

HALOCHOSCOPE



PE

Congregation Shaaray Teffillah, Pittsburgh, PA

Before we begin this week's question, we have a few clarifications and corrections to the last issue regarding the use of a dishwasher.

1. Clarification: On no account may a dishwasher be used on Shabbos, even if it turns on automatically. On YomTov it may only be used if there are no sounds emanating from it that attract anyone's attention. However...

2. Correction: Another issue was overlooked entirely. There is usually a switch activated either by closing the door of the dishwasher or by manually pulling a lever over to seal it. Since the machine will not operate with this switch off, closing the door or sealing it is causing the machine to operate, a P'sik Reisha. Even in the case discussed, where there is a time-delay because the machine is on a timer, it is still considered *Grama*, indirect action, which in this case is forbidden. (This is not the same as adjusting the controls on any machine which often raises the more serious issue of Tikkun Kli.) If the switch can be kept on throughout YomTov such as by taping it down or by inserting something into its hole, this problem can be avoided. However, many models have a lever that must be pulled over after the door is closed, for which there appears to be no solution permitting its use on YomTov. [See Halochoscope Vol 1 No 4,8 & 11] (Courtesy of Rabbi Yisroel Pfeffer.)

2. Furthermore, in light of more research, it has been determined that Ashkenazic Jews who follow the ruling that Hashmoas Kol is forbidden except where a loss will be incurred, it is better not to use any dishwasher. This is because, when the noise of the dishwasher in use is very low, it may not attract the attention of some people, but others might consider it somewhat intrusive on Shabbos. Since this is very subjective, one cannot use one's own judgement to permit its use. Moreover, those machines that are indeed so quiet that one cannot hear them without listening carefully, are in the minority today. Therefore, although they do not present a problem of Hashmoas Kol themselves, Halachically we do not permit something for certain individuals while forbidding it for everyone else. This is because not everyone understands the differences between their situations. Therefore until such time as everyone will be using very quiet dishwashers, Ashkenazic Jews should not use them on YomTov. [See Chulin 107b-108a]

This week's question:

While making bread, someone separated the Challa, but left it on the tray with the loaves and baked them together. Since the Challa is a forbidden food, does this render the tray "Treif", and if so, what, if anything, can be done to rectify the situation?

The issues to discuss:

(A) What is Challa?

(B) *Challas Chutz La'aretz*, Challa from outside Eretz Yisroel.

(C) *Ta'am, Reicha* and *Zeia*, flavor, fumes and steam of something forbidden.

(D) *She'eila*, annulment of a verbal pronouncement.

(E) Various means of koshering utensils.

(A) What is Challa?

There is a Scriptural commandment to separate a piece of dough from a batch (made from the five grains) once it is kneaded. Until then the batch of dough is called *Tevel* and is forbidden to eat. This small piece is called Challa and is given to the Kohen. It is forbidden to a non-Kohen like *Teruma*, the crop tithes also given to the Kohen. It need only be separated from an Omer measure of dough, which in today's terms is a matter of dispute. Because of the doubt as to which opinion is correct, we are accustomed to separating Challa even from a smaller batch (approximately two-and-a-half pounds of flour), but only to recite the *Brocha* when taking it from a larger batch (approximately five pounds). The amount taken should be at least a forty-eighth of the total dough.

Today, when Challa is removed, it is not given to a Kohen. This is for two reasons: Firstly, since the destruction of the *Bais Hamikdosh*, there has not been an official system verifying the lineage of people claiming to be Kohanim. We still treat them as Kohanim regarding other Halachos such as contact with dead bodies, but since the punishment for a non-Kohen eating Challa is severe, they do not receive the Challa. Secondly: It is impossible for us to avoid *Tum'ah*, ritual impurity, today and we cannot purify ourselves from some forms of it. Thus, when the Challa is separated it becomes *Tamei*. *Challah Temciah* may not be eaten and must be destroyed. Furthermore, a Kohen who is *Tamei* may not eat Challa. Therefore, we burn the Challa after separating it. [See *Parshas Sh'lach* 15:17-21. *Mishna Challah*. *Tosafos Chulin* 104a. *Shulchan Aruch Y.D.* 322.]

(B) Challas Chutz La'aretz

The Scriptural obligation of Challa only applies in Eretz Yisroel, and at the time when all Jews live there. There is still a strong Rabbinical obligation to separate Challa in Eretz Yisroel today. Rabbinically, we are also required to separate Challa anywhere in the world. However, this Challa, called *Challas Chutz La'aretz*, has a number of leniencies. For example, in *Chutz La'aretz*, we are not required to separate a forty-eighth, but any small amount is sufficient; the common practice is to separate an olive-size piece. Also, in Eretz Yisroel one must place all the dough in one place before separating its Challa, which is not absolutely necessary in *Chutz La'aretz* unless one is separating Challa from more than one batch of dough. Another leniency is that in *Chutz La'aretz* one may eat the bread before separating Challa and leave a little at the end to count as the Challa. [See *Chulin* 104a-b *Beitz* 9b, etc *Tosafos*, *Rambam*, commentaries, etc.

Sh. Ar. Y.D. 323 Commentaries.]

