The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Mar 24, 2026 ■ ו' ניסן, תשפ"ו
סימן תמ"ב סעיף ב'-ג'

Overview

Siman 442 Seif 2:

One is not obligated to destroy bread that became moldy to the extent that a dog wouldn't eat it or מלוגמא that spoiled.

- This halacha is true only if he *chometz* spoils before the time that *chometz* becomes prohibited but if it did not spoil until after the time that *chometz* became prohibited it must be destroyed. (M.B. 9)
- If *chometz* is only inedible for a person but remains edible for a dog it must be destroyed like any other *chometz*. (M.B. 10)

Siman 442 Seif 3:

Garments laundered with "wheat-milk" or papers that were attached with *chometz* and things that are similar may be in one's possession on Pesach since the *chometz* lost its identity as *chometz*. Therefore, it is permitted to attach paper to a window within thirty days of Pesach but some authorities are stringent if the *chometz* appears on the outside.

- One should not place garments washed in "wheat-milk" on the table since some of the "wheat-milk" may come off and get into the food. Certainly one should not put food onto such a garment. (M.B. 16)
- The stringent opinion cited in Rema maintains that if the *chometz* is visible it is considered as though it is still intact and the only leniency is when it is not visible. However, if it was done more than thirty days in advance of Pesach it is acceptable even if it is visible since it has certainly spoiled and is no longer fit for consumption by a dog. Similarly, if the total quantity of *chometz* is less than a *k'zayis* it is unnecessary to destroy it before Pesach. (M.B. 17)

Halacha Highlight

Gluing signs on walls before Pesach

Shulchan Aruch Siman 442 Seif 3

וכן נירות שדבקו אותם בחמץ

Also, papers that were glued with *chometz*

Shulchan Aruch (סע' ג') writes that clothing laundered with "wheat-milk" or papers that were glued together with glue containing *chometz* may remain in a person's possession over Pesach since the *chometz* has lost its form. Mishnah Berurah (ס"ק י"ד) adds that even if the "wheat-milk" or glue is visible it is permitted since the *chometz* has completely lost its form. Rema cites opinions that adopt a more stringent approach and assert that if the mixture containing the *chometz* is visible it must be destroyed. Taz expresses surprise at this position. If the stringent opinion maintains that the glue is prohibited, why is it permitted for one to keep in his possession if it is not visible? The prohibition of בל יראה will be violated even if it is covered. Chok Yaakov answers that the glue is categorized as חמץ נוקשה which Biblically is permitted but Rabbinically one may not keep possession of it out of concern that one may inadvertently eat it. Therefore, when the glue is concealed one may retain possession of it since there is no concern that one will eat it. Mishnah Berurah (ס"ק י"ז) offers a different explanation for the stringent position. He writes that if the glue is visible on the outside it is considered as though the *chometz* has not yet lost its form consequently, it is prohibited to maintain possession of it.

Biur Halacha (סע' ג' ד"ה ויש מחמירין) writes that it seems that the majority of later authorities accept the stringency cited by Rema. Therefore, one may not retain possession of papers held together with glue containing *chometz* if the glue is visible. Rav Shlomo Zalman Auerbach (הליכות שלמה מועדים פ"ד סע' י') draws attention to a practical example of this halacha. He writes that signs should not be glued to walls with glue containing *chometz* in the days preceding Pesach since it is common for the glue to be visible.

Stories to Share

Local Customs

ש"ע ס' תמ"ב, ג': "בגדים שכבסו בכלב חטה.."

The many chumros of Pesach can sometimes seem very confusing. It is often hard to distinguish between what is halachah, what is a genuine minhag, and what is hearsay or baseless.

One example of this would be the status of clothing laundered with wheat starch. A certain man was astounded to hear that he was not supposed to wear new clothing on Pesach before washing it very thoroughly.

"But why?" he asked. "What could possibly be wrong with a garment? It's not as though I am planning to eat it for lunch. And what could be chometzdik about clothes?"

But when he asked the Ben Ish Chai about this, he found that this chumrah is actually based on halachah. "Since in our places new garments are heavily starched and it is very likely that the starch will get into one's mouth, this is forbidden. It is common in our country to use garments to wipe our mouths or to hold the garment in our mouth while fastening other garments, so it is clearly forbidden for us to wear such garments without first soaking them in water and then washing them."

בן איש חי, פרשת צו, אות י"א

But when the Chok Yaakov was asked the same question in a European country he explained that this is a chumrah. "The prevalent custom is to even wear garments laundered in wheat starch even during mealtimes. The problem discussed in the Magen Avraham is only when the garment is hardened and a piece of the starch could actually fall on the food. But regarding our garments there is surely no problem since we don't put them in our mouths and there isn't any possibility of a piece of wheat starch falling into the food."

חק יעקב, ס' תמ"ב, ס"ק י"א