Daf HaYomi B'HALACHA

דף היומי בהלכה

Dirshu DAF HAYOMI B'HALACHA

SUNDAY, OCTOBER 25 - י"ד חשון

Can the aroma from chometz food cause non-chometz food that was baked with it to become forbidden?

As we have learned, even a minute amount of chometz which falls into a pot of non-chometz food causes the food to become forbidden. The poskim disagree on whether this prohibition also extends to the aroma from chometz food when non-chometz food is baked with it. Practically, one may rely on the lenient opinion if he would incur a great financial loss or if not eating the food would affect his simchas Yom Tov. According to this leniency, even if the oven in which the foods were roasting was completely enclosed, it is permissible to eat the non-chometz food on Pesach.

MONDAY, OCTOBER 26 - ט"ו חשון

Do the stricter rules that pertain to chometz in food mixtures apply on Erev Pesach?

According to most opinions, the stringency that even a minute amount of chometz can cause a non-chometz food to become forbidden only applies on Pesach, not on Erev Pesach. On Erev Pesach the standard rules of nullification apply. In addition, a non-chometz food that was cooked (on Erev Pesach) in a chometz pot that had not been used in the past twenty-four hours is permitted. A minority opinion rules stringently in both of these cases.

TUESDAY, OCTOBER 27 - ט"ז חשון

What if one finds a wheat kernel on Pesach in non-chometz food that was prepared before Pesach?

If a person finds a wheat kernel in food that was cooked or baked before Pesach, he should remove the kernel and then the food can be eaten. This is because all that remains in the food is the flavor of the kernel, which was already nullified before Pesach (since chometz mixed into non-chometz food before Pesach is subject to the regular halachos of nullification). In some instances, a small amount of the food surrounding the kernel must be removed along with the kernel. A minority opinion maintains that the flavor which the kernel infused into the food reverts to a state of potency on Pesach and causes the food it was mixed with to become forbidden.

WEDNESDAY, OCTOBER 28 - י"ז חשון

How does the concept of chozer v'niyor apply to mixtures in which chometz was nullified on Erev Pesach?

Some Rishonim maintain that chometz which became nullified on Erev Pesach reverts back to its original state of potency on Pesach, and that eating the mixture in the above case would therefore be forbidden on Pesach. This concept is known as chozer v'niyor (reawakening the potency of a forbidden food). Other Rishonim maintain that chozer v'niyor does not apply in this situation, and the mixture can be eaten on Pesach. Rema rules as follows: In the case of a liquid mixture (e.g. beer mixed with wine) or a liquid that gets mixed into a solid, the potency of the chometz is not restored and consumption of the mixture is permitted. However, in the case of a mixture of two solids, the chometz reverts to its original state of potency and the mixture cannot be eaten on Pesach even though it was nullified on Erev Pesach.

THURSDAY, OCTOBER 29 - י"ח חשון

If salty kosher food was stored in a non-kosher utensil, can it be eaten?

It is permissible to store food in a utensil that was used to cook non-kosher food, as long as the food is not submerged in a liquid. If the food was salted, however, it should not be placed in a non-kosher utensil since it is possible that the salt may serve as a conduit to transfer the forbidden flavor onto the food. B'dieved, if salted food was placed in such a utensil, it may be eaten. However, an extremely salty food that was submerged in a liquid in a non-kosher utensil is forbidden, even if the utensil is not a ben yomo. This is because salt has the ability to revive the forbidden flavor absorbed in the utensil, and it then gets transmitted onto the food. Extremely salty is defined as the amount of salt used for salting meat to remove its blood.

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מ"ב חלק ה' - מסימן תמ"ז סעיף א' עד סימן תמ"ד סעיף ה'

	יום	תאריך	DATE	עמוד היומי	דף היומי	דף היומי בהלכה - משנה ברורה עמוד	דף היומי בהלכה - משנה ברורה סימן וסעיף
				— פרשת וירא —			
○	א	י"ד חשון	10/25/26	סוכה ה.	בכורות לז	כב: (44)	תמ"ז א'
○	ב	ט"ו חשון	10/26/26	סוכה ה:	בכורות לח	כג.	תמ"ז ב'
○	ג	ט"ז חשון	10/27/26	סוכה ו.	בכורות לט	כג: (46)	תמ"ז ג'
○	ד	י"ז חשון	10/28/26	סוכה ו:	בכורות מ	כד.	תמ"ז ד'
○	ה	י"ח חשון	10/29/26	סוכה ז.	בכורות מא	כד: (48)	תמ"ז ה'
○	ו	י"ט חשון	10/30/26	סוכה ז:	בכורות מב		חזרה
○	ש"ק	כ' חשון	10/31/26	סוכה ח.	בכורות מג		חזרה

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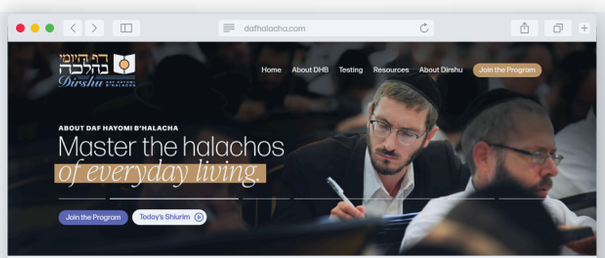
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