

# Kashrus Kurrents

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## WHEN YOU NEED TO KNEAD:

### A guide to *Hafrashas Challah*

RABBI DOVID HEBER, KASHRUS ADMINISTRATOR

One of the many ways *Klal Yisroel* serves the רבנו של עולם is through the performance of מצוות התלויות בארץ, *mitzvos* that are dependent on land. Those who live in the land of Israel have many opportunities to fulfill these *mitzvos*. In חוץ לארץ, the *mitzvah* of הפרשת חלה is one of the only agricultural *mitzvos* that we are obligated to perform.<sup>1</sup>

It is well known that this is one of the *mitzvos* performed preferentially by women. Furthermore, one honors the *Shabbos* by baking and being מפריש חלה on *Erev Shabbos*.<sup>2</sup>

The following are *halachic* guidelines, based on the *psak* of Rabbi Moshe Heinemann, שליט"א.<sup>3</sup>

#### I. Products

Products kneaded from חמשת מיני דגן (wheat, spelt, barley, oats, and rye) are obligated in הפרשת חלה. Baked goods produced from other grains are exempt from this *mitzvah*. One is obligated in הפרשת חלה only when the dough was mixed/kneaded while in the possession of a Jew. If the dough was kneaded in the possession of a gentile, and the Jew then acquires the product, there is no obligation for הפרשת חלה.<sup>4</sup> For example, חלה is not taken



from bread or cookies manufactured by a non-Jewish company, even when a Jewish customer buys them. The same is true when one purchases frozen dough kneaded while it was owned by a gentile. However, if one purchases dough that was mixed/kneaded while it was owned by a Jew who was not מפריש חלה, one must perform הפרשת חלה as soon as possible.

#### II. Measurements

the amount of flour one must knead to be obligated in הפרשת חלה is an עשירית האיפה. This is equivalent to 43½ ביצים (eggs).<sup>5</sup> The exact volume of a ביצים is questionable due to various factors, including the possible "downsizing" of the eggs used today in comparison with those used in Talmudic times. *Ehalacha*, one should be מפריש חלה when kneading 2.6 lbs. of flour, which on average is equivalent to 8¾ cups of flour.<sup>6</sup> However, a *bracha* is not recited for this amount. If one kneads a smaller amount of flour, one is not מפריש חלה.<sup>7</sup>

There are two customs as to the amount that must be kneaded to require a *bracha*. Some individuals recite a *bracha* when kneading 3.675 lbs. or more of flour (on average, 12¾ cups).<sup>8</sup> Many only recite a *bracha* when kneading 4.95 lbs. of flour (i.e. almost the entire contents of a 5 lb. bag of flour – on average, 16½ cups of flour).<sup>9</sup> Individuals should follow their family custom.

CONTINUED ON PAGE 5

## Preparing for *Chodosh*

RABBI MOSHE HEINEMANN  
RABBINIC ADMINISTRATOR

The same *Torah* which does not permit us to eat the meat of an animal that does not have split hooves or chew its cud, also does not permit us to eat from new grain harvest until the barley עומר sacrifice was brought in the בית המקדש on the second day of *Pesach*.

"ולחם וקלי וקרמל לא תאכלו עד עצם היום הזה עד הביאכם את קרבן...חקת עולם" (ויקרא כ"ג: י"ד)

The prohibited grain is called *Chodosh*.

What constitutes *chodosh* grain? Grain that was planted close to, during, or after *Pesach*, thereby taking root after the time of the *Omer* sacrifice, is not permitted to be eaten until the following *Pesach*. This grain is called *Chodosh*, literally, new grain. One observes *chodosh* by not eating food products containing *chodosh* grain.

Grain that has taken root before *Pesach*, even if it is harvested after *Pesach*, is permitted to be eaten immediately, without restriction. This grain is called *Yoshon*, literally, old grain. When a *yoshon* designation appears on a label, it means that *yoshon*



CONTINUED ON PAGE 4

## Inside this issue

Preparing for Chodosh .....	Page 1
A Guide to Hafrashas Challah .....	Page 1
New Under Star-K Certification .....	Page 2
The Sabbath Mode .....	Page 3
Kashrus Training Program .....	Page 7
Hot off the Hotline .....	Page 8



# New Under Star-K Kosher Certification

## Consumer Products

(only when bearing Star-K symbol)

### BJ's Wholesale Club

Natick, MA

**BERKLEY & JENSEN NUTS & SEEDS**

### Electrolux Home Products

Springfield, TN

**FRIGIDAIRE, KENMORE SABBATH MODE OVENS**

(See [www.star-k.org](http://www.star-k.org) for guidelines and specific model numbers.)

### Independent Marketing Alliance

Houston, TX

**SAN PABLO BEANS**

### NuCycle Therapy

Hillside, NJ

**NUCYCLE VITAMINS, SUPPLEMENTS & NUTRITIONALS**

### Overwaite

Vancouver, BC, Canada

**WESTERN FAMILY DRIED FRUIT, SNACK FOODS**

### Platter Palace

Baltimore, MD

**PLATTER PALACE GIFT BASKETS/PLATTERS**

### Puresource

Guelph, ON, Canada

**PURESOURCE DRIED FRUIT, SNACK FOODS**

### Red Fern Cellars

Lawrence, NY

**RED FERN CELLARS WINES**

### Roaring Spring Water

Roaring Spring, PA

**ROARING SPRING WATER**

### Star Fine Foods

Fresno, CA

**STAR, TRIFOGLIO PICKLED PRODUCTS**

### The Scenic Fruit Company

Gresham, OR

**TREE OF LIFE FROZEN FRUIT**

### Universal Taste

N. Miami Beach, FL

**UTASTE FROZEN FRUIT**

### Zhangzhou Longhai Lubao Food Co.

Fujian, China

**AI MENG, GREEN FRESH CANNED VEGETABLES**

## Establishments

(see letter of certification)

