

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

83 - MACHINE MATZOT OU ISRAEL CENTER - SPRING 2018

1. לכבוד קהל עדת ישרון דאמבראווע. הן המ"ץ ר"מ מקהלתכם בא אלי בקובלנא רבה. כי קיפחו את פרנסתו וגרעו לו ממשכורתו הקבוע לו ועוד שאר דברים. והכל מחמת שאסר את המאשין מצות. הנני להודיעכם כי רע בעיני הדבר מאד. הן גוף ההיתר של המאשין מצות הן מה שרדפו את המו"ץ עבור שאסר על כן אני מזהיר אתכם מאד שתחזירו הכנסת הרב המו"ץ הנ"ל לכמו שהי'. ואת המנהג הרע מהמאשין מצות תבטלו ונכפר לכם על העבר ושכר גדול תקבלו משמים על העתיד

שו"ת אבני נור חלק אורח חיים סימן תקלו

The Avnei Nezer¹ deals with the case of a Rav who was fired from his community because he prohibited machine matzot. The Avnei Nezer strongly objects on two grounds: (i) he also prohibits machine matzot and rules that the community Rav was correct; (ii) the community cannot simply fire the Rav because he prohibits something!

A] THE HISTORY²

Europe

- 1838 Ribeauvillé, France. First matza baking (really only rolling)³ machine invented by Frenchman Isaac Singer. It was approved by local rabbis as well as rabbanim in Furth - a major Jewish center.
- 1845 Matza baking Machines in use in Frankfurt, Germany
- 1852 Machine matza factory opens in Posen, Poland. Rav Shlomo Eiger (son of R. Akiva Eiger) was the Rav in Posen until his death that year. The Shoel U'Meishiv⁴ asserts that Rav Eiger was alive at the time and had authorized its kashrut for baking matzot.
- 1853 Letter published in the Jewish Chronicle in London in favor of introducing the machines in order to feed the poor.
- 1857 Many major Jewish cities in Europe (including Pressberg - home of the Ktav Sofer) had adapted to machine-matzot, which were MUCH cheaper than hand matzot.
- 1857 Machine matzot entered Lvov (Lemberg), Galicia with the haskamah of Rav Yaakov Ettlinger (the Aruch L'Ner). The new leader of Lvov was Rav Yosef Shaul Nathanson (the Shoel U'Meishiv) and machine matzot came in the first year of his tenure. He approved the production of the new machine matzot.
- 1857 The Krakow Beit Din also ruled to allow machine matzot.
- 1859 R. Chaim Dembitzer (who called himself a 'dayan' in Krakow) was very against the new machine matzot and collected opinions of poskim who were against them. He published a book in this year - Moda'ah L'Beit Yisrael ('A Warning to the Jewish People') where he records all of the responses he had received.



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בפקודת המאן אור ישראל וקידשו מוסף חזון רבן של כל בני הגולה קש"ת מוה"ר שלמה קלובר ט"ו סבראי, ועל הנאמא התכנסים היקרים הרבנים הגבירים וק"ק קראקא יע"א, לוסת הרכים:



בשנת תר"מ לפ"ק

1. Rav Avraham Bornstein (1838-1910), founder and first Rebbe of Sochatchov.

2. For a detailed history of the issue see *The Machine-Matzah Controversy: A History Rabbis, Matzo and Invention*, Rabbi Moshe Taub - available at <https://www.bvkkosher.com/machine-matzah-controversy>. Also *The Great Matzah Controversy: Should Matzah Be Made By Hand Or Machine?* - available at https://www.ou.org/news/the_great_matzah_controversy_should_matzah_be_made_by_hand_or_machine/ Other useful articles can be found at <https://www.brandeis.edu/hornstein/sarna/americanjewishcultureandscholarship/Archive/HowMatzahBecameSquare.pdf> https://www.jstor.org/stable/23509237?read-now=1&refreqid=excelsior%3Acad826c95a355cb125730125f2dc98715&seq=1#page_scan_tab_contents

3. Matza rolling machines are mentioned as early as the Meiri in 13C France. See Magen Avot 16 where he discusses a large contraption called an *amla* which seems to be some kind of giant rolling pin. They scraped and cleaned this after each use to avoid dough which could stick and become chametz.

4. Rav Yosef Shaul Nathanson (1808-1875), author of shu't Shoel U'Meishiv and a central book on the machine matza saga - Bitul Moda'ah (see below).

Rabbanim who OPPOSED machine matzot included: the Gerrer Rebbe (Chidushei HaRim), the Sanzer Rebbe (Divrei Chaim), Rav Shlomo Kluger⁵, the rav of Brody. Also in opposition was R. Mordechai Zev Ettinger, the former chavruta and brother-in-law⁶ of the Shoel U'Meishiv, who supported machine matzot!

1859 In response to the 'Moda'a L'Beit Yisrael', the Shoel U'Meishiv put out his own pamphlet - 'Bitul Moda'ah' ('Nullifying the Warning'). In it he responded to all the arguments against machine-matzot – pointing out that most of the gedolim who were recorded in the previous pamphlet never even saw these machines. Rather they relied on testimony based on old machines that had not been adapted to address halachic concerns.⁷

Also, the Shoel U'Meishiv, together with the Krakow Beit Din, showed that R. Dembitzer might not have been who he claimed to be⁸! He also compiled letters from across Europe seeking support for his position, including: the Ktav Sofer, the Aruch L'Ner, and the Rav of Danzig, Rav Yisrael Lipshutz - the Tiferet Yisrael. Rav Lipshutz even wrote that he had requested a machine to be brought to Danzig, and when he saw it he proclaimed the beracha 'm'chadesh chadashim'.

