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

Overview

Siman 324 Seif 1:

One may not sieve straw with a sieve so that the chaff should fall to the ground nor should it be placed in a high place so that the chaff should fall. One may take straw in a sieve and place it in a trough even though the chaff will fall on its own as long as that is not his intent.

- The act resembles sifting. (M.B. 1)

Siman 324 Seif 2:

One may not measure barley to give to his animals but should estimate how much the animal requires.

- The restriction applies to a measuring utensil but it is permitted to use another utensil and estimate with it the volume of a *kav* or two *kav*. (M.B. 4)

Siman 324 Seif 3:

One may not knead bran for animals or chickens but one may add water and mix it with crisscross strokes with a ladle or stick since he is not mixing it by hand nor rotating the ladle or stick. It is also permitted to pour the bran and water from one utensil to another. It is permitted to mix the bran in the manner described and then divide it into different utensils to place before different animals and one may mix in a utensil even a *kur* or two *kur*. Some authorities prohibited pouring water on bran on Shabbos and the allowance to mix bran and water with crisscross strokes applies when the water was added to the bran before Shabbos (See above *siman* 321:16 regarding the correct procedure for garlic and mustard).

- Although bran does not knead it is nevertheless subject to the Rabbinic decree out of concern that it will lead to kneading flour. According to some authorities kneading bran constitutes a Biblical prohibition. (M.B. 5)
- Taz writes that whether water may be added to flour in this manner is subject to debate. However, according to the stringent opinion cited at the end of the *seif* it would certainly be prohibited to add water to flour. (M.B. 7)
- This assumes that one needs that volume on Shabbos because otherwise it violates the restriction against exertion. (M.B. 9)
- It is explained there that the custom is to be stringent. Chaye Adam writes that in a pressing circumstance one could ask a gentile to add water and mix it with the above mentioned deviation. Biur Halacha writes that when it comes to the chaff that comes off during threshing, one should certainly not add water to it since many authorities maintain that it is subject to the prohibition against kneading. (M.B. 11)

Halacha Highlight

Mixing water and bran

Shulchan Aruch Siman 324 Seif 3

אבל נותנים בו מים

But one may add water

Shulchan Aruch (סעי' ג') presents a disagreement about adding water to bran so that one could feed the mixture to his animals. The first opinion Shulchan Aruch cites maintains that although it is prohibited to knead together water and bran to feed to one's animals or chickens, it is permitted to pour water onto bran and then mix it with a ladle or stick with crisscross strokes to deviate from the normal manner in which one mixes water and bran. Another possible method of mixing together water and bran is to pour the mixture from one utensil to another. The second opinion cited by Shulchan Aruch contends that pouring water on bran on Shabbos in and of itself affects the kneading of the mixture and is prohibited. The allowance to use crisscross strokes is limited to where one added the water to the bran before Shabbos.

Rema instructs us to look at *siman* 321:16 for how one should conduct himself concerning garlic and mustard. Mishnah Berurah (ס"ק י"א) writes that it is clear from that *seif* that we follow the stringent position that adding liquid to the solid ingredient violates the prohibition against kneading even if one does not knead the ingredients by hand. However, he does note that Chaye Adam rules that in a pressing circumstance one may be lenient and ask a gentile to add water to bran on Shabbos and then stir the mixture employing the necessary deviation as required by the lenient position. Chazon Ish (או"ח סי' נ"ח סק"ו) adds that in a circumstance in which a gentile is not available one may follow the lenient position and add water to bran or even flour as long as the mixture is stirred using crisscross strokes rather than the normal manner of mixing ingredients. The rationale to follow the lenient position in this case is the consideration for the suffering of the animal if it does not have food that it could eat on Shabbos since that is the majority opinion.