The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Apr 19, 2022 ■ י"ח ניסן, תשפ"ב
סימן תנ"א סעיף י"ב

Overview

Siman 451 Seif 12:

One is requires to kasher the handles of utensils as well. However, b'dieved if hagalah was not done on the handle the food is not prohibited and l'chatchila it is acceptable to do hagalah by pouring water over it.

- One concern is that the chometz taste spread to the handle and the other concern is that chometz from a kli rishon spilled on the handle. (M.B. 68)
- The rationale for the lenient opinion is either that hagalah will be effective to extract chometz or that b'dieved we do not assume items to be prohibited. However, if the utensil was not kashered the food would be prohibited if the handle entered the food. (M.B. 69)
- Taz and others adopt a stringent position regarding a knife handle that was not kashered that touched hot food on Pesach since it is common for the handle to touch food that is hot. (M.B. 69)
- If one knows that the handle was used for hot chometz in a kli rishon irui will not be effective and it must be kashered in a kli rishon. (M.B. 71)

Stories to Share

A Single Vessel?

ש"ע תנ"א, י"ב: "כל הכלים צריך להגעיל ידותיהם עמהם..."

The halachos of hagalas keilim—and kashering in general—are extremely complex. For this reason the Mishnah Berurah advises that a talmid chacham should preside over hagalah to ensure that the kashering was done correctly.

A certain man wondered how to kasher his pot-handles. As we find on today's amud, one who wishes to kasher a pot must kasher the handles in the same manner as he koshers the pot. Unfortunately, the pot required libun, since it was dairy and some boiling hot meat had fallen in the pot. But he couldn't kasher the handles in the required way, since they were made of plastic and it is not clear that one can do libun on the handles. Besides, he didn't even know if halachically he was allowed to try since libun would likely melt the plastic. Of course, he could do hagalah, but would this suffice?

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that it was possible to do hagalah on the pot handles. "Although the pot requires libun, the handles do not. He can add something bitter to the water and do hagalah. The reason why the handles are different is because of the reasoning of Rav Yaakov Emden. He explains that a handle which is attached with screws or the like, does not count like the same pot. According to this, libun would be sufficient. This makes good sense and is also how the Shearim Hametzuyin B'halacha rules."

קובץ תשובות, ח"ג, ס' פ"א, שערים המצוין בהלכה, ח"ג, ע' פ"ז-פ"ח

Halacha Highlight

Pot handles

Shulchan Aruch Siman 451 Seif 12

צריך להגעיל ידותיהם כמותן

They must do hagalah to the handles as well

Shulchan Aruch rules that one must kasher pot handles together with the rest of the utensil. Rema adds that in the event one did not kasher the handles, the food cooked in that utensil is not prohibited. The primary reason it is necessary to kasher the handles is based on the principle that once the taste is absorbed into the walls of a utensil it is automatically assumed that the taste was distributed throughout the walls of the utensil. This rationale, however, is limited to metal utensils about which there is another principle that states that once part of the utensil is heated it is assumed that the entire utensil is heated. The principle that once a utensil is heated it is assumed that the entire utensil is heated does not apply to earthenware and wooden utensils. Therefore, Mishnah Berurah explains that there is also a concern that the some chometz may have been poured on the handle at some point or in a frying pan some droplets may have jumped out of the utensil and landed on the handle necessitating kashering (מ"ב ס"ק ס"ח).

If the handle is a separate piece attached to the utensil rather than part of the actual utensil, there are authorities who maintain that it does not have to be kashered. The rationale is that the handle is categorized as a separate utensil from the pot and absorbed taste does not transfer from one utensil to another in the absence of a liquid medium. Other Poskim disagree, and contend that even when the handle is attached with nails or screws it becomes a single unit and the principle that once part of it is heated the entire utensil is considered heated applies. However, even those who adopt a stringent perspective about the status of a pot handle agree that if the handle is made of plastic it may be kashered in this case. Even though many Poskim do not kasher plastic for Pesach, they would allow the kashering of a plastic handle (פסקי תשובות אות ל"ח).