1859 Hamagid - Jewish newspaper with haskalah leanings - reports that the Shoel U'Meishiv was taken to court in Lvov to defend his pamphlet which was maligned by the advocates of the first pamphlet against machine-matzot. Hamagid reported that the Shoel U'Meishiv was able to convince the judge that nothing wrong or untrue in his response.

Others began to write strongly (and disrespectfully) against R. Shlomo Kluger and in favor of the machine matzot.

1860s Inevitably, the matter began to become part of the machloket (i) between the Chasidim and the Mitnagdim' (ii) between the traditionalist and the maskilim.

1862 The Shoel U'Meishiv sought to leave Lvov, and accepted the position of rav in the town of Brisk. For reasons that are unclear he never took that position and remained in Lvov.

1870s The machloket began to die down in Europe as it became clear that machine matzot were here to stay and that those supporting the innovation were not trying to break from mesorah.

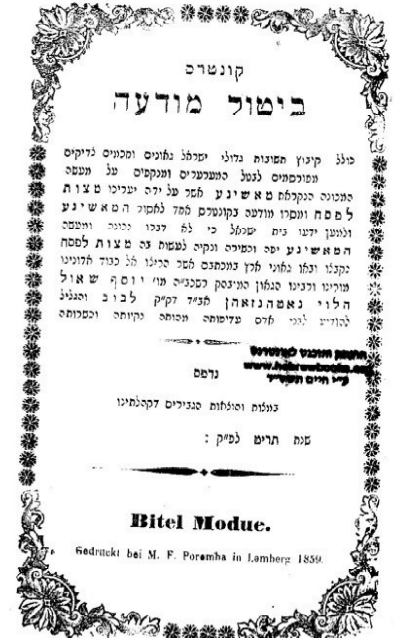
1890s The machloket clearly divides along chassidic/mitnagdic lines. In Dvinsk, Rav Meir Simcha - the Meshech Chochma/Ohr Sameach - was the rav of the mitnagdim of the city and allowed machine matzot. The Rogatchover Gaon, Rav Rosen, was the rav of the chasidic shul in Dvinsk, did not approve of them.⁹ Rav Moshe Mordechai Epstein of the mitnagid Slabodka Yeshiva allowed machine matzot, even when the machine is run on electricity.¹⁰

There were exceptions to these dividing lines on both sides. The Chafetz Chaim does not mention machine matzot in the Mishnah Berura¹¹ but he wrote about concerns relating to them.¹² So too in the chasidic world, Rav Shalom Mordechai Schwadron (the Maharsham) wrote teshuvot¹³ leaning towards permitted machine matza¹⁴. However, the rebbe of Sochatchov, R. Avraham Borenstein (the Avnei Nezer) wrote¹⁵ against this psak of the Maharsham describing those who allow machine matzot against the rebbes who had already banned it as 'a fly facing lions'.

late 19C Machine matza continued to spread throughout the second half of the 19th century and into the 20th - to Eretz Yisrael and to America, with the technology developing and changing with the years.

Eretz Yisrael

1903 The Cohen/Halperin machine matza plant was founded in Eretz Yisrael. Their matzot became popular among the (non-chassidic) 'perushim'. The factory was given a hashgacha by Rav Shmuel Salant and Rav Yosef Chaim Sonnenfeld also gave his haskama to a machine matza plant in Haifa.



5. (1785-1869)
 6. This caused internal family tensions. They were to have co-published a sefer, which sadly never happened due to the machloket.
 7. See the Appendix to this sheet for a summary of the arguments in both pamphlets.
 8. Referring to him as 'sheker hacheyn' - a play on R. Dembitzer's name, Chaim Natan.
 9. As he wrote to the community in Yerushalyim in 1909. Other poskim who were very opposed to machine matzot included the Av Beit Din of Tshechnov, Rav Yitzchok Meir of Gur (the Chiddushei Rim - first Gerer Rebbe); Rav Meir of Kalish. Later Rav Yehoshua Trunk of Kutno wrote against them in Shu't Yeshu'os Molko, Orach Chayim #43.
 10. Shu't Levush Mordechai.
 11. The Aruch HaShulchan also does not mention machine matzot. It is not clear why this issue is omitted from two such seminal mitnagdic halacha works of the late 19C. Perhaps both authors were keen to stay out of the machloket!
 12. Chafetz Chaim - Chayav U'Poelo vol. 3
 13. See Shu't Marhasham 5:82.
 14. The final position of the Maharsham remains unclear and is still hotly debated by his descendants. See Kovetz Beis Ahron V'Yisroel', vol. 3:51 written in the 1990's for the Torah journal of Karlin by his great grandson.
 15. Shu't Avnei Nezer 2:537 and 2:372.

1909 Letters¹⁶ against machine matza from the Sochatchover and the Rogatchover arrive in Eretz Yisrael. Machine matza had been in Eretz Yisrael since 1873, but had not caused controversy at the beginning. The chassidic community in Eretz Yisrael felt these matzot to be a major violation of halacha. There ensued a 'war of the pashkivillim'!¹⁷

America

1888 Manischewitz Matza¹⁸ was founded in Cincinnati in 1888 by Dov Ber Manischewitz¹⁹. Opposition to machine matzot in America was minimal (partly due to the Litvish presence and the lack of chassidic influence in the early community). Rav Yaakov Yosef supported their use.

