The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, March 24, 2022 ■ כ"א אדר ב', תשפ"ב
סימן תמ"ז סעיף ה'

Overview

Siman 447 Seif 5 (c):

The same is true for anything that is cooked in a chometz utensil, for example, cooked wine, or a confection or anything similar in that it is prohibited for Pesach. However on the last day of Pesach one may be lenient. Similarly, if a minute amount of one of these foods became intermingled into another food the mixture is not prohibited. This is what appears to me.

- Taz asserts that if the confection included a sharp food it is prohibited even if the utensil was not ben-yomo since sharp foods improve the taste. Other authorities disagree since the sharp food is fried in honey and loses its sharpness. (M.B. 60)
- Since the last day is Rabbinic we may assume that the utensils were not ben-yomo and we are not concerned for crumbs. (M.B. 61)
- One may be lenient if the food was prepared before Pesach. (M.B. 62)
- Authorities agree that in a circumstance of loss one may be lenient even if there is not shishim in the mixture. Some authorities are lenient in all cases where there is no concern for crumbs even if it is not a circumstance that would constitute a significant loss. (M.B. 64)
- There are Poskim who maintain that nat bar nat is permitted before Pesach and if there is a possibility the utensil was not ben yomo all opinions would agree that nosen taam l'fgam is permitted. If, however, one knows that the utensil was ben-yomo the food is prohibited since nat bar nat is not a reliable leniency by itself. (M.B. 65)

Halacha Highlight

Possible chometz mixtures

Rema Siman 447 Seif 5 (c)
שאין להחמיר לאסר התערובות
One need not be stringent to prohibit the mixture

Rema expands the previous ruling regarding fat that was melted in a chometz pot to include other foods prepared in a chometz pot. For example, if one cooked wine or prepared a confection in a chometz pot before Pesach, the same two requirements mentioned earlier by Rema regarding melted fat must be present. Namely, at the time one is making the food one must pay attention that there is no chometz nearby. Mishnah Berurah (סק"ק נ"ח) explains that being certain afterwards that crumbs of chometz did not get into the food is not sufficient since halacha assumes that one does not pay attention to something that is not on his mind. Rema then mentions two leniencies that apply to these foods. The first leniency is that one may be lenient regarding these foods on the eighth day of Pesach. Mishnah Berurah (סק"ק ס"א) explains that since the last day is observed by Rabbinic enactment, one may be lenient and assume that the utensil was not ben yomo and on the last day one need not be concerned that crumbs got into the food.

The second leniency is that if some of the food cooked in a chometz pot becomes intermingled with another food that mixture is permitted. The reason is the result of a combination of factors. The first is that there are many Poskim who maintain that secondary taste transfers – *nat bar nat* – are permitted if they occurred before Pesach. The second factor is that the utensil may not have been ben yomo and before Pesach all authorities agree that *nosen ta'am lifgam* is permitted. In a circumstance where the food cooked in a chometz pot became intermingled with other foods one may rely on these two factors to permit the mixture. However, if one knows that the utensil was ben yomo even the mixture is prohibited since nat bar nat is not sufficient in and of itself to generate a leniency (מ"ב סק"ה).

Stories to Share

The "Chometzdik'e Chicken"

ש"ע תמ"ז, ה': "וה"ה אם נתערב משהו מדברים אלו תוך המאכל בפסח שאין להחמיר"

As we find on today's amud, when it comes to a Pesach chumrah, one doesn't need to be particular about an infinitesimal amount of chometz. Too often people's reactions to errors in preparing for Pesach are not in tune with halachic reality.

Once, the expensive matzos slated for use by the Ahavas Yisrael of Vizhnitz were accidentally switched for much simpler matzos. Understandably, certain people were upset at the assistants who were supposed to guard against such an eventuality. The rebbe told the following story to convey his own feelings about such punctiliousness.

"In many places the custom was to keep chickens set aside for Pesach away from any chometz. In the household of a certain rebbe, they would even dress the chickens in little mittens and place them in a special chometz-free henhouse. When a chicken from the regular flock jumped into the coop that housed the Pesach chickens, one of the rebbe's assistants began to shout. 'Why aren't these chickens watched as is fitting?'

"The rebbe of that place turned to the man who shouted and said, 'Haven't you heard that it is forbidden to get angry?'

"The man who had shouted tried to justify his behavior. 'But on Pesach even the slightest amount of chometz is prohibited!'

'The tzaddik did not accept the man's reasoning. 'I am talking about anger, regarding which our sages said that anyone who is angry is considered to have worshipped idols. And you justify yourself with a 'chometzdik'e' chicken?'"

דרשות, ח"א, ע' תנ"ב