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

Overview

Siman 452 Seif 4:

If one performs hagalah with a tongs he should rotate the utensil, since otherwise the water will not make contact where the tongs touch the utensil.

- In other words, one should open the tongs and grasp the utensil in another place so that the boiling water could reach the place of the tongs. (M.B. 23)

Siman 452 Seif 5:

Hagalah may not be done with water from the hot springs of Tiberias even for utensils for which hagalah from a kli sheni is sufficient since the water is not heated by fire and the principle כבולעו כך פולטו teaches that just as the taste was absorbed by a derivative of fire so too it must be extracted by a derivative of fire. If one used the utensil with water from the hot springs of Tiberias one may perform hagalah with that water as well. One may not use any liquid other than water, but b'dieved if another liquid was used it is effective. If one performs hagalah on many utensils in a pot and the water looks like brine one should not use that water any longer for hagalah.

- There are authorities who maintain that other liquids also extract taste and b'dieved one may rely upon those opinions. (M.B. 26)
- Such water may be ineffective even b'dieved. (M.B. 27)

Siman 452 Seif 6:

If one has a large utensil that does not fit into another utensil as a result of its size, he should construct a lip around the rim so that one can fill the entire utensil with water and then bring it to a boil. Alternatively, one could take a hot rock or a torch and throw it into the boiling water so that the water will boil higher and flow over the top of the rim.

- The same applies to the pot that was used to kasher utensils that one intends to use for Pesach. However, it is unnecessary to use one of these methods of kashering before using the pot to kasher other utensils. (M.B. 29)
- The lip is actually constructed around the rim rather than on top of the rim because the rim must be exposed so that the boiling water could reach it. (M.B. 30)
- Shulchan Aruch refers to a utensil that contains chometz but is not inserted into a chometz utensil. This method is not effective for a utensil that is inserted into a kli rishon since the water will not reach the outside of the utensil and it must be placed in a kli rishon. A utensil that is narrow so that it cannot be cleaned well inside may not be kashered. (M.B. 31)

Siman 452 Seif 7:

The custom is to rinse the utensil in cold water immediately after hagalah.

- The purpose is to prevent the hot water that has the chometz taste extractions from becoming reabsorbed. B'dieved, if one did not rinse the utensil it may still be used. (M.B. 34)

Halacha Highlight

Heating hagalah water

Shulchan Aruch Siman 452 Seif 5

אף פולטו על ידי תולדות האור

So too it is extracted by water heated by fire

Shulchan Aruch (סע' ה') rules that one may not use water from the hot springs of Tiberias to perfrom hagalah. The reason is that the principle behind hagalah is כבולעו כך פולטו—the method by which the taste was absorbed is the method that must be used to extract the taste. Although the water from the hot springs of Tiberias is hot, since it was not heated by fire which was the manner by which the chometz taste was absorbed, it is not effective to extract the chometz taste. Rema adds that if the chometz taste was absorbed by the water from the hot springs of Tiberias one may also use that water to extract the chometz taste. Mishnah Berurah (ס"ק כ"ד) adds that one may also use water heated by fire to perform hagalah on a utensil that absorbed chometz taste by water from the hot springs of Tiberias.

Poskim debate whether one may use water heated by electricity to perform hagalah on a utensil that absorbed chometz by fire. Sefer Piskei Teshuvah (סי' קע"א) debates this matter and concludes that one should adopt a stringent approach and should not use water heated by electricity for hagalah. Rav Yosef Shalom Elyashiv and Rav Shlomo Zalman Auerbach (שבות יצחק ח"ו פ"ט) write that since the electrical appliance becomes red as a result of the electricity it is comparable to fire and one may use water heated by electricity for hagalah. Rav Moshe Feinstein (הלכות פסח פי"ג הע' ע"ה) wrote that water heated in a microwave has the same status as water heated by fire and may be used to perform hagalah. Rav Elyashiv (שבות יעקב שם), on the other hand, is uncertain whether water heated by microwave has the same status as water heated by fire and maintains that one should not use such water to perform hagalah on utensils that absorbed chometz taste by fire.