

## חלות חיוב חלה

### הרב צבי בערקאוויץ

In the *parsha* of the *מן* in this week's *סדרה*, the *posuk* says, (שמות טז, לו) "והעמר עשרית האפה הוא" (שמות טז, לו). This tells us the size of the *omer* of *מן* which fell for every person. Rashi explains that one tenth of an *eifa* equals 43 and 1/5 eggs, which is the *שיעור* for which one would be *חייב* in the *mitzvah* of *חלה* and the amount necessary for a *מנחה* *קרבן*.

The Rosh, in *הלכות חלה*, writes the following based upon this: [He is going on the *שיעור* given by Chazal, the *לשון* of the *Mishna* of which is, "חמשת רבעים בתבואה".] At first glance, it would seem that when we come to measure this amount of *רבעים*, it is to measure the grain before it is ground up, just like the *מן* was given in this amount before it was ground up. Just as by the *מן* the amount recorded is in its raw state, so too should our *שיעור* for *חלה* be measured as the grain in its raw state. He continues to say that he saw a practice in *Ashkenaz* that the women would use a heaping measurement when it came to *חלה*. He attributed this practice as a compensation to the fact that the volume of flour is greater after it is ground than before it is ground. Because of this, they were extra careful to add more flour to their batches in order to ensure that they indeed reached the requisite volume to be *חייב* in *חלה*. Even the *לשון* of the *Mishna* suggests that we use the amount of grain for the *חיוב*, as it says "חמשת רבעים בתבואה".

However, maybe this is not a *rayuh*, says the Rosh. Maybe the *Mishna* only uses that *לשון* to contrast from other species of vegetation, such as *קטניות*. Maybe in truth we do measure the *שיעור* with the grain after it has been ground into flour. The Rosh continues on by bringing *rayos* to the *דין* being a measurement of flour and not grain. The *Mishna* discusses which parts of the ground-up grain contribute to the *שיעור* and which do not, and differentiates between removing parts of the grain and then mixing them back versus never filtering the grain as factors in those parts being included to reach the *שיעור*. The Rosh concludes that the measurement for the *חיוב חלה* does indeed go after the flour and not the raw grain. This *מסקנה* of the Rosh is brought down by the Tur in *Shulchan Aruch*.

It is interesting to note that the Tur, at the end of *סימן שכ"ד*, brings a *דין* from a *Teshuvos HaRosh* which seems to indicate that the *שיעור* is really neither from the grain nor the flour. If one had a dough which was not large enough to be *חייב* in *חלה*, but after having baked it the dough expanded to look as if it was indeed large enough to be the *שיעור*, it is still *פטור* from *חלה*. The *Beis Yosef* quotes the *Teshuvos HaRosh* and explains that it does not strictly mean that it expanded after being baked, rather even if it expanded after kneading the flour with water into dough. The Rosh explains the reason why one is *פטור* from *חלה* in such a case is because the *דינים* of *חלה* are *חל* when the flour is originally mixed with water into a dough. Since when the dough was initially made it was not large enough to be *חייב*, it remains *פטור* even when it expanded later to look as if it was large enough.

This *דין* is interesting because it would not seem to be talking to how we measure the flour to see whether there is a *חיוב חלה*. That measurement is really before any water is mixed in, not of the dough. How does the conversation turn into comparing the size of the dough from when it is initially kneaded to when it expands later? We are interested in the amount of flour before any water is introduced. If there was never enough flour in the dough then it could never become *חייב* in *חלה*.

To me, it is *mashma* from here that while it is true that the שיעור is in how much grain/flour the dough contains, the דין is that the חיוב is not חל until one makes the dough. If one is מפריש grain before mixing water to make the dough, it does not work. It comes out that the שיעור is not in how much flour is present, rather it is in how much dough does this much flour yield.

Now we can justify the הוה אמינה of the Teshuvos HaRosh. If I had an amount of flour that would not yield a large enough dough, naturally, but I let it sit and it expanded to resemble the dough which is חייב, I might have thought that I would then be חייב. The dough produced is just as large as other doughs which are חייב in חלה and the שיעור for the חיוב is in the dough, not the amount of flour used to make it.

The הוויא and the קא משמע לן of the Teshuvos HaRosh are both saying that the דין is in the dough. The *chiddush* of the קמ"ל is not that the שיעור is in the flour, rather that the שיעור is in the size of the dough produced by the flour at the time of its original לישא. In summation, the שיעור is in the size of the dough that this amount of flour will produce at the time it is originally kneaded into dough. Therefore, once the dough is first made and it is not big enough to be חייב it cannot become חייב by expanding later. It comes out a חידוש that we measure the amount of dough which 43 and 1/5 eggs-size of flour will yield to determine whether the dough is חייב in חלה. So, we are measuring the amount of grain/flour in the mixture, but the *lomdus* is in how much dough will be produced by that amount of grain.