The Difference between taste absorption of Korbanos and Pesach Adapted from a shiur

by Rav Yosef Greenwald on Parshas Tzav

כל אשר יגע בבשרו יקדש (ויקרא ו:כ)

Based on this *pasuk*, a piece of a *korban chatas* that touches a *korban shelamim* causes the *shelamim* to absorb the *chatas* taste, and it is all treated like a *chatas*:

- Eaten only by male Kohanim in the Beis HaMikdash
- Eaten for one day only

Chazal derive from here that hot forbidden food absorbed in a mixture forbids the whole mixture (if not *batel b'shishim*). Is this rule, known as *ta'am k'ikar*, *deoraisa*?

- Many rishonim and Shulchan Aruch (Y.D. 98) Yes
- Rashi (*Chullin* 97b) No, it is *derabanan* except for *Kodashim*. *Mideoraisa*, it is *batel b'rov* (in a majority).
- Rashi (and Ra'avad) If ta'am kikar were deoraisa, then if less than a
  kezayis of treif meat dissolves into soup and is not batel b'shishim, one is
  chayav for

eating a kezayis of soup (without kezayis of treif).

- Reason: The whole soup is assur.
- Most rishonim Treif taste is not batel because it has chashivus. Therefore, one is chayav only for eating a kezayis of treif.

There are certain *chumras* unique to *chametz* on Pesach beyond the regular rules.

• Chametz

is assur b'mashehu (forbidden in any amount, even 1:60) if it is mixed on Pesach with non-chametz.

Yavesh

B'yavesh (mixture of two dry items) -

Even if it got mixed before Pesach, it is assur b'mashehu.

• Two pots - Usually do not

transfer taste, but on Pesach we're *machmir*. Therefore, we must *kasher* the stove grates on which we put pots.

• Nosen

taam lfgam (the taste detracts from the *ikar*) normally permits food cooked in a *kli* more than 24 hours after use for *treif*. But on Pesach it's a *machlokes*:

- ∘ Rema (O.C. 447) Assur.
- Shulchan

Aruch - Mutar.

If someone cooked a Pesach meal

in a clean (not *ben yomo*) *chametz* pot on Pesach, Sefardim permit the food, and

Ashkenazim forbid it.