The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס"ז סעיף ג'-ז'

Overview

Siman 467 Seif 3:

Wheat that was transported by boat, as long as the kernels are dry and hard and their appearance didn't change we do not assume that they are prohibited.

- If it is known that water fell on it the wheat is prohibited even though it did not physically change at all. (M.B. 12)
- One can be certain that water did not fall on it and it is permitted even for consumption. Bais Meir asserts that this is limited to where the grain was held on a level in the middle of the boat. In a circumstance of great loss one could be lenient when there is only a concern that rain fell on top of it or that water from the oarsmen splashed on it since it would only be a small amount of water. (M.B. 14)

Siman 467 Seif 4:

In a year of an abundance of rain and the rain fell on the bundles of grain that were in the fields so that some of the ears that were in the bundles began to sprout, nevertheless, one need not be concerned with using the wheat from that year.

- This is true as long as one does not see signs of leavening since we follow the majority of the grain which did not leaven. We are lenient even concerning those piles that we know rain fell upon them since it is possible that the rain did not reach any more than the outer ears and even if it penetrated further it is possible that it did not leaven. Obviously, when grain is transported in sacks and rain fall upon those sacks to the point that the sack is soaked and the grain became moist, it is prohibited on Pesach since it is evident that the grain became wet and one must be cautious about this since sellers are not particular about this since they are not *bnei Torah*. (M.B. 15)

Siman 467 Seif 5:

Grain that is still connected to the ground but has dried completely so that it no longer requires nourishment from the ground is considered as though it is in a container and could leaven if rain falls upon it.

- Chaye Adam writes that out of this concern those who are meticulous in *mitzvah* observance make sure that their grain is watched from the time that it is harvested and the term *shemurah* indicates that it was harvested while the grain was yet moist. (M.B. 17)
- Shulchan Aruch refers to where a large quantity of rain fell upon it but if only a small amount of rain fell upon it we are not concerned and the grain may even be used to make *matzos* to be used at the *seder*. (M.B. 18)

Siman 467 Seif 6:

If one finds split kernels in his collection of wheat, those kernels that are not split are permitted since it is common that when the rain falls the upper and lower parts of the pile leaven and split but the water does not reach the middle area at all.

- One must remove the split kernels or be certain that there are 60 times non-split kernels to nullify the split kernels. (M.B. 19)

Siman 467 Seif 7:

If a Jew has pits filled with grain and is concerned that on the bottom of the pit and on the walls there are kernels that split from the moisture of the pit and ground, it is sufficient to nullify those kernels.

- It is comparable to *chometz* covered by a collapsed building. (M.B. 21)

Halacha Highlight

Harvesting grain for Pesach

Shulchan Aruch Siman 467 Seif 5

דגן שבמחבר שנתיבש לגמרי

Attached grain that dried entirely

Shulchan Aruch (סע' ה') writes that grain that remains attached to the ground but is fully ripened so that it no longer requires nourishment from the ground is considered as though it is sitting in a utensil and if rain fall on it, it can leaven. Mishnah Berurah (ס"ק י"ז) cites Chaye Adam who notes that out of this concern those who are meticulous in their *mitzvah* observance obtain *matzos* that were made from grain that was watched from the time it was harvested and *matzah* that is called *shemurah* is harvested while the grain is yet moist. Kitzur Shulchan Aruch (סי' ק"ח סע' א') writes that the grain should be harvested while it is yet green to assure that it is not fully ripened. Aruch HaShulchan (סע' י') disagrees and contends that one should not harvest grain that is yet green since such grain is difficult to grind and has a lot of moisture which could cause the flour to leaven more quickly. Instead one should harvest the grain after it turns white but before it is fully dried.

In Eretz Yisroel where it is uncommon for rain to fall during the summer when the grain ripens, Rav Tzvi Pesach Frank instructed farmers to harvest the grain specifically after it ripened. Since there was little concern that rain would fall on the grain after it ripened, it is best to allow the grain to ripen fully (שו"ת ישועת יעקב ח"ג סי' ל"ח). Da'as Torah writes that the preferred time to harvest grain is after midday. The reason is that once midday passed any moisture that may have fallen on the grain over the course of the night would have burned and will not trigger the leavening process once the grain is detached from the ground. He also makes reference to *Piskei Tosafos* (מנחות אות ר"ח) who relates that *anshei ma'aseh* would harvest grain for use on Pesach specifically on sunny days to assure that any moisture that fell on the grain evaporated.