The Chicago Center
Digest
Mishna Berura
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סימן תנ"א סעיף א'

Halacha Highlight

Retaining possession of chometz utensils

Shulchan Aruch Siman 451 Seif 1

ומתר להשהותן לאחר הפסח

It is permitted to retain possession of it until after Pesach

Shulchan Aruch writes that one may take earthenware utensils that were used throughout the year for preparing hot chometz, and, after cleaning them well so that no visible chometz remains, store them in one's possession until after Pesach. They should be stored in a hidden place for Pesach where one is not accustomed to go so that he should not accidentally use them on Pesach. Mishnah Berurah (סק"ב) notes that the same halacha is true for utensils made from other materials. The reason Shulchan Aruch mentioned specifically earthenware utensils is that they cannot be koshered, but regarding utensils made from other materials that can be kashered it is assumed that they will be kashered for Pesach.

Chazon Ish (או"ח סי' קי"ז ס"ק ט"ו) deduces from this ruling that allows one to keep chometz utensils in one's possession on Pesach as long as one takes precautions that he will not accidentally use them that one is not obligated to sell the absorbed chometz taste in a utensil to a gentile for Pesach. This is also the position maintained by Shulchan Aruch HaRav (סדר מכירת חמץ בסוף ספרו) who writes that only utensils that have visible chometz that adheres to the surface are sold to a gentile. The Steipler Gaon, however, relates that Chazon Ish himself included in the sale of his chometz the absorbed taste in the walls of the utensils. Although he maintained that halacha does not require one to sell the absorbed taste in the walls of the utensils, nevertheless, he felt that there was a hidur to do so so that one should not retain in his possession any minute amount of chometz whatsoever. Although it is not possible to sell a chometz taste since it has no substance to it, nevertheless, when the taste is absorbed in a utensil it is considered as if it has substance and may be sold (ארחות רבינו ח"ב עמ' כ"ג).

Stories to Share

"Wait a Year..."

ש"ע תנ"א, א': "קדרות של חמץ..."

Today's amud discusses the halachah of koshering ceramics.

A person, particularly a ba'al teshuvah, may receive china which was used for non-kosher food. This may have been owned by a deceased grandparent or parents and can have a lot of sentimental value.

When one ba'al teshuvah asked his rav about a valuable china set he had inherited, the rav passed the question on to Rav Moshe Feinstein. "A ba'al teshuvah who will sustain a hefsed merubah if he is forbidden to use porcelain dishes can be lenient. He must wait a full year and then kosher them by doing hagalah three times. Regarding a great loss and to ensure that the disappointed ba'al teshuvah does not have an extra challenge in staying religious we can rely on the Chacham Tzvi who permits using porcelain used for chometz if it sat for twelve months without being used. Atlhough the Chacham Tzvi does not allow using this leniency for regular prohibitions, in this case the ba'al teshuvah will sustain a hefsed merubah, and so it is permitted even regarding other prohibitions."

אג"מ, יו"ד ח"ב, ס' מ"ו

When a similar case was brought to Rav Nissim Karelitz, shlit"a, Rav Karelitz asked about the questioner. The young man's rav answered, "He has been learning in yeshiva for a short time and is really enjoying it, but he is disappointed because the vessels are very important to him and he is upset about the possibility of parting with them."

When the rav sent the ba'al teshuvah to Rav Karelitz, he asked the young man to wait a year and then ask again, figuring it likely that after another year he would no longer be bothered by this. And his prediction proved correct.

חוט שני, ס' תנ"א, שער הציון, אות י"ט

Overview

Siman 451 Seif 1:

Earthenware utensils that were used during the year for chometz, even if they were used for chopped grain or flour may be wiped well so that there is no visible chometz and it is permitted to maintain possession of it and use it after Pesach for any type of food, It should be put away in a hidden area where one is not accustomed to go so that he will not inadvertently use it on Pesach. It is appropriate to close the room and hide the key. Trying to burn out the chometz with a fire is ineffective for them or any other earthenware utensil used for hot chometz even if the utensil was not on the fire but hot chometz was poured into it. Some prohibit even a kli sheni. Even if one filled the utensil with coals it is ineffective since we are concerned that one will fear that his utensil will shatter and he will not make a proper fire. However, if he returned the utensil to the kiln that is used to harden new earthenware utensils it is permitted since if he is willing to place it in a kiln he is clearly not concerned it will shatter but placing it in a regular oven is ineffective. Any utensil that requires libun or hagalah may not be used even for cold foods without being kashered. See Yoreh Deah siman 121.

- The same halacha is true for utensils that absorbed from irui kli rishon or as a kli sheni. (M.B. 1)
- The same halacha applies to utensils made of other materials that one does not intend to use on Pesach. (M.B. 2)
- One need not be concerned that new utensils purchased in the market were used and only immersion is required. Utensils bought from a private gentile that one cannot definitively say are new should be kashered when kashering is possible. (M.B. 3)
- If a utensil was used for chometz on Pesach it is acceptable to rinse out the utensil and put it away for after Pesach. (M.B. 4)
- Pri Megadim is uncertain whether a utensil that was used for cooking chometz on the last day of Pesach may be used after Pesach as long as it is still ben-yomo from the cooking of chometz. (M.B. 4)
- If the utensil was not rinsed before Pesach it should be rinsed on Pesach or after Pesach. (M.B. 6)
- Some people arrange chometzdik lead utensils on a high shelf on Pesach for beautification purposes and it is not necessary to protest this practice. (M.B. 7)
- In other words, if one were to search for the key he would recall that it is Pesach. (M.B. 8)
- A fire on the outside is ineffective to remove the absorbed taste. (M.B. 9)
- Later authorities agree that one should follow Rema's stringent position regarding a kli sheni, therefore, an earthenware utensil used as a kli sheni may not be used on Pesach. B'dieved, if such a utensil was used without hagalah one may be lenient if it is a circumstance of a significant loss or will detract from one's celebration of Yom Tov if the utensil was not ben-yomo. (M.B. 11)
- We are concerned that the person will not want to leave the utensil in the oven for a long period of time and will remove it before it reached libun, as opposed to a kiln where the utensil becomes heated very quickly. (M.B. 14)
- Even if the utensil was rinsed well due to the concern that one may use it for hot. (M.B. 15)
- It is explained there that occasional use is permitted if it was properly rinsed. (M.B. 16)