

Hafrashas Challah

Combining Batches

Part 3

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As was discussed in the previous article, the accepted custom is to recite a berachah on a hafrashah from a dough of approximately 5 pounds of flour (over 17 cups). If the dough is only 3.1 pounds, or even 2.5 pounds (approx. 8 cups), a hafrashah is done without a berachah.

WHICH GRAINS ARE OBLIGATED IN HAFRASHAS CHALLAH?

The obligation of hafrashas challah is only from a dough made from flour of the 5 grains; wheat, barley, spelt, oats and rye (Shulchan Aruch Yoreh Deah 324:1). This excludes "bread" made from other ingredients such as rice or beans. This is also the 5 grains that would require the berachah of hamotzi to be said, as well as the grains one must use for the mitzvah of matzah.

Even if other ingredients are added to the dough, as long as there is the proper shiur of flour in the dough, it will be obligated in a hafrashah.

One need not create a dough exclusively from one of these grains to be obligated in a hafrashah, even when the dough contains any or all of the 5 grains, when they are all combined to create one dough, they combine to create one large dough for hafrashas challah (Shulchan Aruch ibid).

CAN SEPARATE DOUGHS BE COMBINED TO CREATE A SHIUR?

Even two separate doughs, each one less than the required shiur, may be combined to create a chiyuv hafrashah (Shulchan Aruch 325:1). However, this is only when the doughs are made of flour types that are compatible with each other. The following is a list of the compatibility of the 5 grains (based on the Shulchan Aruch ibid):

Wheat: combines with spelt. Barley: combines with all grains except wheat. Spelt: combines with everything. Rye: combines with barley and spelt (According to some- also with oats). Oats: combines with barley and spelt (According to some- also with rye).

	W	S	B	R	O
W		✓	X	X	X
S	✓		✓	✓	✓
B	X				
R	X	✓	✓		M
O	X	✓	✓	M	

Legend:

✓ = Combines
X = Cannot Combine
M = Machlokes
W, S, B, R, O =
Wheat, Spelt,
Barley, Rye, Oat

Even when the doughs are made of flour that are compatible, there are still situations in which the doughs may not combine. One is when the doughs belong to two different people (Shulchan Aruch 326:1). Another is when the two doughs are different from each other to the extent that one is makpid that they don't mix at all. This includes a case in which the 2 doughs are made in order to bake two distinct items, such as bread and cake. Being that they have different recipes and tastes, there is certainly a hakpadah that they don't get mixed, and they may not combine to a shiur for hafrashah. Another example is one of 2 doughs, one of a low-quality flour and another of a high-quality flour. Being that one is careful to keep them separate from each other; they may not combine to create a shiur. Another case is a family that makes different grains because of the allergens of different members of the household. Being that they are meticulous to keep them separate, the doughs may not combine to make a shiur for hafrashas challah.

COMBINING DOUGHS THROUGH NESHICHA

There are two primary ways in which different batches can be combined.

One way is to have the two doughs touching each other tightly, to the extent that when they are separated, one dough will pull off some dough off the other one (Shulchan Aruch ibid, Shach 1). This is called "neshicha" or biting. Having the doughs merely touch each other is not sufficient. Neshicha works even if they are both sitting on the counter, and not placed in any kind of utensil.

COMBINING DOUGHS IN A UTENSIL- TZIRUF SAL

The second way to combine them is by putting them into one utensil. It need not be a utensil designated for the dough; even placing them in a bag is enough to combine them (Derech Emunah Bikkurim 6:134 in the name of R. Eliyashiv zt"l).

When the doughs are combined in a kli, rishonim argue if the doughs must touch each other as well (Rosh Hil. Challah 4, Rash Challah 2:4 Rabbeinu Peretz Pesachim 46b). Lehalachah, the Gr"a (325:7) rules that the doughs

must touch each other, and the Aruch HaShulchan (YD 325:3) and Mishnah Berurah (457:7) follow this. Common practice is that if they are both in one utensil but not touching, a hafrashah is done, but without a berachah. (SS"K ibid nt.39, Derech Emunah ibid. nt. 301 in the name of R. Eliyashiv, see Mesores Moshe Vol 3 YD 269).

