

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## LIBUN KAL [PART 1]

In the previous installments we saw what the *Gemara* says is required for *libun*. However, *Hago'os Maimonios* who says that those steps would ruin certain utensils, and therefore the *Gemara's* descriptions are not to be taken literally. Instead, the actual requirement for *libun* is for the utensil to be heated until a piece of straw touching the "other side" of the utensil (i.e., not the side where the fire is) would burn. In other words, when *libun* is performed by placing the fire on inside of the pan, the fire must penetrate the pan until it is hot enough that straw placed on the outside of the pan would burn. This is known as *kash nisraf* (straw burns).

*Shulchan Aruch* rejects this lenient opinion, but in several places the *Poskim* state that where there are other reasons to be lenient one can rely on *Hago'os Maimonios* and be satisfied with this form of *libun*. *Pri Megadim* takes this one step further and says that any time it is merely a *chumrah* to require *libun*, it is sufficient to perform the *kash nisraf* type of *libun*.

*Rema* provides one example where this leniency comes into play, as relates to a stovetop grate (חצובה). The letter of the law is that that type of grate can be used for *Pesach* without *kashering*, and since it is merely a *chumrah* to *kasher* it, one can be satisfied with a *kash nisraf* form of *libun*. Based on this, the common custom is to *kasher* stovetop grates by cleaning them,

putting them into the oven, and then turning on the oven to 550° F for an hour. As we will see in the next installment, this qualifies as *kash nisraf*.

Other practical applications of this leniency will be discussed in future installments. [The details of one important application – baking pans used for *gevinas akum* – are beyond the scope of this summary].

This more-lenient form of *libun* is known as "*libun kal*" (in contrast to "full *libun*" referred to as *libun gamur*), but that term is also used to describe a similar method of *kashering* that replaces *hag'alah*. Both are referred to by the same name (*libun kal*) and the required temperature is even described using the same words, "*kash nisraf*", but in truth these two forms of *kashering* are not identical, as follows.

When *libun kal* is performed as a replacement for *hag'alah*, it is described as being completed when the utensil reaches *yad soledes bo* on the "other side", and the *Rishonim* merely state that the measure of *kash nisraf* as the test that the utensil has reached the required temperature. Thus, when *libun kal* is performed in place of *hag'alah*, the utensil must be *yad soledes bo* (with *kash nisraf* being hotter than the required temperature), but when *libun kal* is performed in place of *libun gamur*, a true *kash nisraf* is required.

Some have argued that the temperatures noted only apply if a flame or coal is put onto the surface



being *kashered*, but higher temperatures are required if there is no contact; the proofs for and against this position are beyond the scope of this summary.

*In the next installment, we will see the temperature requirements for these different types of libun kal, and see some examples.*

## CRC POLICIES

56. How should stovetop grates be *kashered*?

*Libun kal*

57. A commercial bakery would like to become kosher. Until now, all of their ingredients were kosher except that they baked cakes that included 10% *gevinas akum*. Assuming the pans will be reglazed in a manner that removes all residue, must the pans be *kashered* with *libun gamur* or can we be satisfied with *libun kal*?

In most cases *libun kal* suffices, particularly if the company is not Jewish-owned, and these decisions should be made on a case-by-case basis

58. The *Poskim* provide specific temperature requirements for *libun kal* (as will be discussed below). Do those same requirements apply when there is no direct contact between the flame and surface being *kashered*, or does that situation demand a higher temperature?

Same temperature

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף ד'  
הגהות מיימוניות, הל' מאכלות אסורות פרק י"ז הלכה ג' אות ה'  
פרי מגדים סימן תנ"א א"א ס"ק כ"ב