The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תמ"ב סעיף ו'-ח'

Overview

Siman 442 Seif 6:

There is a custom to scrape walls and chairs that touched *chometz* and this practice has support. If there is *chometz* in a crack that one cannot scrape out he should cover it some clay.

- In other words one should not mock and dismiss the practice as overly stringent since the practice is mentioned in Yerushalmi. (M.B. 28)
- Covering the *chometz* with clay is effective even if there is a *k'zayis* of *chometz* in the crack. (M.B. 29)

Siman 442 Seif 7:

Regarding dough that is in the cracks of a mixing bowl if there is a *k'zayis* in one place it must be destroyed but if not and it was placed there to strengthen broken pieces of the bowl or to plug up a hole it is nullified to the bowl but if not it must be destroyed.

- Even if spread out there is a *k'zayis* of *chometz* if it is not contained in a single spot each piece of *chometz* is nullified. (M.B. 32)
- There is a disagreement whether the requirement to destroy the *chometz* attached to the utensil applies only when there is a *k'zayis* or even if there is less than a *k'zayis*. (M.B. 33)

Siman 442 Seif 8:

If there are two pieces of dough in two places and a strip of dough connects them, if when taking hold of the strip the two pieces would come along with it, it must be destroyed but if not the pieces need not be destroyed. This halacha is limited to a case involving a bowl but in a house one must destroy all the pieces even if the pieces would not come out with the strip since the pieces could be gathered together. If half a *k'zayis* is in this house and half a *k'zayis* is in the attic or half a *k'zayis* is in the house and half a *k'zayis* is on the porch or half a *k'zayis* is on one room and half a *k'zayis* is in another room further in the house since the two halves are on the walls, the beams or the floor he is not obligated to destroy it, nullifying it is sufficient.

- When the house is cleaned the two pieces could end up together. (M.B. 36)
- In the last case the dough is used to smooth the walls similar to the use of dough mentioned in seif 7, therefore, it is unnecessary to destroy it unless there is a *k'zayis* in one place. According to others even if the dough is not used to smooth the wall since each piece is smaller than a *k'zayis* one need not be concerned that the pieces will be gathered to a single place but nullification is still required. (M.B. 37)

Stories to Share

"They Have On What to Rely"

ש"ע סי' תמ"ב, ו': "נהגו לגרר את הכתלים והכסאות...ויש להם על מה שיסמוכו"

In the household of Rav Meir of Premishlan they had many unusually strict practices when it came to Pesach. For example, they were not content with merely scrubbing even the doorknobs. Instead, they would pour boiling hot water on them to do hagalah on any possible trace of chometz—even though any visible chometz would have been removed altogether before this process.

The Sar Shalom once gave a tongue-in-cheek source for this practice from a statement on today's amud. "The Rosh writes in Pesachim that Yisrael are kedoshim and they therefore scrub and remove any trace of chometz, even the slightest amount. ראי"ש בפי"ג דפסחים, דף ס"ב. The Shulchan Aruch brings this excerpt and adds 'ויש להם על מה שיסמוכו'. Perhaps the Premishlaner understood this to mean that they should even clean what they lean on, that is the door knobs, in an especially rigorous manner!"

י"ג אורות, ח"ב, ע' רמ"ז

The Beis Halevi once noticed his wife doing a very thorough job cleaning the walls in their home. Although the Shulchan Aruch on today's amud writes that the custom is to clean even the walls from the slightest speck of chometz, she was scrubbing so rigorously that the Beis Halevi feared for her health.

"You know that if you keep scrubbing with such vigor you will break the wall…"

His wife didn't take a moment "I tell you, if we relied on you in these matters we would end up eating chometzdike rolls on Pesach too!"

שיחות הרה"ג ר' שמשון פנקוס

Halacha Highlight

Is one obligated to destroy *chometz* crumbs on the floor

Mishnah Berurah Siman 442 Seif Koton 33

אבל אם היה מטונף קצת ופחות מכזית אין צריך לבער לכלי עלמא

But if it is slightly dirty and smaller than a *k'zayis* it does not have to be destroyed according to all opinions

Shulchan Aruch (סעי' ז) discusses the case of a bowl that has dough in its cracks. The halacha is that if there is a total of a *k'zayis* of dough in the bowl in one spot the dough must be destroyed. If the bowl does not contain a *k'zayis* of dough in one spot the halacha is as follows. If the dough is meant to fill cracks or holes in the bowl it is nullified to the bowl since each piece is smaller than a *k'zayis* (ע' מ"ב ס"ק ל"ב) but if the dough is not used for that purpose one must destroy it. Mishnah Berurah (ס"ק ל"ג) explains that Shulchan Aruch's ruling applies only when there is a total of a *k'zayis* of dough in the bowl even though it is not in one spot. If, however, the bowl does not contain a *k'zayis* of *chometz* even when all the pieces are added together it is unnecessary to destroy the dough even though it does not fill cracks or holes. Mishnah Berurah then cites what he identifies as many Poskim who maintain that one is obligated to destroy even less than a *k'zayis* of *chometz*. He then notes that even according to the stringent opinion the obligation to destroy less than a *k'zayis* is limited to where the *chometz* is fit for consumption but when *chometz* is slightly dirty and smaller than a *k'zayis* it is unnecessary to destroy it according to all opinions.

Sefer Bedikas Chometz U'Biuro (פ"ב סעי' ד') writes that if there are crumbs on the floor, even if they are not yet dirty one is not obligated to destroy them. Since they will be trampled by foot traffic they are considered as though they have already been destroyed. He also asserts that even the Chazon Ish, who requires one to destroy crumbs, would agree that one is not obligated to destroy crumbs that are on the floor and will be trampled (ע"ש בהע' י"ב).