ק"ב:) relates that **רבי חייא בר גמדי** had such a love for *Eretz Yisrael* that he would roll in the dirt and rocks to fulfill the verse **כי רצו עבדיך את אבניה** "כי רצו עבדיך את אבניה" *Bez"ח*, by the end of this *zman*, our love for *Eretz Yisrael* will be so great that we will be tempted to do the same.

ב"ח (או"ח סימן רח)

תימה הלא קדושת הארץ הנשפעת
בה מקדושת הארץ העליונה היא
נשפעת גם בפירותיה שיונקים
מקדושת השכינה השוכנת בקרב
הארץ כי על כן הזהיר ואמר בסוף
פרשת מסעי (צמדנר לה לה) ולא
תטמא את הארץ אשר אתם יושבים

בה אשר אני שוכן בתוכה ועל כן ניתח שאלו מכניסין

Parsha Connection: In **פרשת נח**, Hashem commands **נח** to build a

צבירה זו ונאכל מפריה ונשבע מטובה כי צבירת פירותיה לנו ניזונים
מקדושת השכינה ומטהרתה ונשבע מטובה:

teivah for the upcoming flood. What is fascinating is that if you take a deeper look at the Parsha, you can find hints to the *Beis Ha'Mikdash*. 1) The **רמב"ן** writes that just like the **קודש הקודשים** was miraculously able to hold more than the available space, so too, the *teivah* was able to hold more animals than the available space. 2) There are 153 *pessukim* in the Parsha, equivalent to the numerical value of **בצלאל**, who built the *Mishkan*. 3) The Midrash teaches that *Eretz Yisrael* was not affected by the *mabul*.

What is the connection between the *teivah* and the *Beis Ha'Mikdash*? Why was it that the *teivah* and *Eretz Yisrael* were not affected by the *mabul*?

The answer is that the goal of the *Beis Ha'Mikdash*, *Eretz Yisrael* and the *teivah* was to bring people closer to Hashem. The *teivah* was a reminder that the *mabul* was coming and everyone should repent. Furthermore, Noach, who listened to Hashem, was saved by the *teivah*. The *Beis Ha'Mikdash* and *Eretz Yisrael* also serve as a reminder that one can always rekindle his relationship with Hashem. The *teivah* and *Eretz Yisrael* were not destroyed by the *mabul* because they represent a connection with Hashem, and those connected to Hashem were saved. *Eretz Yisrael* is not just a location we settle in to be able to protect ourselves from antisemitism; it is a place where we can maximize our potential and reach the highest level of *devekus* with Hashem. According to the **ב"ח**, every fruit we eat is infused with *kedusha* that will enhance our relationship with Hashem.

Story: There is an incredible woman in Israel named **מרים פרץ**. Mrs. Peretz's eldest son, **אוריאל**, was killed in Lebanon while defending **ארץ ישראל** and a few years later her other son, **אלירז**, was killed in Gaza. In between the death of her two children, her husband died of heartache. She once related that when she arrived in Israel for the first time as a 10-year-old girl from Morocco, she vividly remembers how her father bent down and kissed the earth of **ארץ ישראל**. She said, "my father kissed the ground once when he came home, but I kiss the ground twice every year when I go visit my children buried in the holy Land of Israel. Her son **אוריאל** wrote in his journal before he died, "with the amount of thorns and bushes that pricked and stuck to my skin, I can build a garden bed that is a meter by a meter, but these aren't ordinary thorns; they are the thorns of **ארץ ישראל**". The love for **ארץ ישראל** demonstrated by the Peretz family is something we can all learn from.

מגבעות אשורנו (עמ' 124)

הפרשת חלה, „מראשית עריסותיכם תתנו תרומה לה'“, היא תרומה קדושה שיהודי מפריש מלחמו, מאכלו העיקרי של האדם⁴, לפני שהוא עצמו נהנה ממנו. מצוה זו שהאשה זכתה בה, מראה על חובתה להפריש צדקה בפרט, ותורה ומצוות בכלל, חלק ראשון בחשיבות ובגודל מהפרנסה.

