



The *Hag'alah* Procedure

Previous articles related the various preconditions and preparations required for kashering with hot water. Prior to performing *hag'alah*, utensils must be clean from all residue, dirt, and substantial rust, and must not be used for twenty-four hours before kashering. The following article discusses the basic guidelines of performing *hag'alah*.

Kashering part of the utensil

In a case where only a part of a utensil came in contact with non-kosher food or *chametz*, is it sufficient to kasher only the affected area?

Early authorities debate this issue and bring different proofs from earlier sources. The *Ran* (*Pesachim* 8:a) rules that if only a part of a utensil was used to cook, such as the bottom third of a pot, then only that area requires *hag'alah*. The *Rashba* (*Torat Habayit Ha'aroch* 38a) and *Rosh* (*Pesachim* 5:34) disagree and require kashering the entire utensil, regardless of how much of the utensil was actually used. The logic of the *Rashba* and *Rosh* is that once flavor is absorbed in the utensil it spreads in different areas, which would make spot

kashering ineffective (*Taz* YD 121:7). The *Shulchan Aruch* (YD 121:6) rules that even if only part of the utensil was used, *hag'alah* must be done on the entire utensil. The *Rema* (*ibid*) disagrees with the *Shulchan Aruch* and rules like the *Ran*. Later authorities discuss the issue at length. The *Aruch Hashulchan* (YD 121:24; see also *Darchei Teshuva* 121:77) rules that ideally the stringent opinion should be followed, i.e. no matter how much of a utensil was used, *hag'alah* must be done on the entire utensil.

Handles

The *Mordechai* (*Avodah Zarah* 577) and *Terumat Hadeshen* (132) write that handles of the utensil also require kashering, and must be immersed in the hot water. The *Shulchan Aruch* (OC 451:12) and *Rema* (*ibid*) concur that handles require kashering. The *Taz* (OC 451:17) and *Mishna Berura* (451:68) explain that this ruling is according to all opinions, even those who are lenient regarding partial or spot kashering, since quite often there are spills of hot food on the handles. Because of this likely possibility, the handles also require kashering.

Kashering in stages

Kashering may be done in stages. For example, if a pan or pot cover is too large to submerge completely, halacha permits



immersing one side in the boiling water followed by immediately immersing the other side (*Shulchan Aruch* OC 451:11; see also *Shulchan Aruch Harav* 452:17). It should be noted that this is **not** true when performing the mitzvah of *tevilat keilim* (immersing new utensils in the *mikvah*). Immersing new utensils in the *mikvah* in stages does not fulfill the mitzvah under any circumstances.

Milk and meat utensils

As previously mentioned, it is important to make sure that all utensils are *eino ben yomo* (not used twenty-four hours prior to kashering). A question that arises regarding kashering, especially for Pesach, is whether one may do *hag'alah* on both milk and meat cutlery at the same time. In a case where all utensils (including the pot itself with boiling water inside) are *eino ben yomo*, there is no problem kashering milk and meat cutlery together or immediately

one after another. (See *Shulchan Aruch, Rema, Mishna Berura* 452:2 and *Aruch Hashulchan* 452:16.)

In summary:

- The entire utensil requires *hag'alah*, even in a case where only a part of the utensil was used.
- The handles of utensils also require *hag'alah*.
- *Hag'alah* may be done in stages, such as when utensils are large and cannot be entirely submerged in one immersion.
- There is no impediment to kashering milk and meat utensils at the same time, as long as they are *eino ben yomo*. ■

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