When each batch of dough is in its own utensil, even if the utensils are touching each other, they cannot combine. If the batches are in two separate utensils and both utensils are put into one larger utensil, the poskim deliberate if it is sufficient to have the utensils touch (Daas Kedoshim 325). While the Mishnah Berurah (457:7) implies that it is sufficient (see Derech Emunah ibid d"h "ve'ein tanur from the glosses of the Steipler zt"l, Salmas Chaim 390), some poskim maintain that it must be taken out of their own utensils (Shemiras Shabbos Kehilchasah 42:nt39 from R. Shlomo Zalman Auerbach zt"l, Minchas Yitzchak 8:109). כ' יס ב"ח חספ שדוק יארקמ

While neshicha can only work to combine doughs, a kli can be used to combine baked items as well. Therefore, one who receives challos from numerous people who baked less than the required amount, and then place them in one basket, will have to perform a hafrashah if the breads add up to the proper shiur (Derech HaChaim). However, one may not combine doughs and baked items to create a shiur, nor may one combine breads of various types (Gr"z OC 457:16, R. Akiva Eiger to Taz YD 324:14).

DOUGH SITTING ON A FLAT SURFACE

Chazal question if doughs placed on a flat board, with no receptacle, is considered combined together for a shiur hafrashah. The question is left unresolved. Therefore, if one put the doughs touching each other on a flat table, being that it is safek, in chutz le'aretz one would not need to perform any hafrashah. Similarly, even if one places the doughs or breads into a kli with a receptacle, none of the doughs or bread should sit entirely above the rim (Rema 325:1). If one did so unknowingly, and did a hafrashah, it is best to fix it and mafrish again (Pri Megadim OC 457, see Biur Halachah 457). If any part of the dough is inside the utensil, even if most of it is above the height of the kli, they will combine to create a chiyuv hafrashah.

(Doughs simply placed on the counter, do not combine at all, as it is attached to the ground and is not a kli.)

COVERING THE DOUGHS WITH A CLOTH

An additional method of combining doughs is by covering them with a cloth. The Shach (325:5) cites the Maharil, who describes the process that the cloth is placed down, the doughs placed on top of it, and the cloth then goes over it, wrapping it fully on all sides.

Many people combine the doughs by merely putting a

cloth over them, without the cloth going underneath as well. Poskim do say that at least bedieved, if the doughs are sitting on a flat sheet or table, or the doughs are sitting entirely above the rim of the kli, it is enough to place a cloth over the doughs to combine them (Biur Halachah ibid, Mishnah Berurah 3, Kaf HaChaim ibid 25). The Aruch HaShulchan (YD 325:5) adds that even if the doughs are sitting on the counter, just covering the top of them with a cloth is sufficient to combine them.

When the doughs are placed in separate keilim, some place a cloth over the keilim to combine the doughs. The Aruch Hashulchan (OC 457:4) rules that this is sufficient. The Mishnah Berurah (457:7) also seems to state this, and many follow this practice. However, a number of poskim mentioned earlier rule that if the two batches remain in separate keilim, putting a cloth over them will not combine them. Therefore, if possible, it is best to avoid the shailah by removing the dough from the bowl before placing a cloth over it.

This shailah arises in a matzah bakery, in which the hafrashas challah is performed after the baking, often after the matzos have been placed in boxes. Common practice is to combine them by merely placing a sheet over the boxes. One should be careful to be sure that the boxes are open when doing this.

KEY HALACHOS TO KEEP IN MIND

- One should be careful to make the merger before performing the hafrashah. If one does the separation first, he will have done a hafrashah on dough that did not need one.
- Once the doughs are combined to create a chiyuv hafrashah, the obligation remains in place even if it is separated right afterward.
- When combining doughs, the hafrashah performed on one dough, will exempt the other dough(s) as well. However, in order to work, the two doughs need to at least be in proximity to one another. This is called "mukaf". If the doughs are not in proximity, meaning they are in different locations, one would need to do a separate hafrashas challah from each dough (Rema YD 323:1, MB 457:6).

More halachos of combining doughs will be discussed in the next article be"H.



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SHAILAH?**

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