



Volume 1. Issue 40.

Breaking Bread

One of the *mitzvot* that the *Bnei Yisrael* were given when they entered the Land of Israel was to separate part of the dough and give it to the *Kohanim*. This *mitzvah* was known as "Challah". The obligation only applied to bread made out of the five grains listed in the first *Mishnah* of *Meshechet Challah*. When suggesting a "hint" to the reason of this *mitzvah* the *Sefer Hachinuch* explains that since bread is the most basic food, the *Torah* wanted to give us *Mitzvot* that would aid in imbuing holiness into one of the most common actions of man - baking bread. This transforms the bread from providing solely for the body into food for the body **and** soul. Furthermore it seamlessly provides the *Kohanim* with food enabling them to be totally focused on the Temple service.

The *mitzvah* of *Challah* is only a *Torah* obligation within the borders of Israel, and must be eaten by a *kohen* in a state of spiritually purity. However, since today we are spiritually impure, without a *Beit Ha'Mikdash* and are missing *Kohanim* able to prove their lineage back to *Aharon*, we are unable to fulfil this *mitzvah* in its completeness. Nevertheless *Chazal* did institute an artificial requirement in order that we should not forget the *Torah* obligation. Therefore today we separate the dough and burn it.

Chazal throughout the *Gemara* and in later times, often instituted laws and rules in order that they act as some type of reminder. For example *lulav* for all seven days of *Succot*, *serfirat haomer*, *marror* on seder night, and *shimittah*. *Chazal* used two different types of *zechira* the first was that the remembrance was a 'carbon copy' of the original *mitzvah* and the second was a simple reminder meaning any action would suffice.

One of the most common cases found in *Chazal* of this instituted *mitzvah* was that of *zecher le'Miskdash*, a remembrance of the Temple that stood in Jerusalem.

Rav Soloveitchik זצ"ל, explained that there are two focuses when remembering the Temple. The first is keeping the memory that the Temple was destroyed and that we are in exile in the forefront of our minds. This is expressed for example, by the *halacha* that a *Chatan* puts ash on his head under the *Chuppah*, a space is left in the house undecorated and the fast days. These were all instituted for the memory of the destruction of the *Beit Ha'Mikdash*.

The second is the remembering the glory of that which the Temple represented and the beauty of the House. As the *Gemarah* states, 'whoever did not see the Temple has never seen a beautiful building in their life'. This is expressed in the *mitzvah* of *lulav*. According to the *Torah* the *lulav* is only taken on the first day of *Succot* outside the Temple while it is taken everyday inside the Temple. Therefore after the destruction the *Rabbis* instituted that we should take the four species all the days of the *chag*.

However, in the case of *Challah*, *Chazal* were restricted in the creation of the remembrance. They were unable to create a rabbinic copy of the *Torah* obligation, as the *Torah* obligation was centred on one being in a spiritual state of purity. As mentioned above we are all in a state of spiritual impurity as there is no longer the *para aduma* (see this week parasha for details.) Therefore the *Rabbis* obligated us to separate the dough, make a bracha and then burn the bread. This is therefore seen as a remembrance of the original *Torah* obligation and a solemn *zecher le mikdash*..

Natan Rickman

www.mishnahyomit.com

Revision Questions

מעשר שני ד': י"א – ט"ו

- The follow is the text of *vidui ma'asrot*. To what do each of the phrases refer? (ד': י"א-י"ג)
 - "בערתי הקודש מן הבית"
 - "נתתיו ללוי"
 - "וגם נתתיו"
 - "לגר ליתום ולא למנה"
 - "מן הבית"
 - "ככל מצותך אשר צויתני"
 - "לא עברתי ממצותך"
 - "ולא שכחתי"
 - "לא אכלתי באוני ממנו"
 - "ולא בערתי ממנו בטמא"
 - "ולא נתתי ממנו למת"
 - "שמעתי בקול ה' אלקי"
 - "עשיתי ככל אשר צויתני"
 - "השקיפה ממעון קדשך מן השמים וברך את עמך ישראל"
 - "ואת האדמה אשר נתת לנו"
 - "כאשר נשבעת לאבותינו ארץ זבת חלב ודבש"
- Which people are unable for doing *vidui ma'asrot* and why? (Include both opinions) (ה': י"ד)
- What five things did *Yochanan Kohen Gadol* change? (ה': ט"ו)

חלה א' – א' – ט'

- Bread made out of which five grains is one obligated to separate *challah*? (א': א')
- What are the other (seven) laws that apply to these five grains listed in the *Mishnah*? (א': א'-ב')
- From what things must one separate *challah* yet need not separate *ma'asrot*? (א': ג')
- From what things must one separate *ma'asrot* yet need not separate *challah*? (א': ד')
- If someone initially used ordinary dough, yet used it for *sufganim*, does *challah* need to be separated? (א': ה')
- When is one required to separate *challah* for *challot todah* and *rekikei nazir*? (א': ו')
- Is a baker required to separate *challah* if he prepare many portion of dough, each smaller than the minimum measure, to be sold separately? (א': ז')
- What is *isat kelavim* and when must one separate *challah* from it? (א': ח')
- What nine laws does *challah* share with *trumah*? (א': ט')

Local Shiurim

Sunday
Between mincha and ma'ariv
Mizrachi Shul
David Bankier

Monday -Thursday
Between mincha & ma'ariv
Mizrachi Shul
Avigdor Einat

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul
David Bankier

Audio Shiurim on-line!

- 613.org/mishnah.html
- www.shemayisrael.com/mishna/

NEW WEBSITE!

www.mishnahyomit.com

To add another mishnah yomit shiur send an email to: mishnahyomit@hotmail.com

Next Week's Mishnahyot...

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | שבת קודש |
|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|
| 10 th July ג' תמוז | 11 th July ד' תמוז | 12 th July ה' תמוז | 13 th July ו' תמוז | 14 th July ז' תמוז | 15 th July ח' תמוז | 16 th July ט' תמוז |
| Challah 2: 1-2 | Challah 2: 3-4 | Challah 2: 5-6 | Challah 2: 7-8 | Challah 3: 1-2 | Challah 3: 3-4 | Challah 3: 5-6 |

