The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Feb 22 2024 ■ י"ג אדר א' תשפ"ד
סימן ש"כ סעיף י"ט-סימן שכ"א סעיף ב'

Overview

Siman 320 Seif 19:

It is permitted to add saffron to cooked food without concern for dyeing since the prohibition of dyeing does not apply to foods.

- It is also permitted to pour red wine into white wine even though it will become reddened even if one's intent is to color the food or beverage. According to Nishmas Adam one should avoid this when possible. (M.B. 56)

Siman 320 Seif 20:

There is an opinion that maintains that when eating berries or other fruits capable of staining one should be careful not to touch his garment or a cloth with his stained hands out of concern for dyeing the material. There is no issue if one colors his bread with fruit juice since dyeing does not apply to foods.

- This follows the opinion that *pesik reisha d'lo niche lei* is prohibited and even though the act is destructive, it is nevertheless, prohibited. (M.B. 57)
- There is no concern that he is dyeing his hands and face since the prohibition is limited to items commonly dyed. (M.B. 58)
- Some are lenient since he is soiling the material and when necessary one could rely on their opinion. One who dyes a thread that is 4 *tefachim* or material that can produce a thread 4 *tefachim* he is liable but only if the dye is permanent. According to Rambam making dye is Biblically prohibited whereas according to Ra'avad one is not liable unless he dyes a material. (M.B. 59)

Siman 321 Seif 1:

Bundles of פאה אזוב וקורנית (varieties of herbs) **that were collected for wood may not be used but if they were collected as animal food he may snip off a piece by hand and eat it but may not use a utensil. It is also permitted to rub it with one's fingertips.**

- If he gathered it without specific intent it is treated as though it was gathered for animal food. (M.B. 2)
- Using a utensil resembles the manner in which this is done during the week. (M.B. 5)
- He may not use his entire hand since that is the way it is done during the week. (M.B. 7)

Siman 321 Seif 2:

It is prohibited to make a large quantity of salt water at once to add to pickled vegetables since it resembles tanning but it is permitted to make a small quantity to add to cooked food. It is prohibited to make a mixture comprised of two parts salt to one part water even if the quantity that one makes is small.

- Shulchan Aruch refers to preserving vegetables for storage and although tanning does not apply to food, it is Rabbinically prohibited. There is a dispute whether it is permitted to make a large quantity of salt water with the intent to divide it amongst many foods. (M.B. 9)
- Even if one adds oil to the mixture it is prohibited. There are authorities who are lenient if one mixes water and oil before adding the salt or if one adds salt to oil before adding water since the oil weakens the mixture. (M.B. 10)
- It is permitted even if one makes the salt water for another meal but it may not be made for use after Shabbos. (M.B. 11)
- It appears as though one is making brine for pickling fish. (M.B. 12)

Halacha Highlight

Adding a cleaning tablet to one's toilet

Shulchan Aruch Siman 320 Seif 19

לתן כרכם בתבשיל מתר

It is permitted to add saffron to food

Shulchan Aruch (סי' ש"ע סע' י"ט) rules that it is permitted to add saffron to food without concern that the saffron will change the color of the food. The reason is that the *melacha* of *tzovea* – dyeing—does not apply to foods. Mishnah Berurah (ס"ק נ"ו) cites Pri Megadim who rules that it is also permitted to add red wine to white wine even though the white wine will become colored. Even if one's intent is to color the wine, food or other beverage, it is logical that it is permitted. He then notes that Nishmas Adam adopts a more stringent position and writes that it is best to refrain from this. *Poskim* expand on these principles and formulate the following rules. If one colors a food or beverage because the additive enhances the taste and one will eat or drink the mixture right away it is permitted, although according to Nishmas Adam there are grounds to refrain from this. If one does not intend to eat or drink the mixture, it is prohibited to dye it even though it is a food or beverage that is dyed.

Based on these principles, *Poskim* debate whether it is permitted to place a cleaning tablet into the tank of one's toilet that cleans the toilet but also colors the water. Some authorities prohibit the use of such a cleaner since the water becomes dyed and it will not be consumed. Therefore, one who uses such a tablet must remove it from the tank before Shabbos. Other authorities adopt a more lenient position. They maintain that since the primary intent of placing this tablet in the tank of one's toilet is to clean the toilet rather than to color the water it is permitted. Some authorities limit the extent of this leniency and rule that one should not add such a tablet to the tank on Shabbos or even immediately before Shabbos but if one was placed in the tank during the week it is permitted to leave it there for Shabbos (פסקי תשובות אות י' והע' 35).