



## Separating Challah from tameh dough on Pesach

The *Mishnah* (3:3) records a debate regarding how one separates *challah* from *tameh* dough on the *yom tov* of *Pesach*. Recall that if one produces a significant amount of dough ( $5/4$  of a *kav*) they are required to separate a portion of the dough and give it to a *kohen*. The portion is referred to as *challah* and is treated like *terumah*. Consequently, if the *challah* is *tameh* then a *kohen* is not allowed to eat it and the *challah* must be burnt.

On a regular *Yom Tov*, if one separated *tameh* *challah* then they must wait until after *Yom Tov* to burn the *challah*. The *Tosfot Yom Tov* explains that this is because the *Torah* prohibits one from burning *kodshim* that have become *pasul* on *Yom Tov*. He cites the *Tosfot* who explains that burning *tameh* *terumah* on *Yom Tov* was rabbinically prohibited in case one confuses the case with *kodshim* and end up burning *pasul* *kodshim* on *Yom Tov*.

On *Pesach* however we have a further issue. One cannot leave that *challah* till after *Yom Tov* since it will become *chametz* and one is prohibited from having *chametz* in their possession. Furthermore, one cannot bake the *challah* on *Yom Tov* because since it is *tameh* and may not be consumed, baking it, *shelo letzorech* (for no use), is prohibited. Consequently, the *Mishnah* records a debate regarding how this situation is resolved.

*R' Eliezer* maintains that one should bake all the dough, and only separate *challah* from the already baked rolls. Delaying the separation means that all the dough can be baked since (*ho'il*) each roll is potentially consumable. Only after they are baked is one roll selected as *challah*. *R' Yehuda ben Beteira* disagrees. He maintains that a small amount of dough must be separated but then placed in cold water to prevent it from becoming *chametz*. He argues that one cannot bake all the dough since some of the dough must be *challah* then some of the baking is *shelo letzorech*.

Finally *R' Yossi* maintains that one can separate some dough as *challah* and he is not bothered if it becomes *chametz*. Since the prohibition of having *chametz* is only regarding *chametz* in your possession, once the *challah* is designated, it no longer belongs to him and the prohibition would not be violated.

The *Bartenura* explains that *R' Eliezer* disagrees with this solution because since (*ho'il*) one has the capacity to do *she'elat chacham* and undo the designation, it is still considered his property and the prohibition would be violated if the *challah* became *chametz*.

The *Tosfot Yom Tov* cites *Rashi's* question. *R' Eliezer* maintains the logic of *ho'il*. This prevents him from using the solution of *R' Yossi* as we just explained, and enables him to bake the entire batch of dough together as explained above. *Rashi* asks that since the logic of *ho'il* makes the separated dough considered as if it is his, then it follows that *R' Eliezer* should allow separating the *challah* from dough and then baking the entire amount along with the *challah*. The *Tosfot* answer that one cannot rely on the *ho'il* if there is another solution available. Since one can separate the *challah* after the dough has been baked without relying on the *ho'il* this is the preferred solution.

The *Tosfot* follows with a further question. If one cannot use the *ho'il* if another solution is available, and since *R' Eliezer* relies on *ho'il* to bake the entire batch of dough, he should instead use *R' Yehuda's* solution of separating some dough and placing it in cold water since it does not rely on a *ho'il*. The *Ri* answers that *R' Eliezer* was concerned that *R' Yehuda's* technique would not be executed adequately and the separated dough become *chametz*.

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## Revision Questions

פסחים בי' ח' – ד' ה'

- What should one do if they mixed wheat into their *charoset*? (Include both opinions) (בי' ח')
- Is one allowed to cook the meat of the *korban pesach* in fruit juice? (בי' ח')
- Which of the following must one remove from their house before *Pesach*: (א' ג')
  - Beer?
  - Wheat-based (scribe) glue?
- What is the general rule regarding the previous question? (א' ג')
- What is the law regarding the removal of *chametz* from the cracks in pots? (בי' ג')
- For what other law does the answer to the previous question also apply? (בי' ג')
- How does one separate *challah* from *tameh* dough during *Pesach*? (Include all three opinions). (ג' ג')
- Explain the debate regarding whether many women can knead and bake at the same time sharing the same oven. (ד' ג')
- What is dough that is *siyur*? (ה' ג')
- What is dough that is *siduk*? (ה' ג')
- What is the punishment if one eats from dough that is *siyur* or dough that is *siduk*? (ה' ג')
- Explain the debate regarding when *biur chametz* must be performed if *erev Pesach* fall on *Shabbat*. (ו' ג')
- Give one example provided by the *Mishnah* for when one goes to do a particular activity on *erev Pesach* and has not yet perform *biur chametz* and the *halacha* is that he: (ו' ג')
  - Must return if he has time to come back and complete the activity, otherwise can he can simply perform *bitul chametz*.
  - Must only perform *bitul chametz*.
  - Must return home.
- If someone leaves *Yerushalaim* with *kodshim* in his hand, after which point is he not required to return to the *Beit Ha'Mikdash* and can simply burn it where he is? (ז' ג')
- Regarding the previous two questions, list the opinions regarding the minimum measure of the *chametz* or *kodshim* for which one must return? (ז' ח')
- Whether one performs *melacha* in the morning of *erev Pesach* depends on the custom of the place. What if a person, coming from a place the does not do *melacha* travels on the morning of *erev Pesach* to a place that does do *melacha*? (ז' א')
- What law regarding *Shmittah* shares a similar ruling to that of the previous question? (ד' בי')
- What law regarding animal trade shares a similar ruling to that of the previous question? (ז' ג')
- Some places have the custom of not eating meat on the night of *Pesach* prepared in which manner? (ד' ד')
- During which festival is lighting candles dependant on local custom? (ד' ד')
- Even though whether or not people work on *Tisha B'Av* is dependant on local custom, which people do not work, regardless of their location? (ה' ד')
- From when does *Beit Shammai* prohibit work on *erev Pesach*? (ה' ד')

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#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
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#### Friday & Shabbat

10 minutes before *Mincha*  
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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 July ח' תמוז	3 July ט' תמוז	4 July י' תמוז	5 July יא' תמוז	6 July יב' תמוז	7 July יג' תמוז	8 July יד' תמוז
Pesachim 4:6-7	Pesachim 4:8-9	Pesachim 5:1-2	Pesachim 5:3-4	Pesachim 5:5-6	Pesachim 5:7-8	Pesachim 5:9-10

