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Digest
Mishna Berura
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סימן תנ"א סעיף ב'-ג'

# Halacha Highlight

## Kashering utensils from one designation to another

Shulchan Aruch Siman 451 Seif 3
**אפילו אינו עשתה על האש רק שעודנו רותח**
**Even if it is not currently on the fire as long as the water is still boiling**

Shulchan Aruch (סע' ג') discusses kashering knives and rules that one should do hagalah in a kli rishon and that is sufficient. The definition of a kli rishon is water in a utensil that was boiled over a fire even if the utensil was taken off of the fire as long as the water continues to boil. Mishnah Berurah (ס"ק י"ט) cites Chasam Sofer who writes that when one kashers a utensil for Pesach it is permitted to switch the designation of that utensil from fleishig to milchig or vice versa. Generally, the custom is to refrain from kashering a utensil from one designation to another. The rationale behind the custom, explains Magen Avrohom (סי' תק"ט ס"ק י"א) is that if a person owns only one utensil and is constantly kashering from one designation to another, there is concern that he will lose track of its current designation and end up eating something that is not kosher. B'dieved if someone kashered a utensil with the intent to switch its designation the utensil may be used.

Poskim discuss other circumstances in which it is permitted for one to kasher a utensil from one designation to another. One circumstance involves a person who wants to sell one of his utensils. It is permitted for him to kasher the utensil and sell the utensil as pareve so that there will be more potential customers interested in purchasing the utensil. Another option is to make it "treif." Once it is treif and he is kashering it to make it kosher he may then designate it for milchigs or fleishigs as he sees fit. Yet another option is to kasher the utensil to use it for pareve. After using the utensil for pareve for a period of time he may then decide to designate it for milchig or fleishig. Some Poskim maintain that one may switch the designation of a utensil if it was not used for 12 months (פסקי תשובות אות ט"ז).

# Stories to Share

## Body and Soul

ש"ע תנ"א, ג': "סכינים מגעילן בכלי ראשון..."

The Toldos Yaakov Yosef teaches an inspiring lesson relevant to removal of absorbed chometz discussed on today's amud. "The language the gemara uses for the obligation to learn the laws of Pesach before Pesach, 'שואלין ודורשין', is strangely doubled. This is because every halachah is composed of two different layers which must be studied and applied.

"For example, the mitzvah of prayer has an outer shell and an inner dimension. Saying the words of the prayer is compared to the body , while the kavanah is its soul. And the same is true regarding all other mitzvos.

"It follows that the halachos of destroying chometz has two dimensions: the physical acts and their deeper meaning. Destroying chometz hints that we must destroy the evil inclination. When we burn the chometz we focus on incinerating the evil within. The same is true regarding when we kasher food implements for Pesach. Regarding removing absorbed chometz, the halachah is, כבולעו כך פולטו—whatever has been absorbed is removed through the same process with which it was absorbed.' If it was absorbed through boiling we must boil the vessel to kasher it, and the same is true regarding other ways that chometz may have been absorbed in the vessel.

"The inner meaning is that we must concentrate on doing a balanced teshuvah for what we have done, just as the absorbed chometz only comes out with the same heat through which it was absorbed. If we did something apathetically, it is relatively easy to repent . If a forbidden action was done with enthusiasm, it is that much harder to remove .

"The language 'שואלין' teaches that we must ask and delve into the actual halachos of what to do. The word 'דורשין' implies that we search for the deep mussar these acts teach us. The Torah scholar's job is to educate people in both the body and soul of these halachos!"

תולדול יעקב יוסף, פרשת קדושים, אות ז'

# Overview

**Siman 451 Seif 2:**

**A kuvya which is a utensil made from bricks and dirt for cooking and frying and a small over called fidalya may not be kashered for Pesach since the fire is on the outside and therefore ineffective for removing the taste absorbed in the walls but if one filled it with coals it is permitted.**

- In other words since the fire is on the outside it is not effective to extract the absorbed taste. (M.B. 17)
- The reason is that a buchya does not shatter, therefore, one is not concerned that he will be hesitant to allow it to remain in the oven for an extended period of time. (M.B. 18)
- Bricks that were dried in the sun are considered utensils made from dirt and can be kashered with hagalah and if they were used for baking one must kasher them with libun. (M.B. 18)

**Siman 451 Seif 3:**

**Knives can be kashered with hagalah in a kli rishon and are permitted. A kli rishon is the utensil in which water was boiled while standing on the fire even if presently it is no longer on the fire as long as the water is still boiling. Before doing hagalah one must wipe the utensil with a sharpener or mill to remove the rust. Therefore, if there are holes that cannot be cleaned well hagalah will not be effective** (meaning the taste that is extracted out of the utensil and the term is based on the pasuk שורו עבר ולא יגעיל) **by itself and libun must be performed on the holes.** The sheath of a knife cannot be kashered with hagalah, therefore it is prohibited to put the knife in it on Pesach.

- Although regarding other prohibited tastes Shulchan Aruch (Y.D. 121:7) is stringent and requires libun to use the knife for hot foods regarding chometz one may be lenient and kasher with hagalah. Nevertheless, one who should purchase new knives for Pesach. (M.B. 19)
- Chasam Sofer rules that when kashering for Pesach it is permitted to switch a utensil from milchig to fleishig or vice versa since his intent was to kasher for Pesach. (M.B. 19)
- The water should be producing bubbles and hagalah is performed by putting the knife into the water. (M.B. 20)
- One may use anything that removes the rust. (M.B. 21)
- When there is rust there is a concern that there is chometz beneath the rust and hagalah will be ineffective since hagalah is ineffective on actual chometz. This applies only when there is actual rust but if it is merely discolored it is not an issue. (M.B. 22)
- Hagalah is ineffective when there are small nails and certainly if the handle is made from two parts that are attached since in these cases it is difficult to clean the utensil well. The concern that one will not be able to clean the utensil applies when there is a notch between the blade and the handle or if the blade attaches to the handle with glue. (M.B. 23)
- Libun is performed by placing coals on those places that require libun and it is unnecessary to remove the rust ahead of time. (M.B. 24)
- Libun should be done before hagalah but if the order was reversed it is acceptable. (M.B. 25)
- If the mouth of a utensil is narrow and there is rust that will not be able to be removed hagalah is not possible. Later authorities write that where hagalah is necessary it would be ineffective to merely peel or scrape off the outer layer of the utensil. (M.B. 26)