### B'Teavone

50 Jefferson St, Monticello, NY

**DAIRY RESTAURANT/TAKE OUT**

## Industrial/Institutional Products

(see letter of certification)

### Ahi Guven

Izmir, Turkey

**PICKLED PRODUCTS**

### Ak-Impex

Aydin, Turkey

**DRIED FRUIT, OLIVES**

### Angel Yeast Co.

Hubei, China

**BAKERY SUPPLIES**

### Bioactive Resources

Avenel, NJ

**HERBS, SPICES & SEASONINGS**

### Dongguan Super Success Pharm. Co.

Guangdong, China

**VITAMIN COMPONENTS**

### Florida Worldwide Citrus Products Group

Bradenton, FL

**FLAVORS & EXTRACTS**

### Gray & Company

Forest Grove, OR

**CANDIED FRUIT**

### Houghton Chemical Corporation

Allston, MA

**INDUSTRIAL CHEMICALS**

### Jiangsu Rudong Guangrong Chem. Factory

Jiangsu, China

**AMINO ACIDS**

### Kaiyuan Hengtai Fine Chemicals Factory

Liaoning, China

**AMINO ACIDS, VITAMIN COMPONENTS**

### Kareks Gida

Izmir, Turkey

**DRIED VEGETABLES**

### LA Chemical

Pasadena, TX

**FOOD CHEMICALS**

### Nanning Chemical Group Co.

Guangxi, China

**SUGAR**

### Narasu's Exports

Tamil Nadu, India

**COFFEES**

### Novel Ingredient Services

Pompton Plains, NJ

**VITAMINS, SUPPLEMENTS & NUTRITIONALS**

### NuCycle Therapy

Hillside, NJ

**VITAMINS, SUPPLEMENTS & NUTRITIONALS**

### Nutratch

Wayne, NJ

**HERBAL EXTRACTS**

### Saltville Gas Storage

Abingdon, VA

**SALT PRODUCTS**

### Universal Taste

N. Miami Beach, FL

**FROZEN FRUIT**

### Wuhan Hanlong Amino Acid Co.

Hubei, China

**AMINO ACIDS**

### Xi'an Golden Life Food Co.

Xian, China

**DRIED FRUIT**

### Yancheng Sanwei Imp & Exp Co.

Jiangsu, China

**SPICES & SEASONINGS, DEHYDRATED VEGETABLES**

### Yangzhou Chemical Import & Export Co.

Jiangsu, China

**AMINO ACIDS**

### Yantai Xingya Foods Co.

Shandong, China

**CANNED & FROZEN FRUIT**

### Zhangzhou Longhai Lubao Food Co.

Fujian, China

**CANNED VEGETABLES**

### Zhejiang Donggong Biochem. Industry Co.

Zhejiang, China

**VITAMINS, SUPPLEMENTS & NUTRITIONALS**

### Zhejiang Zhongda Newland Co.

Zhejiang, China

**FROZEN VEGETABLES**

## New Under Star-D



The Star-D is a *kashrus* symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYI, administers the *kashrus* of the Star-D. All Star-D products are dairy - *cholov stam* (non-*cholov* Yisroel).

## Products

(only when bearing Star-D symbol)

### GMG Bakery Products

Blandon, PA

**GMG BAKERY, MADISON AVENUE'S BETTER BAKER CAKE & PASTRY PRODUCTS, COOKIES**

### Katy Sweet Confectioners

La Grange, TX

**KATY SWEET CANDY & CONFECTIONERY ITEMS**

### The Christie Cookie Company

Nashville, TN

**THE CHRISTIE COOKIE, ORIGINAL FROZEN COOKIE DOUGH, OLD FASHIONED FROZEN COOKIE DOUGH CAKE & PASTRY PRODUCTS, FROZEN COOKIE DOUGH, COOKIES**

## Establishments

(see letter of certification)

### Krispy Kreme #8846

195 Broadway, Hicksville, NY

**DOUGHNUT SHOP**



# THE Sabbath Mode

MR. JONAH OTTENSOSER, STAR-K ENGINEERING CONSULTANT



Appliance manufacturers, with the aid of modern technology have designed kitchen appliances to be safer, more efficient and incorporate various features to enhance operation. However, the incorporation of this technology may pose a challenge to their proper use on *Shabbos* and *Yom Tov*.

In 1997, a historic technological project was launched between a major appliance manufacturer and a kosher certification agency. Whirlpool Corporation (manufacturers of KitchenAid)

approached the Star-K to help them modify their ovens so they could be used on *Shabbos* and *Yom Tov*. Prior to that time many of their appliances did not conform to *halachic* guidelines for use on *Shabbos* or *Yom Tov*. After making adjustments, a successful mode was developed. Whirlpool called this "the Sabbath Mode" and was awarded a patent in 1998 for this concept.

Star-K certification on appliances falls into two categories. The first, Sabbath Mode, includes models that have unique software/hardware designed into them that specifically address our concerns. The second category, Sabbath Compliant, includes models that the manufacturer wanted us to assess for use by the observant Jew. The intention was to help the consumer avoid the unwanted surprise of not being able to use their expensive purchase on *Shabbos* and *Yom Tov*. Details of manufacturers in both these categories, listed by company along with the specific model numbers, are available by contacting the Star-K at 410-484-4110.

