The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס״ה סעיף ב׳-ג׳

Overview

Siman 465 Seif 2:

A woman may not smear bran on her skin, even if it is dry.

- They used to enter the bathhouse to perspire and then rub bran on their skin. Although perspiration does not cause leavening to occur, the concern is that some bran will remain on her skin when she subsequently bathes. Since women nowadays are not experts at this process it should be avoided even if it is dry. (M.B. 7)

Siman 465 Seif 3:

If one smeared bran on a goose that was wet with water, there is an authority who maintains that it is prohibited. This is the custom regarding *chometz* that is prohibited even in the minutest amount. One should avoid roasting birds with straw out of concern that it will have some wheat or leavened grain that will impart taste to the birds as it roasts.

- Tur explains that they would first soak the bran in water and Shulchan Aruch writes that this applies even if the bran is dry but the goose is moist and it is a more novel ruling to teach that a small amount of moisture on a goose could cause the bran to leaven. (M.B. 8)
- Its skin has holes and the bran could become stuck there and it is not possible to rub it off completely. (M.B. 9)
- Later authorities write that it is prohibited even if one removes the skin altogether since the bran enters into the flesh through the skin. (M.B. 10)
- On *erev* Pesach after the 6th hour the bran could still be nullified in 60 times permitted food so if one rubs off the bran and rinses the goose it is permitted as long as it is eaten before Pesach since on Pesach the prohibited substance becomes awakened and prohibited. (M.B. 11)
- Later authorities agree that this represents a stringency but according to the letter of the law even if there was wheat it would be permitted since we do not assume that the wheat had leavened. Even if we knew that it had leavened it would be permitted as long as the chicken did not touch it. (M.B. 12)

Halacha Highlight

Singeing fowl over straw

Rema Siman 465 Seif 3

ויש לזהר שלא להבהב העופות בקשין

One must avoid singing fowl with straw

Rema (סע׳ ג׳) cautions that one should not singe fowl with straw. The reason this practice should be avoided is the concern that the straw contains wheat or other grain that became wet after it was detached from the ground triggering the leavening process. If that had occurred the grain may impart taste to the fowl and the fowl would obviously be prohibited since it contains imparted *chometz* taste. Mishnah Berurah (ס״ק י״ב) notes that later authorities agree that Rema's concern represents an extra caution but according to the letter of the law, even if the straw did contain grain we would not assume that the grain had begun to leaven from moisture that fell on it after it was detached from the ground. Furthermore, even if we knew that the grain leavened, the fowl would not be prohibited since the fowl is not making direct contact with the leavened grain being that the fowl hangs above the straw so that the flame rises towards the fowl.

Mikor Chaim (ביאורים סק״ב) notes that Magen Avrohom maintains a stringent position about this matter. The reason he is stringent is that in his time the custom was to place the fowl directly on the straw and they would turn it often so that it would cook evenly. For that reason there is concern that the fowl will make direct contact with the leavened grain. However, nowadays that the fowl is suspended above the straw and the fowl does not make contact with the straw, it is permitted. Beis Meir adds that when a food is singed it does not produce *zeiah* that could rise and prohibit a food that is suspended above it. Furthermore, a food that is singed does not even produce *rei'ach*; all that is produced is smoke and the smoke does not contain *chometz*.