The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תמ"ז סעיף ה'

Overview

Siman 447 Seif 5 (d):

Some are stringent and do not use wine vinegar which one uses the rest of the year out of concern one poured leftovers back into the container and those leftovers may contain chometz crumbs. In these places where wine vinegar is not readily available I do not see people who are stringent about this matter. There are those who are stringent l'chatchila not to draw wine or vinegar in the thirty days before Pesach with a chometz utensil and if one did so the custom is not to drink it on Pesach. One who is lenient will not lose and certainly so in a place where wine and vinegar are not readily available. This is what appears to me. If a barrel of wine has its boards held together with dough and this was done within two months of Pesach the dough remains soft and will impart taste on Pesach so the wine is prohibited for consumption. If the dough was attached before this time it would have already dried before Pesach and is permitted. However, if there is an olive's volume of dough in one place one is obligated to destroy it even though it is there to strengthen the barrel as mentioned in siman 442 seif 7.

- If one filtered it before Pesach it is permitted. (M.B. 68)
- In other words when one is going to fill a barrel with wine for Pesach he should not use a chometz utensil to fill that barrel. (M.B. 70)
- If the utensil was wiped and rinsed it is permitted. (M.B. 71)
- It is prohibited due to the taste that it imparts on Pesach that prohibits even in the minutest amount. (M.B. 72)
- It is permitted to retain possession of it once 30 days have passed. (M.B. 73)
- Taz maintains that 30 days is sufficient but others agree with Rema that to drink the wine two months must have transpired. (M.B. 74)
- This applies even if more than two months have passed. (M.B. 75)
- In other words the dough is connected and if it was moist it would be possible to pull it out at once. (M.B. 76)
- It is prohibited unless it was covered with clay. (M.B. 77)

Halacha Highlight

Pieces of dough that hold together a barrel

Rema Siman 447 Seif 5 (d)

חבית יין שנדבקו נסריו בבצק

A barrel of wine whose boards are held together with dough

Rema discusses the case of a barrel that is held together with dough and whether one may use the wine from that barrel on Pesach. He writes that if the dough was put in place two months ago or more the dough will have dried and would no longer impart taste to the wine, so the wine is permitted. If however, the dough was put onto the barrel within two months of Pesach it is assumed to still be moist and imparts taste to the wine. Mishnah Berurah (סי"ק ע"ב) explains that the taste that the dough imparted before Pesach is nullified in shishim and since it is only taste rather than substance, the chometz taste does not reawaken upon the arrival of Pesach. However, if the dough continues to impart taste on Pesach the wine is prohibited. The reason is that the taste that is imparted on Pesach constitutes a minute amount of chometz and on Pesach even the minutest amount of chometz prohibits a mixture. Mishnah Berurah then raises another issue. This dough is categorized as chometz nukshah and as such according to many Poskim it can be nullified in shishim even on Pesach. Why then is the wine prohibited for consumption? He answers that since one poured the wine into the barrel with the intent that it would remain there for the duration of Pesach it is considered as though he intentionally nullified a prohibited substance and as such it is not nullified.

Rema then notes that if there is an olive's volume of dough in one spot, one is obligated to destroy that chometz. According to Mishnah Berurah (סי"ק ע"ה), this ruling applies even if the dough was attached to the barrel more than two months ago. Biur Halacha (ד"ה חיב לבערו) writes that if the olive's volume of dough was put in place more than two months ago it is obvious that the wine is permitted for consumption since the dough no longer imparts taste. If the dough was put in place less than two months ago although it is prohibited to drink the wine it seems that it is permitted to retain possession of the wine and there is no reason for it to be sold or destroyed.

Stories to Share

Extra Stringencies

ש"ע סי' תמ"ז, ה': "ויש מחמירין..."

Today's amud continues to discuss various halachic stringencies about which some are careful on Pesach.

The Degel Machaneh Efraim once said, "The Jews of Russia observe many stringencies above and beyond the letter of the law regarding Pesach, but none of these really find much favor in my eyes. There is one exception, though: the fact that they set aside enough water before the holiday to last through the entire festival. You might ask, then, why don't I do the same? The reason why is because this was not the custom of my grandfather, the Baal Shem Tov."

After hearing this explanation, the Kochav M'Yaakov asked Rebbe Yisroel of Ossatin a pointed question. "How could the Degel Machaneh Efraim fail to observe a chumrah that he admits to be proper just because his ancestor or rebbe didn't follow that custom? If there is a true need for the stringency, shouldn't it be observed regardless of what one's parents, grandparents or mentors did?"

Rebbe Yisroel of Ossatin responded on the spot, "On Beitzah 36b, we find that when Abaye asked his mentor Rabah a question regarding his millstones, Rabah was lenient. Abaye expressed doubts, preferring to be stringent. Soon afterwards, however, Abaye was told that his mill had collapsed. He responded that this was his due punishment for choosing to be more stringent than his own teacher. So here you have a clear source not to adopt chumros that were not observed by one's rebbe!"

קובץ בית ישראל, ניסן תשס"ג, ע' 21