



Sufganin

This week we began to learn about the obligation of separating *challah*. If one prepared five, quarter-kav of dough from one on the five grains, a portion of that dough must be separated and give to a *kohen*. We will learn that that separated dough, the *challah*, is treated much like *terumah*. We have however learnt that one is not obligated to separate *challah* from some products made from dough. One of these is the *sufganin*. The *Bartenura* explains that these are spongy cakes made from a batter and then either fried in oil and honey or cooked in water. One does not need to separate *challah* from them since they are not defined as “*lechem*” – bread.

The *Mishnah* (1:5) teaches that they are only exempt from the separation of *challah* if both in the beginning and end of their preparation they are *sufganin*. What this means in the subject of debate.

The *Bartenura* explains that if the *sufganin* were first prepared as a thick dough or if they were finally baked, then one would be required to separated *challah*. In other words, they must be prepared as *sufganin* from beginning to end, to be exempt from separating *challah*. This is the opinion of the *Rabbeinu Tam*.

The *Rash* however disagrees. He explains that one’s intention is critical. In other words, even if one prepared a thick dough, if they intended from the outset to produce *sufganin*, the dough is exempt from separating *challah*. In other words, the beginning and end discussed in our *Mishnah* refers to one’s original intent and final action.

The *Mishnah Rishona* cites the *Rosh* who presents the following difficulty. The *Mishnah* (3:3) discusses the case where one consecrated flour to the *Beit HaMikdash*, it was kneaded into dough, and then redeemed from *hekdes*. The

Mishnah explains since it was the property of *hekdes* at the time when the *chiyuv* of *challah* begins (*shaat chiyuv*) it is exempt from the obligation of separating *Challah*. That ruling seemingly contradicts our *Mishnah*. According to the *Rash*’s reading of the *Mishnah*, if one initially intended that the dough be used for *sufganin*, but then later changed their mind and baked it as bread, they would be obligated to separate *challah*. Based on the later *Mishnah* one might ask, since at the time when the dough was rolled one intended to make *sufganin*, it should be considered exempt at the time from separating *challah*. Recall that the time of rolling the dough is critical. Consequently, since it was exempt at that time, even if one baked it as bread, it should be exempt.¹

The *Rosh* answers that in the case of the *gizbar* (treasurer of the *Beit HaMikdash*), the *gizbar* or *hekdes* provided the act that was missing – kneading the dough. Since that action was performed by the *gizbar*, it is exempt from *challah*. Our case however is dependent on intent. Consequently, the action at the end overrides the original intent and the dough/bread is obligated in *challah*. One can explain that because of the final action, it is as if it was always kneaded for the purpose of bread.

The *Mishnah Rishona* however suggests a different answer. He explains that the *shaat chiyuv* for *challah* is when the dough is rolled for bread. In the case of the *gizbar*, the dough was exempt from *challah* because when dough was rolled for bread, it was the property of *hekdes*. Our case however is different. In our case the dough was originally rolled for *sufganin*. Consequently there was no *shaat chiyuv*; there was no moment where there existed “bread dough”. The *shaat chiyuv* arises later when that dough become bread, when the person changed their mind a baked the dough. Consequently, since there was no *shaat chiyuv* when the dough was exempt, one must separate *challah*.

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¹ See the *Avnei Nezer* (YD 413:5) who explains that that *Mishnah* does not pose a problem for *Rabbeinu Tam*. Recall that *Rabbeinu Tam* explains that when the *Mishnah* teaches “the beginning as *sufganin*”, it means that it was

prepared as a thin batter. Consequently, there was no *shaat chiyuv* when the dough was exempt. This answer appears to be like the *Mishnah Rishona*’s answer towards the end of the article.

Revision Questions

מעשר שני ה' ז' - ט"ו

- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the process of *biur ma'asrot* nowadays. (ה' ז')
- What did the *Beit Din* do until *R' Akiva* clarified the *halacha*? (ה' ח')
- What should one do if *zman biur* approaches and their *ma'asrot* are at a distant location? (ה' ט')
- Explain the process of *vidui ma'asrot*? (ה' י')
- The follow is the text of *vidui ma'asrot*. To what do each of the phrases refer? (ד' י-י"ג)
 - "בערתי הקודש מן הבית"
 - "נתתיו ללוי"
 - "וגם נתתיו"
 - "לגר ליתום ולאמנה"
 - "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"
 - "וְיָאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ"
 - "כִּאֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ"
- 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'-ה

- 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? (ה' א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 September כ"ט אלול	26 September א' תשרי	27 September ב' תשרי	28 September ג' תשרי	29 September ד' תשרי	30 September ה' תשרי	1 October ו' תשרי
Chalah 1:6-7	Chalah 1:8-9	Chalah 2:1-2	Chalah 2:3-4	Chalah 2:5-6	Chalah 2:7-8	Chalah 3:1-2

