The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"א סעיף י"ז

# Overview

Siman 451 Seif 17:

**The board used for making dough the entire year and the bowl in which dough is kneaded requires hagalah.** It is not effective to merely peel a layer of the surface and peeling is equally ineffective for other utensils that require hagalah. The custom is that on Pesach one does not use bowls and boards used for dough throughout the year even after hagalah and this practice should be followed and was already explained in siman 442 seif 11.

- If the utensils are too large to place in another utensil one should heat up a stone and place it on the surface and then pour boiling water over the stone, passing the stone over the entire surface. (M.B. 93)
- The concern is that one will not be able to properly clean them so that no chometz will remain. Utensils used to store flour throughout the year are customarily not kashered for Pesach. (M.B. 94)
- If the utensils are used only occasionally they may be kashered with hagalah. (M.B. 95)
- If after hagalah one placed a sheet or cloth on the surface it is acceptable to place there even hot chometz and cold food may be placed on the surface even if hagalah was not performed if there is a cloth on the surface. Some authorities write that it is best not to use the kneading bowl covered with a cloth even if everything is cold. (M.B. 96)
- If the utensil is metal and can be cleaned properly it may be kashered with hagalah but some authorities are stringent about this as well. (M.B. 97)

# Halacha Highlight

## Kashering a kneading bowl for Pesach

Shulchan Aruch Siman 451 Seif 17
**וכן ערבה שלשין בה**
**And similarly, the bowl used for kneading**

Shulchan Aruch rules that the bowl that one uses throughout the year to prepare dough can be kashered with hagalah. The reason hagalah is required is that people allow the leavening dough to remain in contact with the bowl and thus absorbs a chometz taste. Later authorities note that this ruling seemingly is contradicted by an earlier ruling. Above, Shulchan Aruch (סי' תמ"ב סע' י"א) ruled that one should not rely on his ability to wash and scrape off all of the chometz on the bowl that is used for kneading dough. His reason is that it is impossible to clean it so well that an olive's volume should not remain in the bowl. Therefore, they should be given to a gentile for Pesach. Bach resolves the contradiction by asserting that our halacha represents the actual halacha and what Shulchan Aruch mentioned above is a stringency that should be followed. Magen Avrohom differentiates between a bowl that is made up of different pieces of wood attached together and a bowl made of a single piece of wood. A bowl made up of different pieces cannot be properly cleaned, but if it is made from a single piece it can be properly cleaned and hagalah would be necessary if one wanted to kasher it for Pesach (באור הלכה ד"ה צריכים הגעלה).

Biur Halacha (הנ"ל) notes that Rema refers the reader to what was written in siman 442 seif 11 which indicates that the halacha in our case is the same as the earlier halacha. Accordingly, Bach's resolution that does not involve differentiating between different cases is necessary. He then relates that Elya Rabba accepts Magen Avrohom's ruling that if the bowl is made of a single piece of wood one may retain possession of it on Pesach. He agrees, however, that l'chatchila one should not use the bowl on Pesach even if one kashered it with hagalah.

# Stories to Share

## Unknown Factors

ש"ע תנ"א, י"ז "צריכים הגעלה..."

Today's amud continues discussing the halachos of kashering various vessels.

It is often hard to determine exactly how a certain food or vessel is prepared. For example, in the Machaneh Yehudah Market in Yerushalayim they used to sell rock candy of various bright hues for very cheap. In the days before the broad variety of products sold with good hechsherim, most Yerushalmim bought the simplest of foodstuffs and made everything at home. However, families would purchase some of this candy as a treat—even for Pesach—since what could be wrong with sugar and food coloring? It was only later that they found out that the dye used for the candy was made in an Asian country from insect parts—not only was in not kosher for Pesach, it was not kosher at all!

Not so very long ago, people realized that various cooking vessels were covered with some kind of oil in their final processing. The obvious question is whether one must assume that the oil comes from a non-kosher source and kasher it or not.

When this question was brought to Rav Nissim Karelitz, zt"l, he analyzed it deeply. "Many vessels found in our times, are smeared with oil. Some have oil which does not derive from animals while others are smeared with animal oil. Although nowadays, it is less prevalent to use animal oil, it is still found enough that we must do hagalah.

"Nevertheless, even if the vessel has handles—which should be removed like any patch—he need not remove them in this case. We can be lenient since even if the oil is not kosher, it is also almost certain that it doesn't have a good taste, as the Chazon Ish pointed out. Although he required hagalah despite this, it is nevertheless a chumrah so it is unnecessary to remove the handles."

חוט שני, פסח, ע' קי"ד-קט"ו,