The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, March 31, 2022 ■ כ"ח אדר ב', תשפ"ב
סימן תמ"ז סעיף י"ב

Overview

Siman 447 Seif 12:

Chometz nuksha even by itself is not prohibited from benefit after Pesach. פידיאוש is actual chometz and prohibited for benefit after Pesach. Some people refrain from playing cards on the table out of concern that some chometz nuksha that is on the cards may fall into the food.

- Magen Avrohom maintains that chometz nuksha is even permitted for consumption but most authorities maintain that it is prohibited for consumption. (M.B. 107)
- B'dieved if chometz nuksha fell into food but it is nullified at a ratio of 60:1 there are different opinions whether it prohibits the mixture but all agree that one may hold onto it until after Pesach. (M.B. 108)

Stories to Share

Avoiding Eating the Inedible

ש"ע תמ"ז, י"ב: "שמא יפול מחמץ נוקשה שבהן לתוך מאכל..."

Most people brush their teeth every day and some use mouthwash as well. For many children—and some adults as well—using their favorite brand of toothpaste is very important, and if it is unavailable they feel less inclined to care for their teeth. But of course, when Pesach is on the way, products in regular use must be checked for their kashrus. One question many wonder is whether they may use toothpaste with chometz added on Pesach. On the one hand, it presumably inedible by a dog; on the other hand, it is possible that one will inadvertently swallow toothpaste or mouthwash. As we find on today's amud, it is forbidden to do anything that could cause one to accidentally eat chometz noksheh. It is certainly plausible that the same is true regarding using toothpaste or mouthwash.

When this question reached Rav Nissim Karelitz, zt"l, he ruled leniently. "Toothpaste or mouthwash which are used and then immediately spat out, and which are not edible for a dog, may be used on Pesach, even though they have chometz in them."

חוט שני, פסח, ע' צ"ז

When a question about topical applications reached Rav Yosef Shalom Eliyashiv, zt"l, he added an important qualification. "Soap, perfumes, creams and the like are certainly not edible to a dog and are therefore permitted on Pesach. But since one puts these on the body, he may come to touch food and consume some of this and thereby eat it a tiny amount chometz. Due to the stringency of Pesach it is fitting to ensure that even such products have a hechsher certifying that they are kosher for Pesach."

קונטרס דיני פסח וספירת העומר, ע' 10

Halacha Highlight

Chometz nukshah

Shulchan Aruch Siman 447 Seif 12

חמץ נקשה

Chometz nukshah

Shulchan Aruch rules that chometz nukshah is not prohibited for benefit after Pesach. The reason is that only chometz for which one violated בל יראה ובל ימצא is subject to Chazal's injunction prohibiting benefit from chometz that was in a Jew's possession over Pesach. Since one does not violate בל יראה for chometz nukshah (מ"ב סי' תמ"ב סק"ב), it is not subject to this injunction (מ"ב סי' תמ"ז ס"ק ק"ז). Mishnah Berurah then notes that according to Magen Avrohom it is even permitted to eat chometz nukshah that had been in a Jew's possession on Pesach. The reason Shulchan Aruch did not mention this halacha is that people generally avoid eating chometz nukshah since it is not considered edible for people. Most authorities, however, disagree and maintain that it is prohibited to eat chometz nukshah that one owned on Pesach since it is called chometz despite its inedibility.

Chometz nukshah is defined as grain or grain product to which something happened at the beginning of the leavening process that hindered it from leavening fully. The fact that the grain did not leaven properly has two effects. The first is that mixture will never fully leaven and the second effect is that the product is rendered inedible except with difficulty. This is in contrast with chometz that becomes intermingled with other ingredients rendering it inedible for people. In the latter case, the mixture is Biblically prohibited because actual edible chometz was one of the ingredients and once one has edible chometz it does not lose its status as chometz until it is rendered unfit for consumption by a dog. In the case of chometz nukshah it never reached the stage of chometz and thus is only Rabbinically prohibited for consumption. In the event that chometz nukshah becomes intermingled with other foods at a ratio of 60:1 there is a dispute whether the mixture may be eaten but all opinions agree that one may retain possession of the mixture to consume after Pesach (מ"ב סי' ק"ח).