The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Mar 16 2023 ■ כ"ג אדר, תשפ"ג
סימן תנ"ג סעיף א'

Overview

Siman 453 Seif 1:

One fulfills his obligation to eat matzah when it is made from wheat, barley, spelt, oats or rye (The custom is to use specifically wheat) **but one may not use rice or other variety of legume which cannot become chometz and it is permitted to make a cooked dish out of them.** Some prohibit these foods and the custom in Ashkenaz is to be stringent and one should not deviate from the practice. It is obvious, though, that it does not b'dieved, prohibit a food if it falls in. Similarly, it is permitted to kindle lamps with oil made from them and they do not prohibit food if they fall in. It is also permitted to retain legumes in one's house. אקליז"א seeds, אניס and אליינדר are not varieties of kitniyos and it seems to me that they may be consumed on Pesach.

- People prefer wheat over the other grains and thus it beautifies the mitzvah. If wheat is not available one should choose whichever grain he enjoys more so that he will have an appetite to eat it. (M.B. 1)
- The stringency is a custom that was adopted. One reason is that grain was intermingled with legumes and since it is impossible to separate them if the mixture was used the grain would become chometz. Another reason is that since rice and legumes are made into flour and baked as bread, those who are unlearned may think that bread, even from grain is permitted. Even cooking rice or legumes whole is not permitted. (M.B. 6)
- One may not even be lenient on the last day of Pesach. In a pressing circumstance in which one has no alternative one may cook anything other than the five grains but one should give preference to legumes ahead of rice or millet and the like since they are more similar to grains. It is obvious that one who is ill may eat kitniyos but it must be examined to assure that there is no grain mixed in with it. Chasam Sofer writes that even when it is permitted one should boil the kitniyos. (M.B. 7)
- If one sees the legumes in the pot they must be removed. (M.B. 8)
- Rema refers to where one has a majority of permitted food. (M.B. 9)
- In other words, one is not required to make sure that the lamp is hanging at a distance from the table out of concern that some of the oil may drip on the food since even if it does the food is not prohibited being that the custom is not to be stringent in this case. (M.B. 11)
- The only custom is to refrain from eating kitniyos but one may own it and derive benefit from it. (M.B. 12)
- One must examine them to be certain that grain did not become intermingled with them. (M.B. 13)

Halacha Highlight

Making matzah from different grains

Shulchan Aruch Siman 453 Seif 1

והמנהג לקח לכתחלה חטים

The custom, l'chatchila is to use wheat

Shulchan Aruch lists the five grains from which one may manufacture matzah to use at the seder. They are wheat, barley, spelt, oats and rye. Rema adds, however, that the custom is to use specifically matzah made from wheat. The reason, Mishnah Berurah (סק"ב) explains, is that people enjoy matzah made from wheat more than from the other grains and as such matzah made from wheat is considered a hidur mitzvah. Maharsham (הגהותיו לס' אורחות חיים ריש הסי') suggests that the reason why wheat is the preferred grain is that barley, oats and rye leaven faster than wheat. However, according to this reason there is nothing prohibited, b'dieved, about using matzah from the other grains, in those places where wheat is not available or if someone is ill and unable to eat wheat. Another explanation is that all of the halachos and cautionary remarks regarding the procedures for assuring that the matzah does not become chometz apply to wheat. These procedures do not apply to matzah made from other grains since it leavens faster. Since we do not have a tradition concerning the procedures necessary to assure that matzah made from other grains does not become chometz one should not make matzah from other grains (פסקי תשובות אות א').

For those who cannot tolerate wheat products, for instance, those who suffer from celiac, Rav Yosef Shalom Elyashiv (קובץ דרכי הוראה א' עמ' קצ"ד) rules that they may eat matzah made from oats. If possible, one should make an effort to eat at least a k'zayis of matzah made from wheat, unless it would be harmful to one's health. Some people cannot tolerate gluten and it is possible to make matzah from wheat flour from which the gluten was extracted. Rav Shmuel HaLevi Wosner (קובץ מבית לוי חי"ח עמ' קי"ז) ruled that one should be stringent and not use such matzos for the seder. The reason is that the gluten is necessary for the matzah to leaven and if it is removed it could be that an essential component of the wheat was removed and thus no longer fit to be used for the mitzvah.