

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## CRITERIA TO REQUIRE LIBUN GAMUR [PART 2]

*In the previous installment we saw two criteria for when libun is required: the forbidden item was baked or broiled without liquid present, and this must have occurred on or near a fire. In this installment we will see the final two criteria.*

### 3 – Hotter than 200° F

It is understood that *libun* is required because the “strength” of a fire causes *b’lios* of dry food to be absorbed so “deeply” into the utensil that they cannot be drawn out with *hag’alah*. Rav Belsky suggested that this “strength” does not exist when the cooking chamber was less than 200° F. At such a low temperature the chamber is so not-hot that a person can even stick their hands in and not feel uncomfortable. Therefore, any time something becomes non-kosher at a low temperature, it can be *kashered* with *hag’alah*, and *libun* is not required even if the other three criteria are fulfilled.

An application of this criterion would be for a low-temperature dryer, such as is used for drying vegetables and herbs where too much heat would be detrimental to the food. According to Rav Belsky’s position that dryer can be *kashered* with *hag’alah*.

### 4 – Direct contact

Even when all of the previous three conditions are met, *libun* is only required for the surfaces which come into direct contact with the food, but not for the rest

of the chamber. For example, if a *chametz* pie is baked in a pan, the pan requires *libun* before it is used for *Pesach*, but the oven chamber does not. The oven chamber absorbs *ta’am* from vapors rising from the pie, but since there was no direct contact between the *chametz* and the walls of the chamber, those walls can be *kashered* with *hag’alah*.

A source for this principle is *Shulchan Aruch*, where he describes how one should *kasher* an oven by placing a layer of burning coal on the floor of the oven which is where the food would have been placed. *Magen Avraham* explains that this creates *libun gamur* for the oven-floor [which has direct contact with the food] and *libun kal* (i.e., a substitute for *hag’alah*) for the rest of the oven chamber [which has no direct contact with the food]. This demonstrates that only those surfaces which come into direct contact with the food can ever require *libun*.

An example of this is an oven belt. If food is cooked directly on the oven belt, it must be *kashered* with *libun* (assuming the other criteria are met), but the oven chamber does not require that level of *kashering*.



## CRC POLICIES

46. Which of the following criteria are required, in order for a utensil to require *kashering* via *libun*?

a. The non-kosher food was dry

Yes

b. The food was on or close to the fire (as detailed in Question #47, see previous installment)

Yes

c. The chamber was hotter than 200°F

Yes

d. The food had direct contact with the surface being *kashered*

Yes

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף ד'  
שולחן ערוך סימן תס"א סעיף א'  
מגן אברהם תס"א ס"ק ב'