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

Overview

Siman 466 Seif 1:

One may not chew wheat and then place it on his wound since it will leaven being that saliva triggers the leavening process.

- It will leaven when it is placed on a wound and left to remain there for the time it takes to walk a *mil*. *Poskim* write that if the grain belongs to a gentile who chewed it and then lent it to a Jew to place on his wound, it is permitted since the Jew is not responsible for the bandage. Although *chometz*, even if it belongs to a gentile, is prohibited for benefit, since he is not benefitting from it in the normal manner it is only Rabbinically prohibited and such prohibitions do not apply when one is ill, even if he is not deathly ill. If the grain could be mixed with fruit juice rather than saliva, one may not use saliva. (M.B. 1)
- If the patient is dangerously ill it is permitted even though he would violate בל יראה if the therapy may be effective and one cannot easily obtain a permitted medication since one who is in danger may even eat or drink *chometz* if it is necessary to heal him. (M.B. 2)

Siman 466 Seif 2:

If one gave grain to his animal and found saliva on it, it must be destroyed. However, one does not have to be concerned for this if he does not see it since it is already nullified. Some are stringent to destroy all the leftovers from an animal even though one does not see any saliva on it.

- Saliva triggers the leavening process and thus it must be destroyed. (M.B. 3)
- Authorities question why a declaration of nullification made on *erev* Pesach is effective for grain that leavens on Pesach and they answer that Rema means that before giving the grain to the animal he declares that the leftover grain is nullified. (M.B. 4)
- This is because it is assumed that animals leave behind saliva. The stringency applies to horses and the like but a bull and cow will certainly leave behind saliva. One should be stringent and destroy the leftovers of any animal and for that reason it is preferable to give an animal only small amounts at a time. (M.B. 5)

Halacha Highlight

Taking medication that contains *chometz*

Shulchan Aruch Siman 466 Seif 1
ויתן על גבי מכתו
And place it on his wound

Shulchan Aruch (סע' א') writes that it is prohibited for a person to chew kernels of wheat and then apply it to a wound. The reason is that saliva triggers the leavening process and while the chewed grain and saliva are on the wound it will begin to leaven. Mishnah Berurah (סק"א) notes that this stringency is limited to grain that belongs to a Jew, but if a gentile owns grain and chews it and places it on a Jew's wound it is permitted. As long as the Jew is not responsible for the mixture he will not violate the prohibition against having possession of *chometz* since it is not his. He then questions why the Jewish patient, in this case, does not violate the prohibition against benefitting from *chometz* since one is prohibited from benefitting from a gentile's *chometz* as well. He answers that since the benefit the Jew receives is not the normal manner of benefitting from the *chometz*, it is only Rabbinically prohibited. Accordingly, since Rabbinic prohibitions are not in force when needed to treat someone who is ill, even if their condition is not life threatening, it is permitted. However, if the chewed grain could be mixed with fruit juice rather than saliva, that is preferred since according to the letter of the law we maintain that fruit juice does not trigger the leavening process.

Regarding medication that contains *chometz* ingredients, Chazon Ish (או"ח סי' קט"ז סק"ח) writes that if the *chometz* is unfit for human consumption it is permitted to take the medication. The rationale is that it is impossible to separate the *chometz* from the rest of the medication and the *chometz* is incapable of causing dough to leaven. Even though one swallows the pill, that act does not elevate it into food status (אחשביה) since the person's intent is for the medication part of the pill rather than the *chometz* part of the pill. Rav Moshe Feinstein (אג"מ או"ח ח"ב סי' צ"ב) also writes that when there is a concern that a medication contains *chometz* but if it is there it was nullified before Pesach, it may be taken on Pesach even by a patient whose condition is not life threatening.