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

Overview

Siman 447 Seif 3:

If one finds wheat on Erev Pesach in a cooked chicken it is permitted since it is nullified in 60. If one reheated the chicken on Pesach while the wheat was inside, it gives taste to the chicken on Pesach and constitutes a minute amount. However, reheating in a kli sheni does not raise a concern. Some authorities are stringent regarding a kli sheni on Pesach and it is appropriate to be stringent if it is yad soledes bo since if it is not that hot it is not even considered a kli sheni.

- This halacha applies even after the 6th hour. (M.B. 18)
- Poskim write that the same halacha of nullification applies when wheat is found in matzah that was baked that day even if it was not removed but merely cooled down before Pesach the matzah is permitted and the wheat must be removed. (M.B. 20)
- If the wheat was removed and then the chicken was reheated the chicken is permitted. (M.B. 21)
- Even according to the opinion who maintains that nullified chometz does not reawaken; when the actual chometz is present he would agree that it is prohibited. (M.B. 22)
- For example, one poured hot water into a plate and placed the chicken into the water. (M.B. 23)
- This opinion maintains that a kli sheni does not have the strength to extract and impart taste. If one placed boiling meat onto a chometz plate one should be stringent since Poskim write that something thick is considered a kli rishon as long as it is yad soledes bo. (M.B. 24)
- Even though we follow the opinion that a kli sheni does not extract and impart taste, when it comes to Pesach we accommodate the stringent opinions who maintain that a kli sheni can extract and impart taste. (M.B. 25)
- There is a disagreement whether taste can be absorbed in cold water. (M.B. 27)

Halacha Highlight

Kli sheni

Rema Siman 447 Seif 3

ומיהו בחמום כלי שני אין לחוש

However, one need not be concerned with the heat of a kli sheni

Shulchan Aruch continues his discussion of the difference between the prohibition against chometz on Pesach and the prohibition against chometz on erev Pesach. The example that he presents in this seif is that if on erev Pesach one finds a kernel of wheat inside of a cooked chicken the chicken remains fit for consumption of Pesach and one need not take any steps other than to throw away the kernel. The reason the chicken in permitted is that the taste the kernel imparted to the chicken is nullified in shishim. It is even permitted to reheat the chicken on Pesach without concern that the taste of the nullified chometz will become reawakened since the principle that nullified chometz becomes reawakened on Pesach is limited to actual chometz but does not apply to the mere taste of chometz without substance. If on Pesach, however, the chicken was heated up again with the kernel of wheat inside the chicken would be prohibited since on Pesach the kernel imparted a minute amount of taste to the chicken.

Rema adds that if the chicken was reheated in a kli sheni on Pesach there is no reason for concern that the kernel imparted taste into the chicken. Mishnah Berurah (ס"ק כ"ג) explains that Rema refers to where one took hot water from a pot and poured it into a plate (or bowl) and then placed the chicken with the kernel into that water. The rationale behind this position is that once the water is removed from the kli rishon and is now in a kli sheni it does not have the potency to extract and impart taste. Accordingly, the kernel would not impart any more taste into the chicken than whatever was already imparted which is permitted. Rema then mentions that there are authorities who maintain that one should be stringent with regards to a kli sheni on Pesach and adds that it is appropriate for one to be stringent in accordance with this view.

Stories to Share

Poisonous Grain

ש"ע תמ"ז, ג': "חטה שנמצאת בערב פסח..."

Today's amud discusses various halachos of chometz.

One family had a problem with mice. Overnight, their home seemed to be infested. Not surprisingly, they sought the best pesticide available to deal with this problem. The shopkeeper recommended using kernels of grain coated with a special poison. They put some down throughout the house, always careful to leave it out only once the children were asleep and to clean it up by the time they woke up.

On Erev Pesach, the man of the house had a nagging feeling that he had forgotten something. He thought for a short time, and then remembered the pesticide. Although it was in a safe place, it was presumably chometz , since it was certainly edible. Since he did not sell chometz gamur, he did not know what to do. Was he obligated to throw it all out?

When this question reached Rav Nissim Korelitz, zt"l, he ruled that the coated grains could be kept. "Although it is theoretically edible, it is not even considered to be fitting food for a dog since eating it is also lethal. Now if it were possible to remove the coating completely, this would be a problem. But since the coating cannot be taken off completely and people keep away from poison like this to ensure that they never eat it, you can keep it on Pesach."

חוט שני, פסח, ע' צ"ז