1903 Manischewitz was using at least three different machines as part of the matzah making process: one that partially kneaded the dough, one that rolled it, and one that stretched the dough, perforated it, and cut it. A separate electric fan kept the premises cool. "

1905 Rav Zecharia Yosef Rosenfeld²⁰ published 'Tikvat Yosef' where he demonstrates why machine matzot (specifically those of Manischewitz) are kosher for Pesach. Many supported Rav Rosenfeld but others were concerned at the opposition from the chassidic world.

1914 Behr Manischewitz died and his son took over the business. He perfected the process for making machine matza and advertised them as 'square'.²¹ Manischewitz matzot were not produced in exactly the same way as the machine matzot of Europe. Initially machine matza was only rolled mechanically. Under the Manischewitz system, they were rolled, shaped, pulled, and marked by machine. The oven was modern and gas fueled. Manischewitz owned tens of patents²² and many of their innovations were adopted by other companies and are still in use (although now modernized). Early patents included an electric eye which automatically counted the number of matzot in a box at a rate of 600 a minute, as well as innovations in packaging.

1920 Manischewitz could produce 1.25 million matzot every day.²³

1930s Manischewitz published a book, listing over one hundred rabbanim who supported their venture.

1938 Torah journal 'HaPardes' publishes a 25-page supplement the vovel of Manischewitz machine matza with letters from the most eminent Lithuanian poskim of the time.²⁴

2012 New York Times: Americans spend 130 million dollars a year on matza. New Yorker: Manischewitz²⁵ produces over 76,000,000 pieces of matza annually!



אגודת הרבנים ארצות הברית וקנדה THE UNION OF ORTHODOX RABBIS OF THE UNITED STATES AND CANADA BROADWAY CENTRAL HOTEL 472 BROADWAY, NEW YORK, N. Y.

ב"ה פורום העשר נחונת כוח על כ"א א"ת המזון של תפירת הנכבד המפורסם בעולם... (A handwritten-style text block containing a testimonial or historical note in Hebrew.)

נאום... (A small section of text, possibly a signature or title.)

שמות רבנים נאמרו דורו ז"ל והלבו"ח רבנים נאונים שלוש"א אשר כבדו כתי מצפה של מצות מאנישעוויטץ וכולם נתנו תעודתם על שביעת ריבץ שלהם מחזור הכשרות ש"ס

- A list of names and titles, likely the rabbis mentioned in the text, such as 'הרה"ג א. א. וויזניצקי זצ"ל', 'הרה"ג א. א. וויזניצקי זצ"ל', etc.

16. Ironically, the Maharsham, who had caused controversy in Europe because he allowed machine matzot was now being quoted as one of the main sources of the chassidim to prohibit them!
17. Rav Shlomo Zalman Auerbach (Halichot Shlomo Pesach 157-158 #4) writes that he remembered that the situation was tense that many rabbanim wanted to ban hand-made matzot! Rav Shlomo Zalman himself (and his brother-in-law R. Shalom Shvadron) would only eat machine matzot on Pesach. However at the seder, he would also try to find mehadrin hand matzot to fulfill all opinions but there are disputed accounts as to whether he ate hand matza at seder.
18. There is documentation of Jewish soldiers during the Civil War (on both sides) receiving rations of (hand) matza during Pesach. Before Manischewitz, matza baking had been carried out by local communities and there was a long history of poor standards.
19. Who immigrated to the US in 1886. He was originally from Salant and a close talmid of (and reportedly personal shochet for) R. Yisrael Salanter.
20. Who built the first city eruv in the US in St Louis in the late 1890's (with great opposition and controversy).
21. Although V-shaped matzot were produced in 1942 for the war effort a few months after Pearl Harbor.
22. See https://patentimages.storage.googleapis.com/37/24/79/4dca7ca9c6965d/US1169555.pdf where you can download the 1916 Manischewitz Machine Matza Patent No. 1,169,555.
23. And they were experts at marketing, describing their production line as 'a temple of kashruth, a palace of cleanliness, a gigantic structure of steel and glass, overflowing with light, air and sunshine' and that 'no human hand touches these matsas in their manufacture'.
24. The list was headed by R. Abraham I. Kook, chief rabbi of Eretz Yisrael (who had died 3 years earlier - but see תתנ"ו ס' חלק ג' סי' תתנ"ו). It included R. Meir Shapiro of Lublin (whom they claimed only ate Manischewitz matzot all year round and not bread!), R. Meir Hildesheimer of Berlin and thirty-two other European rabbis, largely from Poland and Lithuania, along with nine rabbis from the Eretz Yisrael (including R. Tzvi Pesach Frank and Rav Charlap), the chief rabbi of Cairo, leaders of the Agudath haRabbanim in the United States, and dozens of other American rabbis. Manischewitz's links with Eretz Yisrael (and their kashrut reputation) were bolstered by the establishment of the Manischewitz Yeshiva in Jerusalem. In a famous court case in 1948, the US Court found in favor of the company, and against that IRS, that donations to the yeshiva were a legitimate business expense!
25. Their brand is instantly recognizable in the US. In 1973, Apollo 17 astronaut Gene Cernan shouted, "Man, oh, Manischewitz" the company's slogan, in the middle of his moonwalk.

B] ARGUMENTS AGAINST MACHINE MATZOT

B1] RECYCLED DOUGH

Originally, the square machine-matzot were rounded off by hand to make them circular. The excess dough was then thrown back into the next batch of matzot. The concern was that, in the meantime, the extra dough would have become chametz!! For this reason, machine matzot today are all square so as to avoid cutting off the extra dough. As such, this historic problem was solved.



B2] LISHMA²⁶

2. ושמרתם את המצות פי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים ושמרתם את היום הזה לדורתכם תקות עולם:

שמות יביו
Part of the Torah mitzvah of matza is that we must 'guard' the matzot.

