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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, May 24, 2023 ■ ד' סיון, תשפ"ג
סימן תק"ו סעיף ד'-ה'

Halacha Highlight

Burning *challah*

Shulchan Aruch Siman 506 Seif 4
המפריש חלה ביום טוב והיא טמאה

If one separates *challah* on Yom Tov that is *temei'ah*

Shulchan Aruch (סע' ד') rules that one who separates on Yom Tov *challah* that is *temei'ah* may not bake it or burn it. The reason it may not be baked is that *challah* that is *temei'ah* is prohibited for consumption. Consequently, once one places down the *challah temei'ah* it is considered *muktzah* and may not be moved (מ"ב ס"ק כ"ט). The reason it may not be burned is that we are not permitted to burn *kodoshim* on Yom Tov. Mishnah Berurah (סק"ל) explains that even though it is a *mitzvah* to burn *challah temei'ah*, nevertheless that *mitzvah* does not override Yom Tov since the *melacha* is not performed in order to eat it and the positive command to burn the *challah* does not override the prohibition and positive command to observe Yom Tov (אין עשה דוחה עשה ולא תעשה).

Sha'ar HaTziyun (ס"ק מ"ח) notes that there is a dispute whether burning *challah temei'ah* is a Biblical *mitzvah* or only a Rabbinic *mitzvah*. The common practice, at least in previous generations, that people did not specifically burn their *challah*, explains Chazon Ish (דמאי סי' ט"ו סק"א ד"ה ועל) is due to the exertion that was involve in burning the *challah*. Due to that difficulty, people would bury it so that it should not inadvertently be consumed. If even burying the *challah* is difficult it is permitted to wrap in paper and discard it in the trash (מצוות הארץ פי"ב הע' כ"ד ושם סע' ד'). Rav Moshe Feinstein (אג"מ יו"ד ח"ג סי' קכ"ט אות א') maintains that one may not be lenient about this matter and it must be destroyed in fire, unless it was separated only to comply with a stringency. MInchas Yitzchok (ח"ד סי' י"ג אות י"ב - י"ג) writes that according to the letter of the law it must be destroyed by fire. However, if that is not possible one could rely on the opinion that maintains that this requirement applies only when one possesses an olive's volume of *challah*. Therefore, when separating *challah* he should declare that only less than an olive's volume will be actual *challah* and the remainder should be considered *challah* only if it will be burned. He may then wrap it in paper and discard it in the trash.

Overview

Siman 506 Seif 4:

If one separates *challah* on Yom Tov that is *temei'ah*, one may not bake it or burn it since it is not permitted to burn *kodshim* on Yom Tov. It should be retained until nightfall and then burned.

- The same is true regarding *terumah* and *challah* nowadays since we all have corpse *tumah*. (M.B. 28)
- It may also not be moved. However, after calling its name and it remains in one's hand, it is permitted to transport it to a place of his preference to remain until *chol hamoed* so that he could burn it then. (M.B. 29)
- The implication is that it is burned that night. This applies to *challah* in Eretz Yisroel which is prohibited for people who are *tamei* or in places outside of Eretz Yisroel where they do not feed *challah to kohanim* who do not have *tumas keri* but if it could be given to a Kohen that immersed and he may bake it. (M.B. 31)

Siman 506 Seif 5:

It is permitted to make large loaves without concern that in doing so he will bake more than necessary.

- Shulchan Aruch refers to a circumstance in which it is prohibited, for example, in a large oven or baking numerous times but in a small oven baking at one time, it is not prohibited to bake more than necessary since the quality of the bread improves by doing so. It is also permitted to bake many very thin cakes even though it necessitates great exertion for each one. (M.B. 32)