

דרך קצרה

Brief summaries of cRc Kashrus Policies

HETAIRAH BALAH

A *Mishnah* in *Avodah Zara* says that a spit and grill (שפוד ואסקלא) must be *kashered* with *libun*, while a *Mishnah* in *Zevachim* says that those same items can be *kashered* with *hag'alah*. The *Gemara* resolves this apparent contradiction by saying that the *Mishnah* in *Zevachim* is a special exception for situations when the *kashering* is due to absorbed taste of *heter* (*hetairah balah*). That is to say that when a spit is used to roast a *korban*, that *korban* is "kosher" and can be eaten. Since the *ta'am* was absorbed when the item in question was *heter*, it suffices to *kasher* with *hag'alah* even though the actual *kashering* happens when the *korban* is already *nosar* (i.e., forbidden).

There are two types of utensils which require *libun*: those which are used with dry food directly on the fire, and items made of *cheress*. The *Gemara's* leniency is limited to the first of those cases, but all agree that if *heter* is cooked in a *cheress* utensil, then it cannot be *kashered* with *hag'alah*.

Ra'avad understands that not only are *korbanos* considered *heter* but also kosher milk, kosher meat, and *chametz* before *Pesach*. In this sense, *chametz* and *korbanos* are similar in that when they were absorbed into the utensil one was permitted to eat them, and at a later point they become forbidden. Therefore, just like the *Gemara* says that *libun* is not required for a spit used with a *korban*, so

too it is not required for a spit used for *chametz*.

In contrast, *Ramban* says that the *Gemara* only means that changes to the status of a food cannot take place on the miniscule amount of *b'liah* that is on the *libun*-level of absorption. This is true for a *korban*, which requires a change in status to go from being permitted to forbidden (*nosar*). It is also true of kosher meat (or kosher milk), which is inherently permitted and only becomes forbidden if it gets mixed with milk. According to this explanation, *chametz* is not considered *heter*. No change must happen to the *chametz* to make it forbidden on *Pesach*, but rather when *Pesach* begins people are restricted from eating it. Therefore, in this context, *chametz* is considered *issur* (*issurah balah*) and not *heter*.

Shulchan Aruch rules that a spit or grill used for *chametz* must be *kashered* with *libun*, which is consistent with the position of *Ramban* which sees *chametz* as *issurah balah*. However, *Rema* notes that in certain cases one can be lenient if there are other factors to consider. Some examples of where this comes into play, including how *Ramban's* strict opinion leads to a lenient stance on another issue, will be discussed in future installments.

מראה מקומות

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