The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"ב סעיף ב'-ג'

Overview

Siman 452 Seif 2:

One should be careful and refrain from kashering meat and dairy utensils together unless one of them is not ben-yomo. (This is certainly true if one is kashering a utensil from prohibited taste. For this reason the custom is to refrain from kashering a utensil that is ben-yomo.)

- Rema in Yoreh Deah 95:3 maintains that even b'dieved it is prohibited. (M.B. 14)
- The extracted meat and milk taste mix together and become reabsorbed in the utensils thus prohibiting them. (M.B. 16)
- The ben-yomo utensil is permitted since the non-ben-yomo taste is detrimental and the non-ben-yomo is permitted since the ben-yomo taste is a secondary taste transfer of a permitted taste which is not considered a "taste." After hagalah one may make the utensil into either milchig or fleishig. (M.B. 17)
- The same is true if they are both ben-yomo but the water is 60 times each of the utensils. This applies the entire year when kashering from meat and milk or on erev Pesach before the 5th hour. (M.B. 18)
- One must make sure that it is not ben-yomo from the time that it was used for the prohibited food or that the water should be 60 times the volume of the utensil so that it does not reabsorb prohibited taste. (M.B. 19)
- One should not kasher a utensil that is ben-yomo regardless of whether it is from meat to milk or whether it is from chometz to matzah, even if one is kashering a single utensil and the water is 60 times the volume of the utensil. Tables should be scrubbed well and afterwards one must 24 hrs. before kashering. The table must be dry so that the boiling water does not become cooled. One should pour the water quickly from the utensil used to heat up the water. (M.B. 20)

Siman 452 Seif 3:

One should not place many utensils in a pot for hagalah (if they are touching one another).

- Meaning in a basket or a net. (M.B. 21)
- The boiling water does not reach the place where the utensils touch. Although for immersion the touch is not an interposition for hagalah it is. (M.B. 22)

Halacha Highlight

Hagalah on a ben-yomo utensil

Shulchan Aruch Siman 452 Seif 3

אחד מהם אינו בן יומו

One of them is not ben-yomo

Shulchan Aruch (סע' ב') writes that one should not perform hagalah on a meat and dairy utensil at the same time unless one of them is not ben-yomo. Mishnah Berurah notes that Rema in Yoreh Deah 95:3 maintains that if one is not careful about this, even b'dieved it is prohibited. The concern is that when both utensils are in the kashering pot at the same time the tastes will mix together after they are extracted and then will become reabsorbed into the utensils (מ"ב ס"ק ט"ז). The reason why it is acceptable when one of them is not ben-yomo is that the ben-yomo utensil is permitted since it absorbed taste that is detrimental as a result of the fact that it is not ben-yomo. The non-ben-yomo utensil is permitted since the good tasting ben-yomo taste is נותן טעם בר נותן טעם דהתרא—a secondary taste transfer of a permitted taste which halachically is not considered a taste. Rema adds that the custom is to refrain from performing hagalah on any utensil that is ben-yomo. The rationale is that one will perform hagalah on a utensil in a manner in which the taste will become reabsorbed into the utensil.

In the event that there is a necessity to perform hagalah on a utensil that is ben-yomo, there is a dispute how this should be done. Chazon Ish (או"ח סי' קכ"ב סק"ו) writes that one should add something detrimental tasting to the water so that as the taste is extracted from the utensil it immediately becomes detrimental tasting and then even if it becomes reabsorbed it is not prohibited. Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"ב סי' צ"ז סק"ד) also shared this opinion. Rav Moshe Feinstein (שו"ת אג"מ יו"ד ח"ב סי' ל"א), however, wrote that when it is necessary to extract a ben-yomo taste that is Biblically prohibited one should heat up something that has a detrimental taste so that the taste in the walls of the utensil are now detrimental. After cleaning the utensil one should then perform a regular hagalah with water and the taste that is extracted now has the status as detrimental.