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

Overview

Siman 461 Seif 2:

A טפקא (a tile used to cover a roof) **made of new earthenware may be used regardless of whether it is fired up inside or outside. The reason is that since the fire burns from below, even though it does not reach around to the top, it is burning hot and the matzah bakes immediately rather than become chometz. One must first ignite the fire, whether it is an oven, a כוביא an אלפס without water or the ground but to place the dough in the oven and then fire it up there are authorities who prohibit it and it appropriate to be cautious about this. There is an opinion that maintains that one should protest against making cakes in embers.**

- If one does not do this there is concern that it will become chometz before it begins to bake. (M.B. 5)
- If there was water even if one placed the dough in the water after it was boiling it would be prohibited. (M.B. 8)
- This is the טרונקין mentioned in siman 168:15 and the Gemara rules that it may be used for the mitzvah of matzah since it is considered לחם עני. (M.B. 9)
- The prohibition is l'chatchila. Shulchan Aruch refers to where one did not delay the amount of time it takes to walk a mil because if one did it is prohibited even b'dieved. (M.B. 10)
- It is appropriate to be stringent even b'dieved and not eat it. If one placed the matzah on paper to bake it on the paper it is not, prohibited b'dieved but l'chatchila it should not be done. (M.B. 11)
- In other words, one should not bake it in the embers out of concern that it will leaven before it begins to bake but if one baked it, it is not prohibited. (M.B. 13)

Siman 461 Seif 3:

Matzah that was baked to the degree that if one were to divide it there would not be threads extending from the pieces it may be used to fulfill the mitzvah. One should be careful not to remove the matzah from the oven before this point and then place it back into the oven since it could become chometz in the process.

- One fulfills his obligation even if it will crumble as he handles it. (M.B. 13)
- This indicator is true only when the matzah is hot but not after it cooled down. (M.B. 14)
- Even if one eats it long after it was baked it may be consumed since it will no longer leaven. Before this point it is not yet lechem; it is dough. Another indicator is when the surface forms a crust. (M.B. 15)
- Not only when one does not intend to return it is it prohibited but even when one intends to return it the matzah is prohibited since it could become chometz in that small amount of time. However, if one removed it and replaced it into the oven immediately it is permitted. (M.B. 16)

Halacha Highlight

Baking matzah in an electric oven and microwave

Shulchan Aruch Siman 461 Seif 2

שלא לעשות חררות ברמץ

Not to make "cakes" in embers

Shulchan Aruch (סע' ב') writes that one should make sure to fire up the oven before placing the matzah in it for baking since there are authorities who maintain that it is prohibited to place the dough in the oven and then fire it up. He adds that one should be cautious about this matter. Mishnah Berurah (סק"י) in the name of Vilna Gaon writes that the prohibition of placing the dough in the oven before it is fired up is only a l'chatchila restriction. He further adds that Shulchan Aruch refers to where the dough begins baking in less than the time it takes to walk a mil. If more than the time it takes to walk a mil transpired before the dough began baking, all authorities would agree that the matzah is prohibited. Shulchan Aruch then cites authorities who maintain that one should not bake "cakes" in embers. The reason is the concern that the "cake" will leaven before it begins to bake. However, if one baked a "cake" in embers it is permitted (מ"ב ס"ק י"ב). Sha'ar HaTziyun (ס"ק י"ז) adds that one may even fulfill the mitzvah of matzah with such cakes.

Shulchan Aruch HaRav (סע' ו') ruled that one does not fulfill his obligation to eat matzah with matzah that was baked in the sun since it is not lechem, and the Torah requires lechem oni. Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"ב סי' י"ט ד"ה הנה ודה"ה גם) wrote that matzah baked in an electric oven is not categorized as matzah that was baked in the sun and may certainly be used for the mitzvah. Rav Yosef Shalom Elyashiv (שבות יצחק ח"ו פ"ח אות ב') maintains that although matzah baked in a microwave qualifies as bread, and one recites hamotzi when eating it, nevertheless, one must be concerned that the dough became heated and leavened before it baked.