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

Overview

Siman 467 Seif 8:

We do not assume there is an issue with honey obtained from a gentile and it may be consumed on Pesach. However, some authorities are stringent. The custom in these countries is not to consume honey other than what is transported in barrels from the hive which are used to produce the beverage called מע"ד. Dried figs and grapes called רוזינ"י, whether large or small, are subject to local custom since in some places they are stringent and avoid consuming them and in other places they are lenient. For this reason the custom in these countries is to be stringent and avoid eating any dried fruit unless one knows that they were dried in a manner that does not raise an issue of them becoming leavened. Sugar may not be consumed and it is prohibited to even retain possession of it. On the last day of Yom Tov we eat dried fruit, sugar and קנדי"ל when there is no concern for *chometz*. The custom in these countries is to refrain from eating saffron or cloves but they do not prohibit a mixture.

- We do not assume someone added flour to it. Furthermore, even if flour was added, since honey is categorized as a fruit juice, it does not cause the flour to leaven. (M.B. 22)
- Some maintain that what is permitted is to consume the honey directly but one may not knead dough with the honey since it is common to add water to honey. (M.B. 23)
- The reason is that it is common to add moist flour to it. (M.B. 24)
- It is uncommon to adulterate honey in such large containers but people do adulterate honey with flour transported in small utensils. There are those who are stringent and avoid eating honey, even when it comes from a large utensil since it could be easily confused with honey that is transported in small utensils. However, eating honey is subject to local custom and in this country the custom is to be lenient but each person must research the custom of his locale. (M.B. 25)
- There is a concern that they scatter flour on the figs when they are dried and grapes are dried in the oven next to bread. (M.B. 26)
- The custom is to make a beverage out of them on Pesach by soaking them in water since it is only a concern for possible adulteration and there is no reason to be stringent if the fruit are soaked but we are not lenient to cook with them on Pesach. In some places they are also stringent regarding soaking the fruit in water. Therefore, it is preferred to strain the fruit from the liquid on *erev* Pesach before nightfall so that even if there was some flour on the fruit it would be nullified in 60 before the onset of Pesach. (M.B. 27)
- If it has a *hechsher* from the local *rov* where it is manufactured it is permitted to consume, even *l'chatchila*. (M.B. 29)
- Since the last day is Rabbinic in origin, we are not so stringent since in the first place it is only a concern of possible *chometz*. (M.B. 30)
- It is permitted to retain possession of it. (M.B. 32)
- People add flour to saffron to retain its color or add sourdough to restore its color. Authorities write that even saffron that one grew in his garden may not be used due to *maris ayin*. Tobacco used to be soaked in beer, therefore it must be put away for Pesach and the same is true concerning saffron that by custom is prohibited. Chaye Adam reported that the prohibited wine used to be sprinkled on snuff and one must confirm that it is no longer an issue before using snuff. (M.B. 33)
- The implication is that it is not necessary to have 60 times the possible prohibited substance. However, regarding honey and sugar authorities are stringent and require 60 times to nullify the possible prohibited substance but if this would cause a significant financial loss or would constitute an impediment for celebrating Yom Yov there is room for leniency. (M.B. 35)

Halacha Highlight

Making a beverage with dried fruit

Rema Siman 467 Seif 8
שלא לאכל שום פרות יבשים
To avoid eating any dried fruit

Rema reports that there are different customs regarding the permissibility of eating dried figs and grapes. In some places they eat it and in other places they do not. Mishnah Berurah (ס"ק כ"ו) explains that in some places they would sprinkle flour on figs as they were drying and grapes would be dried in ovens next to bread. In other places, the fruits were dried in the sun. Rema continues and writes that in Ashkenazi countries the custom is to refrain from eating any dried fruit unless one has confirmation that it was dried in a manner that does not raise concerns for *chometz*. Mishnah Berurah (ס"ק כ"ז) notes that Rema's custom is limited to consuming the fruit but it is permitted to soak the fruit in water to make a beverage and one may even drink that beverage on Pesach. Since there is only a concern for *chometz* rather than there certainly being *chometz* one could be lenient to drink the liquid in which the fruit were soaked. One may not, however, cook such fruit on Pesach since cooking the fruit causes more of the taste to become infused into the liquid than if it merely soaks in the water.

Magen Avrohom (סק"ח) further explains that although we are concerned that there is *chometz* attached to the outside of the fruit and it is for that reason that we refrain from eating the fruit, nevertheless, the beverage that is made by soaking the fruit is permitted. The reason is that even if there is *chometz* on the outside of the fruit it would be nullified in 60 times the water that is added. Even if the beverage is made on Pesach it is permitted. Although on Pesach *chometz* prohibits a mixture even in the minutest amount, nevertheless, since that stringency is only Rabbinic when there is only a concern for *chometz* rather than knowing that there is actual *chometz* present one could be lenient.