



Halachos of
**HAFRASHAS
CHALLAH**



Halachos of HAFRASHAS CHALLAH

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Hafrashas Challah. In any case of question or doubt a Rabbi should be consulted.

Halachos compiled by Rabbi Binyamin Walfish
and reviewed for publication by
Harav Alexander Mandelbaum Shlita.

For questions or comments, please contact us at
info@halachayomiforwomen.com

Day 1

Introduction: The Torah tells us in Parshas Shelach:

והיה באכלכם מלחם הארץ תרימו תרומה לה'. ראשית עריסותיכם חלה תרימו תרומה (וגו') (במדבר ט"ו י"ט-כ).

It will be when you will eat the bread of the land (Eretz Yisrael), you shall separate a portion for Hashem. As the first of your kneading you shall set aside a loaf as a portion, etc. From these pesukim we learn that there is a mitzvah to separate a portion of dough (called *Challah*) and give it to a Kohen. On a Torah level, this mitzvah applies to a dough prepared in Eretz Yisrael, at a time when the majority of the Jewish people inhabit the land. Following the destruction of the first Beis Hamikdash, the majority of the Jewish people began to reside outside of Eretz Yisrael. From that time on, the mitzvah of *Challah* on a Torah level ceased to apply. In order that people should not entirely forget about the mitzvah of *Challah*, Chazal decreed that *Challah* must be separated from all doughs, regardless of location.

Although the mitzvah of *Challah* is incumbent upon both men and women, Chazal tell us that women have a unique role in fulfilling this mitzvah, and that the mitzvah should preferably be performed by a woman.

This month we will learn about:

- a) what type of dough requires *Challah* to be taken.
- b) how *Challah* is taken.
- c) what to do with the dough separated as *Challah*.
- d) how to deal with common mistakes regarding *hilchos Challah*.

שו"ע ס' שכב ס"ב-ג', פוסקים או"ח ס' רמב



WWW.HALACHAYOMIFORWOMEN.COM

Day 2

Only dough or bread of a Jew is obligated in the mitzvah of *Challah*. Therefore, one who purchases dough or bread made by a non-Jewish company does not separate *Challah*.

שו"ע ס' של ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 3

It was previously mentioned that only dough or bread of a Jew is obligated in *Challah*. If a non-Jew kneaded together flour and water owned by a Jew, the dough is obligated in *Challah*.

שׁו"ע ס' של ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 4

The mitzvah of separating *Challah* applies only to a dough that was made from one or more of the five grains - wheat, barley, spelt, rye and oats. Thus, one who makes a dough from almond flour or rice flour etc. does not separate *Challah*.

שו"ע ס' שכד ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 5

Challah is only separated from a dough equivalent to 43 1/5 eggs. There is considerable controversy regarding how much flour this translates into on a practical level. As such, the halacha distinguishes between separating *Challah* with a bracha and separating *Challah* without making a bracha. The halacha is as follows:

- a) A dough containing less than 8 2/3 cups of flour does not need *Challah* separated.
- b) A dough containing more than 8 2/3 of flour must have *Challah* separated.
- c) Regarding making a bracha, there is a difference of opinion. Some have the practice to recite a bracha on a dough containing a minimum of 12 ¼ cups of flour, whereas others do not recite a bracha unless the dough contains a minimum of 16 ½ cups of flour. Each family should follow its custom. One who does not have an established custom should follow the second opinion and not recite a bracha unless the dough contains at least 16 ½ cups of flour.

עפ"י פסקי הגר"מ היינעמאן שליט"א



Day 6

It was previously mentioned that *Challah* is not separated when kneading less than $8 \frac{2}{3}$ cups of flour, and that a bracha is not recited on less than either $12 \frac{1}{4}$ cups or $16 \frac{1}{2}$ cups of flour. These amounts can be reached by combining multiple types of the five grains. For example, if one combined 6 cups of wheat flour with 3 cups of oat flour, *Challah* must be separated because the dough now totals 9 cups of flour.

שו"ע ס' שכד ס"ב



Day 7

If one separated *Challah* and subsequently realized that their dough does not contain the requisite amount of flour that requires *Challah* to be separated, it is permitted to eat what they separated as *Challah*.

שו"ע ס' שכו ס"ה



WWW.HALACHAYOMIFORWOMEN.COM

Day 8

A dough that is being prepared for **baking** necessitates the separation of *Challah*. Whether the dough is being prepared for bread, cookies, cake or any other baked food, if the dough is the requisite size, *Challah* must be taken. A dough that is being prepared for deep-frying or other non-baking cooking does not have a requirement of *Challah*. Therefore, one who prepares a large dough with 20 cups of flour to make lots of doughnuts, does not separate *Challah*.