3. אלו דברים שאדם יוצא בהן ידי חובתו בפסח ... חלות תודה ורקיקי נזיר - עשאו לעצמו אין יוצאין בהן. עשאו למכור בשוק יוצאין בהן

משנה פסחים פרק ב משנה ה
The Mishna rules that matzot made for other mitzvot (eg korbanot) are NOT valid for Pesach.

4. חלת תודה ורקיקי נזיר וכו'. מנא הני מילי? - אמר רבה: דאמר קרא ושמרתם את המצות - מצה המשתמרת לשם מצה. יצתה זו שאין משתמרת לשם מצה אלא לשום זבח

פסחים לח.
The Gemara explains that this is due to a lack of 'lishma'. Pesach matzot must be made leshem matza, not leshem korban.

5. ושמרתם את המצות עבד לה שמירה לשם מצה - כל שימור שאתה משמרה שלא תחמין בתכוון לשם מצה של מזבח רש"י שם

Rashi understands that this is an issue of 'kavana' - mental intention when making the matza.

6. ושמרתם את המצות - כלומר הזהירו במצה ושמרו אותה מכל צד חמוץ רמב"ם חמץ ומצה פרק ה הלכה ח

Rambam rules that, rather than relating to mental kavana, 'shmira' refers to an extra level of care to avoid chametz.²⁷

7. ... דזהו שיטת רש"י ותוס' והרא"ש ועוד קדמונים. אבל שיטת הר"ף והרמב"ם אינו כן ולדידהו החיוב לאכול מצה שמורה בכל ימי הפסח. שהם אינם מפרשים שימור לשם מצה אלא שמירה מחמץ. ואינם גורסים בגמ' דאמר להו רבא הפיכו לשם מצוה' אלא 'לשם מצה' דכן הוא הגירסא בר"ף ... שלא תטעה שיש כאן איזה לשמה אלא השמירה היא ממים מחימוץ וזה שייך לכל ימי הפסח

ערוך השולחן אורח חיים סימן תנג סעיף כ
The Aruch HaShulchan understands that the machloket between Rashi and Rambam involves a girsu issue in the Gemara of 'leshem mitzvah' or 'leshem matza'. He also explains that Rashi's position relates to seder night only. According to the Rambam's position, one would need to have shemura matza for the entire week of Pesach.

26. See Shu't Chesed L'Avraham 2:Orach Chayim:3, Shu't Maharsham 2:16, Shu't Achiezer 3:69 at end, Sdei Chemed Vol. 7 pgs. 396-398, Chazon Ish Orach Chayim 6:10 s.v. vinyeh d'ein tzorech, Shu't Har Tzvi Orach Chayim #10, Mikra'ei Kodesh, Pesach II pgs. 11-17. For more references see *The Matza Shopper's Guide*, R. Yirmiyahu Kaganoff - [http://israel.aish.com/smicha/KaganoffArticles/matzos%20shoppers%20guide%205766%20\(2\).doc](http://israel.aish.com/smicha/KaganoffArticles/matzos%20shoppers%20guide%205766%20(2).doc)
27. Rav Soloveitchik points out that, according to the understanding of the Rambam that the mitzvah of 'shmira' means extra care to avoid chimutz, rather than mental intention, machine matzot are definitely valid for Seder night. See רשימות שיעורים (רי"ד סולוביצי'ק) מסכת סוכה ט. There are conflicting accounts about whether Rav Soloveitchik used hand or machine matzot at seder.

8. גוי או חרש שוטה וקטן דלאו בני שימור ניהו אינ' לשה לעיסה. גוי חרש שוטה וקטן אף על גב דאפינהו ישראל בר דיעה ועביד לה שימור בשעת אפייה לא נפיק ידי חובתיה

שאלות דרב אחאי פרשת צו שאילתא עו

The Sheiltot²⁸ rules that even if adult Jews were to stand over a child and supervise the matza baking, this would not be kosher matzah for seder.

9. רב כהן צדק ז"ל כתב לצאת ידי חובה בלילה הראשונה אינה אלא במצה שאפאה ישראל לשם מצה שנאמר ושמרתם את המצות - עד שתהא משומרת לשם מצה. ורב האי גאון ז"ל כתב מצה שאפאה נכרי לפני ישראל על ידי שימור כתקונה מותרת לישראל לאוכלה.

רא"ש מסכת פסחים פרק ב סימן כו

This was however an early machloket, with Rav Hai Gaon permitting matzot baked by non-Jews with a Jew supervising.

10. ... וכן נראה מדברי בעל הלכות ז"ל שכתב זה לשונו 'לישת גוי חרש שוטה וקטן לא נפיק ידי חובתיה' אזל מורי הרא"ה ז"ל היה דן להקל דסגי בישראל עומד על גבו דלא צע"י 'עשיה לשם מצה' רק 'שימור לשם מצה' דכתיב ושמרתם את המצות. כך היה דן מורי הרא"ה ז"ל להלכה ולא למעשה

חידושי הריטב"א מסכת פסחים דף מ עמוד א

Although the stricter position was accepted as halacha lema'aseh, some Rishonim questioned the logic of this. The 'guarding' of the matza needs to be 'lishma', but why should the 'making' of the matza need to be lishma?

11. אין לשין מצת מצוה ולא אופין אותה על ידי א"י, ולא על ידי חרש שוטה וקטן

שולחן ערוך אורח חיים סימן תס סעיף א

The Shulchan Aruch rules that matza must be kneaded and baked by an adult Jew only.

