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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Mar 30 2023 ■ ח' ניסן, תשפ"ג
סימן תנ"ז סעיף ב'

# Overview

Siman 457 Seif 2:

**One who kneads dough on the Yom Tov of Pesach should not designate a piece as challah until it is baked because once it is designated it may not be baked on Yom Tov, it may may not be left to leaven and it is prohibited to burn it on Yom Tov. If one forgot and designated it as challah one should place it in cold water which will prevent it from becoming chometz.** If there is a kohen who is a minor and has not had a keri emission or an adult who immersed to remove the tumah of being a keri, it is permitted to bake the challah on his behalf. Some maintain that we do not feed challah to any kohanim nowadays. Some maintain that it is permitted to knead on Yom Tov less the minimum volume in order to exempt one's self from the obligation to separate challah.

- If one wishes to separate a small portion of dough as challah one must not designate it as challah before it is baked; rather it should be called dough or matzah. One should not even mentally designate it as challah. If one does not wish to bake a specific cake as challah he may bake the dough and then separate one matzah or one piece on behalf of the others. (M.B. 14)
- Even though it is sacred property, one still violates בל יראה since one can annul that designation rendering it non-sacred. (M.B. 16)
- L'chatchila one should not rely on putting the dough in cold water out of concern that one will not assure that the water is cold. (M.B. 18)
- When one realizes that the water is warming one should be careful to exchange it with other cold water. (M.B. 19)
- Shulchan Aruch refers to challah in Eretz Yisroel which is not eaten by kohanim nowadays and thus it is prohibited to bake it on Yom Tov. Rema refers to challah outside of Eretz Yisroel which is prohibited only for those who are experiencing a flow of tumah from their body; therefore one who is not tamei may eat the challah. (M.B. 20)
- It is preferred if he eats the challah immediately after immersing and before he urinates out of concern that tumah may flow from his body at that time. (M.B. 21)
- We don't assume that kohanim have pure lineage. However, Rema technically holds like the first opinion that it may be given to someone who is not tamei. Pri Megadim observes that he has not seen people follow this practice. In our countries there are places that have the custom to give challah to adult kohanim who immersed for Pesach and Magen Avrohom suggests a reason why this is done for Pesach. (M.B. 22)

# Halacha Highlight

## Placing challah in the freezer

Shulchan Aruch Siman 457 Seif 2

**לא יקרא שם לחלה עד שתאפה**

**One should not designate it as challah until it is baked**

Shulchan Aruch elaborates on the quandary that is created when one kneads dough on the Yom Tov of Pesach. Normally, after kneading the correct quantity of dough one should separate and designate a piece of that dough as challah. On Yom Tov of Pesach, however, he should not designate a piece as challah until after it is baked. The reason is that if he were to designate it as challah while it is yet dough he would not be permitted to bake it. Nowadays in Eretz Yisroel challah is not eaten, and baking on Yom Tov is permitted only when someone will be able to eat the food that was baked (מ"ב ס"ק ט"ו). One may not allow the dough to just sit out since it will leaven. Although the dough is sacred property rather than his own, he would still violate the prohibition against seeing chometz (בל יראה). The reason is that since he can annul his declaration of challah and the dough would lose its sanctity it remains subject to the prohibition against seeing chometz (מ"ב ס"ק ט"ז). He is not permitted to burn it before it becomes chometz since it is not permitted to burn disqualified sacred objects on Yom Tov (מ"ב ס"ק י"ז). In the event that one did designate the dough as challah he should place the dough in cold water so that it should not become chometz. He must then be cautious that the water should not heat up and in the event that it does he should immediately change the water for cold water (מ"ב ס"ק י"ט).

Mishnah Berurah (ס"ק י"ח) adds that one should not knead dough with the intent to place it in cold water due to the concern that one will not take the necessary precautions to assure that the water is cold. Poskim debate whether it is acceptable to place the dough in the freezer. One opinion is concerned that placing dough in a freezer does not prevent the dough from becoming chometz. Perhaps only the method described by Chazal that includes water prevents the dough from becoming chometz. Others disagree and claim that it is evident that dough that is placed in the freezer does not leaven (פסקי תשובות אות י"ב).