The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"א סעיף י"ד-ט"ו

Overview

Siman 451 Seif 14:

An iron cover used to cover pots requires hagalah since it steams up from the heat of the pot. If one placed the cover on a pot of food on Pesach the food is prohibited since the steam from the cover becomes intermingled with the food.

- The cover absorbs chometz from the heat of a kli rishon, therefore, hagalah in a kli rishon must be done and pouring from a kli rishon is insufficient. (M.B. 81)
- Even if the cover was clean of visible chometz there is an issue because the absorbed taste is extracted by the heat of the cooking food and falls back into the food and on Pesach chometz prohibits food even in the minutest amount. If it was used on erev Pesach after the 6th hour and the food is 60 times the cover the food is permitted. Similarly, if the cover was not ben yomo from the last chometz use it may be permitted in a pressing circumstance since nosen ta'am lifgam is permitted on erev Pesach. (M.B. 82)
- If one realized that he used a chometz pot cover soon after placing it on the pot of food and the cover is still dry, the food is permitted for consumption and the pot is permitted. If the cover was on the food for long enough that it may have become heated to the degree of yad soledes bo the food and the pot are prohibited. (M.B. 84)

Siman 451 Seif 15:

An iron cover that is placed on a cake when it is cooked on the stove requires libun.

- Most times the cover touches the cake and therefore absorbs without a liquid medium. Pri Megadim asserts that libun chamur is required in this case. (M.B. 85)

Halacha Highlight

Pot covers

Shulchan Aruch Siman 451 Seif 14
כסוי של ברזל שמכסים בו הקדרה
Iron pot covers used to cover pots

Shulchan Aruch (סע' י"ד) writes that a pot cover that is used for cooking liquids (as opposed to breads or cakes that are not a liquid) require hagalah since the food produces a steady stream of steam. Mishnah Berurah (ס"ק פ"א) explains that since it absorbs chometz through the heat of a kli rishon, it is necessary for one to kasher the pot cover with hagalah in a kli rishon and pouring water from a kli rishon (ערוי) would not be sufficient. Rav Shmuel HaLevi Wosner (קובץ מבית לוי ח"א עמ' כ"ח) writes that this principle is the basis for the requirement to kasher the kitchen faucet. Since it absorbs chometz from steaming food that is beneath it, one must remove those absorbed tastes before Pesach. Additionally, there are times that hot chometz spills onto the faucet which also causes absorption. The method of kashering that he recommends is to pour boiling water on the faucet and as one is doing so hot water should be running through the faucet.

Shulchan Aruch then writes that if one used a chometzdik pot cover on Pesach without kashering it the food is prohibited. Even if the pot cover was clean so that there is no concern for actual chometz falling into the food the food is nevertheless prohibited. The reason is that the steam extracts some chometz taste from the pot cover and once it is extracted it falls into the food that is cooking. On Pesach even the minutest amount of chometz prohibits a food so this food with chometz taste extracted from the pot cover is prohibited. Even if the pot cover was not ben-yomo the food is prohibited according to Rema's earlier ruling that even non-ben-yomo tastes are prohibited on Yom Tov (מ"ב ס"ק פ"ב). According to Shulchan Aruch's ruling permitting non-ben-yomo tastes the case here must refer to where the pot cover was ben-yomo from the last chometz cooking (שער הציון ס"ק צ"ח).

Stories to Share

Kashering an oven

ש"ע תנ"א, ט"ו: "כיסוי של ברזל שמשימים בו על החררה..."

On today's amud we find that something which came into contact with very hot solids must be kashered through libun.

A couple of roommates decided to stay in their apartment for Pesach, but they weren't certain how to kasher an oven. One bochur had heard that one merely needs to put the oven on the highest temperature. Another had heard that only a self-cleaning oven can truly be koshered.

Since they were unsure they decided to consult with a great halachic authority.

When their question reached Rav Shlomo Zalman Auerbach he agreed that the oven itself could be kashered by turning it on the highest temperature. "Firstly you must understand that there is a difference between the trays which the food touched while hot and the rest of the oven. The rest of the oven can be kashered by merely turning it up to the highest setting and leaving it on for enough time for the oven to reach it's hottest temperature. But the trays on which the food was cooked, must have libun, since what is cooked touches them."

הליכות שלמה, ע' מ"ב-מ"ד

But Rav Yosef Shalom Eliyashiv, zt"l, was unsure. "Although it is better to do the most stringent type of libun on an oven, this is impossible on many models since they may be destroyed by the application of direct heat. It is therefore preferable to at least do a lesser type of libun. If this is also problematic, one should first wait twenty-four hours then cover the entire oven with powerful cleaning fluid. Then, he should turn on the oven to the highest temperature until it is as hot as it gets. If it is Pesach, it is preferable for him to also cover the oven with aluminum foil if he can."

סידור פסח כהלכתו, ח"א, פ"ח, ס"ג, והערה 7 והערה 11

But when someone asked Rav Eliyashiv whether he can rely on this leniency, he gave a surprising reply. "The truth is that it is difficult to rely on libun to kasher a single-chambered oven."

פסקי הלכות ע' ל"ג