The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Apr 18, 2022 ■ י"ז ניסן, תשפ"ב
סימן תנ"א סעיף ז'-י"א

Overview

Siman 551 Seif 7:

There is an opinion that maintains that spoons made from horn cannot be kashered with hagalah since they become ruined in water and there is concern that a person will be afraid to ruin them.

Siman 551 Seif 8:

Wood, stone and metal utensils can be kashered with hagalah. Utensils made of bone also require hagalah.

- Wooden utensils can be kashered only if they are smooth, without cracks or holes. (M.B. 56)

Siman 551 Seif 9:

One who is doing hagalah before the 5th hour of the day on erev Pesach can kasher a kli rishon, a kli sheni and utensils that absorbed only a small amount of chometz together without concern (and may also do hagalah on part of the utensil two times).

Siman 551 Seif 10:

There is a disagreement whether baskets used to salt meat require hagalah, and it seems that the lenient opinion is correct. (It is appropriate to do hagalah or purchase new ones.)

- The rationale for the lenient position is that we do not automatically assume something to be prohibited. (M.B. 60)
- The basket would be kashered from a kli rishon. This ruling is l'chatchila but b'dieved even if one did not kasher the basket and used it for salting meat on Pesach the meat is permitted since it is being used for cold. (M.B. 61)

Siman 551 Seif 11:

A pan used for frying (meaning they pour in oil for baking) **in it may be kashered with hagalah. If it is long it is acceptable to kasher one half and then the other half and if the utensil is longer than that libun should be done to the middle of the utensil** (and even minimal libun that would cause straw to ignite is sufficient. Some are stringent and require libun for a frying pan) **and minimal libun that ignites straw from the outside is sufficient.** (The custom l'chatchila is to do libun but hagalah will be sufficient if there are no holes.)

- There is no concern that the oil dried up because even if it did there will still be moisture that will remain, as opposed to an oven in which there is no liquid whatsoever. (M.B. 63)
- There is a disagreement whether cooking with fat is the same as cooking with oil and it seems from the Poskim that there is no difference. (M.B. 64)
- Baking pans require libun even if the surface is coated with fat, oil or butter. (M.B. 65)
- The rationale for the stringent opinion is that sometimes the liquid dries up and the dough bakes without liquid. (M.B. 66)
- Pri Chadash maintains that the libun is mandated. (M.B. 67)

Halacha Highlight

Kashering a frying pan

Shulchan Aruch Siman 451 Seif 11

מחבת שמטגנין בה

A pan used for frying

Shulchan Aruch (סעי' י"א) discusses the possibility of kashering a frying pan. Shulchan Aruch rules that it is sufficient for one to kasher a frying pan with hagalah. The reason why hagalah is sufficient is that a frying pan is fundamentally different from an oven. In an oven, food is cooked without any liquid whatsoever; therefore, the correct method of kashering is libun. In a frying pan the food is cooked in oil, and since there is a liquid medium it is sufficient to kasher with hagalah. Even if the oil burns up and the food attaches to the bottom or sides of the utensil, it is assumed that there is still moisture there so that it is not considered as though one is cooking the food in direct fire (מ"ב ס"ק ס"ג). Rema reports that there are authorities who are stringent about this matter and require libun and relates that the custom is in accordance with the stringent position. The rationale is that there are times that the oil burns up totally and the taste becomes absorbed without a liquid medium. Mishnah Berurah (ס"ק ס"ז) notes that there is a dispute between later authorities whether one may be lenient regarding this matter.

Many Poskim distinguish between a case where one is extracting a permitted taste (היתרא בלע) or whether one is extracting a prohibited taste (איסורא בלע). They maintain that if one is kashering a chometz utensil before Pesach it is sufficient to use hagalah since the chometz taste is as of yet permitted. However, if one is extracting prohibited taste one must be stringent and utilize the stronger method of libun to kasher the utensil. Mishnah Berurah further explains that the dispute between Shulchan Aruch and Rema applies when there was enough oil that the food moved about as it was cooking, but if only a small amount of oil was added to the pan so that the food would not stick all opinions agree that libun is required. Poskim also note that a Teflon coated pan may not be kashered altogether if the food cooked without oil. The reason is that libun is required but since the utensil will become ruined if one performs libun to the utensil, it may not be kashered (פסקי תשובות אות ל"ה).

Stories to Share

The Laws of Koshering

ש"ע תנ"א, י: "להגעילן או לקנות חדשים..."

On today's amud we find that, at times, one should buy a new vessel since it is impossible to do hagalah on the old one. For many, hagalas keilim is a confusing topic. One man wondered whether he must do hagalah on vessels which had absorbed chometz, as part of his preparations for Pesach. When he asked Rav Meir Bransdorfer about this, he answered decisively. "One who wishes to use his regular vessels on Pesach must surely do hagalah. He must clean the vessel well enough that he is certain that even the smallest amount of chometz—or rust—is removed. But if one does not wish to use the vessels that he used all year long on Pesach, there is no reason to do hagalah on them. One need not worry about the absorbed chometz within the vessels that he will not be using.

"Nevertheless, the custom of the faithful of Israel is to use new vessels on Pesach and not rely on koshering chometzdik vessels. It is fitting to procure new pots and pans, as well as new dishes and utensils to use during the holiday. You should know that many people have a custom to do hagalah on the new vessels before he uses them for Pesach—and even before using new vessels the year round. The reason for this stringency is to remove any oil that may have been smeared on the vessel at the end of its processing. Since this oil is sometimes made of animal fats, one should kosher any new vessel before using it."

קנה בשם, פסח, ע' ס"ג

When someone posed the same question to Rav Shamai Kehas Gross, he agreed with Rav Bransdorfer, but explained why it is better not to use vessels used during the year. One reason is because there are vessels which cannot be koshered. Also not everyone is really expert in the complex laws of doing an effective hagalah. Interestingly, in Belz, they always made sure to at least kasher something each year for Pesach. This way they fulfill the decree of our sages that one does hagalah for Pesach—and also that the halachah that one can kasher is not forgotten."

אורח כהלכה, ע' תע"ו