(C) Ta'am, Reicha and Zeia

When foods are forbidden, their mixtures are also forbidden unless the forbidden food is *Batel*, nullified or neutralized by a sufficient amount of permitted food. Not only is the mixture containing the actual food thus forbidden, but also a permitted food that was flavored by the forbidden food. For example, if a piece of forbidden meat is cooked in a stew and then removed, the whole stew is forbidden. Also, the utensils used to cook a forbidden food are forbidden. This is called *Ta'am*, the flavor. [See *Halochose* Vol 1 No 31]

Reicha, the fumes of something forbidden can also penetrate another food or utensil. For example: if a Kosher piece of meat is cooked in the same oven as a non-kosher piece of meat but not touching it, fumes from the non-kosher meat fill the oven. If there is a steam given off, this is *Zeia*, and forbids the other food or utensils if it can be shown that the *Zeia* touched them. For example, a non-kosher piece of meat on the bottom of an oven will forbid a kosher piece above it as well as the walls and ceiling of the oven. If, however, there is no steam, it is forbidden to roast things together when there is *Reicha*, but, *Bid'eved*, if it was already done, the food is not forbidden, provided that the oven was vented.

There is a debate about whether the laws of *Bitul* are more lenient for *Challas Chutz La'aretz*. Although we follow the stringent view, there are still some allowances made based on the lenient view. It is common practice to burn *Challas Chutz La'aretz* in the oven at the same time baking the loaves. Although this should not be done with other forbidden foods, with *Challas Chutz La'aretz* we are lenient, probably because its mixtures are treated less stringently. However, the pan on which it is burned does absorb *Ta'am* and should not be used later for other foods. In our case the Challa was baked on the same tray as the other loaves causing both the loaves and the tray to be forbidden. [See *Pesachim* 76b, *Avoda Zora* 66b, *Sh. Ar. Y.D.* 108, 97, and 323 commentaries.]

(D) She'eila

Usually an action is necessary to effect a change in the Halachic status of something. However, there are some things that are effectuated by a verbal pronouncement. These can be revoked by *She'eila*, convening a *Bais Din* (three adult Jewish men) and asking for *Hatara* to annul the pronouncement in the same way as the *Hataras Nedarim* is done on Erev Rosh Hashana. *Hekdesh*, dedicating something to the *Bais Hamikdosh*, *Teruma* and Challa are examples of things revokable by *She'eila*. Since there are conditions under which the *Hatara* is given, at least one member of the *Bais Din* should be knowledgeable in these Halachos.

Once the person has done *She'eila*, the whole dough, including the Challa, the loaves and the *Balu'a* (absorbed *Ta'am*) in the pan revert to their original *Tevel* status. Now the Challa may be separated again. The *Brocha* made when separating Challa from already baked goods is slightly different - the last two words, "*Min Haisa*", are omitted. [See *Bruvin* 30b *Nedarim* 59a *Erchin* 23a, etc. *Sh. Ar. Y.D.* 258:1,6. 331:48. 323:Taz 2 and other commentaries.]

(E) Koshering the Pan

This solution does not work if the loaves have been eaten or if the

Challa has been destroyed. In this case, the only solution is to kosher the pan. Usually, one cannot remove the Balu'a from a utensil used with a dry food with the boiling-water koshering process; it must be burned out. However, in the case of Challas Chutz La'aretz, there is a leniency. We know that earthen utensils retain their Balu'a and cannot be koshered in boiling water. There is an opinion that after kashering them three times in boiling water the Balu'a is removed. This opinion is not accepted except to remove the Balu'a of a Rabbinically forbidden food that has no Scriptural basis. An example of this is Challas Chutz La'aretz. There is an opinion that applies this leniency to a metal pan used to bake Challa. In addition, many Poskim are of the opinion that when the actual Challa is not mixed in with the other food, only its Ta'am, it is *Batel Berov*, neutralized by the presence of a larger amount of permissible food. This could be applied in our case, where the loaves were baked on the same pan. However, since there was no liquid to distribute the Balu'a, it is possible that only part of the pan absorbed all the Ta'am and it was never neutralized. Instead of kashering a baking pan, which poses logistical problems, Libun Kal, moderate burning is at least as good as kashering it three times. The pan is heated to the point that it will singe a piece of straw or tissue. This is done by leaving it on the range on a high flame for five minutes or in the oven on broil for an hour. [See Tur, Sh. Ar.Y.D. 122, O.C.451:1,4,16, etc. Y.D. 323, Taz,1 Shach,4. commentaries Divrei Malkiel.]

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ANNOUNCEMENTS

SCHEDULE:

SHABBOS SHACHARIS	9:00 AM
SHABBOS MINCHA	6:15 PM
SHACHARIS SUNDAY	8:00 AM
SHACHARIS MONDAY - FRIDAY	7:00 AM
MINCHA SUNDAY - THURSDAY	6:25 PM
CANDLE-LIGHTING LECH-LECHA	6:12 PM
MINCHA EREV SHABBOS LECH-LECHA	6:20 PM

SHIURIM:

GEMORO MAKOS	SUNDAY 7:15 AM
HALACHA B'IYUN	MONDAY 9:00 PM
HALACHOS OF BUSINESS	please inquire
HILCHOS SHABBOS	SHABBOS 8:15 AM
Daf Yomi:SHABBOS 5:00 PM, SUN 8:50 AM, MON-THUR 7:30 PM	

MazelTov to our president, Dovid Nadoff and his family on the birth of his son. The Shalom Zachar is at 5880 Hobart St.; the Bris will be on Thursday morning after Shacharis.

This issue of HALOCHOSCOPE has been sponsored by Mr. Parke Americus.

Comments, suggestions, subscriptions (\$36/yr) and sponsorships (\$50/wk) are welcome and can be addressed to :

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