The **Lubavitcher Rebbe** in מגבעות אשורנו (a compilation of addresses by the Lubavitcher Rebbe for women) explains that the *mitzvah* of *challah* is a reminder to set aside a portion of one's mundane life for *kedushah*. When one is *mafrish challah* from dough purchased by his hard-earned money, it acts as a reminder that one should set aside a portion of his *parnassah* for loftier goals. We can explain this a bit more. לחם comes from the word מלחמה, because achieving a *parnassah* in many ways is difficult and similar to an act of war. In war, many times we are affected by our surroundings and the people we meet. When we finally come home and use our money to bake bread, which is the “main food of humans,” as the *Rebbe* writes, we are *mafrish challah* to remind us that our money should be used for holy endeavors and that we should not be affected by our surroundings at work.

Parsha connection: In פרשת לך-לך, Hashem tells Avram “לך-לך מארצך, וממולדתך ומבית אביך”. Many of the commentaries ask, why not just say “leave your land,” which automatically includes your “birthplace and house of your father”? Some of the *mefarshim* explain that there are three levels of influence on a person – his country, his community and his family. Americans are different than Israelis or Brits, and Australians are different from them all. It is also no secret that your community has an effect on you. Jews in Bnei Brak are different than those in Rechavia, and Lakewood is different than Teaneck. Lastly, each household affects its inhabitants differently. Your upbringing is unique to you only. Hashem told Avram to leave the negative influences of his country, community and household behind. When a person goes to work, he is also influenced by all the people and cultures around him. When one is *mafrish challah*, he is stating “I am able to separate the *kedusha* from my workspace. I am able to detach the influences of my workplace from my actual life.”

Story: Freed hostage Rom Braslavski related that when in Gaza, his captors ימ"ש tried convincing him multiple times to convert to Islam or read the Quran in exchange for food and better accommodations, but he refused. He was in a surrounding that told him to act and behave a certain way, but he refused because he is a Jew. When he was finally freed, he yelled out “I am Jewish, I am strong!” and the first thing he wanted to do was put on *tefillin*. Many of us spend hours in the workplace and are also tempted to act and behave in ways that do not align with the Torah. Just like Rom, we need to refuse and yell out “I am Jewish, I am strong!” I will not be affected by the people around me. I will internalize the *mitzvah* of *hafrashas challah* and know how to use my *parnassah* for *kedusha*.

The *Sefer* **ה' אור לי** was written anonymously and is a compilation of *chizuk* and stories to help overcome the trials and tribulations of everyday life. He quotes from **Rav Zusha** that the *pessukim* of *hafrashas challah* teach us that when a person wakes up in the morning, the first thing he should focus on is Torah *U'mitzvos*. He interprets the verse as follows: "בבואכם אל הארץ – when your *Neshama* reenters the

world (i.e., when you wake up), "ראשית עריסותיכם" – the first thing you should do upon waking up is, "לד" – you should dedicate it to Hashem. In other words, your first actions, thoughts and words of each day should be dedicated to Hashem, and doing so will have an incredible effect on the rest of your day. Time magazine did a study with individuals in 10 different cities and found that 84% of smartphone owners check their phone first thing in the morning. Scientifically, when a person checks his phone first thing in the morning, he is giving his brain dopamine which he will crave more of for the rest of day. Thus, those who check their phones first thing in the morning have a lower attention span, stay less focused, and are less productive. The *mitzvah* of *hafrashas challah* reminds us that the first thing we do in the morning should be dedicated to *kedusha*. Let's all aim this week not to check our mail, news, or other apps for the first hour of every day, and you will see the positive effect it will have on your day.

Parsha Connection: In the beginning of **פרשת וירא**, Avraham sees the 3 angels and asks them to stop in his house. Every event in the Torah is not just a story, but a deep message on how to live life effectively. The **Izbitzer** explains that when Avraham tells the angels, "יוקח נא מעט מים ורחצו רגליכם והשענו תחת העץ", Avraham is really transmitting a message to the Jewish people in every generation. Avraham is telling us that we are very busy in the pursuit of life. Every morning, we each wake up and run to our respective jobs and duties. Many times, in the hustle and bustle of life, we forget to stop and live in the moment; we forget to appreciate the important things in life. Avraham is telling us, take your shoes off, stop running, and wash your "רגליכם" – which can also be understood as הרגליכם – your routine. Wash away your busy routine – והשענו תחת העץ – and stand in the shadow of the Torah, as it says **עץ חיים היא למחזיקים בה**. If you have been accustomed to checking your phone in the morning, wash off that bad habit, and dedicate that time to cling to the Tree of Life.

