The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"א סעיף כ"א

Overview

Siman 451 Seif 21:

Earthenware barrels in which barley beer was stored may be used after hagalah or after pouring water in them for three days. The procedure for hagalah on a barrel is as follows: One should heat up a rock, place it inside, and pour boiling water from a kli rishon. The barrel should be rotated until the boiling water comes in contact with the entire surface. B'dieved, if one poured in wine or honey without first doing hagalah and it was merely washed out well; one may drink from it on Pesach.

- This is true even if the beer was stored in the utensil for a number of days. (M.B. 116)
- The principle that taste does not leave the wall of a utensil is limited to where it was absorbed with heat, but if it absorbed the taste cold, hagalah is sufficient. Accordingly, it may be used for hot after these kashering methods even if it was ben yomo from the beer absorption. Some maintain that it is only effective if it was not ben yomo so that it gave a detrimental taste. (M.B. 117)
- It should be filled with water and should remain there for at least 24 consecutive hours. That water should be poured out and the utensil should be refilled with water which will remain for 24 consecutive hours. This is done a third time. These three days need not be consecutive and is effective even for a tarred utensil. (M.B. 118)
- It is common for sediment to adhere to the bottom of the utensil, and hagalah and irui is not effective on particles of chometz, only to remove absorbed taste. Later authorities concluded that one should not use wooden barrels used for beer since there are holes and it is difficult to clean between the boards and often actual particles of chometz remain there. If one opened the barrel and cleaned it well, b'dieved hagalah is effective. This applies to a barrel used for beer or other chometz beverage but if it contained honey drinks, hagalah is effective even though the honey was cooked in a vat used to cook beer in the previous 24 hrs. (M.B. 119)
- Later authorities write that hagalah is ineffective for utensils that contained liquor since they retain taste and smell of the liquor. If one washed them well so that the smell is gone hagalah is effective. This is limited to where the utensil is open and it is possible to clean it well and check all of the cracks for chometz particles but if this is not the case they may not be kashered even after they were washed with ash numerous times. It is also necessary that the utensil is made from a single piece of material or metal but if it is made from numerous pieces hagalah is ineffective. (M.B. 120)
- The wine remained for 24 hrs. and the beer taste entered the wine but it is nevertheless permitted as will be explained. (M.B. 121)
- Some authorities distinguish between wine and honey since beer taste in honey is detrimental whereas in honey it enhances the taste. Many authorities, however, agree that even the honey drink is permitted because the principle of כבוש does not set in until the honey drink sat in the utensil for 24 hrs. and at that point the beer taste is detrimental. All of the cases where the beverage is permitted b'dieved it must be poured from the barrel before Pesach into a Pesach utensil because if it remained there on Pesach it is prohibited since the custom in these countries is to prohibit נותן טעם לפגם on Pesach. Later authorities write that if one adds something that is sharp it is prohibited since the sharp food enhances the aino ben-yomo taste. If the utensil contained liquor it is prohibited even if it was not ben-yomo since the taste it gives is good. If there is no taste or smell of the liquor hagalah will b'dieved be effective and will not prohibit the contents but as soon as one realizes he must empty the contents from the utensil. (M.B. 122)

Halacha Highlight

Milui v'irui

Shulchan Aruch Siman 451 Seif 21
או בערוי שלשה ימים
Or by pouring on it for three days

Shulchan Aruch discusses an earthenware barrel that is used to store barley beer. He suggests two methods of kashering the barrel. One method is hagalah, or purging. According to Rema, this is done by heating a stone and placing it in the barrel. One then pours boiling water on the stone. The barrel should then be rotated and more water is poured onto the stone. One continues this procedure until the water comes in contact with the entire surface. Although generally it is not possible to kasher earthenware, that principle is true only when the taste was absorbed with heat. When the taste is absorbed while cold, hagalah is effective to kasher even earthenware. There is a dispute whether it is even necessary to wait 24 hours before kashering this earthenware utensil (מ"ב ס"ק קי"ז).

The second method involves filling and emptying the utensil over the course of three days. Mishnah Berurah (ס"ק קי"ח) explains that one fills the utensil to the rim with water which may even be cold. That water must sit in the utensil for at least 24 consecutive hours. After that, the utensil is emptied and additional water is poured into the utensil, filling it to the top. After the water sat in the utensil for at least 24 hours, the water is emptied and it is filled with additional water for another 24 hour period. These three days need not be consecutive. Poskim write that although normally one must wait 24 hours before kashering a utensil, when utilizing this method of kashering it is unnecessary to wait 24 hrs. Another leniency that applies to this method of kashering is that one may use any liquid and it does not have to be specifically water. A limitation of this method of kashering is that it is only effective for chometz as opposed to other prohibited foods (it is also effective for yayin nesech). The reason is that chometz is more lenient than other prohibited foods being that when it was absorbed the taste was permitted (התירא בלע) (פסקי תשובות אות מ"ו) .