Fri, Mar 29 2024 **■** י"ט אדר ב', תשפ"ד

סימן תס"ב סעיף ז' סימן תס"ג סעיף א'

Overview

Siman 463 Seif 2:

אויקא which is a cooked dish comprised of oil and salt added to flour is permitted as long as one does not add water. According to our position to be stringent regarding fruit juice, this is also prohibited.

- Even though our salt can cause leavening, it must be that since it is not actually water its potency to cause leavening is inhibited by the presence of the oil. (M.B. 2)
- Authorities write that Rema would agree to the ruling in seif 1 since it is uncommon for liquid to go from one ear to another and even if it does, one could rely on the position that fruit juice does not cause leavening. Also, it is possible that the stringency to avoid using fruit juice is limited to when one adds the fruit juice to flour but if it becomes intermingled on its own it is permitted. (M.B. 5)

Siman 463 Seif 3:

If tender grain is roasted in a fire and then ground into flour one may not cook that flour in water out of concern that the grain did not roast well and it will leaven as it is cooked. Similarly, when adding flour to a food to thicken it in a new pot one may only use matzah that was ground back into flour.

- If one added the flour to a food it is prohibited for benefit since it is a safek d'Oraisa. (M.B. 7)
- Some authorities permit cooking flour made from roasted grain since the fire effects it more than it does wheat and later authorities agree that one may rely on this opinion, b'dieved, Therefore, if one already cooked food with this flour it is permitted for benefit and one may keep it until after Pesach. If one finds wheat in a baked matzah that matzah may not be added to gravy since the wheat was not cooked well and if one added it to food, that food is prohibited for benefit. (M.B. 8)
- Bais Yosef explains that the practice was to cook in new utensils flour and water to harden the utensil. (M.B. 9)

Halacha Highlight

Avoiding mixing fruit juice and flour

Shulchan Aruch Siman 463 Seif 2 שהוא תבשיל העשוי משמן ומלח עם קמח Which is a dish comprised of oil, salt with flour

Shulchan Aruch (סעי ביי) addresses a dish called חלקא that contains oil and salt added to flour. He rules that the mixture is permitted as long as water is not added. The reason is that oil is categorized as fruit juice and thus does not cause the flour to leaven. Although sea salt does have the capacity to cause flour to leaven (See 462:7), since the amount that is added is minimal it becomes neutralized by the oil and will not trigger the leavening process. Rema adds that according to our custom to refrain from mixing grain or flour with fruit juice, this food is prohibited.

Mishnah Berurah (סק"ה) notes that Rema's rulings seem inconsistent. In our seif he reminded us of the Ashkenazi custom to refrain from adding fruit juice to grain or flour and yet in seif 1 he ruled that it is permitted to roast ears of grain because whatever juice that becomes extracted from one ear and enters the other is not problematic since it is categorized as fruit juice which does not trigger the leavening process. Mishnah Berurah answers that the concern in seif 1 is so remote that one need not actually worry that it will occur and even if it does occur since technically fruit juice does not cause leavening it is permitted. Alternatively, the restriction regarding fruit juice is to add fruit juice to something that could leaven but if the fruit juice falls in on its own, we follow the letter of the law that fruit juice does not trigger the leavening process. Sha'ar HaTziyun (סק"ז) writes that a practical difference between the two explanations is whether it is permitted to fill a pot with ears of grain and place it in an oven to roast the kernels. According to the second reason it is permitted, whereas according to the first reason it would be prohibited since juice exuding from the ears and becoming absorbed into another ear in such a case is common.