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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"א סעיף כ"ה-כ"ז

# Overview

**Siman 451 Seif 25:**

**Any drinking utensil, whether a pitcher or a cup, is permitted if it is rinsed, whether it is glass, wood, metal or earthenware. Even if one occasionally uses them for hot beverages it is permitted. Since the majority of use is with cold it is sufficient to rinse it since regarding drinking utensils its status is determined by its majority use.** However, there are authorities who are stringent and require hagalah and this is the custom.

- This ruling applies even according to the opinion that is stringent with regards to glass and when it is used only with cold it does not absorb taste and rinsing the glass is sufficient and it may then even be used with hot food. (M.B. 147)
- They are stringent l'chatchila but b'dieved rinsing is sufficient. (M.B. 149)
- It may also be kashered by filling it with water for three days. (M.B. 150)

**Siman 451 Seif 26:**

**Glass utensils, even if used for storage and even if used with hot, do not require any kashering since they do not absorb and rinsing them is sufficient.** There are authorities that are stringent and contend that hagalah is not effective for them and this is the custom in Ashkenaz and these countries. We also do not do hagalah to silver utensils that have a glass glaze called גישמעלצ"ט but if the glaze is on the outside it is not an issue.

- In other words one regularly uses the utensil with hot. (M.B. 152)
- The rationale is that since glass is made from sand it is treated the same as an earthenware utensil from which taste cannot be fully extracted even after hagalah. This is true even if it is regularly used for cold chometz since occasionally it is used for hot. (M.B. 154)
- B'dieved if the majority of its use was for cold and it is now used for hot matzah it is permitted. If it was mostly used for hot chometz or even if it was used for cold but the liquid remains in the utensil for more than 24 hrs. at a time, even b'dieved it is prohibited unless it was properly kashered. In a case where there will be a major financial loss one could be lenient as long as the utensil was not used for 24 hrs. (M.B. 155)
- Chaye Adam writes that in places where glass is not available and one does not have other utensils one may be lenient and clean them well and fill them with water for three days but this method may only be employed if the mouth of the utensil is wide. Similarly, any utensil that is narrow so that one cannot stick his hand inside cannot be kashered. Even regarding drinking glasses when other glasses are available for purchase one should not deviate from the custom to avoid using them. (M.B. 156)
- People do not use such important vessels with hot foods near a fire. Whatever was poured in hot is only absorbed to a depth of a peelable layer so it never actually reaches the glass and that is why it may be kashered with hagalah. (M.B. 159)

**Siman 451 Seif 27:**

**An old spit used to roast fowl for Pesach is permitted even if it was used to roast salted meat with salt that was not checked.** However, one should not permit this other than b'dieved. It is also customary to wash the stopper from a barrel of wine. It is also customary to wash the wooden sticks upon which one places drinking glasses if one will place Pesach utensils on them.

- In other words, throughout the year one roasted salted meat with salt that was not inspected for chometz but since we do not know that there was chometz intermingled we will not assume that any chometz was there. If one roasted dough or some other chometz and did not subsequently burn out that taste, even if one did hagalah the meat that was roasted on it is prohibited even b'dieved. In the event that one will suffer a significant financial loss or if the spit was not ben-yomo one may be lenient after hagalah and the meat is sixty times that volume of the spit. (M.B. 160)
- People touch them with chometz still on their hands. (M.B. 161)
- It is better to take new stoppers out of concern that the stopper was used for beer. (M.B. 162)
- Rema refers to drinking glasses used for beer or liquor and the stick is placed inside the glass rather than on the handle. Pri Megadim in the name of Shayare Knesses HaGedolah writes that porcelain vessels are to be treated as earthenware rather than as glass. (M.B. 163)

# Halacha Highlight

## Glass and plastic utensils

Shulchan Aruch Siman 451 Seif 26

**כלי זכוכית**

**Glass utensils**

Shulchan Aruch (סעי' כ"ו) rules that glass need not be kashered for Pesach. This is true even if chometz was stored in the utensil for a long period of time and even if it was used for hot chometz. The reason is that glass does not absorb taste due to the fact that it is hard and smooth (מ"ב ס"ק קנ"ג), so all that is necessary to prepare glass for use on Pesach is to wash it well. Rema references authorities who maintain a stringent position about this matter, and assert that glass cannot be kashered even with hagalah and confirms that this is, in fact, the custom. Mishnah Berurah (ס"ק קנ"ד) explains that these authorities maintain that since glass utensils are made with sand they possess the same characteristic as earthenware in that once taste becomes absorbed it never leaves the walls of the utensil. Mishnah Berurah (ס"ק קנ"ו) relates that Chaye Adam ruled that in places where glass is not readily available, one may clean the utensil well and kasher it by filling it with water for three days (See seif 21 and Mishnah Berurah there). However, if new glasses are available for purchase, one should not deviate from the custom to refrain from using glass that has been used for chometz.

Regarding plastic utensils, Teshuvas Minchas Yitzchok (ח"ג סי' ס"ז) rules that plastic could be kashered for Pesach. However, if it was used as a kli rishon he is not sure hagalah will be effective. This is similar to the general halacha that restricts performing hagalah when there is a concern that the hagalah process will damage the utensil. Rav Moshe Feinstein (ספר הל' פסח' פי"ג הע' י), in contrast, ruled that one may not kasher plastic for Pesach. Regarding other prohibited tastes, he permits the use of hagalah to kasher plastic.