

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 k'ikar* 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.