12. (ג) ע"י א"י וכו' - הטעם דכתיב ושמרתם את המצות. ומשמע מזה דשמירה שאחה משמרה שלא תחמיץ הכוין לשם מצה של מצוה ונכרי וחש"י לאו בני שימור נינהו. והסכימו הרבה פוסקים דאפילו ישראל עומד ע"ג ומזהירן שיכונו לשם מצות מצה ג"כ לא מהני ואינו יולא י"ח אפילו דיעבד. ויש מן הפוסקים שמקילין בעומד ע"ג ומזהירן שיכונו צעשייתו לשם מצה דאז אמרינן אדעתא דישראל קטזיד. וכתבו בצ"ח והמ"א דיש לסמוך עליהו כשא"א צענין אחר. ודע דאפילו לדעת המקילין בעומד ע"ג לא יסתפק צמה שאומר לו פ"א קודם העשיה שיכוין לשם מצות מצה, רק לריך להזכירו בכל שעה ע"ז שלא יסחור דעתם מצה.

משנה ברורה סימן תס ס"ק ג

The Mishna Berura quotes the lenient position as a bedieved option if there is no other alternative. However, even if a Jew is supervising a non-Jewish baker, it will not be sufficient to tell them once at the beginning that the baking is leshem matza. This must be repeated constantly.

How will this apply to the question of machine matzot? There are two issues to be addressed:

- (i) Kavana - Is a machine better or worse than a non-Jewish baker? Is it more attuned to the will of the Jew (since it has no will of its own), or LESS attuned since it cannot adapt its intention in the way that a non-Jew can!?
- (ii) Assia - Can the working of a machine even be considered 'koach gavra' - the act of a human.

13. ואחד מהטעמים שלהם שא"א לצאת בהם י"ח מצה מפני שאין המעשה ע"י אדם ונעשה מאליו ודמי למעשה חש"י שאין בהם דעת. והגאון ר"ש ועמו כמה גדולים העידו שהמאשין טובב ע"י כמה ב"א המגלגלין בהגלגל ולא נפסק כח האדם ולכן לא מקרי כח כחו

שו"ת מהרש"ם חלק ב סימן טו

The Maharsham²⁹ raised the issue of intention and also human involvement. Is a machine worse than a child in this regard. He writes that since people were moving the parts of the machine, this was good enough. Would this apply to today's mechanization?³⁰

The Shoel U'Meishiv argued strongly that the machine does not work on its own (comparing it to rolling pins) and since a Jewish adult is operating it, there is no issue.

28. Rav Achai Gaon - 8C Eretz Yisrael

29. In response to a question from the Rav of St. Louis - Rav Zecharia Yosef Rosenfeld (see above).

30. R. Zalman Melamed rules that modern machine matzot may be MORE of a problem than older versions due to the ever-increasing mechanization of the process.

In the 20C R. Tzvi Pesach Frank³¹ explained that a machine has no concept of da'at and thus cannot have the 'wrong' type of intent. The machine is simply the extension of the person who turned it on.³² Even if we disqualify machine matza for seder, why could it not be used for the rest of Pesach (assuming no issue of chimutz)? Rav Shlomo Kluger wanted to ban the matza for all of Pesach in case people got mixed up and used it for seder. The Maharsham rejected this on the basis that we cannot make new decrees of this nature.³³

B3] CONCERNS OF CHIMUTZ

Making matzot is a precarious business. Extreme care needs to be taken that the dough does not become chametz! The halacha sets out a number of criteria which can lead to chimutz:

- Heat: the warmer the process the more likely it is to lead to chimutz. As such, the water for the matzot had to be extra cooled - 'mayim shelanu' - water which had been left overnight.
- Standing: dough which is left standing is more likely to ferment. The process of matza making involves people constantly manipulating the dough until it goes into the oven.
- Time: dough left for more than a specified time (usually defined as 18 minutes) will become chametz.
- Ingredients: Matza is made with flour and water only. Other ingredients (eg fruit juices) may speed up the process of chimutz.

14. ושין שאין לשין את העיסה בפושרין. מאי שנא ממנחות? דתנן: כל המנחות נילושות בפושרין ומשמרן שלא יחמצו: אם אמרו בזריזין, יאמרו בשאין זריזין!!

פסחים לו.

Chazal rule that matza may not be made with luke-warm water (unlike the unleavened korbanot which may). The reason is that extra care must be taken to avoid chimutz and, whilst the Cohanim could be trusted to be extra careful, the average matza maker could not!

15. וא"כ ה"נ באם יהי ע"י מאשין צריך שמירה יתירה. חדא כי מי יודע אם עסק המאשין מבטל שלא יחמיץ? אנו לא מציינו בפוסקים רק בעסק אדם בידיים ומי יכול לשער הטבע. ואף אם מעכב שלא יחמיץ הרי כיון דדרך המאשין לעשות מרובעין ונשאר פירורים ... וא"כ צריך לבער הפירורין שלא יתערבו במצה. א"כ צריך שמירה יתירה ולא עדיף זה מללוש בפושרין דאף דאפשר בשמירה אסור למצות ומכ"ש בזה. וגם זה אנחנו יודעים ששכיח שיהי' במצות חטין שלימים או שבורים כי ימים ידברו כי זה חמשים שנה שזיכני ה' שאני מורה הוראה בעיירות אין שנה שלא יהי' נמצא שאלות כאלו. וא"כ תינח העוזר במשמוש היד מרגיש בו ועושה שאלה משא"כ במאשין מי ירגיש אם יהי' במצה איזה חיטה!!

