The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Mar 28, 2026 ■ י' ניסן, תשפ"ו
סימן תמ"ב סעיף י'-י"א

Overview

Siman 442 Seif 10:

One may write with ink that was cooked with beer barley.

- It is permitted to use the ink because the other ingredients render the ink completely inedible but if the ink was manufactured by a gentile on Pesach it is prohibited from benefit. (M.B. 44)
- There is no concern that someone may put the end of the pen in his mouth since even if he did that act does not elevate the ink to the status of food. (M.B. 45)

Siman 442 Seif 11:

One may not retain possession of wooden bowls used for kneading dough and rely on the fact that one will wash it out well with hot water because it is impossible to clean it so well that a *kzayis* of *chometz* would not remain. Therefore, one must give the bowl as a gift to a gentile or coat it with clay. The same halacha applies to dough that gets stuck in a utensil made of planks and cannot be fully removed. It is correct to follow this procedure for utensils in which flour is stored as well as utensils into which bread is stored. It is not sufficient to shake out a cloth used to cover a sack of flour; rather one must launder it to make it usable for Pesach.

- It is not that it is impossible to clean these utensils; rather it is very difficult to do so, therefore one should be stringent about the matter. (M.B. 47)
- Later authorities explain that Shulchan Aruch refers to large bowls made of different planks of wood but smaller bowls made from a single piece of wood and do not have cracks may be cleaned and stored away but they may not be used. (M.B. 47)
- Shulchan Aruch's reference to utensils that store bread refers to wicker baskets that have holes that cannot be cleaned. (M.B. 51)
- The laundering must be in hot water with detergent. (M.B. 52)

Halacha Highlight

Mouthwash

Shulchan Aruch Siman 442 Seif 10

דיו שהוא מבשל בשכר שעורים מותר לכתב בו

One may write with ink that is cooked with barley beer

Shulchan Aruch (סעי' י) writes that it is permitted to write with ink manufactured before Pesach that contains *chometz*. Mishnah Berurah (ס"ק מ"ד) explains that the other ingredients in the ink ruin the taste of the *chometz* to the extent that even a dog would not eat it and therefore it is permitted for benefit. The reason why it was necessary to emphasize that something that is unfit for even canine consumption is permitted for benefit is that it was common for people to put the end of their writing instrument in their mouth. If one intentionally eats something that is unfit for consumption one elevates that substance into a food אחשביה, and it is prohibited for consumption as *chometz*. This applies only when one intentionally eats the mixture as a food but in the case of ink, whatever ink ends up in one's mouth is unintentional and the ink does not become elevated into a food.

The wording of Mishnah Berurah indicates that it is permitted only because people absentmindedly put the end of the writing instrument in their mouth but if they did so intentionally it would be prohibited. The truth is that a careful reading of Terumas HaDeshen (סי' קכ"ט) clearly indicates that even if one intentionally puts the pen in his mouth it is permitted since he does not intend to consume the ink. This principle is the source that permits the use of mouthwash that has *chometz* ingredients in it. Since it is not fit for consumption and generally, people spit it out when they are done, there is no concern for the possibility of absentminded consumption, since consumption in such a manner does not elevate it to the status of a food. (See, however, Shearim Metzuyanim B'halacha 112:2 who writes that one should not use toothpaste that contains *chometz* since it is put into one's mouth.)

Stories to Share

Extra Stringencies?

מ"ב סי' תמ"ב, ס"ק מ"ז: "יש להחמיר משום חומרא דחמץ בכל גווני..."

On today's amud we find that it is worthwhile to be especially stringent when dealing with the halachos of Pesach. Rav Mordechai of Neschiz was very stringent regarding the halachos of Pesach. When his son, the Kovler Rebbe, was once by him he wished to be lenient regarding a certain question pertaining to hilchos Pesach. When his father asked him why he wished to be lenient, he explained, "Why should we be machmir with stringency after stringency to such an extent regarding Pesach?"

But his father did not accept this reasoning. "My son, why do you want to make yourself out to be a bigger sage than our acharonim who were very stringent regarding the halachos of Pesach?"

From that time on, the Kovler began to act strictly in all matters relating to the halachos of Pesach.

זכרון טוב נעשכיז, דף ט"ז

Although Rav Shmelke of Selish was very lenient in most halachic matters, regarding Pesach he was very strict.

Once, a certain baal habayis asked him a question in hilchos Pesach, certain that the rebbe would be lenient as was his wont. To his surprise, the rebbe took a very strict view of this and he could not help but ask why. "Rebbe you are always lenient in halachic matters. Why are you suddenly strict?"

The rebbe replied that there was a very considered reason why he had been stringent. "Your question is foolish. Specifically because I am stringent regarding hilchos Pesach that I am able to be lenient during the rest of the year!"

ברור החיים, אות קע"ז