## OVENS

### Category One – Sabbath Mode

*Note: The Sabbath mode does not allow us to use these appliances completely at will on Shabbos or Yom Tov. Rather, it enables us to use these appliances within the guidelines of halacha as delineated in the letters of certification available from the Star-K office.*

Ovens with the Sabbath mode will not shut off after twelve hours of continuous operation. In many cases this mode will prevent the oven light from going on/off as the door is opened/closed. In some models, however, the bulb must be unscrewed or the

light left on for the entire period. No lights, digits, solenoids, fans, icons, tones or displays will be activated/modified in the normal operation of the oven.

For Sabbath mode models, the set temperature can be raised or lowered on *Yom Tov* (but not on *Shabbos*) for cooking purposes at any time, because there is a built-in delay between the request for temperature change and its actual implementation.

### Category Two – Sabbath Compliant

Ovens certified as Sabbath compliant have the same basic features as those with the Sabbath mode, except no delay is built into the set temperature change process. On some models, adjustment of the set temperature may still be possible on *Yom Tov*. These models do not have a digital temperature readout. They have an indicator light that cycles on/off as power is on/off to the heating elements. One can raise the temperature when the light is on and lower it when it is off. For other Sabbath compliant models which do not have a cycling indicator light, the set temperature chosen before *Yom Tov* cannot be adjusted on *Yom Tov*. For details about specific models, contact the Star-K at 410-484-4110.

### Timed Bake

Many ovens have a timed bake feature that permits one to have the oven go off after a fixed period of time. However, after the time is up, many models chime indefinitely or have an icon or light that is cancelled when the door is first opened. The Star-K has a list of those models that have timed bake without these drawbacks when in Sabbath mode.

### Warming Drawers

Warming drawers should be treated as standard ovens since they present the same issues. They are thermostatically controlled and their lowest temperature is often above 115°F. As is the case with a standard oven, all food must be placed in the warming drawer before the start of *Shabbos*.

### Power Failures

For safety reasons, most ovens will not recover from a power failure in the ON condition. Some exceptions are included in the Star-K's oven literature.

## REFRIGERATORS

Not to be left out in the cold, refrigerators have also succumbed to the incorporation of modern technology. In addition, old issues such as when to open the refrigerator door on *Shabbos*, and what to do about heating elements that turn on to defrost the coils, remain to be solved. The Star-K has developed a set of requirements that use modern technology to alleviate these problems.

Refrigerators certified by the Star-K incorporate the technology that solves these issues. After entering the certified mode (called either Sabbath or Holiday mode), the consumer does not have to worry about

lights, digits, icons, tones, alarms, solenoids or fans being activated/deactivated when opening or closing the door. A built-in delay prevents the compressor from turning on immediately after the door is opened. The defrost cycle operates solely on clock time without any feedback from consumer usage of the refrigerator. (Current technology is introducing control of the defrost cycle by

counting the number and length of door openings which may present a *halachic* problem.) Finally the ice and coldwater systems will be turned off since they invariably use electrical solenoids and motors to operate. (After a power failure, units will return to the certified mode.)

This article is merely an overview of the application of modern technology to appliances and how it affects the Orthodox Jewish consumer. For certified models, and guidelines for their proper usage, please contact the Star-K at 410-484-4110.



# Preparing for *Chodosh*

CONTINUED FROM PAGE 1

grains are used in the preparation of this product.

The prohibition of *chodosh* only applies to the חמשת מיני דגן, the five major grain types, namely wheat, oats, barley, rye, and spelt. Although spelt is not commonly used in the United States, it can be blended in multigrain bread blends, or can be purchased as a health/non-allergy food product, such as spelt pasta. *Chodosh* does not apply to corn, soy, beans, peas, rice, millet, buckwheat, and other grains.

In the United States, there are various grades of wheat: Durum, Hard Red Spring, Hard Red Winter, Soft Red Winter, Hard White, and Soft White. Winter wheats are planted in the late fall or early winter and are harvested in the late spring or early summer. Since winter wheat is planted before *Pesach* and is harvested after *Pesach*, it is always *yoshon*. Spring wheat is planted in the spring and is harvested in the late summer or early fall. Since spring wheat is usually planted after *Pesach*, one must wait until the following *Pesach* before the spring wheat becomes *yoshon*. Since the spring wheat, which is *chodosh*, reaches the marketplace at summer's end, *chodosh* restrictions begin at the end of the summer and last until the following *Pesach*. Once the second day of *Pesach* passes, the prohibited *chodosh* grains are halachically transformed into *yoshon* grains and are permitted to be eaten. From after *Pesach* until the end of the summer all *chodosh* related problems cease.

The nutritional and physical profiles of

wheat grains are not identical. Therefore, wheat grains have different baking applications. Specifically, there are two grades of winter wheat: hard red and soft red. Hard red winter wheat is a high gluten, high protein variety, whose grain is tight and hard. It is used for bread, challah, bagels, and pizza dough. Hard white wheat and hard red winter wheat have similar production practices. Hard white wheat is used primarily for yeast, breads, and hard rolls. Soft red winter wheat is a softer grain that has a lower protein structure and is perfectly suited for *matzoh*, crackers, pie crusts, and non-yeast cakes. Spring wheat is a high gluten, high protein variety, similar to hard red winter wheat. The protein of spring wheat is even higher than that of hard red winter wheat, and is also used for bread dough. Soft white wheat is a soft wheat used for cakes, cookies, and crackers. Durum wheat has the hardest of all wheat kernels and contains the highest proportion of protein of any of the classes of wheat. Durum wheat is not suited for breads or pastries. This wheat is used for pasta products.

One may assume that products made from soft red winter wheat are always *yoshon*. One should assume other products, such as bread, bagel dough, and yeast cakes, are *chodosh*.

