The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"ס סעיף ב'-ג'

Overview

Siman 460 Seif 2:

Rosh made efforts concerning the matzos to be used for the mitzvah to be present when they were made and to encourage the ones who were working and assist in the rolling of the dough. It is appropriate for every person to be personally involved in making matzos.

- Maharil ruled that this practice should be followed for all matzos and not just the ones used for the mitzvah. (M.B. 6)
- One should work hard to the point that he sweats and this is a rectification for severe sins. (M.B. 7)

Siman 460 Seif 3:

One who kneads dough after chometz becomes prohibited should declare while he is kneading that all of the crumbs that fall while he is kneading and rolling the dough as well as any dough that adheres to the utensils are nullified so that they will be nullified before they become chometz.

- Once chometz is prohibited one may no longer declare it nullified and there is a concern that he will not destroy them, thereby violating the prohibition of owning chometz. For that reason one must nullify it before it becomes chometz. One need not be present to nullify them. (M.B. 8)
- After baking one should sweep the house and the table where the dough was prepared and whatever is found should be destroyed. Some maintain that for this reason it is appropriate to step on the crumbs as soon as they fall on the ground before it becomes chometz because once it becomes chometz one must burn it. (M.B. 9)
- The concern is that one will not properly scrape the bowl from all the remnants of dough and will violate the prohibition against owning chometz. (M.B. 10)
- He may also declare, "I am nullifying them" but he should not say, "The crumbs are ownerless" since that wording does not indicate that he is declaring them ownerless. Later authorities note that one must make the declaration in a language that he understands. (M.B. 11)

Halacha Highlight

Making matzah erev Pesach afternoon

Shulchan Aruch Siman 460 Seif 3

הלש אחר זמן אסור חמץ

One who kneads dough after chometz is prohibited

Shulchan Aruch (סע' ג') discusses one who makes matzos on erev Pesach after the time that chometz became prohibited. He writes that while he is kneading the dough one should declare ownerless any crumbs that fall to the ground while kneading or rolling the dough and any bits of chometz that adhere to the utensils. When making matzos before this time, the declaration is unnecessary since one can make such a declaration when he finishes making the matzos, and anyway he will make the כל חמירא declaration before chometz becomes prohibited. Once chometz is prohibited, the chometz is not his that he has the power to declare it nullified and there is a concern that he will not destroy it and could violate the prohibition of בל יראה ובל ימצא. For that reason he must make this declaration before the bits of dough become chometz. Mishnah Berurah (סק"ט) references authorities who maintain that one should step on any bits of dough that fall to the ground before they become chometz because if they are allowed to become chometz it would be necessary to burn them.

Rav Nissim Karelitz (חוט השני פסח פ"ג סק"א אות ה' עמ' ע"ז) notes that when discussing erev Pesach that falls on Shabbos, Mishnah Berurah wrote that it is not necessary to step on crumbs that fell to the flour during the meal Shabbos morning. The reason is that they will be stepped upon anyways. Why in our halacha is necessary for one to consciously step on the crumbs? He answers that since the place where they make matzos on erev Pesach will not be used for the remainder of Pesach one cannot assume that the crumbs will be trampled as opposed to the place where they ate the meal Shabbos morning that is erev Pesach. Rav Simcha Bunim Waldenberg answered that in our halacha it is after chometz is already prohibited and if one does not trample those bits of dough immediately they will become chometz and one may violate the prohibition against retaining chometz. In the earlier halacha it was before chometz became prohibited so one may rely on the presumption that the crumbs will be trampled (ביאורים ומוספים דרשו 24).