The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס"ד סעיף א'-סימן תס"ה סעיף א'

Overview

Siman 464 Seif 1:

One may not add flour to mustard or other dip that contains water and if one added flour it must be consumed immediately rather than delay so that it should not leaven. Regarding other dips that are not as sharp as mustard, it will certainly leaven and it must be burned if it occurs after the time that *chometz* becomes prohibited. Our custom is to refrain from eating mustard altogether on Pesach even if it was intermingled before Pesach since it is similar to *kitniyos* which we treat as prohibited.

- Shulchan Aruch refers to foods that contain vinegar or are otherwise acrid ingredients as well as flour which could leaven in when mixed with acrid foods. (M.B. 1)
- According to Rema above who relates that we are stringent even when water is not added to fruit juice, even if water was not added to these foods they are prohibited. (M.B. 2)
- The rationale behind the stringency is that mustard is stored in a pile similar to *kitniyos* which is treated as prohibited. (M.B. 5)
- Rema means that the mustard was mixed with wine and he is teaching that even though by the time the wine is added the mustard was ground so that it no longer resembles *kitniyos*, nevertheless, it is prohibited. *B'dieved*, if mustard became intermingled into food it does not prohibit it. It is also permitted to retain mustard for use after Pesach as long as it does not contain flour. (M.B. 6)

Siman 465 Seif 1:

One may not soak bran for chickens under any circumstance nor may one boil it. When giving barley or wheat to animals one must avoid throwing them onto a moist area where it could leaven.

- Coarse flour could also leaven. (M.B. 2)
- Watching to assure that it does not sit for the time it takes to walk a *mil* is not permitted and *l'chatchila* it may not remain for even a moment. (M.B. 3)
- Although boiled flour does not leaven, we are not experts in the process. (M.B. 4)
- This applies from the beginning of the 6th hour and some maintain that even before the 6th hour one must exercise caution out of concern that it will leaven and will remain in one's possession on Pesach. (M.B. 5)
- It is best to avoid giving them water while the grain is still in front of them. (M.B. 6)

Halacha Highlight

Eating a food that contains mustard

Rema Siman 464 Seif 1
אפלו נתערב קדם פסח
Even if it became intermingled before Pesach

Rema (סי' תס"ד סע' א') writes that the custom amongst Ashkenazi Jews is to refrain from eating mustard altogether, even if the mustard became intermingled before Pesach. The rationale behind the custom is that mustard is similar to *kitniyos* which we, Ashkenazim, refrain from eating on Pesach. Although mustard is not a legume, it is nevertheless, treated the same as legumes since it is piled similar to legumes (מ"ב סק"ה). Mishnah Berurah (סק"ו) explains that Rema does not refer to mustard into which wheat became intermingled, since if the mixture contains wheat it is obvious that the mixture is prohibited regardless of whether the ingredients became intermingled before Pesach or on Pesach. Rema refers to mustard that became intermingled with wine before Pesach. The novelty of this ruling is that even though when one mixes wine into the mustard that was ground so that it no longer appears similar to *kitniyos* nevertheless, it is prohibited.

Since Mishnah Berurah does not qualify this ruling, it would seem that the mixture is prohibited even if the mustard represents only a small proportion of the mixture. This is difficult since above (453:1) Rema ruled that when *kitniyos* becomes intermingled with another food and the *kitniyos* comprises only a minority of the mixture the mixture is permitted. Chok Yaakov (סק"ג) answers that the reason it is prohibited in our case is that even when the mustard comprises only a minority of the mixture it remains the primary ingredient and is discernable in the mixture and thus is prohibited. Shulchan Aruch HaRav (סע' ב') suggests another explanation for Rema's stringent position concerning mustard. He explains that Rema's above ruling that if *kitniyos* comprises a minority of the mixture it is permitted, only when the *kitniyos* fell into the mixture on its own or unintentionally. In our case where one is intentionally mixing wine and mustard with the intent to use the mixture, it is prohibited even though the mustard comprises only a minority of the mixture.