The all-purpose flour available in stores is often a mixture of winter and spring wheats. Rye grain usually is never a problem. (Note: This is not to be confused with rye bread which is made from a wheat and rye flour blend.) Barley and oats always present a *yoshon* problem. Pasta products are made from durum wheat and have been a constant *chodosh* concern.

It is not possible for a farmer to plant a winter crop and a spring crop on the same land, since the spring crop must be planted before the winter crop is harvested. Given a choice, a farmer will always plant a winter crop, as winter wheat is more disease resistant than the spring variety, and is usually less susceptible to adverse conditions, such as drought. In the United States, approximately 75-80% of the crop is of the winter variety. It may be presumed, because of the abundance of winter wheat, that any product which could be made from either winter or spring wheat

was made with winter wheat. That product can therefore be considered *yoshon*. If one knows that a specific product was made from spring wheat, then the laws of *chodosh* apply.

Since we have not merited the rebuilding of the בית המקדש, and we have no קרבן העומר today, one may not partake of the new harvest until the fourth day of *Pesach*. In the shul of the חתם סופר, it was known that only a person meticulous in the fulfillment of this *mitzvah* was eligible to be called up to the *Torah* when the verses relating to *chodosh* were read. There is an opinion that *chodosh* restrictions apply only to grain grown in *Eretz Yisroel*. Another opinion asserts that *chodosh* applies only to the grain of a *Yehudi*. However, the majority of *Poskim* agree that *chodosh* still applies today to all grains grown in and outside of *Eretz Yisroel*, belonging to Jew or non-Jew alike. It should be noted that throughout Europe it was customary to rely on the lenient view because bread was the staple of the diet, and without it one's health would have suffered greatly. The *Rabbanim*, therefore, considered this an emergency situation, and in emergency cases one relies on the opinion of a single individual. In the United States today, where *yoshon* products are available, a conscientious kosher consumer should strive to get the best. These are the words of the רפ"ץ חיים, משנה ברורה סימן ה, חפץ חיים י אות מ"ה תפ"ח הלכה י. It is important to stress, however, that one who does not keep *chodosh* is not considered in the wrong. Rather, adherence to the laws of *chodosh* is in the category of הידור מצוה, similar to kosher vs. glatt kosher.

This brief article was intended to familiarize the public with the *mitzvah* of *chodosh*. Individuals who are interested in accepting upon themselves this beautiful *mitzvah* should accept it בלי נדור, in order not to create possible problems where no *yoshon* products are available.



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## Star-K Kosher Certification

A non-profit agency representing the Kosher consumer in promoting Kashrus through Education, Research and Supervision.

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# A guide to *Haftrashas Challah*

CONTINUED FROM PAGE 1

RABBI DOVID HEBER,  
KASHRUS ADMINISTRATOR



These measurements apply when baking bread or any other *hamotzi* product. When kneading dough for baking פת הבאה בכיסנין (e.g. cake and cookies), for boiling (e.g. noodles), or for frying, one is *מפריש חלה* if 2.6 lbs. (8 $\frac{3}{4}$  cups) of flour are used. A *bracha* is not recited even if more than 5 lbs. of flour are used.<sup>10</sup>



### III. The Procedure

After kneading,<sup>11</sup> while standing, one should hold with the right hand,<sup>12</sup> a כזית of the dough (without detaching it) and recite<sup>13</sup> the *bracha*: "... אשר קדשנו במצותיו וצונו להפריש" (some add the words "העיסה חלה"<sup>14</sup>). One should then pull off the dough.<sup>15</sup> At this point, some recite the words "הרי זו חלה." (One may not say this until the piece has been pulled off.) When being *mafrish* without a *bracha*, one should simply pull off the dough and say "הרי זו חלה." If a liquidy batter (e.g. chocolate cake) is prepared, one must perform the *haftrasha* only after the product is baked.<sup>16</sup>

The *chלה* should then be burned<sup>17</sup> as soon as possible until it is completely charred. One should not store the *chלה* for future burning (e.g. freeze it for burning at חמץ on *Erev Pesach*), as this undermines one of the reasons we burn the dough, שלא יבוא לידי, תקלה, that one will not accidentally mix this dough (which is *chלה*) with regular dough and inadvertently bake and eat it.

The *chלה* may be burned in a regular oven or toaster oven if it is wrapped in foil. However, one may not burn the *chלה* in an oven that is simultaneously baking bread or other products.<sup>18</sup> After burning the *chלה*, it should be wrapped in something waterproof

and discarded.

### IV. Errors

1. If one accidentally discarded the *chלה* before burning it, nothing further is required, as the הפרשה (which constitutes the main part of the *mitzvah*) has been performed. In this case, one may eat the bread as usual.

2. If one forgot to be *mafrish challah* until after baking, one may be *mafrish challah* on fully baked goods.

A *bracha* is recited (if enough flour was originally used) and one pulls off a piece of bread from a roll or loaf of bread and burns it.<sup>19</sup>

If one remembers on *Shabbos* that *chלה* was not separated, one may not be *מפריש חלה* until *Shabbos* is over.<sup>20</sup> If the dough was kneaded in חוץ לארץ, one may continue eating. A piece should be left over until after *Shabbos*, at which time one is *mafrish* from the remaining piece.<sup>21</sup> One may not simply take the leftover piece and burn it – a מעשה הפרשה is necessary. This הפרשה after *Shabbos* "works" on all the products that came from the original kneaded dough, even if the rest of the baked goods are elsewhere or one has eaten them. In *Eretz Yisroel*, one may not eat the product until one is *מפריש חלה* (after *Shabbos* ends).<sup>22</sup>

3. If *chלה* was inadvertently mixed back into the regular dough, a *Rav* should be consulted.<sup>23</sup> If one is unable to burn the dough she was *mafrish*,<sup>24</sup> a *Rav* should be consulted.

