

דרך קצרה

Brief summaries of cRc Kashrus Policies

רוב תשמישו [PART 1]

In this installment and a few that follow, we will explore the concept of "rov tashmisho"

A utensil is *kashered* with *libun*, *hag'alah*, *irui* etc. based on the way it was used. Which method is used if it was used in more than one way? Logically, we would assume that one must *kasher* the utensil as per the strictest way that is demanded. For example, a pot was once used as a *kli rishon* and other times as a *kli sheini*, it should have to be *kashered* as a *kli rishon* to remove the *b'lios* absorbed during that use. However, we will see that *Shulchan Aruch* is of the opinion that this is not actually true. [*Rema* is strict in many cases, and his opinion will be discussed in coming installments].

The discussion begins with a contradiction noted by *Ra'avad*: why does the *Gemara* say that a knife can be *kashered* with *hag'alah* and the *Tosefta* says that they require *libun*? He answers that the *Gemara* in *Pesachim* discussing *kashering* for *Pesach*, and is teaching that *chametz* qualifies as *hetairah balah* (see *Derech Kitzarah* Issue 15) where *libun* is not required regardless of how the knife was used. In contrast, the *Tosefta* is in *Avodah Zara* referring to someone *kashering* after non-kosher use, where *libun* is necessary since people occasionally stick a knife into food on the fire.

In contrast, *Ramban* answers that the two texts are discussing different types of

knives. The *Tosefta* is referring to a long knife which is commonly used over the fire (like other cases listed there). But the *Gemara* is discussing a standard (shorter) knife which is usually used at the table with hot food and is only occasionally used on the fire. This teaches a principle that in deciding which method of *kashering* one must use, a person must only *kasher* based on the primary use of the utensil (רוב תשמישו) and not concern themselves with the occasional use.

As noted, this refers specifically to choosing which method of *kashering* to use (*libun*, *kli rishon* etc.) but if one is deciding if *kashering* is required at all, then a utensil must be *kashered* even if it was only occasionally (or even just one time) used for non-kosher.

The ruling of *Shulchan Aruch* (451:4) rules that spits and grills require *libun* for *Pesach* is an acceptance of *Ramban's* position that *chametz* is not considered *hetairah balah*, and therefore utensils used directly on the fire require *libun* to remove *chametz b'lios*. That strict position leads directly to the lenient position espoused by *Shulchan Aruch* (451:6) that the *Gemara* must be teaching us the principle that the method of *kashering* is determined based on רוב תשמישו.

What is the logic behind such a halacha? *Rashba* explains that most *kashering* is performed when the equipment is *aino ben yomo*. Since *kashering aino ben yomo* equipment



is only required *mid'rabannan*, Chazal gave people a "break" and allowed them to merely consider the primary way the equipment was used when determining which method of *kashering* to use. Thus, it is a form of *אמרו והם אמרו* that since *kashering* is only required *mid'rabannan*, Chazal allowed for leniencies in the requirements.

Mishnah Berurah notes that since *רוב תשמישו* assumes that the utensil is *aino ben yomo*, the leniency does not apply if one is *kashering* equipment that has been used for the secondary use within the previous 24 hours. We will see in a future installment, that this has a specific application in how we *kasher* an oven.

*In coming installments,
we will see more details of רוב תשמישו and
Rema's position on the matter.*

CRC POLICIES

76. May one kasher based on *רוב תשמישו* if the utensil had been used for the secondary use within the past 24 hours?

No

77. In cases where one can kasher based on *רוב תשמישו*, may the person subsequently use the utensil to cook a *davar charif*?

Yes

מראה מקומות

שולחן ערוך סימן תנ"א סעיף ו'
גמרא פסחים ל':
תוספתא עבודה זרה פרק ט' הלכה ב'
שו"ת הרשב"א חלק א' סימן שע"ב
משנה ברורה תנ"א ס"ק מ"ו