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

Overview

Siman 451 Seif 23:

Earthenware utensils that have a glass glaze share the same halacha as earthenware utensils. Some places have the custom not to use glazed earthenware utensils even if they are new, and one need not be stringent about this other than in a place that has this custom.

- Even though Shulchan Aruch maintains that glass utensils do not absorb, in this case since the glass covers the earthenware and it was heated in the oven with earthenware, it absorbs. (M.B. 137)
- Later authorities agree that one should be stringent with regards to earthenware utensils coated with lead or tin and even hagalah is ineffective. Since they are used with hot chometz, the taste becomes absorbed through the cover into the earthenware and once it is there it cannot be extracted. (M.B. 138)
- As such, if it was used for hot chometz it may not be kashered with hagalah. (M.B. 139)
- Even if they were never used for chometz since some craftsmen use bran in the coating process. (M.B. 140)
- Even in those places that have this custom, if it is known that the craftsman did not use bran in the coating process one may be lenient. (M.B. 141)

Siman 451 Seif 24:

Wooden utensils that are coated with materials called ברני"ש share the same halacha as earthenware utensils. There are some places that are stringent and do not use utensils that were painted even if they are new or utensils that are covered with tin. One need not be stringent about this other than in places that have this custom.

- The material used for the coating prevents the hagalah water from making contact with the utensil and it cannot extract the taste. (M.B. 142)
- The concern is that bran was used or they merely painted over an old utensil. (M.B. 144)

Halacha Highlight

Utensils made of a composite of materials

Shulchan Aruch Siman 451 Seif 23

כלי חרס המצפין בהתוך זכוכית

Earthenware utensils that are covered with a glass glaze

Shulchan Aruch (סע' כ"ג) discusses the status of earthenware utensils that are coated with a layer of glass. He rules that they are treated the same as earthenware utensils. Mishnah Berurah (ס"ק קל"ז) notes that Shulchan Aruch (סע' כ"ו) rules that glass does not absorb taste and does not require any kashering. Accordingly, it would seem that one should not have to kasher an earthenware utensil that has a glass covering. The reason this is not the case is that since the glass is on the earthenware and they were hardened in the oven together, it has a greater capacity to absorb taste.

Shulchan Aruch's discussion is limited to one material that covers a second material. He does not discuss the halacha when a utenils is made from a mixture of different materials, some of which can be kashered and some cannot. Some Poskim assert that the status of the utensil is determined by the majority material. Precedent for this approach is that the tumah/taharah status of a utensil is determined by the majority material. Others reject this approach since the issue here is the absorbed taste in the walls of the utensil. If the utensil contains material from which taste cannot be extracted, hagalah will not be fully effective and the utensil remains chometzdik. However, if a utensil is made from a material that could be kashered but that utensil is coated and the coating contains materials that cannot be koshered, the halacha is more lenient and one may kasher the utensil. The reason is that generally the coating is very thin and the utensil is sixty times the material in the coating that cannot be kashered. However, since we are stringent when it comes to Pesach and we prohibit even the smallest amount of chometzdik taste, one should be stringent (פסקי תשובות אות מ"ח).