### V. Combination of Doughs - מצטרף

One of the most complex yet important

aspects of הלכות חלה is "combining" two doughs into one. This issue, known as מצטרף, can be divided into three categories:

1. Each Individual Dough is Less Than a *Shiur* - If two or more doughs individually do not have a *shiur* large enough to require הפרשת חלה, but collectively add up to a *shiur* (as addressed earlier), under certain conditions *halacha* states they are מצטרף. For example, if one kneads three separate doughs, each using two pounds of flour (i.e. individually, there is no obligation to be *מפריש חלה* on each small batch) they now collectively add up to six pounds. If one does not care that the doughs are mixed with each other,<sup>25</sup> one is obligated in הפרשת חלה if they meet any of the following conditions:

a. The doughs are in one vessel, and preferably touching. If either dough rises above the top of the vessel, the doughs should be covered to combine the entire contents.

b. All the doughs are wrapped together on the bottom and top (e.g. in one sheet of plastic).

c. One places the doughs on the table and pushes them together allowing them to bond well enough so that when one is pulled from the other, a chunk is pulled off the attached dough.<sup>26</sup>

The above also applies if someone baked several batches that add up to a שיעור החייב בחלה (a large enough amount that one is obligated in הפרשת חלה - see section II) and stores them in one bag or container. For example, if a woman uses two pounds of flour to bake rolls on three different occasions, and stores all the unwrapped<sup>27</sup> rolls in one container, the six pounds are now מצטרף and she is required to be *מפריש חלה*.

[1] The obligation הפרשת חלה for מן התורה requires two conditions: 1) that the dough is kneaded in Israel, and 2) a majority of Klal Yisroel resides in Israel. Nowadays, it is only דרבנן, even in Israel. In חוץ לארץ, it is a "דרבנן of a דרבנן" (i.e. the obligation is "weaker" since most of Klal Yisroel is not in Eretz Yisroel and we reside in chutz la'aretz). The ramifications of this will be discussed.

[2] עי רמ"א ארו"ח סי' רמ"ב סי"א ומ"ב שם

[3] This article elaborates on a previous *challah* article written by Rabbi Heinemann in *Kashrus Kurrents* Winter 1995.

[4] If a Jew and non-Jew are שותפים, then if the percentage owned by the Jew is a שיעור החייב בחלה, one must be *מפריש חלה*. For example, if a Jew owns 40% of the dough, and a gentile 60%, one is obligated in הפרשת חלה if 40% of the dough is a שיעור החייב בחלה. Two or more Jewish partners are obligated in הפרשת חלה if the entire dough is a שיעור החייב בחלה.

[5] There are six eggs in a לוג, 24 לוגין in a סאה and three סאה in an איפה, so there are 432 eggs in an איפה – a tenth of this (an עשירית האיפה) is 43.2 or 43 $\frac{1}{2}$  eggs.

[6] An 8 oz. cup of flour generally weighs between 4.2 and 5.3 oz. There is no precise conversion between the weight and volume of flour. The temperature, methods of storage, type of flour, how one fills the measuring cup, and whether it is sifted, can all impact on this amount. For example, if it is hot and humid, the flour will expand, thereby increasing the volume (but not the weight). Similarly, one cup of "scooped and tapped" flour will weigh more than one cup of "sprinkled and leveled" flour. One cup of bread flour weighs more than one cup of all-purpose flour. In this article, the following calculations are used (based on our testing and observations): The average weight of one cup of flour is 4.8 oz., which also means 1 lb. of flour will fill 3 $\frac{1}{3}$  cups.

[7] One should not intentionally minimize the amount of flour in order to exempt oneself.

[8] Based on the opinion of HaRav Avraham Chaim Naoh, in his שיעורי תורה שפ.

[9] Based on the opinion of the חזון איש.

[10] עי ערוך השלחן יו"ד סי' שפ"ט סי"ד

[11] להלכה, one may perform הפרשה before or after the dough rises. One may not be *mafrish* from flour before it is mixed.

[12] A left handed person should use her left hand.

[13] If one forgot to recite the *bracha* and realized after the הפרשה, the הפרשה is good and a *bracha* should no longer be recited.

[14] As will be discussed, בדיעבד, one can be *mafrish חלה* from fully baked goods. When doing this, one should not add the words "מן העיסה" to the end of the *bracha* (since it is no longer an עיסה - dough).

[15] One can pull off a morsel the size of a barley grain. However, the custom is to be *מפריש חלה* – 1.33 fl. oz. (40 ml) – a piece of dough the size of a golf ball. One may not give the entire loaf as חלה. One has to be *מפריש חלה* – taking off חלה and leaving some behind to eat.



# A guide to *Hafrashas Challah*

CONTINUED FROM PAGE 5



The same applies to other products, including cookies, stored in a bag or plastic container.

Under any of these conditions, if the doughs combine to make the required שיעור, one is מפריש חלה from one dough. This action would take care of חלה for all the doughs. For example, if one kneaded two 3 lb. batches and placed the doughs in one container, allowing them to touch, one would recite a *bracha* and only be *mafrish* a כזית from one of the batches (since there is now a total of 6 lbs.). If one kneaded two 1½ lb. batches (i.e. if each dough was left alone they would not require חלה הפרשת חלה), and placed them in a container allowing them to touch, one is מפריש א כזית from one dough without a *bracha*.