שו"ע ס' שכט ס"ד



Day 9

A bracha cannot be recited on separating *Challah* from a dough in which the flour was kneaded without water (or olive oil), but was rather combined with a different liquid (i.e. canola oil or eggs – as one would do for cookie dough). In such an instance, if the dough contains $8 \frac{2}{3}$ cups of flour or more, one should mix in a minute amount of water so that *Challah* may be taken. However, this halacha is only relevant where the flour also did not come into previous contact with water. Nowadays, non whole-wheat flour and oat flour do come into contact with water during their production, and therefore this halacha does not apply to them. To illustrate the application of this on a practical level:

Leah is baking cookies with 9 cups of whole wheat flour and intends to mix the flour with canola oil. In such an instance Leah should mix in a little bit of water to the dough and then separate *Challah* (with a bracha).

Sarah however, is baking cookies with 9 cups of non whole-wheat flour which she intends to mix with canola oil. She does not need to add any water into her dough and proceeds to separate *Challah* as usual (with a bracha).

שו"ע ס' של ס"א, עפ"י פסקי הגר"מ היינעמאן שליט"א



Day 10

Thus far we have discussed which types of dough are obligated in the mitzvah of *Challah*. We will now move on to discuss the actual process of separating the *Challah* from the dough. Ideally, *Challah* should be separated after the flour and water have been kneaded together to form one entity. (It does not matter whether or not the dough has risen.) If one separated some flour to be *Challah* before the dough was kneaded, it is not valid and *Challah* must be taken again after the dough was kneaded (to be continued).

שו"ע ס' שכז ס"א, ס"ג



Day 11

One who forgot to separate *Challah* at this time and only remembered after baking the dough **must** take off *Challah* from the baked food. If the dough was used to bake multiple loaves of bread, it is sufficient to separate *Challah* from one loaf to permit all of the loaves (to be continued).

שו"ע ס' שכז ס"ה



Day 12

It was previously mentioned that although *Challah* should be separated from the dough, one who forgot to do so separates *Challah* from a baked loaf. What happens if one only realized on Shabbos that *Challah* was not taken? Although *Challah* may not be separated on Shabbos, nonetheless one may continue eating from the loaf. If the dough was prepared in *chutz la'aretz*, on Motzaei Shabbos one must separate *Challah* from the leftover bread. If the dough was prepared in Eretz Yisrael, *Challah* is not required to be separated, although it is a pious practice to do so.

לקט העומר פי"א ס"ז



Day 13

Before one separates *Challah*, a bracha is recited (when dealing with the requisite shiur, see above). Ideally the bracha is said while standing. The text of the bracha is as follows: ברוך אתה ה' וכו' אשר קדשנו במצותיו וצונו להפריש חלה. Some add the words "מן העיסה" to the end of the bracha. In the event that one is separating *Challah* from a baked food, the words מן העיסה (meaning *from the dough*), are not recited. After *Challah* is separated, one declares הרי זו חלה - this is *Challah*. The declaration may be said in English.

שו"ע ס' שכח ס"א, ט"ז סק"א, לקט
העומר פ"י סי"ג, הערה כ"ד, ערוה"ש ס"ה



Day 14

One who separated *Challah* and immediately realized that they forgot to recite a bracha does **not** recite a bracha. Their separation of *Challah* is still valid, and thus the *Challah* should be burned as usual.



Day 15

In any situation that one is unsure whether or not *Challah* should be taken (and a Rov cannot be consulted), one should take off *Challah* without reciting a bracha. For example, a woman who is unsure if she used enough flour to require a bracha (see above), should separate *Challah* without a bracha. Similarly, one who is preparing a dough and is unsure whether or not they already separated *Challah* from it should separate *Challah* without a bracha.

לקט העומר פ"י סי"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 16

Strictly speaking, there is no minimum amount of dough that must be separated for *Challah* (nowadays). Nonetheless, the *minhag* is to separate a *k'zayis* of dough as *Challah*.

רמ"א ס' שכב ס"ה



WWW.HALACHAYOMIFORWOMEN.COM

Day 17

A girl under bas-mitzvah should not separate the *Challah*, rather a woman above the age of bas-mitzvah should perform the separation. *B'dieved*, if an eleven year-old girl took off the *Challah* it is valid.

שו"ע סו"ס שכג, ס' שלא סל"ג



Day 18

One who separated *Challah* and then lost it before they had a chance to burn it (i.e. a child ate it, etc.), does not separate *Challah* a second time. If the *Challah* was accidentally remixed into the dough, a Rov should be consulted.

הליכות בת ישראל פי"ב סי"ד



WWW.HALACHAYOMIFORWOMEN.COM

Day 19

Sometimes one can separate *Challah* from one dough/loaf and thereby exempt other doughs from their *Challah* obligation. For instance, if one prepared multiple doughs, they may remove *Challah* from one that has **the requisite size**, and with this, exempt all other doughs/loaves that are in the same container or not in any container but in front of the person. If the doughs are placed in different containers, then separation from one dough only exempts the others if the multiple containers are touched. If none of the doughs are the requisite size that require *Challah* to be separated, then if all the doughs are together in one container and they are all the same type of dough one may separate *Challah* from one dough and thereby exempt all of them.

