The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"ט סעיף ג'-ד'

Overview

Siman 459 Seif 3:

If a woman who was kneading dough was also coating it with water she should not use the same water that she uses to cool her hands since the water will become heated and leaven the dough. Rather she should have a second utensil to use to coat the dough. If she did not cool her hands the matzah is nevertheless permitted.

- That is she coats the matzah with water. (M.B. 24)
- She must cool her hands as she kneads since they become warm from working the dough and her hands will in turn heat the dough. (M.B. 25)
- In these countries the custom is not to coat matzos with water. (M.B. 26)
- The same is true if she coated the matzos with the water she used to cool her hands. (M.B. 27)
- Some Poskim maintain that one need not even l'chatchila cool one's hands while kneading unless the same person who is kneading is the one who puts the matzah in the oven and the custom is to be lenient about this matter. If a woman senses that her hands are warm she should cool them and l'chatchila it is appropriate since many Rishonim maintain that it is required. (M.B. 27)

Siman 459 Seif 4:

If one kneads after chometz became prohibited these waters and the water that is used to wash the mixing bowl should be spilled out on a slope so that it should not gather in one place and leaven. The utensils used to make matzah and the knife used to cut the dough should be constantly scraped while in use so that pieces of dough do not adhere to them. After use they should be washed and dried well to prepare them for subsequent use and this is preferable to scraping them since scraping them will not clean them well. One who is stringent will scrape them and then wash them. On Yom Tov it is permitted to have a gentile perform these activities. If a gentile is not available one should place them in cold water or into the oven so that the dough that adhered to them becomes baked. The mixing bowls that could be used to contain other items should be washed and the same is true regarding similar utensils. One must be cautious that the mixing bowl should not contain a hole or crack that one will not be able to clean after kneading which will leaven and then when one kneads another time that piece will become intermingled into the dough. One should not place the mixing bowl on a cushion or cover made from wool while kneading since the bowl will become heated but it is permitted for it to rest on animal hide.

- Before chometz becomes prohibited one may spill out the water even in his yard and even though it is not slope, however, Bach and Taz disagree and maintain that it should never be spilled in one's yard or onto a place that is not sloped. (M.B. 28)
- That is, the water used to coat the matzah or to cool her hands. (M.B. 29)
- It is permitted to spill it out in the public domain since it is ownerless but some authorities maintain that l'chachila one should not pour it out in the public domain. (M.B. 30)
- The purpose is that it should be absorbed in the ground. One should spill out these waters immediately so that they do not leaven. (M.B. 31)
- Pri Megadim writes that it is appropriate to examine the shovel that is used to place the matzos in the oven for dough. (M.B. 32)
- One should scrape it between each batch even though one does not delay the time it takes to walk a mil. One must also wash his hands and the bowl used for kneading, and dry it between batches. Nowadays the custom is for the woman who is kneading to wash her hands and the utensils after two or three batches so that the time of a mil does not elapse. Those who roll the dough must also examine their hands for dough and should wash them every 18 minutes. The sheets that cover the table should be changed every 18 minutes. Later authorities write that there should be two bowls for kneading and when the second one is in use the first one should be washed and dried well. It is proper to have a mashgiach who will oversee the process since it is prone to error. (M.B. 33)
- The shovel need not be washed. (M.B. 34)
- Cold water prevents it from leavening. If one intends to bake more matzah he may wash it himself but may not scrape it under any circumstances. (M.B. 36)
- The pieces that are baked should not be eaten. (M.B. 37)
- Later authorities question this solution since it involves baking something that will not be consumed. Another solution is to nullify the dough before it becomes chometz or give the utensils that contain the dough to a gentile. (M.B. 38)
- None of the utensils that are used may have a hole or crack that prevents one from cleaning the utensil regardless of its location and the surface should be smooth. For this reason some people make matzos on a sheet but that is also not proper since dough enters the hole of the material. Men of deeds cover the table with a sheet of metal or smooth stones. (M.B. 39)
- One should also not place it on a woolen garment but b'dieved in all cases it is acceptable. (M.B. 40)

Halacha Highlight

The stick used to place matzos in the oven

Rema Siman 459 Seif 4

והכלים שמתקנים בהם המצות

The utensils used to make the matzos

Rema (סעי' ד') writes that the utensils that are used to make matzos and the knife that is used to cut the dough should be scraped continuously while making the matzos so that dough does not remain stuck on them. When the matzos are done one should wash them and dry them well before one uses them a second time. Mishnah Berurah (ס"ק ל"ב) explains that Rema refers to the bowls in which the dough is mixed, the wooden sticks used to roll out the dough, and the wheels used to poke holes in the matzos. He then references Pri Megadim who writes that it is appropriate to examine the shovel that is used to place the matzos in the oven to assure that pieces of dough did not adhere to the shovel. Earlier, Mishnah Berurah (ס"ק י') wrote that one should change the shovels every once in a while since it becomes heated from the oven and the shovel could in turn heat the matzah that is placed on it. Nowadays, the custom is to scrape the sticks that are used to place the matzos in the oven with sandpaper between each use.

Some authorities question the efficacy of scraping the stick with sandpaper. If some dough remained on the stick when it was removed from the oven and the stick was already hot, that dough may become chometz from the heat of the stick. Once the chometz taste becomes absorbed it will impart its taste, at least into a peelable layer of every matzah that is subsequently places into the oven. Although there are authorities who justify the practice of simply scraping the wood with sandpaper there are those that are stringent and do not reuse a stick. Others cover the stick with disposable paper that is changed after each use to assure that any piece of dough that may adhere to the stick does not get transferred to another matzah (פסקי תשובות אות ט').