

דרך קצרה

Brief summaries of cRc Kashrus Policies

RACHAS

A רחת/peel is the spatula-like device which is used to remove pizza from a baker's oven. At first glance, *libun* seems like the most obvious choice because the רחת is used over the fire with a dry food and seems to meet all the criteria required for needing *libun gamur*. *Elyah Rabbah* explains the logic of those who are lenient. The only part of the peel's use which would demand *libun* is for the few seconds when the peel and food are both in the oven. That is such a brief amount of time that it does not give enough time for the *b'lios* to be absorbed "deep enough" to demand *libun gamur*.

Shulchan Aruch rules that it is insufficient to perform *hag'alah* to a רחת and since it is physically impossible to perform *libun* to a (wooden) רחת one must purchase a new one for *Pesach*. This is an acceptance of the strict opinion. *Elyah Rabbah* and *Mishnah Berurah* rule that it is a *chumrah* to require *libun*; therefore, if one mistakenly performed *hag'alah* to a *chametz* רחת and then used it with *Pesach* food, the food is *b'dieved* permitted.

In DK 19 we discussed another place where *Shulchan Aruch* discussed a peel. That is in *Yoreh Deah* where he refers to it as a מרדה, and the context is that the Jews were forced to bake their bread in the non-Jews' ovens but could not afford to have their own peel. *Shulchan Aruch* rules that due to the dire need to have bread, the Jews can use a non-kosher peel (without *kashering*) if the peel is *aino ben yomo*.

There, we reported on how that ruling of *Shulchan Aruch* was used to justify the very weak *kashering* of spray dryers. Since [at the time] it was impossible to properly *kasher* a spray dryer, and it was so important to the kosher market that spray dried materials be accepted as kosher, Rav Belsky ruled that *aino ben yomo* spray dryers could be used without a (true) *kashering*.

It may be that this is also the logic for permitting boat holds to carry kosher product if the previous three loads were kosher, even though in the past they held non-kosher and were not *kashered* (see DK 47). It is critical that producers of kosher food have a way to obtain bulk liquids transported in this manner, and it is difficult or impossible to ensure that there is always a proper *kashering*. Therefore, it may be that this need is comparable to that of a מרדה where one can rely on the holds being *aino ben yomo* – which is ensured by having three kosher loads – even though there was no *kashering*.

cRc POLICIES

125. Should a peel be *kashered* with *libun* or *hag'alah*?

Libun kal where possible (e.g., metal peels); all others (e.g., wood, plastic) should be replaced



126. A spatula was used with dry, non-kosher food over the fire. Should it be *kashered* with *libun* or *hag'alah*?

Libun kal where possible (e.g., metal spatulas); all others (e.g., wood, plastic) should be replaced

מראה מקומות

שולחן ערוך סימן תנ"א סעיף י"ט
שולחן ערוך יו"ד סימן ק"ח סעיף ג'
אליה רבה סימן תנ"א ס"ק ל"ט
משנה ברורה תנ"א ס"ק ק"י