2. **One or More Doughs Have a Shiur** – If two doughs are kneaded separately and each dough individually has a *shiur* that is obligated in חלה, these doughs are מצטרף if they are מן המוקף – “in the same vicinity.” This means as follows: If they are not in containers they are מן המוקף if they are in front of the individual being חלה מפריש חלה or the

doughs are anywhere in the same room.<sup>28</sup> If the doughs are in containers, they are מן המוקף if the containers are open and next to each other.<sup>29</sup> Under these conditions, one may be מפריש חלה from one dough and it will apply to all the doughs that are מן המוקף. For example, if one kneads two doughs, that use 5 lbs. of flour, and the doughs were on different tables in the same room, one may be מפריש on one dough and have in mind for this separation to work on the other dough.<sup>30</sup>

The same *halacha* applies if one dough has a *shiur* and the other doughs do not.<sup>31</sup> For example, if one dough consists of 5 lbs. of flour and the other dough consists of 2 lbs., and they both are in front of the individual being *mafrish* חלה or on tables in the same room, the 2 lb. dough is מצטרף with the 5 lb. dough. One is only required to be *mafrish* א כזית from the 5 lb. dough.

3. **Forgetting to Take Off חלה From the Original Batch** – As previously indicated, if one kneads a batch that has a *shiur* that requires הפרשת חלה and forgets to take חלה until after it was baked, one may still be מפריש on the fully baked goods. It is not necessary to bring all the loaves together for the הפרשה. For example, if one bakes six loaves of bread from one batch using a total of 5 lbs. of flour, and these six loaves are now stored in different freezers, one can simply perform the הפרשה on one loaf, even if the other loaves are not present.

## VI. Special Cases

1. **Dividing** – If one bakes using a שיעור

with the intention of separating the finished product into smaller items for distribution, there is no חיוב חלה. For example, if a first grade class kneads a batch of dough using 5 lbs. of flour, and the batch is divided into ten parts, with each child baking her own roll to bring home for Shabbos, there is no הפרשת חלה.<sup>32</sup> However, if one person bakes dough with 5 lbs. of flour and uses half of it this Shabbos and freezes the rest for eating next Shabbos, חלה must be taken after the dough is kneaded.

2. **Baking without Water** – If one bakes without using any water, but rather bakes using only fruit juice or vegetable oil, a *bracha* is not recited and one cannot burn the חלה. Due to the complexity regarding this *halacha*, the שולחן ערוך<sup>33</sup> advises that one should always use water<sup>34</sup> when baking a שיעור החייב בחלה.

The *Gemara*<sup>35</sup> tells us that *Chazal* instituted חלה הפרשת חלה in חוץ לארץ so that *Klal Yisroel* would not forget this special *mitzvah*. The נשים צדקניות who cherish this *mitzvah* are a testimony to *Chazal's* master plan and ensure that this *mitzvah* – with all the details – will be remembered ועד לדורי דורות ועד עולם.

[16] If one was *mafrish* from the liquidy batter, there are different opinions whether one must be *mafrish* חלה again. The ס' לקט העומר פ"ד סק"ז says it should be performed again after it is baked (without a *bracha*).

[17] מן התורה, חלה one is *mafrish* should be given to a *Kohein*. Nowadays, under almost all circumstances, *kohanim* are *tamai* and may not eat חלה. Therefore, we burn it (similar to *kadshim* that became *tamei* and could no longer be eaten, that was ultimately burned). As will be indicated, a second reason חלה is burned is חלה תקלה – that one does not inadvertently come to eat the חלה.

[18] This would constitute deriving benefit from the חלה (i.e. it “fuels” the oven) which is prohibited.

[19] See footnote 14.

[20] שו"ע ארו"ח סי' של"ט ס"ד. שו"ע ארו"ח סי' של"ט ס"ד. One reason it may not be performed on Shabbos is because it is נראה כמתקן. One may not perform הפרשת חלה on *Yom Tov* – on dough that was kneaded before *Yom Tov*. However, if one kneads and bakes on *Yom Tov*, one may perform הפרשת חלה on *Yom Tov* – however, the dough may not be burned until after *Yom Tov*.

[21] If enough flour was originally used, a *bracha* is recited (similar to a *hafrasha* after baking which requires a *bracha*).

[22] As indicated above, the *mitzvah* in חוץ לארץ is not as strict because it is a “דרבנן” of a “דרבנן.” Hence, in חוץ לארץ one may continue eating on Shabbos, whereas in ישראל one may not.

[23] If the חלה is 1/101 or less in the regular dough, then it is *batel* and may be eaten. If it is more than one part in 101, a possible solution is to be “מתיר נדר” on the חלה. Consult a *Rav* for this procedure.

[24] עי' ס' לקט העומר סוף פרק ב' וכל זה צריך שאלת חכם

[25] For example, if a woman kneaded identical doughs, חצרות would apply under any of the conditions listed above. However, if one is מקפיד not to allow doughs to mix, there is no חצרות of these doughs. For example, cake and bread are not מצטרף, since they are generally not mixed. Similarly, the ס' לקט העומר פ"ו סק"ב says a dough and baked item are also not מצטרף. This example is only true if the baked item was from a different batch. However, if the baked item was originally kneaded with the remaining dough, they are מצטרף since they were originally kneaded as one (see V-3). As to whether חצרות applies to doughs from different מיני דגן (e.g. one kneads dough from wheat and a second dough from oats or spelt), one should ask a שאלה.

[26] It should be noted that if two doughs that are individually less than the *shiur* for a *bracha* are in two different *keilim*, they are not מצטרף to recite a *bracha*, even if one places a towel over them or allows the vessels to touch (עי' ס' לקט העומר פ"ו סק"ד וסק"ז). Rather, one of the methods above should be used to be מצטרף the doughs.

