

דרך קצרה

Brief summaries of cRc Kashrus Policies

LENGTH OF HAG'ALAH

There is a fundamental question about *hag'alah*: if *hag'alah* draws *ta'am* out of the utensil, why are we not concerned that the *ta'am* will be reabsorbed back into the utensil? The two primary answers to this question are that (a) *kashering* must be done when the utensil is *aino ben yomo* such that any *b'lios* can no longer cause something else to become non-kosher, and (b) *kashering* is done in a large pot which has enough water in it that any expunged *b'lios* are *batel b'shishim* into the water. Those are the answers which are "accepted", and in practice it is the first one (*aino ben yomo*) which is relied on for standard *hag'alos*.

Another answer given is that a utensil can only either absorb or expel *ta'am* at any given moment but cannot do both simultaneously. Therefore, *hag'alah* is accomplished by leaving the utensil in the water for exactly as long as it takes for the *b'liah* to come out, and then the utensil is quickly removed from the water before it can begin reabsorbing. According to this answer, (a) one could not *kasher* a *kli rishon* together with a *kli sheini*, since the *kli sheini* would finish giving out its *ta'am* before the *kli rishon*, and (b) it would be forbidden to *kasher* part of a utensil more than one time (such as one might do with a large utensil which cannot fit into the *kashering* pot all at once), because that part would have nothing left to expel and would therefore begin absorbing *ta'am*.

Shulchan Aruch records that we do not follow this latter answer when he is specifically lenient about both of the cases noted above (*kli rishon* with a *kli sheini*, *kashering* part of the utensil more than once). *Shulchan Aruch* adds that for the same reason, one can leave the utensil in the *hag'alah* water for as long as you choose and there is no concern that all the *b'lios* will be out and then they will start going back in.

Thus, there is no maximum or minimum amount of time a utensil should remain in the *hag'alah* water. Nonetheless, Rav Belsky said that it seems logical that the utensil must remain in the water for as long as it takes for the utensil's walls to become heated. For how can it be that the boiling water has penetrated the utensil and drawn out all *b'lios* if the utensil is not yet even hot.

This means that if one *kashers* a thick, cast-iron pot with *hag'alah* they have to leave it in the water for long enough that the entire thickness of metal is heated to *hag'alah* temperatures. One way to judge this is that after the cast iron pot is put into the *hag'alah* water that water will cool down, and when the water heats back up to a rolling boil one can assume the cast iron pot has also become heated. On an industrial level, it is relevant when *kashering* a thick piston, such as in a piston filler or homogenizer, or if one submerges a heavy piece of



equipment into a kettle of hot water as a form of *hag'alah*.

CRC POLICIES

The coming questions assume the utensil is aino ben yomo at the time of kashering

84. Can one perform *hag'alah* on a *kli rishon* and *kli sheini* simultaneously?

Yes

85. Can one perform *hag'alah* on part of *kli* more than once?

Yes

86. How long must the utensil remain in the *hag'alah* water? Is there a minimum or maximum amount of time?

It should be in the water for a few seconds. If the water stops boiling when the utensil is put in, the utensil should remain in the water until the water returns to a rolling boil.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף ט'
שולחן ערוך סימן תנ"ב סעיף א'