Story: I jokingly asked freed hostage Omer Shem Tov how he survived so many days without his phone. "When we lose reception for 15 minutes, we get all jittery, so how did you manage for almost two years without a phone?" What he answered shocked me. He said that if there is one thing he misses from captivity, if one can even say such a thing, is the fact that he didn't have his phone. He said, "I realized the brain power I have and how the phone is such a bad distraction. I learned Arabic on my own, just by listening and observing the terrorists." He went on to describe that without a phone there are no distractions and what got him through the more than 500 days of captivity was his *Emunah* in Hashem. What is fascinating about his story is how he describes the beginning of each day. Every morning, when waking up, he would have a conversation with Hashem. "Hashem, how are you this morning? Is there anything I can do for you today?" Then he would go and thank Hashem. "Thank you, Hashem, for giving me food yesterday. Thank you, Hashem, that my family is back in Israel and they are safe. Thank you that I am able to walk and talk." Only after asking Hashem what he can do for Him and only after thanking Hashem, would Omer then ask Hashem for what he needed. Omer describes how these conversations are what kept him going, and if there is something he misses about captivity, it's the closeness he felt with Hashem.

ה' אור לי (עמ' סז)

וכפי שכתב האגרא דפרקא (אות רה) בשם תלמידי הבעש"ט להיוהר בעומדו ממיטתו שיהיו המחשבה דיבור ומעשה הראשונים להי"ת בתורה ומצוות, ועי"ז יהיו נמשכים ונגררים כל המחשבה דיבור ומעשה של כל היום להי"ת, וכך היה מפרש הרה"ק ר' זושא מאניפולי ע"ה את הפסוק, בבואכם אל הארץ – מיד בשבאה הנשמה לעוה"ז בקומו ממיטתו, ראשית עריסותיכם חלה תרימו לה' – מיד באשר תקומו מהמיטה (לשון עריסה) תרימו תרומה להפריש עצמכם לשם ה' וכפי שיקבל האדם עומ"ש בראשית היום כך יהיה אצלו כל היום, כמו התבואה אחרי שהפרישו ממנה תרומה.

חלה מלחם (עמ' ב)

וכך כאשר האדם מפריש חלה,

מרומם בזה את העיסה, היינו שנותן בו כח רוחני, כדי שהלחם עצמו יוכל להעלות ולרומם את האדם באכילתו.

The **חלה מלחם**, a *sefer* written by Rav Yaakov Mamrut on the *halachos* and *hashkafah* of *hafrashas challah*, explains that one of the reasons for the *mitzvah* of *hafrashas challah* is to infuse *kedusha* into your dough before you eat it. In other words, this *mitzvah* reminds you that you can infuse *kedusha* into every mundane act. The act of preparing bread is steeped in physicality, and you need to get your hands dirty to prepare the dough and the food you eat. It is at this moment that Hashem tells you to be *mafrish challah* and infuse this action with *kedusha*. When Hashem created angels, He made them only spiritual, and when Hashem created animals, He made them only physical, but humans were created as a combination of both. That is why we are called אדם – on the one hand the word comes from אדמה, earth and physicality, but on the other hand it can be read אֲדָמָה – meaning, similar to, and is in reference to לְעֵלְיוֹן – “being similar to Hashem.” When a person is *mafrish challah*, it acts as a reminder that one can take any mundane activity in this world and make it spiritual with the right thought and intention. Sleeping, eating, and drinking in order to have strength to learn Torah and help others converts those materialistic acts into spiritual ones.

