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

Overview

Siman 467 Seif 15:

If one discovers on Pesach a split kernel of wheat in a roasted chicken, he should cut away the section in which it bubbled, to the best of his estimation. Some authorities prohibit it altogether since when it is turned on the spit the taste spreads throughout the chicken. Similarly, there are authorities who prohibit chickens that were roasted on the same spit that touch one another because while turning the spit the taste spreads from one to another.

- Chicken fat is categorized as fruit juice and does not trigger the leavening process. (M.B. 79)
- According to Rema the same is true if the kernel merely softened. (M.B. 80)
- As mentioned above this involves digging into the depth of the meat all around the kernel since when it is roasted all opinions agree that one should be more stringent. If the chicken is fat where the kernel was discovered the entire chicken is prohibited since the fat will take the taste of the kernel and spread it throughout the chicken. (M.B. 81)
- This ruling is limited to *chometz* that is prohibited even in a minute amount. (M.B. 82)
- The implication is that if it is roasted on coals only the part where it may bubble is prohibited. (M.B. 83)
- If the chicken is fatty it prohibits the others even if they do not touch. Mikor Chaim is lenient about this and even according to Magen Avrohom one need not be stringent unless the kernel split. (M.B. 84)
- Pri Megadim writes that according to Rema roasting is no different than salting and even if the chicken is lean it is entirely prohibited even if the spit was not turned over but the other pieces are permitted in a circumstance of extreme financial loss if one knows that he did not turn the spit. (M.B. 85)

Siman 467 Seif 16:

If one found wheat or barley in a fowl's crop after it was singed, the fowl is permitted but the wheat or barley must be incinerated since they are not considered consumed.

- Even though we are stringent when something is roasted and require a ratio of 60:1 in this case there is no need to be stringent and remove any more than what could be peeled away since singeing is not similar to roasting since the food does not remain over the flame in one spot for an extended period of time. If the kernel is found outside of the crop after it was singed one should peel away beneath the area where it was found but *b'dieved* if it was cooked without peeling away that area it is permitted. Those who are meticulous open the chicken or split it in two before singeing or salting to confirm that there are no kernels present and one who does so will be rewarded. (M.B. 86)
- Although regarding *tumah* it is considered digested, when it comes to prohibitions it is not. Gra maintains that there is no distinction between *tumah* and other prohibitions. Sefer Tanya writes that when it comes to Pesach preparations one should not have a gentile of minor perform those activities. (M.B. 88)

Halacha Highlight

Finding a kernel on a roasted chicken

Shulchan Aruch Siman 467 Seif 15

לפי שכשמהפכים השפוד מתפשט הטעם בכל התרנגלת

Because when he turns over the spit the taste spreads throughout the chicken

Shulchan Aruch (סעי' ט"ו) discusses the *halacha* when one discovers a split kernel of wheat in a roasted chicken. He rules that one must cut away the place where the taste of the wheat was diffused. It is impossible to know exactly how far the taste was diffused but one should use his best judgment. He then cites authorities who maintain that the entire chicken is prohibited because while turning over the spit the taste spreads throughout the chicken. Moreover, there are authorities who maintain that if there were other chickens that were roasted together with the chicken that contained the kernel and all of the chickens made physical contact with one another, those chickens are prohibited as well. Mishnah Berurah (ס"ק פ"א) notes that Shulchan Aruch's discussion is limited to a chicken that is lean but if the chicken is fatty where the kernel was discovered some of the taste diffuses to the entire chicken.

Mishnah Berurah (ס"ק פ"ב) writes that the stringent opinions that are concerned that while turning over the spit the taste diffused throughout the chicken and possibly to the other chickens is a stringency followed for *chometz* but when it comes to other prohibited foods all opinions agree that there is no such concern. The reason to distinguish between the prohibition of *chometz* and other prohibitions is that while turning over the spit, the taste does not spread throughout the chicken. Only a minute amount of taste becomes spread. Since *chometz* prohibits a food when there is even a minute amount of taste, the chicken is prohibited. Since the stringency of a minute amount does not apply to other foods, turning over the spit does not create an issue (מג"א ס"ק ל"ה). Alternatively, according to the opinion that is concerned that turning over the spit causes the taste to spread throughout the chicken, the entire taste spreads throughout. However, since in general *chometz* is treated as a stringent prohibition there are authorities who maintain that one must be stringent but regarding other prohibitions that are not treated as stringently, Shulchan Aruch does not even cite the stringency (מגן האלף ס"ק כ"ג).