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

# Overview

Siman 462 Seif 2:

**Dough kneaded with fruit juice and water leavens faster than regular dough, therefore, one should not knead dough with such a mixture but if one kneaded dough with such a mixture he must bake the dough immediately.**

- Authorities write that there is no difference whether one kneaded the dough with fruit juice and then added water or the reverse. (M.B. 6)
- In other words, it may leaven even in less than the time it takes to walk a mil and for that reason one should not knead dough with this mixture. (M.B. 7)
- If one did not bake the dough immediately, it is prohibited to eat even if one did not delay the amount of time it takes to walk a mil. Elya Rabba is lenient even for consumption if it involves a significant loss as long as one did not delay the amount of time it takes to walk a mil and the dough does not contain any signs of leavening. Although the dough may be baked immediately, it may not be used to fulfill the mitzvah. Even if one kneaded the dough with water and then coated the outside with fruit juice it may not be used to fulfill the mitzvah of matzah since it is not לחם עני. (M.B. 8)

Siman 462 Seif 3:

**It is permitted to knead dough with wine even though it is impossible to prevent water from falling on the grapes while they are being harvested and it is common, even l'chatchila, to add water to grapes while harvesting in order to permit the stream of pouring wine and there is no reason for concern since it was already nullified in the wine before it was kneaded into the dough.**

- Regarding nessech wine the stream acts as a connector and could prohibit a Jew's wine if he pours from his container into the container of an idolater that contains wine. However, if the Jew's container also contains water in a greater volume than the wine in the idolater's container the water nullifies the idolater's wine so that the beverage in the Jew's container does not become prohibited. (M.B. 9)
- Generally, water does not become nullified if added to fruit juice but regarding wine since the water is added before the wine fermented, during the fermenting process the water is transformed into wine. Accordingly, if the water was added after the wine fermented it would be prohibited. (M.B. 10)
- If one added any water to fruit juice while kneading, the water is not nullified. Authorities write that raisin wine and raisin honey are considered to be fruit juice even though they are made with water since the water used to soak the raisins becomes transformed completely. Other authorities adopt a stringent position and do not consider a beverage made from raisins to be a fruit juice and a ba'al nefesh will follow the stringent position and refrain from eating matzah made with this beverage. (M.B. 11)

# Halacha Highlight

## A small amount of water that becomes intermingled with fruit juice

Shulchan Aruch Siman 462 Seif 2

**מי פרות עם מים**

**Fruit juice with water**

Shulchan Aruch (סע' ב') notes that although dough kneaded with fruit juice does not leaven, if one adds water to the fruit juice the dough will not only leaven, but will leaven more quickly than if one kneaded the dough with just water. For that reason he writes that one should not knead dough with a mixture of fruit juice and water but if one did knead dough with such a mixture, he should bake the dough immediately. Mishnah Berurah (סק"ו) notes that the proportions are not significant and it does not matter whether there is more water than fruit juice or whether there is more fruit juice than water. He then references later authorities who add that it also does not matter whether one kneaded the dough with fruit juice and added water to the dough or vice versa. In both circumstances the concern is that the combination of water and fruit juice will cause the dough to leaven more quickly.

Poskim write that when the mixture does not contain a ratio of 60:1 water to fruit juice or fruit juice to water, Shulchan Aruch's concern applies. There is, however, a debate whether a small amount of water could become nullified in 60 times juice or vice versa. Some authorities maintain that when one of the liquids is nullified in 60 parts, it is no different than any other mixture where one part could be nullified in 60 parts of another ingredient and once nullified it is considered as though the minor ingredient no longer exists. Others disagree and contend that the principle of nullification in 60 parts is not applicable in this case. One reason is that the principle of nullification does not apply when two permitted ingredients are mixed together. Another reason the principle is not applicable is that the dough is a davar she'yesh lo matirin and thus one may not rely on the nullification of the minority ingredient. L'ma'aseh, Poskim adopt a stringent position and maintain that if water and fruit juice become intermingled the mixture should not be used to knead dough, regardless of the proportions (פסקי תשובות אות א').