The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס"ז סעיף י"א

Overview

Siman 467 Seif 11:

If a split kernel of wheat is found in dough or a baked *matzah* one should remove a removable amount and the remainder is permitted. Another authority prohibits the entire dough or *matzah* and one should follow that opinion unless it is a circumstance of great loss or a pressing circumstance. And this is the custom during Pesach to prohibit the *matzah* that contained the kernel and to permit the others whether it was found baked in a *matzah* or a raw *matzah* since we assume that since it was found here it must have originated from here. If it is found in dough the entire dough is prohibited. This is true during Pesach but before Pesach only a removable amount is prohibited and this is the custom.

- We would be stringent if the kernel softened even though it didn't split. However, this is true as far as eating is concerned but when facing a financial loss one could be lenient and derive benefit from the food after removing a removable part. (M.B. 45)
- Even though the dough is cold the concern is that while kneading some of the taste was spread to its surrounding area. (M.B. 46)
- While kneading the dough becomes warmed and then the water in the dough transports that taste throughout the dough. (M.B. 47)
- If the kernel was merely softened but did not split it is possible that one may be lenient in the face of a financial loss. (M.B. 48)
- It should say: שמנצא בה כשהיא אפויה and Rema means that it doesn't matter whether the kernel was found after the *matzah* was baked or whether it was found after the dough was shaped, in both cases we assume that it appeared now rather than assume it was in the large pile of dough so that it should be prohibited. If the kernel is filled with liquid so that it is obvious that it was in the water of the dough, the entire dough is prohibited. However, if it is possible that the kernel became wet from another source and then fell into the *matzah* one can make that assumption since assumptions can be made regardless of whether they generate a stringency or a leniency and it is not even considered an uncertainty. If one cut dough into a number of pieces and gave those pieces to others and then he discovers a kernel of grain in his dough all of the other pieces of dough are prohibited. Other authorities maintain that even in this case there is room for leniency since it may have fallen into the dough now and even if it fell previously, perhaps it never leavened. When facing a financial loss one may rely on the lenient position. Some authorities write that this applies when the kernel is split but if it merely softened there is more room for leniency. If the liquid around the cabbage in which a kernel of grain was found does not cover the cabbage, the cabbage is permitted since it is not considered *kavush*, it is merely salted and prohibits only the place where it was found and the remainder is permitted as mentioned by Rema in *seif* 14. (M.B. 49)

Halacha Highlight

Discovering grain in dough

Mishnah Berurah Siman 467 Seif Koton 49

ומי שהיה בידו עסה וחתך ממנה

Someone who had dough and cut from it

Mishnah Berurah (ס"ק מ"ט) addresses a circumstance in which one has a large quantity of dough which he cuts into smaller pieces, giving away those pieces and retaining only one for himself. After distributing the pieces he discovers a kernel of grain in the dough he kept for himself. The *halacha* in this case is that all of the pieces of dough that were distributed to others are prohibited. The reasoning is based on the concern that perhaps the kernel of grain was present even before the other pieces of dough were removed and distributed to others. Even though other pieces were removed and normally we do not prohibit items that already moved to a different location (אין מחזקינן אסורא ממקום למקום), in this case we are concerned that the kernel of grain was there before the other items were removed (מזמן לזמן מחזקינן אסורא).

The principle that once something prohibited was discovered we have to be concerned that it was there previously, Tosafos (נדה ב. ד"ה מעת) explains is limited to sacred items (קדשים) and *terumah*. Regarding non-sacred items we presume that if it was previously permitted it was likely permitted until the last possible moment and the change happened just before the discovery (חזקה דמעיקרא). Consequently, Shev Shemeita (שמעתתא ג' פ"ה) asks why in this case the other pieces of dough are prohibited. Since this dough is neither sacred nor *terumah* we should assume that the prohibited item, the kernel of grain, fell into the dough right before it was discovered and the other pieces of dough that were previously distributed should be permitted. He answers that it would seem that Chazal were stringent concerning *chometz* in accordance with the high standards normally reserved for sacred items. Pri Megadim (א"א ס"ק י"ח) suggests that since *chometz* prohibits a mixture even if a minute quantity of *chometz* is added the original presumption is not so strong since it is not known that kernel of grain was not there in the first place and thus it is likely that what was just discovered was present all along (חזקה דהשתא).