



Chametz Owned on Pesach (continued)

The prohibition of *chametz* on Pesach has many stringencies. For example, *chametz* which is found in a mixture is included in the prohibition of owning *chametz* on Pesach (see *Mishna Berura* 442:1). When our Sages instituted the decree of *chametz she'avar alav haPesach* (*chametz* owned by a Jew during Pesach, which is also forbidden after Pesach), it was based on the biblical prohibition of owning *chametz* on Pesach. In other words, any *chametz* that is prohibited to own on Pesach would be included in the decree of *chametz she'avar alav haPesach*.

Mixtures

Any mixture that contains actual *chametz* that is greater than 1/60 of the product is subject to the biblical prohibition of *bal yera'eh* and *bal yimatzei* (Jewish ownership on Pesach) and to the decree of *chametz she'avar alav haPesach*. Even if the *chametz* is less than 1/60 of the mixture, if the *chametz* is an essential ingredient

in the product, the product is forbidden after Pesach. One common application is when the *chametz* is a *davar hama'amid* (a component that is essential to hold the food or texture together). Another example is strong flavor. Any *chametz* additive that gives the dominant flavor is included in the decree of *chametz* after Pesach, even if it is less than 1/60 of the mixture. Many modern products have mixtures of *chametz* and are included in the prohibition of *chametz* after Pesach. This can include soup mixes, sauces, syrups and much more. If such a product was accidentally purchased on Pesach or was not included in one's sale of *chametz*, it must be thrown away. Since the prohibition of *chametz she'avar alav haPesach* includes both consumption and benefit, one may not give such food as a gift or feed it to one's animals. As previously mentioned, this applies to all Jews and not just to the original owner.

Chametz nukshe

Chametz nukshe refers to *chametz* that had something wrong with its fermentation; either it did not become completely fermented, or it was not fully fit for human consumption (only barely edible). According to the *Magen Avraham* (OC 447:46), pure *chametz nukshe* is not included in the prohibition of *chametz she'avar alav hapesach*. While many authorities including the *Mishna Berura*

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(447:107) do not accept this ruling, *chametz nukshe* in a mixture is a much easier case. Such a mixture is permitted after Pesach as long as the *chametz nukshe* is not more than fifty percent of the total (*Pri Megadim* 442 EA:2).

Cosmetics and medicines

Certain cosmetics may contain *chametz* such as wheat alcohol. However, since the *chametz* in them is almost certainly *chametz nukshe* and is in a mixture, one may be lenient and use them after Pesach. Regarding medicines, there is a difference between edible medication and non-edible tablets that are swallowed. Edible *chametz* medication which has flavor is included in the decree of *chametz she'avar alav haPesach*. However, one should consult with a pharmacist to determine if there is actual *chametz* in the medication. Non-edible tablets that are swallowed do not normally contain *chametz*. In a case where *chametz* is in the formula (such as specific vitamins, homeopathic pills and certain prescription drugs), one may be lenient and use these pills after Pesach. The reason for this leniency is due to the fact that any *chametz* found in non-edible medication is certainly *chametz nukshe*, and because it is found in a mixture (*Nitei Gavriel* 60:10). In addition, since the medication is swallowed and not consumed like regular food, in halachic

terminology it is considered for benefit rather than for consumption, in which case many *poskim* are lenient (see *Emunat Itecha* 47). The OU Israel hotline has resources to answer questions regarding the kashrut of medications.

Utensils

In a case where a utensil was used for *chametz* on Pesach, the utensil itself is not included in the decree of *chametz she'avar alav haPesach* and is permitted after the chag without kashering. The *Shulchan Aruch HaRav* (OC 447) explains that since *chametz* which was absorbed in utensils is not included in the biblical prohibition of owning *chametz* on Pesach, our Sages did not extend the decree to include utensils after Pesach, even if someone purposely cooked *chametz* on the chag. Similarly, non-*chametz* food cooked in *chametz* utensils before Pesach, such as soup (which could theoretically be kosher for Pesach), is permissible for consumption after Pesach, since flavor from a pot is not included in the decree of *chametz she'avar alav haPesach* (*Pri Megadim* 442 EA:9, *Mishna Berura* 442:1).



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In summary:

- Mixtures containing *chametz* are included in the decree of *chametz* after Pesach which was owned on Pesach, both for consumption and benefit. Such food is forbidden to all Jews. One may not feed it to one's animals or use it for gifts.
- The decree applies where *chametz* is greater than 1/60 of the mixture. In a case where the *chametz* is an essential ingredient, any amount is prohibited.
- *Chametz nükshe* on its own is included in the decree, but if it is less than 50% of a mixture, there is room to be lenient.
- Cosmetics containing *chametz* are permitted after Pesach, even if they were owned on Pesach.
- Flavored medicines that are edible, such as syrups and chewable tablets, might be included in the decree. (The OU hotline can be contacted for clarification)
- Non-edible medicine (e.g. pills that are swallowed) that contains *chametz* may be used after Pesach.
- Utensils that had *chametz* cooked in them **on** Pesach are permitted after Pesach without kashering.
- Food (that does not contain *chametz*) that was cooked in *chametz* utensils before Pesach is permitted after Pesach. ■

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