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

Overview

Siman 447 Seif 4:

If chometz became intermingled before Pesach and was nullified in shishim the taste does not reawaken on Pesach to prohibit the mixture with a minute amount but some authorities disagree. The custom is to follow the first opinion for any mixture that involves liquids but if dry chometz becomes intermingled or if there is a concern that it did, for example, bread that fell into wine, even if the bread was removed the wine is prohibited on Pesach out of concern that there are crumbs left behind that will give taste on Pesach.

- According to the stringent opinion the reference to nullification in shishim refers to where one will eat it before Pesach or if there was only taste. (M.B. 30)
- Wine in liquor is an example of a liquid mixture as is flour in flour. Later authorities write that when it comes to liquid mixtures even if one did not realize a mixture occurred until Pesach it is nevertheless nullified. (M.B. 32)
- Since the chometz is recognizable its presence is reawakened on Pesach so the mixture must be eaten before Pesach. If the chometz was nullified 2:1 it may not even be retained on Pesach. If it was nullified in shishim it may be cooked on Pesach so that it dissolves becoming liquid and then it may even be eaten on Pesach. (M.B. 33)
- According to some authorities the halacha that chometz in dry mixtures becomes reawakened applies when one will bake or cook the food on Pesach since it will then impart its taste but it is permitted to eat the mixture as is. (M.B. 33)
- It is prohibited to drink the wine but it is permitted for benefit and may be retained for Pesach. (M.B. 35)
- Later authorities agree that this stringency applies only if the wine was not properly filtered before Pesach. (M.B. 36)
- If one took wine from that barrel after the bread was removed and poured it into another barrel the second barrel becomes prohibited. (M.B. 37)
- According to Mishnah Berurah 467:62 if bread falls in water on Pesach it is prohibited according to all opinions since it dissolves in the water, in this case the wine is prohibited and filtering will not help. (M.B. 38)

Halacha Highlight

Reawakening chometz on Pesach

Shulchan Aruch Siman 447 Seif 4

אינו חוזר ונעור בפסח

It does not reawaken on Pesach

Shulchan Aruch presents a disagreement with regards to the principle of חוזר ונעור—lit. reawakens. The issue is what happens to chometz that was nullified in shishim before Pesach, when Pesach arrives. The first opinion maintains that once the chometz was nullified before Pesach it is not reawakened when Pesach arrives. The second opinion adopts a stringent position and contends that when Pesach arrives the chometz is reawakened and is treated the same as any intermingling of chometz that occurs on Pesach that prohibits the mixture with even the minutest amount of chometz. Aruch HaShulchan (סע' ט"ו) notes that both opinions cite precedent for their position that is not similar to the case of chometz on Pesach. In all of the referenced cases a material or ingredient became intermingled with other materials or ingredients in a proportion that left them nullified. The question is what happens to the nullified material if an additional quantity of prohibited substance is added. In the case of chometz on Pesach the question does not involve the addition of any more substance. The only change that occurs is that chometz goes from a permitted state to a prohibited state. He does not develop an explanation that satisfies him as far as this mater is concerned.

Rema writes that the custom is to be lenient with regards to mixtures where the ingredients blend together (לח בלח) regardless of whether they are liquids or solids. However, in mixtures in which the ingredients do not blend together, e.g. a chometz cracker became intermingled with two matzah crackers, one must be stringent since the chometz remains in its original state. Although technically it is nullified since it cannot be identified, nevertheless, since one knows of its presence and it is visible one must be stringent. Mishnah Berurah (ס"ק ל"ג) adds that when one piece of chometz becomes intermingled with two pieces of matzah it is Rabbinically prohibited to even retain possession of the mixture on Pesach.

Stories to Share

Added Chumros

ש"ע סי' תמ"ז, ד': "אם נתערב החמץ קודם פסח ונתבטל בסי'..."

Today's amud discusses chometz which became mixed in with other foods before Pesach.

There are many extra stringencies for Pesach that became accepted in various communities over the centuries. Although one should not relinquish his family's customs, it is also not advised to adopt new chumros. On years when Pesach is on Sunday, the custom is to make an early Shabbos day meal with chometz and then dispose of the leftover chometz. It is often most practical to make these meals on two tables: one table outside where all chometz is eaten, and another inside the house for the rest of the meal.

During just such a Shabbos meal, the kiddush cup was sitting in chometz when it was time to bentch. Rav Korelitz examined the cup to see if any crumbs were visible. The moment he confirmed that there was no visible chometz on the cup, he sent someone to wash it out for use in a place which was kosher for Pesach.

This upset some of those who were present. After all, hadn't the cup been on a table with chametz? Once it was washed out in a sink which was slated to be used for Pesach, how could the sink still be kosher?

Rav Karelitz dismissed their concern. "Such stringencies have no place in the home of bnei Torah. These concerns are reminiscent of an ignoramus' fears on Pesach. Although many simple people are stringent in such circumstances, the Rosh wrote long ago that people are too careful when it comes to Pesach..."

חוט שני, ע' ק'