

KITZUR HALACHOS

HAFRASHAS CHALLAH | R' TZVI YAAKOV STEIN

- Hafrashas Challah is one of the mitzvos that were given over to women. It's a Segula for an easy childbirth¹.
- It's a nice minhag to bake Challah on erev Shabbos and Yom Tov².
- Separating Challah outside of Eretz Yisroel is a D'Rabanan so that the mitzva will not be forgotten during the galus³.

REQUIREMENTS

- Any dough that's going to be baked requires Challah to be taken off⁴.
- Some say that even dough that's going to be cooked or fried needs Challah to be separated, but without a Bracha. (If even a small part of the dough will be baked then the entire mixture requires Challah to be separated with a Bracha.)⁵
- The minimum amount of flour required for non-commercial dough is the equivalent of forty-three eggs plus one fifth of an egg⁶.
- The practical measurements are: 2½ pounds or 8½ cups of wheat flour, in order to separate without a Bracha. It's best to not say a Bracha unless slightly less than 5 pounds or 16½ cups of wheat flour are being baked. One can definitely rely on the opinions that 14½ cups require a Bracha.
- Other types of flour like oat etc. will require smaller amounts.
- Whole wheat flour should preferably add on 14 percent to the above measurements.
- If the dough is made with fruit juice, then it doesn't require Challah to be taken off⁷. But it should be taken off without a Bracha⁸. Most store-bought fruit juices have water mixed in.
- Dough shouldn't be made with pure fruit juice. There should always be some water added⁹.
- Challah should be separated as soon as possible. It shouldn't sit around¹².
- There is no minimum amount to take off¹³, however the minhag is to take off a Kezayis (olive worth) of dough¹⁴.
- Some say to wash the hands with a utensil before making the Bracha. Some give Tzedakah before making the Bracha¹⁵.
- Too much dough shouldn't be separated because then it's difficult to burn properly.
- The Hafrasha should be done while standing¹⁶.
- First make the Bracha and then separate the Challah¹⁷.
- Separate the Challah using the right hand¹⁸.
- Some say the words "הרי זו חלה" after separating it¹⁹.
- The separated dough should be burnt until it's not edible²⁰. (Flattening the dough will make it burn easier)
- Regardless of if it's burned on the stovetop or the oven, it should be placed in foil so that they won't become assur from the absorbed taste of the Challah²¹.
- It should be burned as soon as possible so that it won't get lost or mixed back in or eaten etc.²²
- If necessary, the Challah can be wrapped up and disposed of²³. But then make sure that it's less than a Kezayis²⁴.
- Children under the age of bar/bas mitzva should not separate Challah²⁵. If they did and it's a boy above the age of twelve or a girl above the age of eleven then it's acceptable²⁶.
- Non-Jews should not separate Challah²⁷.
- Dough of a non-Jew does not require Challa to be separated. Even if it's bought by a Yid.

PROCESS

- Even though Challah is supposed to be taken off immediately after the flour is mixed with water¹⁰, our minhag is to take it off when it turns into dough¹¹.

COMBINING DOUGHS

- When baking multiple batches of dough, if each one doesn't have the required amount of dough to separate Challah, then no Challah can be taken²⁸.

- If the batches of dough are touching and stick together or put into a bag together or are placed on a tray or covered on top and bottom²⁹ then they will combine and Challah will need to be taken³⁰.
- This is as long as the you wouldn't mind the doughs combining. For example, you're leaving some dough for later. If you don't want them to combine, for example, some will be for Challah and some will be for cake, or some have sugar and some don't, or one is parve and one is dairy then they don't combine³¹.
- When baking multiple batches of dough and each batch has enough dough for Challah to be taken, as long as both batches are in the same room then Challah only has to be taken from one of them. If the doughs are in separate utensils, then they have to be touching³².
- If bread is being baked to give out when it's still dough then it doesn't require hafrashas Challah. (This is very common in playgroups, schools, challa bakes etc.)³³
- If bread is being baked in order to be given out after it's already baked then it does require Hafrashas Challah³⁴.
- If part of the dough is being baked now and part of the dough is being baked later (frozen) then it requires Hafrashas Challah but preferably without a Bracha³⁵.
- If the Bread was baked before Challah was taken off, put them all together, preferably touching³⁶, and then separate Challah³⁷. In this case, don't say מן העיסה in the Bracha.
- When taking Challah off of a liquid batter, it should be taken off after the cakes are baked³⁸.

