

דרך קצרה

Brief summaries of cRc Kashrus Policies

CRITERIA TO REQUIRE LIBUN GAMUR [PART 1]

Sometimes a utensil is used in a manner that its *kashering* must be done via *libun*. This applies to a baking pan, bread toaster, and the rack of a toaster oven. But in other cases, it is not as clear whether *libun* is required, and it appears that there are four potential criteria which must all be met in order to determine that *libun* must be performed.

In previous installments we saw that (a) even if all four criteria are met, utensils which absorbed *ta'am* which was "*heter*", can be *kashered* with *hag'alah*, and (b) *cheress* utensils which absorbed *ta'am* can only be *kashered* with *libun* even if none of the four criteria were satisfied.

1 – Dry

The most basic criteria is that *libun* is only required if the forbidden or *chametz* item was baked or broiled without any liquid present. Some examples of that are when a piece of meat is baked in a pan, or a pita is baked on an oven belt. Anytime liquid was present in the pot or other utensil, the pot does not have to be *kashered* with *libun*. This is true regardless of what the liquid was (e.g., water, oil) and even if the liquid itself was the forbidden item (e.g., alcohol which is *chametz*); since there was liquid in the pot, the pot can be *kashered* with *hag'alah*.

What if there is just a miniscule amount of liquid in a frying pan? What if there is some liquid in a pot but that liquid gets absorbed

during the cooking process? These issues will be discussed in a future installment.

2 – On or Close to the Fire

The second criteria is that *libun* is only required if the cooking was done on a fire or very close to one. But if the cooking is on a heat source which is not considered "fire" or you are very far away from a fire then *libun* is not needed. For example, if hot non-kosher food is put onto a plate, then although the food was dry that plate will not need *libun* to be *kashered*, because the contact between the food and plate did not happen on a fire. Another example is an oven belt. The belt which carries product through the oven can only be *kashered* with *libun* since it carries food in the oven which is heated with fire. But the belts which hold the hot food after it leaves the oven never need *libun* since their contact with the food is off the fire.

In this context, it is generally assumed that the term "fire" includes a flame or electric coil. In contrast, food heated by steam, hot water, hot oil, or microwaves is considered "off the fire" as these are considered a heating media that stands between the heat source ("fire") and the food.

A common example where electric coils are used is in an extruder. Some extruders have electric tracers (i.e.,



heating elements) embedded in the body of the extruder to maintain temperature during the extrusion process. In this case, the extruder is heated by a fire/electric coil and comes in contact with a dry food and would have to be *kashered* with *libun*. [In many cases, the extruder does not satisfy criterion #3 (discussed in the coming installment) in which case *libun* would not be required].

What if a fan draws heat from a flame and blows it onto food? That food is being heated by a flame, but the food is somewhat distant from the fire. When is that considered on the flame, where *libun* is required, and when is it treated as being that off the flame, and can be *kashered* with *hag'alah*? This question is the crux of whether a spray dryer (or other dryers) can be *kashered* with *hag'alah*, and the *Poskim* in *Shulchan Aruch* do not provide clear direction on this matter.

Rav Schachter was of the opinion that anytime the food is not directly on the fire, *libun* is not required; accordingly, it would seem that almost every single dryer could be *kashered* with *hag'alah*.

In contrast, Rav Belsky and Rav Heinemann suggested that the criterion is whether the chamber would be heated to cooking temperatures if the fire was lit and there was no fan blowing its heat into the chamber. If the fire is close enough to the chamber that it can heat the chamber unaided, food in that chamber is considered to be "on" the fire, and the

chamber must be *kashered* via *libun*. But if the chamber only gets hot because there is a fan blowing the fire's heat in, the chamber is considered to be "off" the fire and it can be *kashered* with *hag'alah*. According to this understanding, some spray dryers will require *libun* and others can be *kashered* with *hag'alah*.

The third and fourth criteria will be discussed in the coming installment.

CRC POLICIES

Question #46 will be printed with the coming installment

47. A chamber is heated by a flame which is located outside the chamber. In the context of *libun*, is that chamber considered to be "on the fire"?

No

A utensil is only considered "on the fire" when the fire's intense power has a direct affect on the utensil, and that is impossible when the flame is outside the chamber. That said, if a flame is inside a chamber, the chamber remains affected by the flame's intensity for a few minutes after the flame is extinguished.

48. As relate to these halachos, which heading media are considered "fire"?

A flame or electric coil are considered "fire", but steam, hot air blown over steam coils, hot water, hot oil, and microwaves are not.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף ד'