

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## AFRAID TO BREAK THE UTENSIL

*Libun* is an effective method of *kashering cheress*, but in practice one may not *kasher* this way due to a Rabbinic concern that the *kashering* will not be performed properly. The person will be apprehensive that leaving the coals in for long enough will crack the *cheress*, and he might therefore remove the coals too early. *Shulchan Aruch* says that the only way to perform *libun* is to put the utensils into a kiln which demonstrates that the person is not afraid of ruining the utensil. This concern is referred to as "דלמא חייס עלייהו שמא פקעי".

*Shulchan Aruch* notes the concern of שמא פקעי as relates to performing *libun gamur*, but there are times when the same issue arises for someone performing *libun kal* or *hag'alah*. An example where this is relevant for *libun kal* is when attempting to *kasher* a glass stovetop; in theory, it could be *kashered* with by passing a torch over the surface but doing so might crack the glass and therefore it may not be done.

Another example of שמא פקעי is when *kashering* a tank used to store cold liquids, as those tanks are often unable to withstand *kashering* with boiling water. [They will not break from the hot water but rather may "collapse" during the post-*hag'alah* cooling]. An inexperienced person *kashering* this type of tank will be concerned that he will break the tank, and therefore may not perform *hag'alah*.

A different concern applies when equipment undergoes "*pegimah*" with hot caustic. A company will be nervous to allow the use of caustic in an open vessel because hot caustic poses a significant safety concern if it accidentally comes in contact with someone's skin. In cases where that is a concern, it would be forbidden to perform *pegimah*. [This concern does not apply when performing *pegimah* on a closed system, such as a plate heat exchanger].

What if a company signs a release form for the *kashering*? Does that remove any concerns that they will not allow the *Mashgiach* to do the full *kashering*? Some argue that *Chazal* forbade *kashering* whenever there is a concern of חייס עלייהו שמא פקעי and signing a paper does not change anything. On the other hand, the fact that *Rishonim* allow *libun* in a kiln (even though the *Gemara* just says that *libun* raises concerns of חייס עלייהו), indicates that *kashering* is permitted anytime the owner demonstrates that he is not concerned. It would therefore appear that if a company's engineering or sanitation personnel approve a *kashering* protocol and are willing to sign a release form, that suffices to allow the *kashering* to proceed.



## CRC POLICIES

9. May a consumer *kasher* a glass stovetop by passing a torch over the surface?

No

10. If a tank is built with very thin walls because it is only intended to hold cold liquids, may it be *kashered* by pouring boiling water on its (interior) surfaces?

No

[The following question assumes it is proper and acceptable to be "*pogem*" equipment to avoid the need for it to be *aino ben yomo*; see Chapter 64].

11. May one be *pogem* with hot caustic...

a. In an open tank?

No

b. In a closed heat exchanger?

Yes

12. A piece of equipment requires a form of *kashering* where there is a legitimate concern of *חייס עלייהו שמא פקעי*, but the company created and approved the proposed procedure and signed a release form to allow the *kashering*. May the *Mashgiach* perform the *kashering*?

Yes, assuming the *Mashgiach* is also not concerned that *kashering* will break the utensil

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף א'  
גמרא פסחים ל':  
רא"ש פסחים פרק ב' סימן ז'