שו"ת האלף לך שלמה השמטות סימן לב

16. ועוד לדעתי ע"י דוחק המאשין נעשה חימום ומחמם העיסה ע"י דוחק גדול לזה לדעתי לא טוב הדבר כלל וכלל

שו"ת האלף לך שלמה השמטות סימן לד

Rav Shlomo Kluger³⁴, Rabbi of Brody, was very concerned about machine matzot on a number of grounds, including: (i) the need to constantly manipulate the dough by human hand. Can a machine do that?; (ii) the risk of crumbs remaining in the mixture and becoming chametz; (iii) the risk of wheat kernels getting mixed in; (iv) the heat caused by the machine.

17. הנה ראיתי תשובות גאוני³⁵ זמנינו שהסכימו לאסור, וצדקו מאד בדבריהם ... די לאסור בזה במה שכתב הגאון מה"ר מרדכי זאב שראה בעיניו כי אי אפשר לגרור היטב הנדבק בו וכמה מכשולים יוכל לבא בזה ... ולכן בדרך החלט אומר לכם כי העושה מצות על כלי זה הוא חמץ גמור!

שו"ת דברי חיים אורח חיים חלק א סימן כג

R' Chaim Halberstam of Sanz (in this 1858 teshuva) was very concerned that the machine could not be cleaned properly and chametz would get mixed into the matzot.³⁶ He declares machine matza to be 'chametz gamur'.

Another concern was the potential backlog of dough in early stages of the process, which would cause dough to sit around and become chametz.

31. Mikraei Kodesh, Pesach vol. 2 p. 11 ff

32. Note that the debate on mechanization also lead to a parallel discussion about the machine spinning of tzitzit.

33. See Yerushalmi, Shevi'it 2:4

34. 1786-1869

35. Specifically, R. Shlomo Kluger.

36. Others expressed concerns that the machines would age and not perform properly. The counter to this is that people making hand matzot also age and do not perform properly!

B4] HASHKAFIC ISSUES

(a) CONCERNS ABOUT HASKALA AND REFORM

At the time, many innovations were being suggested, especially from non-orthodox sources. It was not always possible to tell the motivations of the different groups and some rabbanim were in favor of avoiding all innovation. Machine matzot were a radical departure from how matzot had been made for millennia. Some asserted that this innovation came specifically from German Jews who favored innovation more than those in Galitzia! Many rabbanim suggested that the introduction of this machine was a surreptitious way to bring innovation, and with it Reform Judaism, to Eastern Europe.

18. אין נ"ל לעשות חדשות בזה"ז בשום אופן בעולם. ובדור הזה כל המוסיף גורע ולא אכשר דרא ואף שלא הי' בידינו שום טעם למנעו הי' ראוי למנעו כי אין לחדש חדשות בימים הללו

שו"ת האלף לך שלמה השמטות סימן לז

R. Shlomo Kluger was opposed in principle to new innovations in his times.

The Shoel U'Meishiv responded by rhetorically asking whether it would also then be forbidden to ride a train!? It was irrelevant that Jews had eaten only hand-made matzot before then - they had no other choice!! We cannot know if the Rishonim would have rejected machine matzot, had they been then available. R. Kluger rejected these comparisons out of hand. He compared machine matzot more to creating a new-style talit.

19. (א) מכתבו הגיעני בדבר המאשין מצות. האומנם כי לא ראיתי המאשין מעולם. בכל זאת נכונים מאוד דברי הגאון מקוטנא זללה"ה. כי מאחר שהגדולים שלפנינו אסרו והרעישו מאוד על המתירין יהי' מאיזה טעם שיהי' בטח הי' להם טעמים נכונים. מי הוא אשר יסיג גבול אשר גבלו הראשונים כמלאכי השרת ולא יירא מהכוות בגחלתם: (ב) והנני להזכירו דבר בעתו כי שמעתי שנפרץ מאוד באיזה עיירות אשר אינם אופים מצות כל בעל הבית לעצמו. רק אחד אופה למכור. ורע עלי המעשה מאוד

שו"ת אבני נזר חלק אורח חיים סימן שעב

The Avnei Nezer was against machine matza on principle, even though he admits that he had not seen the machines. He is opposed both to the innovation and also to the idea of commercial matza sales.

(b) IT IS BETTER TO MAKE YOUR OWN MATZA

20. וְצֵאן וּבְקֶרֶן מְקֻנָּה כְּבֵד מְאֹד (שמות יב:לח). צאן ובקר - אין לי אלא צאן ובקר. מנין לרבות גמלים וחמורים וסוסים? ת"ל מקנה כבד מאד.... צִרְרֹת בְּשִׁמְלֹתָם עַל-שִׁכְמָם (שמות יב:לד) וכי לא היה בידן מה ליטול? אלא מלמד שהיו מחבבין את המצוה

מכילתא דרבי שמעון בר יוחאי פרק יב:לח

Even though the Bnei Yisrael could have transported the matza on their animals, they chose to carry it themselves, out of love for the mitzvah.

21. ובעלי מעשה וחסידים מחמירין על עצמם כגאונים המחמירין ולשין בעצמם ואופין כההיא דאמרינן מה דרכו של עני הוא מסיק ואשתו אופה לכן מצוה על כל אדם להשתדל בעשיית המצוה ובאפיית. וכן היה נוהג א"א הרא"ש ז"ל היה משתדל בהן ועומד על עשייתן ומרזז העוסקים בהן והיה מסייע בעריכתן

טור אורח חיים הלכות פסח סימן תס

The Tur records the custom of his father, the Rosh, to be present at the baking³⁷ of his own matzot³⁸.

On the other hand, some would counter that it's better not to risk chametz in your matzot!!

