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Digest
Mishna Berura
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סימן תנ"א סעיף ד'

Halacha Highlight

Irui kli rishon

Shulchan Aruch Siman 451 Seif 5
אלא צריך לערות עליו מכלי ראשון
Rather one must pour on it from a kli rishon

Shulchan Aruch (סע' ה') teaches that the method of kashering must parallel the manner in which the chometz was absorbed. This principle is known as כבולעו כך פולטו—the way taste is absorbed is the way it is extracted. Therefore, a utensil that absorbed chometz taste by being placed in a kli rishon that is on the fire is kashered by being placed in a kli rishon that is on the fire. If a utensil absorbs chometz taste from a kli sheni it may kashered in a kli sheni. For example, a spoon that is use for hot soup may be kashered by placing the spoon in a kli sheni. In other words, one may pour water from a kli rishon into a kli sheni and then place the spoon into that utensil. Below, Rema (סע' ו') notes that the custom is to kasher utensils in a kli rishon although b'dieved one can rely on Shulchan Aruch's lenient position.

In the event that a utensil absorbed chometz taste by chometz being poured on it from a kli rishon, the method for kashering is to pour boiling water from a kli rishon on that utensil. When kashering by pouring water from a kli rishon one must be careful that as he pours the water the stream should not break. The reason is that once the stream is broken it is no longer considered as though the water is being poured from a kli rishon (מ"ב ס"ק מ"א בשם דרכי משה הארוך ד"ה מכניס). Sha'ar Hatzion (סי' תמ"ד סק"ד) writes that when one pours boiling water to kasher a chometz utensil one should not use a Pesach utensil. The reason, explains Shulchan Aruch HaRav (סע' נ"ט) is that the stream of boiling water poured on the chometz utensil will extract the chometz taste and will rise in the steam to the Pesach utensil and enter the Pesach utensil since it is hot. However, in the event that one already cooked Pesach food in a Pesach utensil that was used to kasher, the food is permitted (רמ"א יו"ד סי' ק"ה סע' ג').

Stories to Share

Personal Vessels

ש"ע תנ"א, ה': "כלים שנשתמש בהם בחמין כפי תשמישן הכשרן..."

Rav Dovid Baharan had three sets of dentures; one for dairy, one for meat and one for Pesach. This is in keeping with the words of the Darkei Teshuvah who concludes his halachic discussion with: "One who fears heaven will have one set of dentures for milk and one for meat."

דרכי תשובה, ס' פ"ט, ס"ק י"א

During his later years, Rav Shlomo Zalman Auerbach allowed Rav Boruch Shalom Weiss to kasher his dentures in his laboratory. After vetting his fairly complex process, Rav Shlomo Zalman praised it highly.

But what is one who doesn't have the option of sending his dentures to a laboratory to do?

When someone asked Rav Shlomo Zalman Auerbach he ruled leniently. "One who wishes to kosher his dentures for Pesach must clean them well and do hagalah on them. He should use a kli rishon which is not less than seventy degrees Celsius. This relatively low temperature is enough since one removes what is absorbed by exposing the vessel koshered to the same heat as it was exposed to when it absorbed. Since people don't eat food or drink that is higher than the temperature described, it suffices to kosher the dentures."

Rav Shlomo Zalman added. "Although one should not kosher vessels which have not been left unused for at least twenty-four hours before koshering, there is a way around this for dentures. One merely adds kerosene or the like to the water before heating it up, to ensure that it has a blemished taste."

הליכות שלמה, פ"ג, ע' מ"ו-מ"ח

Overview

Siman 451 Seif 5:

Utensils that are used hot are kashered with heat. If it was used in a kli rishon, e.g. a spoon used to mix a food that is cooking, it must be kashered in a kli rishon. If it was used in a kli sheni it is kashered in a kli sheni and a utensil that was used by pouring on it from a kli rishon may not be kashered in a kli sheni, rather one must pour from a kli rishon. Any utensil that has cracks, holes and rust inside the utensil so that it cannot be cleaned cannot be kashered with hagalah and one must do libun to the cracks and rust.

- ❖ According to the opinion cited by Tur (Y.D. 121) that something that is used in a kli rishon on the fire must be kashered in a similar manner, a spoon that is used to mix food cooking over a fire must be kashered in a pot that is on the fire. (M.B. 36)
- ❖ Taste that is absorbed by stream poured from a kli rishon cannot be extracted unless one pours water from a kli rishon and even b'dieved kashering in a kli sheni would not be effective. (M.B. 40)
- ❖ One must be careful that the stream is not interrupted. Pouring is effective only for those utensils that are used by pouring. (M.B. 41)
- ❖ One need not be concerned that there may be chometz on the outside of a utensil. If one uses a utensil to scoop out of a larger utensil and it is common for chometz to become attached to the outside of that utensil one must also remove all of chometz that is on the outside before doing hagalah. (M.B. 43)

Siman 451 Seif 6:

A utensil is kashered according to its majority use. Therefore, a plate is kashered by pouring water from a kli rishon on it since that is its majority use even though it is occasionally used as a kli rishon on a fire. Some authorities are stringent and kasher in a kli rishon and that is the custom. The same is true regarding any utensil where there is a concern that it was used in a kli rishon, e.g. a spoon or something similar. Some are stringent to kasher drinking utensils even though they are used for cold since they are occasionally used for hot and the custom is to kasher them with hagalah but b'dieved it is sufficient to rinse them. To kasher large plates that cannot be placed into a kli rishon one must place a hot stone on them and pour boiling water from a kli rishon on it and this is similar to kashering in a kli rishon. This method should be used for any similar circumstance and one should be careful to pass the stone over the entire utensil so that it is kashered entirely.

- ❖ According to this opinion utensils that are used primarily for cold may be rinsed even though they are occasionally used for hot. (M.B. 45)
- ❖ If one knows the utensil was used in the past 24 hours for chometz in a kli rishon it must be kashered in a kli rishon even though its primary use is in a kli sheni and if it was used on a fire it must be kashered in fire. (M.B. 46)
- ❖ B'dieved one may rely upon the first opinion. (M.B. 47)
- ❖ This is the custom for tables and benches. One must dry the surface before pouring the water so that the boiling water does not cool down before it hits the surface. (M.B. 50)
- ❖ Since the water is poured on a hot rock it does not cool down and it is as if the surface was put into a kli rishon. Elya Rabba concludes that this method is effective only for those surfaces that are used primarily with irui. Mishnah Berurah maintains that this method may be used only if one knows the surface is not ben-yomo from its kli rishon use. (M.B. 51)
- ❖ Even if the rock does not come in contact with the entire surface, the water that comes off the rock does come in contact with the entire surface and that is sufficient. (M.B. 53)