שו"ע ס' שכה ס"ב, מ"ב ס' תנה סק"ז



Day 20

Thus far we have discussed the process of separating the *Challah* from the dough. We will now move on to discuss disposing the *Challah* that has been separated. On a Torah level, *Challah* is supposed to be given to a Kohen, just like *Terumah*. Nowadays however, due to a variety of reasons, *Challah* is separated and then burned.

רמ"א ס' שכב ס"ה



Day 21

It was previously mentioned that the *Challah* is supposed to be burned. If one is unable to burn the *Challah* for whatever reason, it should be wrapped and thrown into the garbage.

לקט העומר פ"ב סי"ב



WWW.HALACHAYOMIFORWOMEN.COM

Day 22

A non-Kohen is not permitted to eat nor derive personal benefit from *Challah*. As such, one may not cook food on a fire in which the *Challah* is being burned as the *Challah* is "fueling" the cooking fire. Rather, one should first allow the *Challah* to be consumed in the fire, and only afterwards use that fire for cooking (to be continued).

רמ"א ס' שכב ס"ה



WWW.HALACHAYOMIFORWOMEN.COM

Day 23

Challah should be covered with multiple layers of aluminum foil and placed in the oven to be burned. *Challah* that was wrapped in this manner may be burned in the oven simultaneous to cooking other food inside of it (to be continued).

לקט העומר פי"ד ה"ג



WWW.HALACHAYOMIFORWOMEN.COM

Day 24

It was previously mentioned that *Challah* must be wrapped before placing it inside an oven to be burned. *B'dieved*, if one did not wrap the *Challah* and simultaneously had other food cooking in the oven at the same time, the kosher food may still be eaten, provided that the *Challah* did not come into contact with the kosher food. If contact did occur, a Rov should be consulted (to be continued)

לקט העומר פי"ד ה"ג



WWW.HALACHAYOMIFORWOMEN.COM

Day 25

Thus far we have learned about what type of dough requires *Challah* be taken, and about the process of separating and burning the *Challah*. We will now move on to discuss different scenarios pertaining to calculating the size of one's dough. One who is preparing a dough with the intention of separating it into small units and distributing these units to others, does not separate *Challah*. A classic application of this halacha is a teacher in school who is making *Challah* with her class, and is sending home each child with their own dough to bake into *Challah*. Because the dough is being distributed, *Challah* need not be separated

לקט העומר פ"ז ס"ב



Day 26

It was discussed that one who prepares dough with the intention of separating the dough into small units which will be distributed does not separate *Challah*. This halacha is limited to one who will separate the **dough** into small units prior to baking and distribute those units (i.e. cookies). One who intends to bake a large loaf of bread or cake etc. and then separate the **baked** food into smaller units for distribution, **does** separate *Challah*.

לקט העומר פ"ז ס"ב



WWW.HALACHAYOMIFORWOMEN.COM

Day 27

Sometimes, multiple small doughs, or even already baked goods join together to create an obligation of *Challah* (if the combination yields more than 8 2/3 cups). This is referred to as *צירוף סל*, *tziruf sal* - literally a basket joins them together. This means, that under certain circumstances, when multiple small doughs/loaves etc. are placed inside of the same utensil, they combine together to create an obligation of *Challah*, despite the fact that they do not come from the same dough and were not prepared at the same time. The parameters of this idea will be expounded upon below.

שו"ע סי' שכה ס"א



Day 28

It was previously mentioned that multiple small doughs placed together inside of a utensil can at times combine to generate an obligation of *Challah*. There are a number of criteria regarding this halacha which are subject to dispute. In order to avoid any doubt, in such a scenario, one should have the doughs placed inside a utensil which has a rim and cover them on top with a towel or blanket or the like. In such an instance the doughs certainly combine with one another to determine if one has the requisite amount of flour for separating *Challah* (to be continued).

בה"ל ס' תנז ד"ה והסל



Day 29

It was previously mentioned that when multiple doughs or loaves are situated in one utensil they can potentially join together to create an obligation of *Challah*. However, multiple doughs or loaves of bread and the like placed in one oven or freezer do not combine with one another to create an obligation of *Challah*.

שו"ת מחזה אליהו סי' קיא



Day 30

According to most opinions, multiple loaves or baked goods that one would not want joined together do not combine to create an obligation of *Challah*. Some maintain that they do join together to create an obligation of *Challah*.

To illustrate: Sarah received lots of different types of baked goods for *mishloach manos*, and put all of it in a big bin. Although the combined amount of the food would be reach the amount that necessitates *Challah* separation, in such an instance Sarah is exempt from taking off *Challah*. This is because Sarah would not want the chocolate cupcakes to mix with the cinnamon buns or oatmeal cookies, etc. However, if Sarah received tons of chocolate chip cookies and put all of them into one bin, they are calculated together to determine if the minimum amount of flour has been reached.

לקט העומר פ"ו ס"ט





Halachos of
HAFRASHAS CHALLAH



Mazel Tov
on completing a month
of Halacha Yomi!