(c) MATZOT SHOULD BE ROUND AND NOT SQUARE

Jewish custom for millennia was to have round matza and some argued that to change the shape to square was a problem.

37. See also Shabbat 119a which relates how the great Amoraim contributed personally (even in menial tasks) to preparations for Shabbat, although there were others who could have done that.

38. This is ruled in the Shulchan Aruch O.C. 460:2. The chasidim invoke mystical meaning in many aspects of baking matzot - drawing the water, the exertion and heat of baking as a kapara for sin. Turning this into a mechanized process was anathema for many who were kabblistically inclined.

22. וַיֵּאמְרוּ אֶת־הַבֶּצֶק אֲשֶׁר הוּצֵיאוּ מִמִּצְרַיִם עֲגֵת מִצּוֹת כִּי לֹא חֲמֹץ

שמות יב:לט

*The Torah describes matzot as 'ugot'. Some mefarshim (especially according to kabbalistic perspectives) have argued that this means round.*³⁹

The Shoel U'Meishiv and others dismiss this argument.⁴⁰ The Ktav Sofer also dismissed the concern by stating: "In the merit of the four-cornered matzot, may God redeem us from the four corners of the earth"!

(d) MECHANIZATION TAKES AWAY JOBS FROM PEOPLE WHO NEED THEM

Rav Shlomo Kluger made this argument⁴¹ and was concerned that taking away jobs from the matza bakers was undermining *maot chitim* - funding for the poor before Pesach. This issue can however be applied across many issues. How should it be assessed and who are the best people to assess it? Does mechanization not also add jobs in other sectors? Should we ban printing so that poor people can be employed to hand-write books? The Shoel U'Meishiv argued that there were other ways to help poor individuals, and that this innovation would help far more people.

C] ARGUMENTS IN FAVOR OF MACHINE MATZOT

C1] COST

Machine matza involved MUCH lower production costs and were therefore much cheaper. Many families needed financial aid - kimche d'pische - simply to buy matzot and machine matzot gave them the ability (and dignity) to buy their own matza for Pesach.

C2] QUALITY

There was a shortage of Jewish workers in the hand-matza factories.⁴² The Ktav Sofer writes that non-Jewish workers were hired and there were reports by the Krakow Beit Din that workers were sometimes negligent in the kneading process and were even caught eating bread sandwiches as they worked on the matzot!

23. I did not want to get involved in this issue, which is new to me As a general rule, I avoid new innovations. However, times have changed over the past year and Jewish workers cannot be found as they could previously, and the workers we have are the very worst quality. They are too hasty, do not listen to the supervisors and have caused countless problems. Because of a lack of people (even like this!) I have had to approve the use of non-Jewish workers, other than for *matzot mitzvah*. Because of all of this, after a great deal of persuasion, I agreed to have one machine brought here many weeks before matza-baking time, to examine it and see how it works and what it produces. My Beit Din and I went to the bakery and saw it in action. We stood for many hours until matzot were baked and, when we saw that it worked with greater speed than human workers, and that it was possible to supervise the few workers involved and to chose good ones, we agreed to bake with it. As such, last year we added more. However, even the machines require significant and constant supervision to keep them properly clean

Rav Avraham Sofer, Ktav Sofer, Orach Chaim, Additional responsa #2

Furthermore, the machines also eliminated human error. Many poskim required that the dough go to the oven in just a few minutes, something which a machine makes far more plausible. Some of the Eastern European poskim countered that just because the workers were bad in Germany, that didn't mean that they were as bad in Poland!

Today, many Rabbinim are confident that machine matzot are much less likely to contain chametz⁴³ than hand matzot, which rely on human performance.

39. See שו"ת מהרי"א סי' קנ"ז of R. Yehuda Assad - 19C Hungary. His teshuva is fascinating and brings in ideas from across Tanach and Chazal, including a discussion of why Og is named after עוגה!

40. Some suggested (based on Beitzta 22b and Menachot 57a) that, since many of the laws of matza are learned from the lechem hapanim - which were square - square matzot are preferred! (See Ibn Ezra Vayikra 2:4 relating to the shape of the matzot used for the korban mincha. Some say they were circular; others say square. This may be a stronger comparison since (in the case of 'rekikim') they were more similar to our matzot. See also Shaarei Aaron ad loc).

41. Based on Megila 4b.

42. Good workers are usually not free in the weeks running up to Pesach.

43. Some will not have hand matzot in their home on Pesach, quipping that it is better to live with the halachic doubt of fulfilling the mitzvah with machine matza, than to definitely break the prohibition of chametz with hand matza!!

C3] HYGIENE

Some Rabbanim⁴⁴ claimed that the hand-matzot were dirty, since the workers did not wash their hands. Some declared them 'muktza machmat mius'.⁴⁵

Other advantages of machine matza include:

- Kneading by hand takes considerably more time before the matza is ready for baking. In addition, the dough is likely to be warmed up by the hands of the kneader, which may lead to it becoming chametz.
- Hand matzot are of uneven thickness, so that some parts of the matza are burnt while other parts may still be incompletely baked. Thus, there could be a problem of a matza being removed from the oven before it is fully baked.
- Machine matzot are thinner and thus less susceptible to leavening.

D] WHERE ARE WE NOW?

Many would argue that, by 2018, machine matzot have won the war and are here to stay. However, there are entire communities that will still not use them!

24. ולכן הירא את דבר ה' לפענ"ד ודאי יש לחוש ... ומיהו מ"מ האוכל ממאשין מצות אין לחשבו כרשע עובר ח"ו באיסור כרת או בספק מאחר שהוא עושהו ע"פ הוראת רב או שקבל מאבותיו. וס"ל שכן הלכה ולדעתו אין כאן איסור חמץ כלל וח"ו לחשדו בדבר אחר.

