

דרך קצרה

Brief summaries of cRc Kashrus Policies

ROV TASHMISHO IN PRACTICE [PART 2 – OVEN RACKS]

In the previous installment we saw that although Rema is machmir for miut tashmisho, one can be lenient if (a) that comes in conjunction with being machmir that chametz is issurah balah, or (b) that means the utensil cannot be kashered.

The points noted in the previous installment are quite relevant in deciding how one should *kasher* oven racks.

In the coming paragraphs we will focus solely on the proper method of *kashering* oven racks. Elsewhere we will address the question of whether the oven chamber is made of a material which is suitable for *libun kal* or *hag'alah*.

The food in an oven is typically cooked in a pan such that the contact the primary contact the racks have with *ta'am* of *chametz* or non-kosher is when *zei'ah* vapors rise from an open pan of food, and those vapors would demand that the racks be *kashered* via *libun kal* or *hag'alah*. In addition, some *b'lios* occur when liquids spill or splatter from the food pans, and those can also be *kashered* using the same methods. However, there are occasional cases where a solid piece of food falls out of a pan onto the racks, or when someone puts a piece of food directly onto the oven rack, and those uses would require *libun gamur* to *kasher* the racks.

Seemingly, the racks are a prime example of a utensil whose primary use (רוב תשמישו) is in a way that requires *libun gamur*, and

the secondary uses would suggest that *libun gamur* be performed. *Shulchan Aruch* would surely be of the opinion that the racks can be *kashered* via *libun kal*, since he accepts the leniency of רוב תשמישו. Should *Ashkenazim* require *libun gamur*? Does that mean that the only way to *kasher* oven racks is via self-cleaning? In fact, the common practice – even for *Ashkenazim* – is that ovens are *kashered* by cleaning them thoroughly, leaving them unused for 24 hours, and then turning on the oven to 550° F for an hour under the assumption that doing so qualifies as *libun kal*. Why is *libun kal* sufficient for the racks if *Rema* is *machmir* for מיעוט תשמישו?

As per the discussion in the previous installment, we can understand the answer to this question. When *kashering* an oven for *Pesach*, using *libun kal* suffices for the racks because (ממה נפשך) there is no requirement to perform *libun gamur* for *Pesach* if that is only demanded by a secondary use of the utensil. Rather we say that ממה נפשך *libun kal* (or *hag'alah*) is good enough either because we may follow *rov tashmisho* or assume that *chametz* is not *issurah balah*.

That line of reasoning does not apply when one *kashers* from non-kosher, but in that case – if the racks cannot be self-cleaned – one can apply the



leniency of *Beis Meir/Rema* noted in the previous installment. They suggested that if being *machmir* for מיעוט תשמישו will mean that it will be impossible to *kasher* the utensil, then one may rely on the letter of the law and follow רוב תשמישו. Therefore, if *libun gamur* is not possible for the racks (i.e., the oven is not a self-clean oven), one may *kasher* them via *libun kal* since that is the method demanded by the standard and primary way in which the oven is used. [But if one has a choice to self-clean the oven with the racks inside, *kashering* from non-kosher at the lower temperature would not be justified].

Although some disagree and say that oven racks must be *kashered* with *libun gamur*, the the common practice is that they can be *kashered* with *libun kal*, as per the logic noted above.

We saw in a previous installment that one can only rely on *rov tashmisho* if the

kashering occurs when the item is *aino ben yomo*. Therefore, even though it is generally accepted that *libun kal* can be performed when equipment is *ben yomo*, in our case the oven racks must be *aino ben yomo* when they are *kashered* for if not they do not qualify to rely on *rov tashmisho*.

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81. Can oven racks be *kashered* with *libun kal* for *Pesach* and year-round?

For *Pesach*, or when *kashering* between (kosher) meat and milk, they can.

When *kashering* from other forms of non-kosher food, they should be *kashered* via self-cleaning, but if that cannot be done in the person's oven or easily done in the oven of an acquaintance, then *libun kal* suffices.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף ו'