[27] If they are wrapped and then placed in one container, חלה is taken, however, a *bracha* is not recited. Similarly, if a woman baked and placed in plastic bags 2 lbs. of rolls at three different times, and then stored them all (6 lbs.) in one freezer – חלה is taken without a *bracha*.

[28] עי' שו"ע יו"ד סי' שצ"ה ס"ב

[29] If the containers are closed or they are not near each other, בדיעבד they are considered מן המוקף if they are in the same room (עי' שו"ע יו"ד סי' שצ"ה ס"ב).

[30] עי' שו"ע יו"ד סי' תנ"ז סק"ז ושע"ז שם סק"ז) who says in this case one may also be *mafrish* חלה from the kneaded dough and have in mind for this separation to work on the baked dough if one of the doughs was already baked. For example, if one has a 5 lb. dough on one table, and a baked loaf of bread on another table (that one forgot to take off חלה from), one should be *mafrish* from the dough thereby fulfilling the obligation of הפרשת חלה for both the dough and the baked loaf.

[31] עי' שו"ע יו"ד סי' שצ"ה סק"ז

[32] This *halacha* applies to individuals and not to bakeries who produce for sale. Jewish owned bakeries are obligated in חלה הפרשת חלה each time a batch is kneaded.

[33] יו"ד סי' שצ"ט ס"ו

[34] To alleviate this problem, a small amount of water suffices. Alternatively, one can use wine, grape juice, olive oil, or milk. (Note: Milk may be used in cake and cookies, but not bread).

[35] בכורות כ"ז.

# STAR-K'S NEW Kashrus Training Program *A Huge Success*

How can you learn to deal with the challenges of supervising a first-class hotel's kosher kitchen which is next to its non-kosher kitchen? Where does one find the opportunity to tour a flavor plant to better understand the kosher manufacturing process? Who will train you to find the less obvious thrips and aphids when checking a restaurant's vegetables? What will give you the preparation to administer - or perhaps, pioneer - a communal kosher certification agency?

Star-K Kosher Certification recently provided the platform for these unique

often find themselves at the helm of their community's *kashrus*. In addition to having a basic knowledge about the practical *halachos* of *kashrus*, a certificate program would train the participants to be responsible for the supervision of everything from a neighborhood food establishment to being in charge of setting up a local *Vaad Hakashrus*.

This pilot program, run in cooperation with the *Ner Yisrael Kollel*, is the forerunner of subsequent in-depth seminars planned by the Star-K. In addition to accommodating *Kollel* members, future training seminars will be geared to pulpit rabbis, those who wish to pursue a professional career in kosher supervision, those presently in the field who wish to fine-tune their skills, and others who are involved in communal *kashrus*.

The seminar featured sessions led by Star-K Rabbinical Administrator, Rabbi Moshe Heinemann, and his team of rabbinical coordinators. Rav Heinemann, a world renowned expert in *kashrus*, reviewed the laws of *bishul akum* with the *Kollel* members. Dr. Avrom Pollak, President of the Star-K, discussed the administrative issues experienced by a certifying agency. In addition, the Star-K rabbinical coordinators shared their vast experience and expertise.

Director of Supervision, Rabbi Eliyahu Shuman discussed the ever-expanding flavor industry. Assistant Director of Supervision, Rabbi Mayer Kurfeld dealt with foodservice challenges, *treiberung*, supervision of bakeries and restaurants, and the nuts and bolts of *kashering*. Rabbi Dovid Heber discussed the issues related to being a local *mashgiach* for a national agency and the *kashrus* issues related to *Pesach*. Rabbi Avrohom Mushell spoke about the importance of understanding food chemistry, as well as supervision of overseas plants.

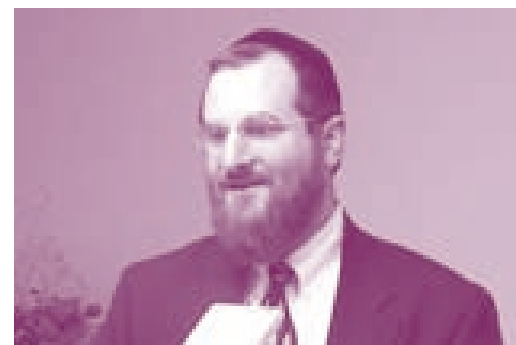
In a special audio-visual presentation, Rabbi Tzvi Rosen expounded upon the dairy industry. Rabbi Boruch Beyer clarified the ins and outs of the beverage industry. The Star-K Hotline receives thousands of questions from consumers around the globe. Rabbi Zvi Goldberg addressed a cross-section sampling of the *halachic* issues posed. In his audio-visual presentation, Star-K engineering consultant, Mr. Jonah Ottensoser, familiarized the seminar participants with Star-K's solutions to

potential *Shabbos* and *Yom Tov* problems in appliance usage.

In addition to lectures, audio-visual presentations, and a hands-on practicum, several field trips rounded out the scholastic experience. The seminar included tours of a slaughterhouse, a *treiberung* facility, a confectionery, a restaurant, a bakery, a flavor factory, and the kosher kitchen of a large first-class hotel. An "Ask the Rabbis" session led by Star-K staff members closed the seminar.

A top priority of the Star-K is to assist local *kashrus* associations throughout the U.S. in developing the appropriate standards, find qualified personnel, and establish its problem resolution procedures. The Star-K invites all community *kashrus* workers to consult with them. This new kosher supervisory training program promises to be an integral step in fulfilling the Star-K mission.

Rabbi Zvi Goldberg, coordinator of the training program, commented: "Teaching *kashrus* standards and techniques employed by Star-K *kashrus* professionals will assure communities of the availability of highly trained *kashrus* professionals. It will prepare them to handle the *kashrus* challenges they will face."



