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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"ב סעיף א'

Overview

Siman 452 Seif 1:

One should be careful to perform hagalah before the 5th hour so that one does not have to consider whether the utensils are ben-yomo or not (or if the water is sixty times the volume of the utensil being kashered)**. The same is true if one is doing hagalah with utensils that absorbed small amounts of chometz with utensils that absorbed large amounts of chometz. Similarly, one need not be concerned that one let the utensil in the kashering pot for too long or too short a period of time, nor does one have to be careful if the water should cool down from boiling.** Many authorities disagree and maintain that hagalah is not effective unless the water is boiling; therefore, one should be careful even before the time of the prohibition that the water should not cease to boil when one is performing hagalah. **(Once chometz becomes prohibited) one should not insert the utensil in water unless it is boiling and (before the chometz is prohibited) one need not kasher the kashering pot before and after kashering the utensils.** If one did not kasher his utensils before chometz became prohibited, one may kasher them until Pesach but once Pesach begins chometz becomes prohibited even in the minutest amount and hagalah is no longer effective since the taste becomes reabsorbed. It is permitted to perform libun to a utensil on Pesach. When performing hagalah before Pesach but after the 6th hour, one must be cautious regarding all the things that were mentioned that do not require caution when kashering before the 6th hour.

- There is a concern that once the taste is extracted it will become reabsorbed, and for this reason the Poskim write that one should only perform hagalah on a utensil that is not ben-yomo so that the taste is pagum, or alternatively one must make sure that the water is 60 times the volume of the prohibited taste. Addressing these points, Shulchan Aruch writes that if hagalah is done before the 5th hour one need not be cautious with all of these things since the taste at that point remains permitted (נותן טעם בר נותן טעם דהתרא). (M.B. 1)
- If one kashers a utensil that contains a prohibited taste and/or chometz after it becomes prohibited, one must be careful not to leave the utensil in the water for an extended period of time out of concern that it will reabsorb the prohibited taste. One must also not quickly remove the utensil since it must be there for long enough to extract the prohibited taste and the duration of time the utensil should remain in the water is difficult to quantify. If one performs hagalah before the time that chometz becomes prohibited, one need not be so precise and it may remain for a longer period of time. If one performs hagalah after the time chometz is prohibited one must assure that the utensil is not ben-yomo or that the water should be 60 times the prohibited taste. (M.B. 4)
- In other words, while the water is boiling it is busy extracting taste and does not cause the prohibited taste to become reabsorbed but when it stops boiling the taste becomes reabsorbed. (M.B. 5)
- Hagalah is ineffective for the utensil that is placed in the water after it settles until it reboils. Water stops boiling when one inserts a cold utensil into boiling water, therefore, one must wait for the water to reboil before inserting another utensil. One may justify the practice of those who are not particular about this since most times people are kashering utensils that absorbed taste by pouring – irui and for those utensils it is sufficient if the water is yad soledes bo. However, those utensils that are used as a kli rishon must be kashered with hagalah. Later authorities maintain that someone who is knowledgeable in halacha should be present when doing hagalah. (M.B. 8)
- In other words if one performs hagalah after chometz is prohibited one should not insert utensils into the water unless the water is boiling. (M.B. 9)
- If one perfoms hagalah after chometz is prohibited one must first kasher the pot, pour out that water and then boil up more water before inserting the utensil. After kashering one must kasher the pot again to get out the taste it absorbed while kashering. If one kashers before chometz is prohibited one does not have to first kasher the pot since the secondary taste that is absorbed is yet permitted. It is necessary to kasher the pot afterwards only if one intends to use it on Pesach. (M.B. 10)
- At that point performing hagalah in a large pit is ineffective even if the utensil and the pot are not ben-yomo since we are stringent and maintain that even a detrimental taste (נותן טעם לפגם)is prohibited on Pesach. (M.B. 12)
- One must be careful about these matters after the 4th hour as well. Later authorities maintain that from the 4th hour until nightfall one only needs to be cautious regarding one of two things. Others explain that from the 6th hour one should be cautious regarding both matters and between the 4th and 6th hours it is sufficient to be cautious regarding one of the two matters. The first matter is to assure that both utensils are not ben-yomo and the second matter is that if the utensil that is being kashered is ben-yomo one must use water that is 60 times every utensil that is kashered. [If one kashers many utensils there must be 60 times all of the utensils.] If the pot is ben-yomo the only option is to kasher it before using it to kasher another utensil. This represents the actual halacha but the custom is to accommodate all of the possible stringencies even from the 4th hour. Biur Halacha cites authorities who maintain that one must be cautious regarding these two matters even before chometz becomes prohibited. It is acceptable to kasher a prohibited utensil in a kosher pot and it is not considered as though one is intentionally nullifying something prohibited since one's intent is to extract the prohibited taste, however, one should not use the water that kashered the prohibited utensil. (M.B. 13)

Halacha Highlight

Leaving the utensil in the boiling water

Shulchan Aruch Siman 452 Seif 1

ואינו משהה אותם כל כך

Or if he does not allow them to remain for so long

Shulchan Aruch elaborates on the numerous halachic differences between performing hagalah before chometz becomes prohibited and after it becomes prohibited. Many stringencies apply once chometz becomes prohibited, and there are even differences between kashering on erev Pesach after chometz becomes prohibited and kashering on Pesach itself. One of the differences that are mentioned is that one who performs hagalah before the 5th hour need not be cautious how long the utensil is in the boiling water, whether for too long or for too short a period of time. Mishnah Berurah (סק"ד) explains that if one performs hagalah on a chometz utensil after chometz is prohibited one must be certain that the utensil does not remain in the boiling water for an extended period of time out of concern that after the chometz taste is extracted it will become reabsorbed. On the other hand, he should not insert the utensil in the water and remove it immediately since it must remain in the water for a period of time so that the taste could be extracted. He concludes that it is difficult to determine the proper amount of time the utensil should remain in the boiling water.

The wording of the Mishnah Berurah regarding removing the utensil from the water too quickly is אין נכון—it is not proper. This wording implies that technically there is nothing wrong if one removes the utensil immediately after it is inserted in the water but l'chatchila it is the proper thing to allow the utensil to remain in the water for a period of time. This is supported by Sha'ar HaTziyun (סק"ג) who cites Tur who implies that the utensil may be removed from the boiling water immediately but l'chatchila it should remain for a short period of time. Darkei Teshuvah (יו"ד סי' ק"ה ס"ק ס"ה) also maintains that the taste is extracted as soon as the utensil is inserted into the boiling water. He agrees, however, that it is preferred to leave the utensil in the water so that it could enter the utensil to extract the taste.