

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## POT HANDLES

*Ta'am* does not become absorbed into a utensil unless there is heat and contact between the food and utensil. What about if part of the utensil is hot but part is not? Does *ta'am* spread from the hot side to the cold side? And what if only part of the utensil touches food, but the other part did not? Does *ta'am* transfer from the side which had contact to the side which did not? This issue is particularly relevant to pot handles but also comes up with certain other pieces of equipment as well.

What if the pot and handle are made from separate pieces of metal which are just welded or screwed together? We will address this in a future installment.

These possible transfers of *ta'am* are known collectively as the topic of חם מקצתו חם כולו and is the subject of much discussion in *Yoreh Deah*, where many sources indicate that *ta'am* does not transfer to parts of the utensil which had no food contact, but there may be transfer if the handle was hot.

*Shulchan Aruch* rules that since the pot handle absorbed *ta'am* when non-kosher food was cooked in the pot (as above), the handles must also undergo a full *kashering*. However, *Rema* argues that the principle of *k'bol'oh kach polto* indicates us that just as the *b'liah* went into the handle from the pot, so too it comes out when the pot is *kashered*. In other words, the *kashering* performed to the pot, draws out all *ta'am* from the pot itself and from the handles which are attached to the pot even though

the handles are not placed into the *hag'alah* water. [*Shulchan Aruch* agrees to *Rema* in cases where one is *kashering* from *heter*, such as kosher meat or kosher milk]. That said, *I'chatchilah Rema* agrees that one should *kasher* the handle by itself and not rely on *k'bol'oh kach polto*.

A separate reason to *kasher* the handle is because during cooking hot food sprays onto the handle, the cook touches the (hot) handle with dirty hands, or the handle may have been washed in a basin together with dirty dishes. In those cases, the handle will have absorbed *ta'am* directly, rather than via the pot, and therefore these *b'lios* must be removed by *kashering* the handle itself.

The handle can be *kashered* by pouring boiling water over the handle (*irui kli rishon*). This is because *b'lios* that spread to the handle from the pot and food that splatters onto the handle are themselves treated as *irui kli rishon*; accordingly, the principle of *k'bol'oh kach polto* dictates that it can be *kashered* with *irui*.

*Rema* rules that in cases where the pot was *kashered* but not the handle, and food was already cooked in the pot, the food may be eaten. Although *I'chatchilah* one must *kasher* the handle for the reasons noted above, in cases of *b'dieved*, one can assume that (a) *kashering* of the pot removed the *b'lios* that transferred into the handle from the pot (i.e., we rely on *k'bol'oh kach*



*polto*), and (b) no *ta'am* was absorbed directly into the handle through splattering etc.

## CRC POLICIES

94. Must a pot handle be *kashered*? If yes, how?

Generally, it should be *kashered* with *irui kli rishon*. In many cases, one may be lenient

*b'dieved* if *irui* was inadvertently not performed; a שאלת חכם should be made in any such scenario.

If the only food use of the pot was for kosher meat or kosher milk (or both of those in a manner that did not create *basar b'chalav*), the handle does not have to be *kashered*.

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף י"ב  
שולחן ערוך יו"ד סימן צ"ב סעיף ה', וסימן צ"ד סעיף א'  
פרי מגדים יו"ד סימן צ"ד מ"ז ס"ק א'  
משנה ברורה תנ"א ס"ק ס"ח-ס"ט