BIDIEVED SITUATIONS

- If you didn't remember to take off Challah before Shabbos, outside of eretz Yisroel, leave over some Challah\bread until after Shabbos and then take off Challah from that leftover piece³⁹.
- If the separated Challah fell back into the dough: if there's 101 times more dough than the Challah that was separated then everything is fine. If there isn't, the cancel the Hafrashas Challah by being Matir Neder (annul the vow) and take Challah off again with a Bracha⁴⁰.
- Relatives are allowed to be part of the "Beis Din" including the husband⁴¹.
- A shliach can't be used to annul the vow⁴².
- The husband can be a shliach as long as he doesn't convene a Beis din specifically for this purpose. He just must find three men who happen to be together⁴³.

23.	שו"ת מהר"י שטייף (סימן רעו)	1.	משנה (שבת פרק ב משנה ו)
24.	שו"ת מנחת יצחק (חלק ד סימן יג)	2.	רמ"א (אורח חיים סימן רמב סעיף א)
25.	שולחן ערוך (יורה דעה סימן שלא סעיף ל)	3.	רמב"ם (פרק ה מהלכות ביכורים הלכה ז)
26.	שולחן ערוך (יורה דעה סימן שלא סעיף לג)	4.	שולחן ערוך (יורה דעה סימן שכט סעיף ג)
27.	שולחן ערוך (יורה דעה סימן שלא סעיף ל)	5.	ש"ך (יורה דעה סימן שכט סעיף קטן ד)
28.	שולחן ערוך (יורה דעה סימן שכד סעיף יד)	6.	שולחן ערוך (יורה דעה סימן שכד סעיף א)
29.	ש"ך (יורה דעה סימן שכה סעיף קטן ה)	7.	שו"ת הרא"ש (כלל ב סימן יד)
30.	שולחן ערוך (יורה דעה סימן שכה סעיף א)	8.	ש"ך (יורה דעה סימן שכט סעיף ט)
31.	שולחן ערוך (יורה דעה סימן שכו סעיף א)	9.	שולחן ערוך (יורה דעה סימן שכט סעיף י)
32.	משנה ברורה (סימן תנו סעיף קטן ז)	10.	שולחן ערוך (יורה דעה סימן שכז סעיף ב)
33.	שולחן ערוך (יורה דעה סימן שכז סעיף ב)	11.	שולחן ערוך (יורה דעה סימן שכז סעיף ג)
34.	ש"ך (סימן שכז סעיף קטן ה)	12.	שולחן ערוך (אורח חיים סימן תנו סעיף א)
35.	לקט העומר (פרק ז סעיף קטן ט)	13.	שולחן ערוך (יורה דעה סימן שכב סעיף א)
36.	משנה ברורה (סימן תנו סעיף קטן ז)	14.	רמ"א (יורה דעה סימן שכב סעיף ה)
37.	שולחן ערוך (יורה דעה סימן שכז סעיף ה)	15.	בן איש חי (פרשת לך לך)
38.	פתחי תשובה (סימן שכט)	16.	פתחי תשובה (יורה דעה סימן שכח ס"ק ב)
39.	שולחן ערוך (יורה דעה סימן שכג סעיף א)	17.	קיצור שלחן ערוך (סימן לה סעיף א)
40.	רמ"א (יורה דעה סימן שכג סעיף א)	18.	משנה ברורה (סימן רו סעיף קטן יח)
41.	שולחן ערוך (יורה דעה סימן רכח סעיף ג)	19.	הגהות רע"א (יורה דעה סימן שכח סעיף א)
42.	שולחן ערוך (יורה דעה סימן רכח סעיף טז)	20.	שולחן ערוך (יורה דעה סימן שכב סעיף ד)
43.	שולחן ערוך (יורה דעה (סימן רלד סעיף נו)	21.	לקט העומר (פרק יד סעיף קטן ג)
		22.	מטה אפרים (סימן תרכה סעיף ח אלף למטה אות סעיף קטן יב)