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

Overview

Siman 467 Seif 12 (a):

If one blanched fowl (boiling it to remove its feathers) and then found in the water a split kernel of wheat, the fowl is prohibited. If a split kernel or loaf of *chometz* bread is found in a utensil of water but it does not have the capacity to impart taste since the water is cold and then one cooked with that water some food or kneaded dough with it, there is an authority who prohibits the food if this occurs during Pesach.

- The concern is that the kernel was there when the chicken was boiled. Shulchan Aruch mentioned that the kernel was split and Rema did not comment as he did in *seif* 9 that we are stringent even if the kernel softened. Some maintain that Rema agrees with Shulchan Aruch since there is the additional uncertainty of when the kernel fell in. Others contend that Rema relies on the fact that he commented on the previous *seif* and Taz maintains that Rema would only permit the food for benefit if the kernel was softened. It seems to me that if one is lenient even when the kernel is soft but the food was in a *kli sheni* will not lose. If the kernel was not softened it is permitted even if the fowl was boiled in a *kli rishon*. (M.B. 53)
- Two prerequisites are necessary, the *chometz* may not be capable of imparting taste and the water must be cold and when those prerequisites are met, we are lenient even during Pesach. Since *chometz* prohibiting in such a small quantity is only Rabbinic, one may be lenient if the water was cold. (M.B. 54)
- If it is known that the wheat soaked for more than 24 hours, it is prohibited since soaking is comparable to cooking. Even if there is a doubt according to many authorities one must be stringent, however, if the kernel is only soft one need not be stringent. Even if the kernel is split, the stringency applies only if the kernel was found and then the water was cooked but if the kernel was found in water after it was cooked one may be lenient regarding the stringency of prohibiting *chometz* even in the minutest amount. Even the stringent opinion that prohibits the mixture on Pesach even though the water was cold would agree that in a pressing circumstance or when facing a significant loss, one need not be stringent. (M.B. 55)
- Since there is a minute amount of *chometz* it is necessary to be stringent but this is true only if the kernel was found before the water was cooked but if it was not found until after the water cooked one could be lenient in a circumstance of doubt. (M.B. 56)

Halacha Highlight

Cooking with water in which grain was found

Shulchan Aruch Siman 467 Seif 12 (a)

ואין בו כדי לתן טעם

And it is not enough that it could impart taste

Shulchan Aruch discusses the *halacha* of discovering a split kernel of wheat or bread in a container of water when the kernel of bread would not be capable of imparting taste to the water. Mishnah Berurah (ס"ק נ"ד) explains that two factors are required for this to be true. First of all, the possible *chometz* must be such a minute proportion that it is nullified in sixty times the water. Secondly, it must be that the water was cold which also limits the extent to which the possible *chometz* could impart its taste to the water. If that water was used to cook a food or to knead dough, the food or dough is permitted. Shulchan Aruch then notes that according to some authorities the food or dough is prohibited if the grain or bread was discovered in the water on Pesach. The rationale behind the lenient opinion is that since a minute amount of *chometz* is only Rabbinically prohibited, one could be lenient if the water was cold so that only a minimal amount of taste may have been imparted into the water. The stringent opinion maintains that although it is true that in cold water the *chometz* would not be capable of imparting taste, nevertheless, a minute amount of taste is certainly imparted and since even a minute amount of *chometz* prohibits a mixture on Pesach, the food is prohibited.

Poskim note that the majority opinion is the first position presented by Shulchan Aruch to be lenient. Accordingly, even if one will adopt a stringent opinion concerning the food that was cooked with such water, nevertheless, one could be lenient with regards to the associated utensils. In other words, the utensil that were used to cook with this water are not prohibited and do not require *kashering* before additional use on Pesach (פסקי תשובות אות י"ג).