The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Apr 11 2023 ■ כ' ניסן, תשפ"ג
סימן תס"א סעיף ד'

Halacha Highlight

Soaked matzos

Shulchan Aruch Siman 461 Seif 4

יוצא אדם במצה שרויה

A person fulfills his obligation with soaked matzah

Shulchan Aruch writes that a person can fulfill his obligation to eat matzah even if he eats matzah that was soaked as long as it did not dissolve. Mishnah Berurah adds a number of qualifications to this ruling. Firstly, he writes that Shulchan Aruch refers to one who soaks the matzah in water. Whether or not the matzah may be soaked in other beverages is subject to debate. In the opinion of some poskim, matzah soaked in other beverages may not be used for the mitzvah. The other beverages weaken the taste of the matzah by infusing their own taste. Others maintain that it is only if the matzah is cooked in other beverages will the taste of the matzah becomes weakened but not if it is merely soaked in another beverage. He also mentions that this dispute is limited to when a person soaks his matzos in another beverage but if one merely dips his matzah into a beverage all opinions agree that it may be used for the mitzvah (ס"ק י"ח).

A second qualification is that fulfillment of the mitzvah with soaked matzos is only b'dieved. Therefore, one who is elderly or ill that will have a hard time eating matzah may soak it to make it easier to eat. Someone who is healthy should not eat soaked matzos. If someone has a hard time eating matzah soaked in just water, he may eat matzah soaked in other beverages but a healthy person who eats matzah soaked in other beverages does not fulfill his obligation and is required to eat matzah again, whether it is the matzah for motzi matzah or whether it is the matzah for afikomen (מ"ב ס"ק י"ז וי"ח). Biur Halacha (ד"ה יוצא אדם) suggests an alternative manner for someone elderly or ill to eat matzah. He suggests that one grind the matzah into small pieces and if necessary even into flour if that will make it easier to swallow. One recites the beracha of hamotzi and al achilas matzah as long as one will eat a k'zayis of matzah. In the event that it will be difficult to swallow one may first swallow water. This is not considered soaking the matzah since it takes place in one's mouth (פסקי תשובות אות ו').

Overview

Siman 461 Seif 4:

One fulfills his obligation with matzah that soaked as long as it did not dissolve. If it was cooked one does not fulfill the mitzvah.

- One fulfills his obligation only b'dieved. Someone who is old or ill may l'chatchila soak his matzah in water, but may not soak it for more than 24 hours. (M.B. 17)
- There is a dispute whether matzah may be soaked in liquids other than water. The issue is whether merely soaking matzah in other liquids will diminish the taste of the matzah. Someone who cannot even eat matzah soaked in water may soak it in wine or some other beverage, but others who ate matzah that was soaked in other beverages does not fulfill his obligation and must eat matzah again for motzi matzah as well as for afikomen. (M.B. 18)
- The leniency to soak matzah applies if one soaks an entire k'zayis, but if one soaks a piece smaller than a k'zayis he does not fulfill the mitzvah if it soaked long enough for the water to turn white. (M.B. 18)