The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Apr 12 2018 ■ כ"א ניסן, תשע"ח
סימן תס"א סעיף ה'

Overview

Siman 461 Seif 5 (a):

If chometz and matzah were baked together the matzah is not prohibited unless it touched the chometz. In such a case one must remove from the point of contact a removable amount and the remainder is permitted. If a matzah folded over in the oven and the two parts adhered to one another so that the fire did not reach that spot, it is prohibited during Pesach but the rest of the matzos in the oven are permitted. Before Pesach, only the place of contact is prohibited.

- This is true even if they baked together on Pesach. (M.B. 21)
- They baked together in the same oven and there is no concern for aroma (ריח) since it is insignificant. Later authorities permit the matzah even if they were kneaded with oil or fat. The place where the chometz sat must be kashered but the rest of the oven does not require kashering since there is not enough liquid for the chometz taste to spread. (M.B. 22)
- This is the thickness of the width of an average thumb. Some authorities are stringent if this took place on Pesach and prohibit the entire matzah but it seems that the Vilna Gaon would be lenient even in this case. (M.B. 24)
- If the two parts do not touch it is not prohibited. If the part inside of the fold does not develop a crust or if one is uncertain whether it developed a crust it is prohibited. (M.B. 25)
- The entire matzah is prohibited. Since part of it is chometz we are concerned that the chometz taste spread throughout the matzah. (M.B. 27)
- In other words it was baked on Pesach when even the slightest amount of chometz is prohibited. (M.B. 28)
- The other matzos are permitted even if they touched but one must leave a removable piece of the permitted matzah where it attached to the prohibited one. (M.B. 29)
- This is true even if it was discovered on Pesach as long as it was baked before Pesach. (M.B. 31)
- One removes a removable piece from around the point of contact. If one discovers a folder or risen matzah in one's house after Pesach there is no reason to be stringent. (M.B. 32)

Halacha Highlight

Folded matzos

Rema Siman 461 Seif 5 (a)
מצה שנתכפלה בתנור
A matzah that folded over in the oven

Rema introduces the halacha of a matzah kifulah or a matzah where some of the dough folded onto itself during baking. He rules that if this occurs when baking matzah on Pesach the entire matzah is prohibited but the other matzos that were in the oven at the same time are permitted. If this occurs before Pesach, the place where it folds over is prohibited as well as the removable area surrounding the fold (מ"ב ס"ק ל"ב) and the remainder of the matzah is permitted. The reason for the stringency is that there is a concern that the fire will not properly bake all of the dough that is in the fold and it may leaven before it is baked (מ"ב ס"ק כ"ו). Aruch HaShulchan (סע' י"א) questions this stringency. Shulchan Aruch (סי' ת"ס סע' ה') ruled that a matzah could be up to a tefach thick. If the fire will properly bake a matzah that is close to a tefach thick why should it not be able to bake a thinner matzah that has a fold? He answers that the earlier generations had a tradition that when two pieces of dough fold on top of one another in the oven they are not considered one piece of dough and will not bake as efficiently as a thick piece of dough that is a single entity without any folds. Chok Ya'akov (ס"ק י"ח) also writes that this halacha is not rooted in Shas and is a stringency that earlier generations adopted.

Chazon Ish contended that even a matzah that becomes folded over while rolling the matzah is subject to this stringency of folded matzos. This is true even when the matzah was rolled additional times and the fold is as smooth as the rest of the matzah. According to Biur Halacha (ד"ה זו על זו), however, one may use a matzah that became folded over during the rolling process as long as one continued to roll it until the fold became flat. Being that there are Poskim who maintain that the stringency of folded matzos do not apply to our thin matzos, one may certainly be lenient regarding a matzah that folded over while rolling (פסקי תשובות אות ז').