The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תמ"ב סעיף א'

Overview

Siman 442 Seif 1:

One violates the prohibition of בל יראה ובל ימצא even on a mixture that contains *chometz*. For example, מוריס, כותח הבבלי, and foods that are similar. One is permitted to keep mixtures that contain *chometz* but are not edible. For example, שכר המדי ערבת העבדנין which has flour and hides. Even if one added the *chometz* shortly before the time of the prohibition it is permitted to keep it. If one did not add the hide but added the flour three days before Pesach it is permitted to keep it on Pesach since it has become ruined and spoiled, but if the flour was added less than three days before Pesach one must destroy the mixture. One may also retain קילור, האספלנית and תריאק"ה that contain *chometz* since the *chometz* loses its identity due to spoilage.

- The prohibitions of בל יראה ובל ימצא are violated if there is a *k'zayis* in a utensil even if the *chometz* could not be consumed within *k'dei achilas pras*. (M.B. 1)
- Rabbinically, one may not retain a mixture containing *chometz* even if it is nullified and it must be destroyed before Pesach. If, however, one mistakenly maintained possession of it over Pesach it is permitted since the prohibitions of בל יראה ובל ימצא were not violated. Similarly, any time it is only by Rabbinic decree that one may not keep a mixture on Pesach, if one retained possession of that mixture it is permitted even for consumption after Pesach. (M.B. 1)
- There is a disagreement whether after Pesach one may derive benefit (and perhaps even consume) from a food that had *chometz* taste but no substance of *chometz*. In a circumstance of great loss one may be lenient. (M.B. 1)
- One may keep food that was cooked in a *chometzdik* pot but if it was cooked in a *chometzdik* pot on Pesach it must be destroyed. (M.B. 1)
- בל יראה ובל ימצא are not violated for חמץ נוקשה but Rabbinically one is obligated to destroy it. (M.B. 2)
- Liquor made from grain is actual *chometz* and worse than a mixture containing *chometz*. (M.B. 4)
- Once there is an obligation to destroy a mixture that obligation remains in place even if the mixture subsequently spoiled to the extent that a dog would not eat it. (M.B. 7)

Stories to Share

Chometz in Error

ש"ע ס' תמ"ב, א': "תערובת חמץ עוברין עליו משום בל יראה ובל ימצא"

On today's amud we find that one violates the negative prohibition of בל יראה ובל ימצא even with a mixture of chometz.

Once, someone received a gift of vodka which he assumed was not chometz. After Pesach, he learned to his dismay that it had some wheat in it. He called his rabbi and told him the situation. He finished off his story with a query, "Rabbi, I have two questions. Does my bitul help since I had meant to nullify any chometz? Second, it is not a majority of chometz, so can I just put the value of the chometz in the Dead Sea and then drink it?"

"You definitely can't rely on the bitul," replied the rabbi. "In terms of whether you can toss the value of the chometz into the Dead Sea, it depends. If the wheat is necessary for the fermentation, it is a davar hama'amid and cannot be redeemed even though it is after Pesach and the chometz was not the majority. If the vodka would have fermented without the chometz, it can be redeemed by casting the value of the chometz into the Dead Sea since it is not the sole ma'amad of the beverage and the majority is not chometz.

"But either way," concluded the rav, "You can't actually drink it, since even redeeming the chometz only permits one to sell it and have benefit from it, not to actually drink it and enjoy it!"

Halacha Highlight

Medicinal creams, drops and cosmetics

Shulchan Aruch Siman 442 Seif 1

קילור ורטיה ... מותר לקימן בפסח שהרי נפסד תורת החמץ

One may retain *Kilor* and *R'tiyah* ... on Pesach since it has lost its characteristics

Shulchan Aruch writes that mixtures that contain *chometz* but are not fit for consumption may be kept in one's possession on Pesach. Amongst the examples that are mentioned are קילור, which is a medicine that one puts in the eye, and רטיה, which is a salve that one puts on a wound. Although eating such a mixture is prohibited since consumption elevates it to the status of food, (see מ"ב ס"ק כ"א) nevertheless, Shulchan Aruch HaRav (סע' כ"ד) writes that one is permitted to derive benefit from an inedible mixture that contains *chometz*. Rav Moshe Feinstein (שו"ת אג"מ ח"ג סי' ס"ב) cites this ruling as a source that creams and drops that are not put in one's mouth but inserted in one's eyes, nose or ears are permitted on Pesach. Even if they contain alcohol that is derived from grain, it is permitted since the mixture is inedible and using it externally on the body does not elevate it into the status of food as eating it would. However, this leniency applies only if it was manufactured before Pesach so that the *chometz* was already spoiled when Pesach began, but if it was made on Pesach it is not permitted (ע' מ"ב סק"ט בשם הפוסקים ומ"ב ס"ק מ"ה).

Sha'ar HaTzion (ס"ק י"ב) states in the name of Rashi that cosmetics are categorized as חמץ נוקשה. As such one does not violate בל יראה ובל ימצא if one retains ownership of them on Pesach but Rabbinically one is required to destroy it since חמץ נוקשה is somewhat edible. Nowadays, cosmetics are made in a manner that even though they contain alcohol the mixture is completely inedible. As such, there are some Poskim who maintain that one is permitted to use them on Pesach. Other Poskim adopt a more stringent position and contend that since the alcohol is added in order that it should smell nice it is not nullified (ע' פסקי תשובות אות ב').