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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Mar 27 2024 ■ י"ז אדר ב', תשפ"ד
סימן תס"ב סעיף ה'-ו'

# Overview

Siman 462 Seif 5:

**If one kneads dough with fruit juice it is best to make less than the volume of an issaron so that there will be no obligation to separate challah.**

- Shulchan Aruch refers to beverages that would not render the dough susceptible to tumah so that it remains tahor and then there is nothing that could be done to it. It can't be burned since it is tahor and it may not be consumed since people are tamei meis. The rest of the year one could add water so that it is susceptible to tumah but on Pesach this is not an option. For this reason one should make a quantity that does not require one to separate terumah. If one did make such a quantity it should be given to a Kohen who is a minor who has not yet experienced an emission. (M.B. 20)

Siman 462 Seif 6:

**If a wheat kernel fell into honey, wine or vinegar, the liquid is permitted as long as one does not add water.**

- Shulchan Aruch refers to where the liquid was cooked or the wheat soaked in the liquid for 24 hours because if it merely fell into cold water for a short period of time according to many Poskim the liquid would not be prohibited. (M.B. 21)
- The honey or wine is permitted, even if the wheat softened or cracked since fruit juice does not cause leavening to occur. (M.B. 22)
- It is not clear whether שכר תמרים or מי דבש, יין שרף is considered fruit juice or not, therefore if a kernel of wheat falls in, one should not consume the beverage but one may retain possession of it until after Pesach or sell it to a gentile. If it is known that the kernel was not there for more than 24 hours one may even drink the beverage since the wheat does not impart taste when it is in something that is cold. Also, if the kernel did not crack nor soften one may be lenient unless one knows that it was there for at least 24 hours since it would then be considered kavush. Poskim write that fat is also categorized as fruit juice for this halacha. If a wheat kernel was found in fat and it is not known whether it fell in before or after the fat was melted into liquid and the fat was already poured from the utensil in which it was melted, it is permitted since we will assume that it was already in the second utensil. Similarly, if the kernel was not found in the utensil in which the fat was melted until after that utensil was moved it is permitted since we do not assume that a prohibited item moved locations. However, if it is found in the utensil in which the fat was melted and that utensil was not yet moved it is prohibited. If one made *matzah* balls and found a wheat kernel in a *matzah* ball but one used only fat or eggs it is permitted since fruit juice does not cause leavening but if water was used, even if only a small amount, it is prohibited since a mixture of fruit juice and water causes leavening to occur. (M.B. 23)

# Halacha Highlight

## Wheat kernels that fall into a beverage

Shulchan Aruch Siman 462 Seif 6
**חטה שנמצאת בדבש**
**Wheat that is found in honey**

Shulchan Aruch (סע' ו) rules that one who finds wheat kernels in honey, wine or vinegar may use the beverage as long as he did not add water to the beverage. Mishnah Berurah (ס"ק כ"א) explains that Shulchan Aruch refers to where one cooked the beverage that contained the wheat kernel or the wheat kernel soaked in the beverage for more than 24 hours so that the principle of כבוש כמבושל—soaking is comparable to cooking applies. The reason this must be the circumstance to which Shulchan Aruch refers is that if the wheat kernel soaked for less than 24 hours in a cold beverage according to many Poskim the beverage would not become prohibited. Mishnah Berurah (ס"ק כ"ב) further explains that even if we find that the grain softened as a result of its contact with the beverage and may have even split, nevertheless, since the principle is that fruit juice does not trigger the leavening process the beverages remain permitted.

A difficulty with this ruling is that above Mishnah Berurah (ס"ק ט"ו) wrote in explanation of Rema's stringency to avoid eating matzah made from fruit juice is that we are concerned that some water was added to the juice, which hastens the leavening process. Accordingly, in our case of discovering wheat in honey, wine or vinegar we should have the same concern and the beverage should be prohibited. Shulchan Aruch HaRav (סע' י) explains that the custom to refrain from kneading dough with fruit juice is only l'chatchila but b'dieved the matzah would not be prohibited. Furthermore, the stringency to avoid eating matzah that was made in this manner is rooted in the concern that if b'dieved it is permitted for consumption someone may intentionally make matzah using fruit juice. In our case, however, where the wheat fell into the beverage by itself there is no reason to adopt a stringent position b'dieved. See Mishnah Berurah (סי' תס"ג סק"ה) who presents a similar line of reasoning.