



## Combing Dough for Challah

We have learnt that for dough to be obligated in separating *Challah* the volume of flour used must be at least five quarter *kav*. The *Mishnah* (2:4) taught that if one made several doughs using a single *kav* for each and they were only touching one another, then they would not combine. If however they become interlocked then they would combine together such that one would now be required to separate *challah*. *R' Eliezer* however adds that even if one removed the separate rolls from the oven and place them in the same basket, they would combine – the basket combines them.

The *Rif's* version of our *Mishnah* continues with the following *pasuk* as being the source for *R' Eliezer's* position: “and it will be that when you eat from the bread of the land you shall take *challah*” (*Bamidbar* 15:19). The *Ran* explains that the *pasuk* implies that sometimes you will not be obligated to remove *challah* from dough, but only after it is baked as bread and combined in one basket.

The *Minchat Shlomo* (68) questions the *Ran's* understanding that we can derive a basket being *metzaref* from that *pasuk*. He lists other laws for which the *pasuk* is necessary. For example, the *Sifri* (*Parashat Shelach*) appears to need the *pasuk* to teach that if one neglected to separate *challah* from dough and then baked it, *challah* would still need to be separated. Were it not for our *pasuk*, since the obligation of *challah* is related to dough, one might think that once the dough is baked it is too late.

Another example (amongst many) is the ruling of the *Shulchan Aruch* (YD 329:3) that if one kneaded dough with the intention of cooking it or leaving it out in the sun to dry then it is exempt from *challah* since only if it was kneaded for baking bread is there an obligation. The source of this law is the *pasuk* cited above. The *Minchat Shlomo* continues that even though *Rabbeinu Tam* (*Pesachim*) disagrees, the reason is that one could use that dough to bake bread. Note that “*lechem ha'aretz*” is necessary for all opinions. How then can we derive the law of *tziruf* from this *pasuk*?

The *Minchat Shlomo* answers, that the *pasuk* is simply teaching that just as there is an obligation of *challah* on dough, there is also an obligation on bread. He demonstrates that this logic underpins all the laws he raised as requiring this *pasuk*. He continues to reasons that that being the case, there is no reason to require that the five quarter *kav* all be in a single loaf. When it comes to dough, since the volume is derived from the *mun* they received in the desert, it makes sense that it should be one mass. However, once they received and baked it, it was done so not as one mass but as small rolls. Now since five quarter *kav* can be divided into small rolls it makes sense that to be obligated in *challah* a vessel would be required to combine them.<sup>1</sup>

The *Mishnah Rishona* asks, how does combining the doughs after they have been kneaded help to now make them obligated in separating *Challah*? When they were kneaded, which is the time that they become obligated in separating *Challah* they were exempt. We have seen a few *Mishnayot* where since they were exempt at that point in time, it meant that *Challah* need not be separated. For example, if they were the property of a *hekdesh* (3:3) or a *goi* (3:5) at the time when the dough was formed, and later become the property of an *Yisrael* it is exempt from separating *challah*. Why is the law different in this case?

He answers that the difference between our *Mishnah* and the other cases is that in the other cases, the dough was of a sufficient quantity when it was formed – at the time of the *chiyuv* (obligation). There however were other – external – reasons why it was exempt. It therefore continues to stay exempt. In our case however, since it was less than the minimum size, it never entered the realm of *chiyuv*. We can therefore cannot say that since at the time of the *chiyuv* it was exempt, since it never reached that point. Only once it combines to make the minimum quantity has it reach the point of *chiyuv*.

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<sup>1</sup> The *Minchat Shlomo* continues that once we learn the concept of *tziruf kli* by *lechem* it can equally apply to dough. The starting point however of the derivation is from the *pasuk* that applies to *lechem*. Please note, we have

cited only small fraction of the *Minchat Shlomo's* analysis on *tziruf kli* for *challah*. Please see the *Minchat Shlomo* inside for more details.

**Revision Questions**

חלה ב' ג' – ג' ח'

- Explain the debate regarding what one should do if they are unable to bake bread in a state of purity. (ב' ג')
- If one prepares a lot of dough, each being less than the minimum size that obligates one to separate *challah*, when do we say that they combine to obligate one to separate *challah*? (ב' ד')
- If one separates a portion of the flour as *challah* what is the status of that flour, and what is the status of the dough made out of the remaining flour? (ב' ה')
- What is the minimum amount of flour used in dough that requires one to separate *challah*? (ב' ו')
- When does bran combine with the flour to complete this minimum amount? (ב' ו')
- How much of the dough must be separated for *challah*? (ב' ז')
- In which two cases is the measure described in the previous question reduced? (ב' ז')
- Explain the debate regarding whether one can separate *challah* from *tahor* to cover the requirement for *tameh* dough. (ב' ח')
- From what point in the bread-making process does one need to separate *challah*? (ג' א')
- Does one need to separate *challah* from dough made from *meduma* produce? (ג' ב')
- If one has *makdish* dough and later redeemed it – in what case would they be exempt from separating *challah*? (ג' ג')
- What is the case in *ma'asrot* that is similar to the one described in the previous question? (ג' ד')
- If a *nochri* gave someone dough as a gift, when would they be obligated to separate *challah*? (ג' ה')
- If someone made bread with a *nochri*, when would they be exempt from separating *challah*? (ג' ה')
- If someone converted and already had dough, when would they be exempt from separating *challah*? (ג' ו')
- Is one obligated to separate *challah* from dough that is made from a mixture of rice and wheat? (ג' ז')
- What are the two options for one who has taken leaven from dough that has not had its *challah* removed and placed it in dough that has had its *challah* removed? (ג' ח')

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 January י' טבת	9 January י"א טבת	10 January י"ב טבת	11 January י"ג טבת	12 January י"ד טבת	13 January ט"ו טבת	14 January ט"ז טבת
Chalah 3:9-10	Chalah 4:1-2	Chalah 4:3-4	Chalah 4:5-6	Chalah 4:7-8	Chalah 4:9-10	Chalah 4:11 - Orlah 1:1

