The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"ג סעיף ב'-ג'

Overview

Siman 453 Seif 2:

If one makes dough out of grain and rice, as long as the dough tastes like grain it may be used for the mitzvah.

- This implies that even if there is not enough wheat in the dough for one to eat a k'zayis within k'dei achilas pras, nevertheless one fulfills the mitzvah when he eats a k'zayis of the dough. The reason is that since the rice and wheat were baked together it takes on the characteristics of wheat and it is considered as though one consumed a k'zayis of wheat. This only works for wheat and rice but not any other combination of grains or kitniyos. According to other authorities when the dough contains wheat and rice one must still be able to consume a k'zayis within k'dei achilas pras and regarding other combinations one does not fulfill the mitzvah even if he can eat a k'zayis of wheat within k'dei achilas pras unless the majority is wheat so that the other ingredient is nullified. L'chatchila one should follow the strict opinion but in a pressing circumstance one may follow the lenient opinion. (M.B. 14)

Siman 453 Seif 3:

If one did not remove the grains that were nibbled upon by mice it is acceptable. The same is true if one did not separate grains that had sprouted, however, one must ascertain that there is not such a large quantity that they are not nullified by sixty times permitted grain.

- A kernel of grain does not become chometz from the small amount of saliva that is in the mouth of a mouse. (M.B. 16)
- Although kernels that sprouted from moisture in the ground are chometz if one did not sort them out they do not prohibit the pile since they are nullified in the majority of acceptable kernels and the mixture may be ground up together. Many Poskim agree that one may even bake with this grain on Pesach since the mixture is lach b'lach and the chometz does not reawaken on Pesach. (M.B. 17)
- Rema refers to the grain which sprouted and not the earlier halacha. (M.B. 18)
- If one realizes that he does not have sixty times the sprouted kernels he must sort out the sprouted kernels but only as much as necessary so that the remaining ones are nullified in the acceptable kernels. (M.B. 19)
- If one does not have sixty times acceptable grain the mixture is prohibited even b'dieved since kernels that sprout are chometz. Some authorities permit adding more grain to the mixture so that the ones that sprouted should be nullified and then ground before Pesach. This is not considered intentionally nullifying something prohibited since before Pesach the sprouted kernels are not prohibited. Most Poskim reject this approach. Since the intent is to eat it on Pesach, it is comparable to nullifying it when it is prohibited. (M.B. 20)

Halacha Highlight

Wheat kernels chewed by animals

Shulchan Aruch Siman 453 Seif 3

אם לא בררו החטים מאכילת עכבר

If one did not sort out the kernels eaten by a mouse

Shulchan Aruch (סע' ג') discusses the status of wheat kernels that were chewed by a mouse. He rules that if one did not sort those kernels out the pile of kernels the pile may still be used. Biur Halacha (ד"ה אם לא בררו החטים) notes that Shulchan Aruch's language implies that l'chatchila one should sort out all of the kernels that were chewed by mice. However, Tur as well many other authorities write that it is not necessary to sort out the grains that were chewed by mice. Biur Halacha then suggests that perhaps Shulchan Aruch is referring to a circumstance in which one does not have sixty times the quantity of kernels that were chewed by the mice and in such a case it is preferable to sort out the chewed kernels. The reason the kernels may be used despite the presence of the chewed kernels is that the small amount of saliva in the mouse's mouth is not sufficient to cause the kernel to leaven (מ"ב ס"ק ט"ז).

Poskim note that this halacha is limited to mice and creatures that bite pieces off of the kernel rather than chew entire kernels. Therefore, if birds nibble at kernels of wheat, l'chatchila they should be sorted out of the pile but b'dieved the entire pile may be used. When it comes to flies and worms, there are Poskim who maintain that even in this case one should l'chatchila sort out the grains from which the insects ate but there are other Poskim who contend that flies and worms do not leave behind any saliva or similar liquid. For the matzos that one will eat ate the seder, one should adopt a stringent approach and l'chatchila sort out the kernels that were eaten. As mentioned, creatures that eat grains whole leave behind a significant amount of saliva and thus those kernels that were eaten by domesticated and undomesticated animals are prohibited. Thus if one does not know which side of the pile the animal ate from the entire pile is prohibited (פסקי תשובות אות י').