Parsha connection: The Midrash in **פרשת חיי שרה** (*Bereishis Rabba* 58:3) teaches that once רבי עקיבא was teaching and noticed that his students were falling asleep. To get their attention and wake them up, he asked: “Why did Esther merit to rule over 127 countries? He answered, “Let Esther, who was the descendant of Sarah, who lived for 127 years, come and rule over 127 provinces.”

What was Rabbi Akiva trying to teach his students? Why would this seemingly random idea about Sarah and Esther cause them to wake up?

The **חידושי הרי"ם** explains that if every year of Sarah’s life corresponded to a country, that means that each month corresponded to a city, each week to a neighborhood, each day to a block, and each second to a house or park. רבי עקיבא was teaching his students that each second of life is so valuable that the investments you make now can, in the future, allow you to acquire houses, neighborhoods, cities, and even countries. But not just any countries, spiritual countries. Rabbi Akiva’s message was certainly that when learning Torah, one should take advantage of every moment; even if you are tired, push hard to stay awake. But his message was deeper than that. Even when one is away from the Beis Midrash, he can make every moment a spiritual one with the right intention.

Story: There was a lottery drawing where a person won \$1440 each day for the rest of his life. But there was one catch. Any money the winner did not use by the end of the day would be automatically withdrawn from his account. Such an individual would spend many hours trying to make sure he uses every single dollar, whether to buy something new or give it to a charitable cause, but he surely would not give it back to the lottery company. We, too, are deposited with 1,440 minutes every day and Hashem tells us, you have an option how to use it, but whatever you do not use gets withdrawn at the end of the day.

Time is the most valuable gift you have; make sure to use it wisely. *Hafrashas challah* is a reminder that you can infuse any moment in your life with *kedusha*. Even when making bread, you can be elevating a *terumah* to Hashem.

obligated to be *mafrish* for the first time, which should ideally be with a *bracha*. Therefore, it is best to avoid this situation, but when it is necessary to do so, you should be *mafrish* again without a *bracha*.

- 18) You perfectly weigh the exact amount of flour needed to recite the *bracha* for *hafrashas challah*, when your daughter in seminary says, “I heard that if you take the flour out of the freezer, you need to add more flour!” What is she talking about?

The **לבוש מרדכי** (48) writes that since frozen flour often absorbs moisture when frozen, it weighs more. Thus, if you use exactly 1.66 kg of flour, you are really using less than the volume of 43.2 eggs. Therefore, whenever using frozen flour, you should add a bit more flour to ensure that you have the required amount of flour that is equivalent to the volume of 43.2 eggs.

- 19) Your challah last Shabbos was so great that you decide this week to try making whole wheat challah. This time, to be safe, you weigh 1.8 kg of flour, but when you tell your *frum* friend what you are doing, he yells “Hey! You need more flour than that! It’s whole wheat!” What is he talking about?

The **S”A** (52) *passkins* that if you remove the bran from the flour and add it back later, the bran cannot be included in the calculation of 1.66 kg. Today, most mills selling whole wheat flour indeed remove the bran and then add it again later. Therefore, when using whole wheat flour to bake bread, you will need 1.9 kg of flour, of which there is 1.66 kg of flour obligated in *hafrasha*. See notes for more details.

- 20) Are you obligated to be *mafrish challah* on gluten-free wheat flour?

The **אמרי יעקב** (54) *passkins* that since gluten-free wheat flour cannot become *chametz*, it should really be exempt from *hafrasha*, but since some gluten always enters into the flour, you should be *mafrish* without a *bracha*. **Rav Rubin** (55) *passkins* that if the flour is made by Jews, you are *mafrish* with a *bracha* (assuming you have 1.66 kg of actual wheat flour), but if it is made by non-Jews, you should be *mafrish* without a *bracha*. See notes for details.

- 21) You are already a mini-master in the *halachos* of *hafrashas challah*, so your wife asks you: “Since we are not having guests this week, I made challah with 1 kg of flour, but the yeast went crazy and the dough rose to a size much greater than 43.2 eggs. Do I need to be *mafrish* now?” What do you answer?

No. The **S”A** (56) *passkins* that if the dough was made with a volume of less than 43.2 eggs and then it rose to more than 43.2 eggs, it is still exempt from *hafrashas challah*.