

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## אבן מלובנת

A potential difficulty with performing *hag'alah* to the mortar (see DK 59) is that it is not designed to be heated on the fire by itself and may be too large to fit into another pot (filled with boiling water). *Shulchan Aruch* therefore suggests that one pour boiling water into the mortar and then drop a hot rock (*even m'lubenes*) into the water which will cause the water to spread to all surfaces.

In a later halacha *Shulchan Aruch* makes a similar suggestion. That case is where someone is *kashering* a pot that is so large that it cannot possibly fit into a different pot. The pot can be filled with water and brought to a boil, but how will *hag'alah* water get to the upper rim of the pot? *Shulchan Aruch* recommends that when the water is boiling the person should throw in an *even m'lubenes*; this will cause the water to overflow and *kasher* the rim and upper reaches of the pot.

However, there is a subtle difference between the functionality of these two "hot rocks", and accordingly the level of heat required is different. For the mortar, the water being used to *kasher* is just *irui kli rishon*, which means that the *even m'lubenes* must serve as a pseudo heat-source to overcome the concerns of דפנות מקורות (see DK 26). But in the case of a large pot, the pot is already a *kli rishon* since it is over a fire which is boiling the water. There, the rock is just a tool to overflow the water, and the reason it must be hot is just so that it does not cool down

the already-hot water. Thus, that rock cannot be colder than the boiling water, but does not have to be any hotter either.

That said, even when the *even m'lubenes* is very hot, it can only upgrade *irui kli rishon* to be akin to a *kli rishon* in specific cases. Namely, where the *ta'am* was not absorbed in a true *kli rishon* but there is nonetheless a desire to *kasher* with a *kli rishon*, then the *even m'lubenes* upgrades *irui* to be close enough to a *kli rishon* to suffice. Two examples of that are our case where the mortar was used to grind spices at ambient temperature, or where a surface absorbed *ta'am* from a hot *davar gush* which was not in a *kli rishon*. In these cases, the *kashering* should not be performed with mere *irui kli rishon*, but if the *irui* is accompanied with an *even m'lubenes* that is close enough to *kli rishon* to be acceptable.

A third case where the use of an *even m'lubenes* is mentioned is in conjunction with someone who is *kashering* a barrel which had been used to store *stam yayin* (non-kosher wine). Pouring boiling water into the barrel is ineffective because it is basically impossible to pour water directly from the *kli rishon* onto all interior surfaces of a barrel. Therefore, *Rema* rules that one should pour boiling water into the barrel, add an *even m'lubenes*, and then rotate the barrel so that hot water gets onto all surfaces.



Which type of *even m'lubenes* does *Rema* require in that case? Is the goal to upgrade the water to be akin to a *kli rishon* (like in the case of the large pot) and the rock must be hot enough to heat the water? Or is the rock just maintaining the hot water's status

of *irui*, by maintaining heat as the water sloshes around the barrel (even though it is no longer pouring straight from the *kli rishon*) in which case the rock must merely not be colder than the water? This question requires further consideration.

#### **מראה מקומות**

שולחן ערוך סימן תנ"א סעיף ט"ז  
שולחן ערוך סימן תנ"ב סעיף ו'  
רמ"א יו"ד סימן קל"ה סעיף ט"ו  
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