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Digest
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סימן תס"ב סעיף א'

Halacha Highlight

Using *matzah* made from fruit juice for the *mitzvah*

Shulchan Aruch Siman 462 Seif 1
אבל אין יוצא בה ידי חובתו
But one does not fulfill the *mitzvah*

Shulchan Aruch rules that fruit juice does not cause dough to rise at all and thus it is permitted on Pesach to eat *matzah* that was kneaded with fruit juice even if the dough sat out the entire day before it was placed in the oven to bake. However, one may not use such *matzah* to fulfill the *mitzvah* of eating *matzah* the first night of Pesach. The reason he gives is that the Torah describes *matzah* as לחם עני (דברים ט"ז:ג)—poor man's bread, meaning that matzah must be made in a manner that is reminiscent of a poor man's bread and *matzah* made with fruit juice is *matzah ashirah* since the fruit juice is the manner in which a wealthy person would make his *matzah*.

Another reason why *matzah* made with fruit juice may not be used for the *mitzvah* is based on the Gemara in Pesachim (35a). Based on a *pasuk* the Gemara declares that only those breads that could potentially become *chometz* could be used for the *mitzvah* and since dough kneaded with fruit juice cannot become *chometz* it may not be used for the *mitzvah* (רמב"ן במלחמות (י:) וכן בשו"ע הרב סעי' א'). Others reject the application of this principle to the case of dough kneaded with fruit juice. The intent of the Gemara is that one may only use flour from one of the five grains that could leaven as opposed to flour that comes from a legume or some other source that does not leaven. However, as long as one is using flour from the five grains it may be used for the *mitzvah* even if the liquid that one adds to make the dough cannot leaven the dough (ר"ן בחידושים לגמ' פסחים הנ"ל). Another reason *matzah* made with fruit juice may not be used is that the Gemara (פסחים ל"ח:) teaches that *matzah* must be watched to assure that it does not become *chometz*. This implies that *matzah* made, for example, with fruit juice that does not require watching may not be used since it can never become *chometz* (רמב"ן הנ"ל).

Overview

Siman 462 Seif 1:

Fruit juice that does not have any water mixed in does not cause dough to leaven and it is permitted on Pesach to eat *matzah* kneaded with fruit juice even if it sat the entire day. However, one does not fulfill his obligation with such *matzah* since it is *matzah ashirah* and the *pasuk* requires לחם עני.

- In other words, it does not contain any water because if it contained even a small amount of water it would cause the dough to leaven. (M.B. 2)
- Even though the dough expanded, since the expansion does not represent leavening, it is rotting. (M.B. 4)