The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 13 2024 ■ ה' ניסן, תשפ"ד
סימן תס"ז סעיף י"ג

Halacha Highlight

Drinking water from the Kineret

Shulchan Aruch Siman 467 Seif 13

וירדו המים לבור בתוך הפסח

And the water fell into a pit on Pesach

Shulchan Aruch rules that if the water that one used to *kasher* a *ben-yomo* pot falls into a pit of water on Pesach it is prohibited to drink that water on Pesach. Mishnah Berurah (ס"ק ס"ז) explains that even according to the opinion that is lenient concerning wheat kernels that fell into cold water, since in cold the kernels will not impart any taste to the water, in this case it is prohibited. The reason is that the water that was used to *kasher* contains actual *chometz* and that actual *chometz* now becomes intermingled with the other water.

Mishnah Berurah (שם) then writes that if one finds a kernel of wheat in a well of water on Pesach, he should make an effort to refrain from using the water out of concern that the kernel was there for more than 24 hours and it is considered as though the kernel was cooked in the water. However, if no other water is available one could be lenient since one requires water to live. The basis of the leniency is a *s'fek sfeika*. Perhaps the kernel just fell into the water and even if it fell in more than 24 hours ago, it is possible that it did not soften or split until within the past 24 hours and it is not considered *kavush* – pickled until the time it became *chometz*.

In Eretz Yisroel this raises a question concerning the use of water from the Kineret since it is common for people to discard *chometz* into the water on Pesach and the basis of the leniency as explained by Mishnah Berurah does not apply. Nevertheless, a number of reasons for leniency are noted by the *Poskim*. One leniency is that the Rabbinic restriction against even a minute amount of *chometz* is limited to where it is possible for the *chometz* to impart taste but in a circumstance where it is not possible for the *chometz* to ever impart taste, e.g., when it mixes into a large body of water, the Rabbinic restriction does not apply. Alternatively, the Rabbinic decree applies only to water that was separated from its source but water that is still part of the ground is not subject to this restriction (פסקי תשובות אות י"ד).

Overview

Siman 467 Seif 13:

If one *kashered* a *chometzdik* pot that was *ben yomo* and that water fell into a water pit on Pesach, it is prohibited to drink that water on Pesach due to the intermingling of the waters.

- Shulchan Aruch refers to where the *kashering* was performed before the prohibition of *chometz* began since we do not *kasher* a *ben yomo* utensil once the prohibition against *chometz* arrives. If the *kashering* was done on Pesach according to Rema above (447:10) the water in the pit would be prohibited even if the pot was not *ben yomo*. (M.B. 65)
- If the water fell into the pit before Pesach it could be nullified in 60 times other water but some authorities are stringent *l'chatchila* even when there are 60 times regular water since it is easy to obtain other water. If one used water from the pit to cook food, Pri Megadim rules that one could be lenient if refraining from its use would involve a significant monetary loss. (M.B. 66)
- If one discovered kernels of grain in a water pit on Pesach, one should try to avoid using the water, even according to those who are lenient when the water is cold out of concern that it was in the water for more than 24 hours but if one does not have other water one could be lenient since water is essential for life. One who wishes to draw water from a pit that belongs to a gentile or a Jew who is not concerned for the prohibition should filter the water with a clean cloth each time he draws some water. (M.B. 67)