The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Mar 27 2023 ■ ה' ניסן, תשפ"ג
סימן תנ"ה סעיף ד'-ו'

Overview

Siman 455 Seif 4:

Water that was not left overnight that became intermingled in water that was left out overnight at a ratio of 1:2 may be used to knead dough.

- It is not necessary to nullify it at a ratio of 1:2 and as long as the water that was not left out overnight is nullified in the majority it is acceptable. Later authorities write that if necessary it is permitted to nullify that water if one would otherwise not have sufficient water. (M.B. 38)
- This applies only when the water was nullified before it was mixed with the flour. (M.B. 39)

Siman 455 Seif 5:

The custom is not to add salt to matzah and it is a proper practice. (Even b'dieved it is prohibited.)

- Some maintain that the salt heats the dough and causes it to leaven more quickly. (M.B. 40)
- The restriction applies before the matzah is baked but it is permitted to coat the matzah with salt after it is baked and then place it back in the oven, however, one should not use such a matzah for the seder. (M.B. 41)
- Later authorities write that if one added a small amount of salt and baked it immediately, b'dieved it is not prohibited. Biur Halacha writes that our salt may not have the same effect and it may not be prohibited even if one did not bake the matzah immediately. (M.B. 42)
- Pri Chadash asserts that one need not be stringent if one added only a small amount of salt and if one added salt inadvertently one may rely on that opinion. (M.B. 43)

Siman 455 Seif 6:

If one kneaded dough with caraway, sesame or different spices it is kosher since it retains the taste of matzah. However, one should not add spices since they are sharp and heat the dough. Peppers prohibit the dough even b'dieved and the same is true if lime falls into the dough.

- Pri Chadash and Magen Avrohom maintain that one must eat enough that one consumes an olive's volume of matzah besides the volume of spices. (M.B. 45)
- The implication is that one may use this matzah for the mitzvah, and thus it may not be consumed on erev Pesach. According to some authorities, it may only be eaten on the other days of Pesach but may not be used to fulfill the mitzvah at the seder and one should adopt a stringent position on the matter. (M.B. 46)
- In other words, l'chatchila it is not proper. (M.B. 47)
- Even one particle is a problem and the same is true regarding a small amount of lime. This applies when one kneads these ingredients into the dough, but if a piece falls on the dough one should remove it and the matzah is permitted. (M.B. 48)
- It is prohibited for consumption but not for benefit. Ginger is the same as pepper as are clove and saffron. According to some if other spices are mixed into the dough it is b'dieved permitted even for consumption. (M.B. 49)
- Rema refers to quicklime but lime that comes off a wall that already hardened is not subject to this stringency. (M.B. 50)

Halacha Highlight

Spiced matzos

Shulchan Aruch Siman 455 Seif 6

לש המצה בקצח

One who kneaded matzah with caraway

The Gemara Menachos (23) quotes a Beraisa that teaches that matzah that was spiced with ketzach or sesame is fit because it is matzah even though it is called "spiced matzah." Shulchan Aruch (סע' ו') explains that the Beraisa refers to where one included ketzach or sesame when kneading the dough. He adds, however, that even though it is considered matzah, one should preferably not add spices since spices are sharp and heat up the dough. Rema notes that one may not add pepper, even b'dieved. Mishnah Berurah (ס"ק מ"ח) explains that even one peppercorn has the capacity to make the entire dough into which it falls chometz, if it is kneaded into the dough. If, however, a peppercorn falls on the dough one may remove it and the dough remains fit.

Mishnah Berurah (ס"ק מ"ו) cites Magen Avrohom who understands that the Beraisa's statement that the matzah is fit means that it may even be used for the mitzvah of eating matzah at the Seder. Even though the dough was spiced, it is not considered matzah ashirah, matzah that was kneaded with wine, oil or honey. Consequently, spiced matzah may not be eaten on Erev Pesach since it is prohibited to eat on Erev Pesach matzah that could be used to fulfill the mitzvah of matzah at the Seder. Others disagree with Magen Avrohom and assert that the Beraisa teaches that spiced matzah is not chometz but it may not be used to fulfill the mitzvah of eating matzah since it is categorized as matzah ashirah as a result of the spices that were mixed into the dough. Mishnah Berurah rules that one should adopt the stringent position about this matter. Although Rema (סי' תס"ב סע' ד') writes that the custom of Ashkenazim is to avoid eating matzah ashirah altogether, it would seem that this custom does not include spiced matzah. Mishnah Berurah (שם ס"ק ט"ו) explains that the custom to be stringent regarding matzah ashirah is due to the opinion of some Rishonim that fruit juice hastens the leavening process. The dough of spiced matzah is made from water and the spices are added to the dough and as such may not be subject to the custom to be stringent regarding matzah ashirah.