The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, May 26, 2024 ■ י"ח אייר, תשפ"ד
סימן תק"ט סעיף ה'-ז'

Overview

Siman 509 Seif 5:

It is permitted on Yom Tov to burn an iron utensil used for baking פלאדי"ן made from cheese and after heating the iron to bake פשטיד"א made from meat provided that after burning the iron one places food on the iron immediately. However, if the iron absorbed *neveilah* taste it is prohibited to burn it in order to bake a permitted food with it. It is also prohibited to perform *hagalah* on a utensil on Yom Tov. It is permitted to burn a spit used to roast meat that was not salted if one intends to use it for roasting on Yom Tov.

- Since it absorbed permitted taste it does not require *libun gamur* and it is sufficient to heat it to the degree that straw would ignite from the outside and such burning does not appear as though one repaired the utensil. It is prohibited to burn the utensil from *neveilah* even if one could not have burned it before Yom Tov but there are authorities who are lenient when it could not have been burned before Yom Tov but all authorities agree that one should not rule leniently for others in such a case. (M.B. 24)
- Even if one could have burned it before Yom Tov it is permitted since heating it is so that one could bake food now. Magen Avrohom notes that this implies that one may *kasher* from *milchigs to fleishigs* but custom prohibits doing so. Pri Megadim writes that the custom is to make it *treif* before *kashering*. (M.B. 25)
- Cooking the water for *hagalah* is not for eating, it is done to *kasher* and could have been done before Yom Tov. If it could not have been *kashered* before Yom Tov many authorities are lenient but one should not rule leniently for others. If the water was boiled to use for eating it may be used to *kasher*. (M.B. 26)
- Since it is only customary to *kasher* by burning it, it is not considered as though one is repairing the utensil and is permitted even if one could have burned it before Yom Tov. (M.B. 27)

Siman 509 Seif 6:

It is prohibited to puncture a new hole in a barrel on Yom Tov.

- If it was not possible to puncture before Yom Tov it is permitted to puncture it on Yom Tov, the same as any other preparatory activity but one may not rule leniently for others. (M.B. 28)

Siman 509 Seif 7:

Immersing new utensils on Yom Tov follows the same rules as Shabbos as discussed above in *siman* 323:7. The *halacha* for rinsing and washing dishes on Yom Tov is the same as Shabbos as explained in *siman* 323. It is permitted to move *muktzah* for food and to celebrate Yom Tov.

Halacha Highlight

Heating water for *kashering* and washing dishes

Rema Siman 509 Seif 5
דאסור להגעיל כלי ביום טוב
It is prohibited to perform *hagalah* on Yom Tov

Rema (סעי' ה') rules that it is prohibited to perform *hagalah* on utensils to *kasher* them on Yom Tov. Mishnah Berurah (ס"ק כ"ו) emphasizes that even if one intends to use the utensil on Yom Tov it is prohibited since heating the water that will be used for *hagalah* is not cooking for the sake of eating – אוכל נפש—rather it is a preparatory step that could have been performed before Yom Tov. Clearly, Mishnah Berurah maintains that a preparatory activity that could have been performed before Yom Tov may not be performed on Yom Tov using the principle, "Since it is permitted to perform *melacha* on Yom Tov for food, it is permitted to perform the *melacha* for non-food purposes as well." Interestingly, however, Rema ruled (סי' תקי"א סעי' ב') that it is permitted to heat water on Yom Tov so that one could wash dishes. Rav Nissim Karelitz (חוט שני יום טוב פ"ג סק"ד) writes that according to those (ע' מ"ב ס"ק כ"ד) who explain that the prohibition against performing *hagalah* is that it is considered a repair, one could understand the difference between *kashering* dishes and washing dishes. However, if the prohibition is because it is a preparatory step, what is the difference between *kashering* dishes and washing dishes?

Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ב הע' י"ד) suggests that the reason it is permitted to heat water on Yom Tov to wash dishes is that if one heated it before Yom Tov he would have to take steps to assure that the water remains hot until it is needed, and as such it could be considered a loss and thus permitted. Alternatively, Rema may refer to a circumstance in which one did not anticipate before Yom Tov that he would need water to wash dishes and in that circumstance it would be permitted to heat the water on Yom Tov. However, in the event that one realized before Yom Tov that he would need water to wash dishes, it would indeed be prohibited for him to heat the water on Yom Tov.

- On Shabbos there are authorities who are stringent because it appears as though one is repairing the utensil and the same is true on Yom Tov unless one should not have immersed it before Yom Tov but we do not rule leniently about this for others. If the utensil is glass so that the obligation to immerse it is Rabbinic, Pri Megadim writes that one may rule leniently for others if it could not have been immersed before Yom Tov. (M.B. 30)
- For example, moving ash so that one could bake in that place or moving stones that are on fruit so that one could eat the fruit. (M.B. 31)