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

Overview

Siman 447 Seif 1 (b):

Regarding the question of whether aroma is significant if a chometz food cooked with other foods, there are lenient opinions in a case where other prohibited items would be permitted. Other authorities are stringent since there is a minute amount of taste transfer. However, this is limited to where there is aroma but is disregarded when it comes to other prohibited foods as will be explained in Yoreh Deah siman 108, b'siyata d'shmaya.

- Rema refers to where some meat and bread are in the oven at the same time and the aroma of the bread enters the meat. (M.B. 9)
- In circumstances where halacha states that b'dieved aroma is meaningless the aroma will not be treated any more stringent for chometz. (M.B. 11)
- Rema refers to a small oven that is sealed and chometz and matzah are exposed in the oven at the same time. Although regarding other prohibited foods it would, b'dieved, be permitted the latter opinion contends that regarding chometz one must be stringent. Regarding circumstances in which even l'chatchila there is no issue of aroma, for example, a large oven or if one or both of the foods were covered, even regarding chometz there is no need to be stringent. (M.B. 13)
- Rema wrote in Yoreh Deah that when one will suffer a substantial loss one may rely on the lenient opinion that aroma is insignificant. Magen Avrohom asserts that this is limited to a small oven that is partially open so that the smoke could escape but if it is completely sealed one may not be lenient even if one will suffer a substantial loss. Other authorities, however, agree that one may be lenient in pressing circumstances even if the oven is small and was sealed. (M.B. 13)

Halacha Highlight

The aroma of chometz

Rema Siman 447 Seif 1 (b)

ובדין ריחא מלתא

And regarding the halacha of whether aroma is significant

Rema presents two opinions concerning the issue of ריחא, aroma, with regards to chometz. The issue arises in the following circumstance. If one has fatty meat and chometz bread in an oven at the same time, the fat from the meat steams up and gets into the bread. This causes the bread to emit an aroma that enters the meat and the question is whether that chometz aroma prohibits the meat or not (ע' מ"ב סק"ט). The first opinion cited maintains that whatever the halacha is regarding the aroma of other prohibited foods will apply to chometz as well. Although chometz is treated more stringently and prohibits mixtures even if the smallest amount of chometz is present, that stringency is limited to where actual substance of chometz became intermingled with other food. If all that was transferred was aroma chometz is not treated any more stringent than other prohibited foods. The second opinion maintains that aroma is comparable to a minute amount of actual chometz, therefore, it will prohibit another food as well. This position agrees though that the stringency applies only in a small oven that is completely sealed. If the oven was large or if there was an opening that allows the smoke to escape the stringency does not apply (מ"ב ס"ק י"ג).

Mishnah Berurah (ס"ק י"ג) then mentions that in Yoreh Deah (108:1) Rema cited the same two opinions but there he ruled that when there is a substantial loss one may rely on the lenient opinion. Magen Avrohom asserts that Rema's lenient ruling when one will suffer a substantial loss is limited to a case where the small oven was partially open so that the smoke could escape. If the oven was completely sealed the food is prohibited even if one will suffer a substantial loss as a result. Most authorities disagree with Magen Avrohom and agree that if one will suffer a substantial loss or if prohibiting the food will diminish one's ability to enjoy Yom Tov one may rely on the lenient authorities who permit a food that has chometz aroma.

Stories to Share

A Speck of Chometz

מ"ב סי' תמ"ז, ס"ק י': "דאף שחמץ אסור במשהו..."

On today's amud we find that even an infinitesimal amount of chometz is prohibited. The Shulchan Aruch rules that a prayer intoned without kavanah is like a body without a soul. This applies equally to how one fulfills the mitzvos. One who uses the mitzvah to connect to Hashem reaches the highest spheres. Although fulfilling a mitzvah without thinking is also precious, when compared to doing a mitzvah with kavanah, it too is like a body without a soul. That is the main element of the mitzvah is lacking. This is one reason why many people say לשם יחוד before fulfilling mitzvos. In this manner, they attempt to recall that one is not only obligated to fulfill the mitzvos. To paraphrase the Shelah Hakadosh, "He must also remember the One who gave the Torah."

But how is one to remember Hashem while involved in the many physical preparations of the chag?

Rav Avraham Ladau, Av Beis Din of Zembin, would always send a short message to Rav Shmuel Dovber of Porisov with the wagon driver that would go to that town before Pesach. The message would reveal what the rav was thinking about while involved in all the preparations and mitzvos of Pesach.

One year the message was, "Chometz on Pesach is אסור במשהו. Emunah—failing to remember Hashem—is also אסור במשהו, even for an instant!"

When Rav Shmuel Dov Ber heard this message he said, "This short message can easily be expounded on for a full year!"

רשימות דברים, ח"א, ע' רס"ג