RABBI ZVI GOLDBERG

"The varied and comprehensive schedule of lectures, presentations, and site visits maximized the time spent well beyond our expectations," continued *Kollel* fellow Moshe Schuchman. "One participant quipped that the most disappointing moment of the week was when it was over. It was quite apparent that the Star-K does not limit meticulousness and thoroughness to its *kashrus* supervision but carries these ideals to all its endeavors."

**For further information about Star-K's Kashrus Training Program, contact Rabbi Zvi Goldberg, (410) 484-4110.**



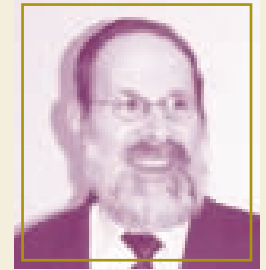
learning opportunities and more. In its new complimentary certificate program, Star-K's *Kashrus* Training Program allowed *Kollel yungerleit* of *Yeshivas Ner Yisrael* to experience the field of kosher supervision first hand. Held July 12-16, at Star-K's offices in Baltimore, Maryland, the five day intensive seminar was limited to 25 students who have studied *Yorah Deah*.

*Ner Yisrael Kollel* fellow Moshe Schuchman's sentiments regarding the seminar only confirm the need for such a program. They reflect those of every participant in the group that spent the week training with the Star-K. He writes in his thank you letter to Dr. Pollak: "We reveled in the opportunity to view the workings of such a prestigious and significant *kashrus* organization through an open and accommodating window. We gained immensely by learning from the qualified *rabbonim* and competent staff who have led the Star-K to its position as a leader in the *kashrus* industry. ...Even those who were previously acquainted with the *kashrus* field felt they greatly benefited from this exceptional program."

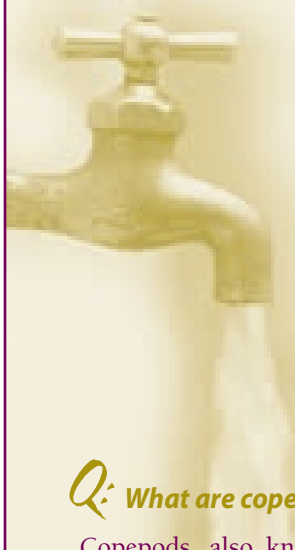
The certificate program is a spin-off of the National Council of Young Israel's Rabbinic Training Program's seminar on *kashrus*, which took place last winter. There, Star-K *Kashrus* Administrator, Rabbi Zvi Goldberg stressed the need for additional training for future *rabbonim* who



# Hot off the Hotline



**RABBI TZVI ROSEN**  
EDITOR



## Copepods in drinking water

Amongst the number of recent eye opening events that have impacted the Jewish community, a discovery was made last May regarding the halachic status of New York tap water. The New York kosher consumer was shaken by the fact that New York tap water, which had the reputation of being one of the most pure, clean, and natural water available, contains unwelcome visitors called copepods that are visible to the human eye. In spite of that fact that this was a New York discovery, the Star-K hotline in Baltimore was abuzz with inquiries of "Can we drink the water?!" This is the Star-K response regarding copepods in drinking water based on discussions with Rav Moshe Heinemann Shlit"a, Star-K Rabbinical Administrator.

### Q: What are copepods?

Copepods, also known as "insects of the sea," are crustaceans that are found wherever water is found. The typical length of an adult copepod is 1-2 millimeters but some species can be as small as .2 millimeters. They are an important link in the ecosystem because copepods consume mosquito larvae that carry malaria. However, copepods are not kosher. If they can be seen by the naked eye, they may not be eaten and one should not drink water containing these uninvited guests.

insect, but through magnification one realizes that the white lint is indeed a copepod, the copepod is considered visible according to some opinions. Therefore, the water should not be consumed.

### Q: Can this filter be used on Shabbos?

Water used for drinking should be filtered before Shabbos. Water used for washing dishes can be filtered on Shabbos.

### Q: What is a practical solution to resolve this problem?

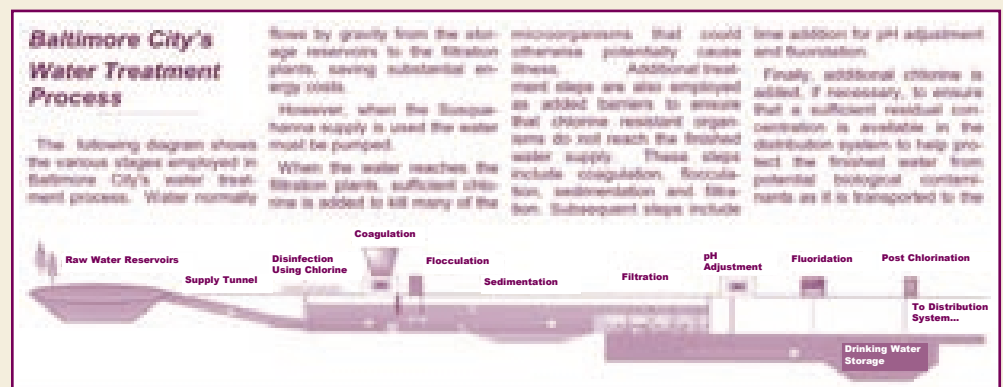
The water should be filtered. The water filter can be connected to the faucet or to the home water source.

### Q: Does Maryland water have this problem?

No, Maryland water is filtered at the water treatment plant. New York water is not filtered. See diagram below.

### Q: How large does an insect have to be in order to be considered visible?

Insects that are too small to be seen by the naked eye are not forbidden. If one requires a magnifying glass or a microscope to see an insect, then the insect is considered too small to be seen. However, if one sees white lint floating in the water and it is not recognizable as an



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