The Chicago Center
Digest
Mishna Berura
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סימן תנ"א סעיף כ"ב

Overview

Siman 451 Seif 22:

Any utensil, even one made from earthenware, which was used for cold chometz may be used for matzah, even hot, except for a בית שאור and a בית חרסת, where even though they were only used for cold it is prohibited to use them for matzah that is hot, but one may place matzah that is cold in them. They may not be used for kneading dough. This refers to where one did not perform hagalah on the utensil but if one did hagalah one may even use a בית שאור or a בית חרסת as long as it is not made from earthenware for if it is made from earthenware hagalah is ineffective. Even if it was only used for cold chometz it should not be used for even cold matzah. Nowadays the custom is not to use Pesach utensils made from old earthenware. (The oven in a winter dwelling has the ruling of an earthenware utensil and it is prohibited to place any item on it on Pesach.

- In other words the chometz was dry or if it was moist but it was not there for 24 consecutive hours and was not a sharp food. (M.B. 124)
- Since they were only used with cold they did not absorb anything and rinsing them is sufficient. (M.B. 125)
- בית שאור is a utensil in which a woman stores leaven to add to dough and the taste is absorbed by the utensil even though it is cold. (M.B. 126)
- בית חרסת is a utensil into which one places sharp foods with chometz even though it is not earthenware. (M.B. 127)
- The matzah is cold and the same is true for other cold foods even if they are liquid if it was first cleaned. (M.B. 128)
- The smell of the absorbed chometz causes the dough to leaven more quickly. (M.B. 130)
- It may be used to knead dough as well as for hot foods. This is the technical halacha but Rema already ruled at the end of seif 17 that the custom is not to use kneading bowls since it is impossible to clean and the same is true for the utensil used to store leaven. If it is made of metal the custom l'chatchila is to kasher with libun and certainly that is true for a בית שאור. (M.B. 131)
- It is not used even for cold and this applies to other utensils that are not a בית שאור and were only used for cold chometz. (M.B. 133)
- This is the oven used to heat a house during the winter and it is common to place filled dough and other chometz on it. (M.B. 134)
- The fire that burns inside is not effective to remove the taste that was absorbed on the outside of the oven. (M.B. 135)
- If the oven is warm one may not place matzah on it and the same is true if just the matzah was warm. When both are cold it should not be used permanently but temporary use is not prohibited if it was properly cleaned. B'dieved a peelable layer of the bottom of the matzah must be removed. If one placed a pot with food on the oven it is not prohibited b'dieved but l'chatchila it is prohibited to even place pots there. If there is something that serves as a barrier between the pot and the oven, e.g. one applied a layer of clay or iron, one may use the top of the oven. As far as cooking inside a chometz oven although l'chatchila one should kasher it, b'dieved the food that was cooked is not prohibited even though it was not kashered. (M.B. 136)

Halacha Highlight

Using chometzdik earthenware utensils

Shulchan Aruch Siman 451 Seif 22

לא ישתמש בהם מצה אפילו בצונן

One should not use it even for cold matzah

Shulchan Aruch rules that one may use utensils for even hot matzah if the utensil was only used for cold chometz. The exception to this rule is utensils used for leaven, since it is considered a strong food and affects a taste transfer even if it is cold. Regarding such utensils, they may not be used for hot matzah, but if one wants to use them for cold matzah it is permitted. These rules are in effect if one did not kasher the utensils, but if one performed hagalah one may even use utensils that had been used for leaven as long as the utensil is not made from earthenware for which hagalah is ineffective. Even if one only used the utensil for cold chometz it may only be used for cold matzah. Mishnah Berurah (ס"ק קל"ב) notes that there are authorities who have the word אפילו meaning "even," rather than the word אלא meaning "only." According to this version, earthenware utensils may not be used for matzah even if it is cold. Accordingly, when Shulchan Aruch discussed using bowls that had been used for leaven he was referring to bowls made from material other than earthenware.

Pri Megadim notes that earlier in the siman Rema ruled that a utensil that requires kashering may only be used occasionally and yet here according to the second version he rules that it may not be used even occasionally. The reason to be more stringent in this case is that since earthenware cannot be kashered there is a concern that a person may use it for hot matzah, therefore, it is prohibited to use it even occasionally. Utensils made from other materials can be kashered so there is less concern that someone will inadvertently use it for hot matzah.