The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, March 27, 2022 ■ כ"ד אדר ב', תשפ"ב
סימן תמ"ז סעיף ח'

Overview

Siman 447 Seif 8:

Olives that one was careful to cut with a new knife, even if one was not careful to soak them in a new utensil, are permitted according to all opinions as long as the utensil was not ben yomo.

- If the knife was old, even if clean and was not ben yomo the olives are prohibited since they are sharp. (M.B. 89)
- Although sharp foods are prohibited even if the utensil is not ben yomo in this case since one adds water it is permitted since the water nullifies the sharpness. However, if one allows the olives to soak for a long period of time the sharpness will return. Therefore, one should transfer the olives to a Pesach utensil before Pesach. (M.B. 90)
- Shulchan Aruch's wording implies that if the utensil into which the olives were placed was ben yomo from chometz the olives may not be eaten on Pesach if they soaked for 24 hours since the sharpness keeps the chometz taste from going bad. (M.B. 90)
- According to Rema's ruling in seif 10 to be stringent with regards to נותן טעם לפגם on Pesach one must remove the olives from the chometz utensil before the onset of Pesach. (M.B. 91)

Stories to Share

A Difficult Situation

ש"ע ס' תמ"ז, ח': "אם אינה בת יומא מותרת לכולי עלמא..."

Today's amud continues to discuss the many details of various stringencies, which serve to demonstrate the importance of staying away from even the slightest trace of chometz.

A woman who was a recent baalas teshuvah was approaching her first Pesach. Her husband absolutely refused to consider avoiding chometz, and she was at a loss as to how to proceed. Should she insist that she cannot live without him agreeing to no chometz in their home on Pesach, he was likely to divorce her. She could try to convince him to let her leave for the holiday but was afraid he would refuse. She wondered if there was a halachic way to permit her to stay at home even if her husband had chometz there.

When she asked this question to her rabbi, he was baffled. "I have to admit that this is out of my league. I will take it to someone qualified to respond and see what he says..."

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that there was a halachic way for the woman to live at home even though her husband kept chometz—which he ate—in their house. "The best thing is if she can stay away from home on Pesach. But if this is impossible she can make a neder not to eat chometz. There is a precedent that even when we don't believe that someone will avoid a prohibition for whatever reason, we are certain he or she will not forget if it is also prohibited for another reason like a vow. If she makes a neder, she can stay in their home if there is no choice."

הגדה של פסח להגרישי"א, ע' 30

Halacha Highlight

Soaking olives in a chometz utensil

Shulchan Aruch Siman 447 Seif 8
אם אינה בת יומא מתרת לכלי עלמא
If it was not ben yomo it is permitted according to all opinions

Shulchan Aruch rules that if one was careful to cut olives, a sharp food, with a new knife, the olives are permitted for consumption according to all opinions even if they were placed into an old utensil as long as the utensil was not ben yomo. Since the utensil was not ben yomo the taste that is extracted is לפגם and has no damaging effect on the olives. Even though the nature of sharp foods is that they transform פגום tastes into positive taste, in this case since one adds water it neutralizes the sharpness. Mishnah Berurah (סק"צ) takes note that Shulchan Aruch's wording implies that if the utensil had been ben yomo the olives would be prohibited for consumption on Pesach if they remained in the utensil for at least 24 hours. The reason is that after 24 hours the olives are considered soaked (כבוש) and the principle כבוש כמבושל—soaking is comparable to cooking—applies, and it is as if the olives were cooked in a chometz utensil.

Mishnah Berurah acknowledges a difficulty with this. It takes 24 hours for the olives to be considered "soaked" and by that time the taste in the walls of the utensil are already פגום. As such any taste that transfers should not have a detrimental effect on the olives. He answers that since the olives are slightly sharp it is necessary to be stringent. Biur Halacha (ד"ה אם אינה) expresses surprise at this ruling and writes that the explanation for this halacha that he cited in Mishnah Berurah is forced. To answer this difficulty he cites authorities who maintain that taste absorbed in the walls of a utensil goes bad after 24 hours only if the utensil was empty during that period of time. If, however, the utensil was filled with liquid of some sort, the taste does not become ruined because 24 hours have passed. Accordingly, since the olives were in water the chometz taste in the walls remained positive and thus prohibit the olives that soaked in it for 24 hours.