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Parshah

A BASIC GUIDE TO HAGOLAS KEILIM

As Pesach approaches one of the events that is pencilled in to many of our calendars, is 'kashering'. I am not referring to when one kashers one's kitchen from chometzdig to pesachdig; but rather to the date when many take their silver bechers or cutlery to shul for hagolas keilim so that they can use it for Pesach.

What is kashering?

When Klal Yisroel captured the keilim - utensils of Midyon in the midbor, Moshe Rabbeinu explained to them that even once these keilim were clean, they could not be used until they had been kashered. This was required to draw out the non-kosher bliois - tastes/flavours - that had become absorbed in the walls of the keilim. Even though these bliois are not visible and the pot might look perfectly clean, it is still forbidden to use it until it has been kashered. Kashering is required, whether to remove or destroy the bliois of non-kosher food, meaty and/or milky bliois, or bliois of chometz from during the year when one wishes to use the keili on Pesach. The method of kashering required depends on a number of factors. It depends on how the bliois were absorbed in the first case. If they were absorbed through fire (eg roasting on a spit), then fire is required to make them useable. This method of kashing is called libbun. If they were absorbed through the use of hot liquids, then the method of kashering required is through immersion into boiling hot water on the fire. This is called Hagoloh. The method required is also effected by the material the keili is made of and which of the above categories of bliois one is trying to remove.

In this article we will focus specifically on removing the bliois of chometz from keilim, so that those keilim can be used for Pesach.

HAGOLOH

Any keili which absorbed the chometz 'taste' through a hot liquid, whether through boiling or deep frying, can have the chometz bliois removed by immersing it into boiling hot water which is on the fire. The water will be absorbed into the 'pores' of the keili, and will draw out all the bliois residing inside, leaving the keili kashered and ready to be used for Pesach. However there are a number of requirements for hagoloh to work:

Hagoloh only removes the bliois which are absorbed inside the keili. However, if there is any actual residue of chometz on or in the keili itself, hagoloh will not be effective, as the chometz residue still exists in its chometz state attached to the keili. Furthermore if a keili has any rust or scale on it, there is a concern that some chometz may be present underneath the rust and scale which will not be removed in the process of hagoloh. This could continue to give off the taste of chometz if used on Pesach.

Action: For a keili to be kashered with hagoloh, it must be perfectly clean, and free from any rust or scale. This includes in any of the crevices of the keili, which are often harder to clean.

As opposed to libbun which destroys the bliois of chometz, hagoloh only draws them out into the water. If so, why are we not worried that they will return into this keili while it's in the

water, or other keilim we subsequently immerse in the water to kasher them?

There are two ways Chazal discuss to avoid this problem. The first is through the process of bittul. If the amount of water in the pot is sixty times the volume of the bliois of chometz which emerge into it, they will become botul - cancelled out - as if they are not there. However it is very hard to calculate the exact volume of bliois which will emerge from the keili; and then to calculate what volume is equal to sixty times that amount, to establish how much water is required in the kashering vessel. (See Mishna Brura Siman 452 (18))

Alternatively, the Shulchan Oruch and Ramoh's recommended approach (452, 2), is to make sure that hagoloh is only done 24 hours after the keili was last used in hot water or with hot food. This is because the Shulchan Oruch in Yoireh Deiah (Siman 103,5 and 122,2) rules that any bliois absorbed into a keili becomes pagum - ruined, 24 hours after they become absorbed. This being the case, the Ramoh writes that one should be careful to only do hagolas keilim on keilim which haven't been used for 24 hours, so that any bliois drawn out in the process will be pogum and will not be able to cause any damage.

Action: One should make sure not to use the keilim with chometz, or anything hot, for 24 hours prior to doing hagolas keilim. If one washed it up in hot water within 24 hours one should ask a shaila.

The Torah mentions that hagolas keilim works on keilim made from metal, but not on those made from earthenware. There is a big debate how to classify glass, as it has certain characteristics resembling metal and some resembling earthenware. When it comes to Pesach, the minhag ashkenaz is not to do hagoloh on glass. (Ramoh O"C Siman 451 Seif 26). Most contemporary poskim rule that one should not do hagoloh for Pesach on keilim made from pyrex, plastic or Teflon. One should ask a shaila regarding enamelled pots.

Action: Hagoloh carried out for use on Pesach should only be done on keilim made of metal or wood.

As mentioned, hagoloh only kashers keilim which were used with a medium of a liquid. Frying pans which at times may fry on the fire with very minimal liquid, according to the minhag ashkenaz, would require libbun. In any case many frying pans have a Teflon coating, which as explained in Point 3, would rule out hagoloh for Pesach. Furthermore, it is very hard to get a frying pan (which isn't coated,) perfectly clean.

Action: One should not do hagoloh on a Frying Pan.

There are various other halochos applicable at the time of hagoloh, which those doing the actual hagoloh have to be aware of, for example that the whole keili with its handle needs to be immersed into the bubbling water, the hot water must be bubbling at the time of immersion, the keili should be immersed into cold water immediately after it comes out the hot water. If one wishes to carry out one's own hagolas keilim, one should check with their Rov if there are other halochos which they need to be aware of (eg which pot is suitable to kasher in, etc).

In the merit of Klal Yisroel's devotion and dedication to these important mitzvos, may we see this zman hageuloh become the ultimate geuloh.

The Federation is running Hagolas Keilim on Sunday 2nd April at BHNH in Hendon and the Yeshurun in Edgware. See advert for further details.

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Please ensure all items for kashering are clean and have not been used for 24 hours. Though maximum care will be taken, the Federation takes no responsibility for any damage to property or persons.



For more information email info@federation.org.uk or telephone 020 8202 2263

If you have any questions regarding Hagolas Keilim please send a message to ShailaText 07860 017 641

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