שו"ת משנה הלכות חלק יא סימן שס

Even though Chassidim today still do not eat machine matzot, there is agreement that, given today's improved machines, there is no longer a concern of chimutz.

25. **שאלה:** האם אפשר לצאת ידי חובת אכילת מצה בלילה הראשון של פסח במצה שמורה שנאפית במכונה חשמלית, או צריך להשיג מצה שמורה שכל מלאכתה נעשית על ידי עבודת יד אדם שחייב במצוות?
תשובה: ... ולפי זה נראה שאין יוצאים ידי חובת אכילת מצה בלילה הראשון של פסח במצת מכונה, מפני שמעשה הלישה והעריכה והאפיה, הכל נעשה באופן אוטומטי, ולא על ידי כח אדם מישראל שמחוייב במצוות. והרי זה דומה למעשה של חרש שוטה וקטן שאין בהם דעת ואינם מחוייבים במצוות. ... ולכן מצת מכונה איננה חשובה יותר מעשיית סתם מצה, ואף שהלוחץ על הכפתור להפעלת המכונה אומר בפירוש לשם מצת מצוה, אין זה מועיל, מפני שאמירתו חלה רק על כח ראשון של המכונה, וכשהיא ממשיכה אוטומטית לפעול, נפסק כוחו הראשון, ולא חלה על המשך הפעולה אמירת לשמה ... ובשעת הדחק שאינו מוצא מצה של עבודת יד שנעשית על ידי אנשים יראי שמים, נראה שיש לסמוך על סברא זו לצאת ידי חובה במצת מכונה השמורה משעת קצירה, ואף יכול לברך עליה אשר קדשנו במצותיו וצונו על אכילת מצה ... ומכל מקום מצוה מן המובחר להשתדל להשיג מצה שמורה של עבודת יד שנעשית בידי אנשים יראי שמים הבקיאים בהלכה, לצאת בה ידי חובת מצה בלילה הראשון לכל הדעות. אולם ביתר ימי החג, גם מי שאוכל מצה שמורה רשאי להקל לאכול מצת מכונה הכשרה לפסח.

שו"ת יחיה דעת חלק א סימן יד

*Rav Ovadiah Yosef is NOT happy about the use of machine matzot for seder, although will allow this bedieved.*⁴⁶

When the Chazon Ish saw that his brother-in-law, the Steipler Gaon, had machine matzot for his children to eat on Pesach he informed him that it was chametz!⁴⁷ On the other hand, Dayan Fisher⁴⁸ writes that while both types of matza are acceptable, should be stringent and eat only machine matzot!

44. Including R. Simon Aryeh Schwabacher from Germany - an early Reform Rabbi from Lvov although something of a cross-over figure who corresponded at length with some leading Rabbanim of the day eg the Netziv.

45. Rabbi Kaganoff writes in 2018: "I have witnessed someone leaning over the table, busily kneading the dough for his matza, while beads of perspiration are falling into the dough".

46. Rav Mordechai Eliyahu took a similar line. However, Rav Mesas expressed a preference for machine matza. Rav Eliezer Melamed writes that he prefers using hand matzot for seder, as does his father, Rav Zalman Melamed, partly due to the modern day increase in mechanization.

47. Maaseh Ish vol. 5. See also Shaarei Ish p. 44 that the Chazon Ish said that as a matter of halacha one must not eat machine matzot. See though Chazon Ish O.C. 6.

48. d.2003, Even Yisrael vol. 1, Rambam, Chometz U'Matzah, ch. 6.

APPENDIX
Arguments in Moda'ah L'Beit Yisrael and Bitul Moda'ah⁴⁹

Arguments against machine matzah	Arguments for machine matzah
	Most of the opposition has never seen the machine, and therefore are not qualified to render a <i>psak!</i>
Machine matzah would take away livelihood from the poor.	Look for alternatives in providing for the poor. Greater output = greater opportunity to feed the poor. Poor workers are untrained and not careful, compromises <i>kashrut</i> .
	Human error - workers are not expert in laws of <i>chametz & matza</i> , and are not careful in them.
Machine lacks <i>da'at</i> and <i>koach gavra</i> . Matza is not baked <i>lishmah</i> .	Kneading and baking were performed by humans. Even the 'rolling' was performed by human force.
Cleaning the machine is difficult; dough and crumbs get deep in the machine and can become chametz.	The machine is even easier to clean than manual baking tools: it consists of large parts that are easy to clean.
Halacha prohibits baking matzah in a tray.	'Anyone arguing this point proves he has not seen the machine as it uses no trays!'
The dough is left to rest and can become <i>chametz</i> .	The process is rapid.
The machine heats up and can cause <i>chametz</i> .	The machine remains cool
The remains of the first batch are re-used.	The dough is handled without stopping.
Square matzot are similar to wafers given in Church.	Custom to bake square matzot in some communities; square loaves on Shavuot [Sdei Chemed - Lechem Hapanim was square]
German Jews "incline towards innovation." "Innovations which our forefathers did not conceive are not to be invented."	"German Rabbis are also God fearing and do not consent to innovations in matters of religious observance. Rather, new scientific discoveries are to be utilized."

49. From an excellent shiur and source sheet by Rabbi Shimshon Nadel - The Machine Matzah Controversy: Halacha & History. Available at <https://download.yutorah.org/2018/50720/897674/the-machine-matzah-controversy-halacha-history.mp3>