The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 6 2024 ■ כ"ז אדר ב', תשפ"ד
סימן תס"ו סעיף ו'-סימן תס"ז סעיף א'

Overview

Siman 467 Seif 2:

Grain which sank in a river or water fell upon it, even if it did not spilt, is prohibited because it remained still even though water was upon it. For this reason one must be cautious that water or rain should not fall on wheat because it will then become prohibited even though it did not split. Grain that was in an attic and rain fell from the roof in some places leaving some grain damp, the damp grain may not be used but it is permitted to retain the other grain due to a *s'fek sfeika*, perhaps the rain did not fall on that spot and if it did fall on that spot, perhaps it did not leaven. However, it is prohibited to consume it on Pesach and in that regard the *s'fek skeika* is ineffective.

- This is true even if a small amount of water fell upon it. (M.B. 6)
- Below (*seif* 9) Shulchan Aruch mentions that the grain softened so that it is close to splitting and yet here he emphasizes that it did not split to indicate that even if it did not soften it is prohibited. (M.B. 7)
- In other words, even though when grain becomes moistened it is not prohibited unless it splits, it is because in that case he is manipulating the grain which prevents it from leavening as opposed to here where the grain is sitting without any intervention. (M.B. 8)
- If it did not sit for the time it takes to walk a *mil* it is not prohibited. If a gentile claims that the grain he sold had been moistened he is not believed even if he mentions it in the course of conversation. However, if the gentile is considered reliable to the Jew the grain is prohibited even if he mentioned this fact when not in the course of conversation. (M.B. 9)
- If only a small amount of rain or snow fell on the grain before it was ground and one knows where the liquid fell, it is sufficient to remove the upper layer of grain and the remainder is permitted. (M.B. 10)
- When one would otherwise suffer a financial loss or it would constitute a barrier to celebrating Yom Tov it is permitted even for consumption. (M.B. 11)

Halacha Highlight

Planting grain before Pesach

Rema Siman 467 Seif 2

שלא יבאו מים או גשמים מזלפים על החטים

That water or rain should not drip on the wheat

Shulchan Aruch writes that grain that sank in a river or became covered with water is prohibited even if the kernels did not split. The reason is that since they were allowed to remain in contact with the water without being manipulated there is a concern that the grain began to leaven even though it does not show any physical signs of leavening. Rema then adds that for this reason one should be cautious and assure that rain and water does not drip onto wheat kernels because if it does they are prohibited for use even though one does not notice any signs of splitting or leavening.

Poskim note that this concern is grounds for another stringency and that is that it is prohibited to plant any of the five grains fourteen days before Pesach. The rationale is that when the rain falls on the grain or if one waters the ground the kernels will begin to split or possibly leaven but it may not be enough time for the grain to rot to the point that it is no longer edible and one would possess *chometz* on Pesach. In the event that one planted grain in his field without realizing that he should not do so, he should sell the field to a gentile so that even if the grain became *chometz* it will belong to the gentile. In the event that one planted the grain within fourteen days of Pesach and did not sell his field to a gentile the produce that grows from those kernels is permitted. Other authorities maintain that it is permitted even *l'chatchila* to plant grain, even the day before Pesach since once it is planted it is similar to *chometz* that was covered by a collapsed building and once one makes his declaration of annulment of his *chometz* (*bitul chometz*) he will not violate the prohibition against owning *chometz*.