The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Apr 14 2024 ■ ו' ניסן, תשפ"ד
סימן תס"ז סעיף י"ד

Overview

Siman 467 Seif 14:

If one finds a split kernel of wheat in a chicken before it is salted it is sufficient to rinse it. If it is not discovered until after it is salted, it is sufficient to peel the spot where it was discovered. Some are stringent to remove the depth of the area around the kernel and discard that piece. If the chicken was salted with other pieces, one should peel all of them. Some are stringent and prohibit everything that was salted with it but the primary opinion is to prohibit the entire piece on which the wheat was discovered and to permit the others by peeling a thin layer. If one wishes he could sell them all to a gentile as explained in *siman* 447:1 even though this is not our practice regarding other mixtures of *chometz* and this is what appears to me to be correct.

- Biur Halacha explains that this applies to a kernel that softened as well. (M.B. 68)
- The chicken must be rinsed and one may not rely on the rinsing that will occur after the chicken is salted. (M.B. 69)
- Although the chicken is cold the peel must be removed since salting is comparable to boiling and moisture from the chicken became absorbed to a depth of a peel. If the kernel was not discovered until after the chicken was salted and rinsed we will assume that the kernel just fell and it is sufficient to rinse the chicken because if it was there before it would have fallen off when it was rinsed with water. If it was found inside of the chicken it must be assumed that it was there before. (M.B. 70)
- This opinion maintains that it is not sufficient to merely remove the place where the kernel was found and the reason is that we are concerned that a minute amount of the taste spread to the area surrounding where the kernel was discovered. (M.B. 71)
- If the kernel is found in the chicken it is unnecessary to *kasher* the other chickens. (M.B. 72)
- We are stringent regarding salting vis-à-vis anything that requires 60 times for nullification and *chometz* is certainly included in that category. (M.B. 73)
- Since the prohibition of *chometz* in a minute amount is only Rabbinically prohibited we do not assume that the taste went from one piece to the next. That is a concern regarding those foods that are prohibited when there is a ratio of less than 60:1. (M.B. 74)
- This is true only when there is an uncertainty whether the kernel touched them and also applies when we know it touched one of the pieces but we do not recall which and a peel of each piece must be removed since on Pesach *chometz* is not nullified by the majority. If the chicken was cooked before the peel was removed the entire piece is prohibited. (M.B. 75)
- Elya Rabba asserts that Rema's leniency does not apply to the piece on which the kernel was discovered but other authorities imply that it is only when it was salted is it permitted to sell that piece but one must first peel the spot on the piece where the kernel was discovered. (M.B. 76)
- Taz writes that one may also retain possession of the other pieces until after Pesach since it is only uncertain whether they touched the piece that contained the kernel and even the piece itself may be retained as long as one peels the place where the kernel was discovered. Magen Avrohom follows Rema that one may not retain possession of the piece on which the kernel was discovered. If the kernel was only soft but not split one may follow Taz's ruling. (M.B. 77)
- What Rema means is that it is explained there that when a minute amount of *chometz* is absorbed one may not sell it to a gentile even after it is redeemed but when dealing with a piece that is salted we are lenient. If the wheat is found in the brine it is considered as though it is all cooked and all that is in the brine becomes prohibited and must be destroyed. The same is true if wheat was found in a container of salted cabbage in that the entire contents would be prohibited but this is true only when the brine rises above it all but if it does not it would only be considered salted. However, due to our stringent approach to *chometz* one should remove the depth of a peel from the meat where it was in contact with the water and according to Chaye Adam one is required to remove that piece since it contains cracks even though the meat was not salted at all. (M.B. 78)

Halacha Highlight

Finding a kernel on salted chicken

Shulchan Aruch Siman 467 Seif 14
ואם רוצה יוכל למכר הכל לאינו יהודי
If one prefers, he may sell it all to a gentile

Shulchan Aruch addresses the issues of finding a kernel of grain on chicken after it was salted. He rules that one must peel away the spot where the kernel came in contact with the chicken but others are stringent and maintain that one must cut deeper into the chicken to remove the entire area surrounding the spot where the kernel was found. Furthermore, if other chickens were salted together with the chicken on which the kernel was discovered, one must peel away from all of them. Rema relates that there are authorities who prohibit all the chickens that were salted with this one but contends that the prevailing opinion is to prohibit the chicken on which the kernel was discovered and to permit the others after peeling away a thin layer. He then writes that if one wants he may sell all of the chicken to a gentile.

Mishnah Berurah (סי"ק ע"ו) presents a disagreement between Elya Rabba and other authorities. Elya Rabba contends that Rema's allowance to sell everything to a gentile is limited to the other pieces, but based on Rema's position (*seif* 10) one may not sell the piece upon which the kernel was discovered. Other authorities imply that since in our *seif* we are dealing with salted chicken rather than cooked chicken one may even sell the piece that contained the kernel after peeling away the outer layer. Taz (סק"כ) explains the rationale behind the lenient opinion to distinguish between cooking and salting. When the meat was cooked Rema relates that the custom is to refrain from selling any of the meat to a gentile since the entire piece is prohibited for consumption and benefit. In contrast, even though we considered salting to be comparable to cooking, nevertheless, peeling away a thin layer is sufficient to remove the prohibited section. Although by custom we treat the rest of the salted chicken as prohibited, since that is a stringency, one may sell the chicken other than the thin peel that must be removed.