

דרך קצרה

Brief summaries of cRc Kashrus Policies

COUNTERS

[PART 2 – אבן מלובנת –]

Shulchan Aruch says that since hot soup sometimes spills onto a table or countertop, these surfaces must be *kashered* with *irui kli rishon*. This is an example of *k'bol'oh kach polto*; *ta'am* was absorbed when hot liquid was poured from a *kli rishon* onto the counter, so the *kashering* mimics that by pouring hot water onto that same surface. [Details in the coming installment on how this is done].

However, in DK 11 we saw that some are of the opinion that a solid item (*davar gush*) retains its status as a *kli rishon* even when it is removed from the pot which was over the fire. Accordingly, *Mishnah Berurah* says that since there is a possibility that a hot *davar gush* (e.g., a hot *challah*) was placed or fell onto the counter, one should upgrade the *kashering* from a mere *irui kli rishon* by adding an *even m'lubenes*, as described in DK 60. If that is physically possible, then it is surely commendable to *kasher* in this manner.

But if it is not realistic to *kasher* with an *even m'lubenes*, then it is acceptable to rely on *irui kli rishon*. This is because the counter is only occasionally used with a *davar gush*, which means that רוב תשמישו (see DK 31-34) is not in a way that demands *kashering* with an *even m'lubenes*. If so, we can invoke the following ruling of *Mishnah Berurah* that although *l'chatchilah* one must be *machmir* and *kasher* based on every single way the

utensil was used (מיעוט תשמישו), if that choice will mean that the utensil will not be able to be *kashered*, then one may rely on the letter of the law and *kasher* based on רוב תשמישו.

In fact, that ruling of *Mishnah Berurah* is based on *Rema* (in *Yoreh Deah*) and one of *Rema's* examples is a table or counter which cannot be *kashered* for every way it was used with hot food, and he therefore says that one can rely on רוב תשמישו.

However, *Magen Avraham* raises a different concern, that there may be crumbs and other food residue trapped in the corners and crevices of these surfaces. He therefore records a custom to cover tables and counters for *Pesach* even after they have been *kashered*. [The custom is specific to *Pesach* since even the tiniest amount of *chametz* cannot be *bateil*; it does not apply when *kashering* from non-kosher to kosher use].

Mishnah Berurah cites this custom but notes that if the surface is particularly smooth and has no places where food might get trapped, one can rely on *kashering* and does not have to cover the surfaces. In practice, most families adhere to the custom and cover their tables and countertops for *Pesach*, and some do so even if they *kasher* those surfaces.



CRC POLICIES

127. A tabletop or counter will be *kashered* with *irui kli rishon*. Is an מלובנת Is an required?

No

מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ'
מגן אברהם תנ"א ס"ק ל"ח
משנה ברורה תנ"א ס"ק קי"ד, קט"ו, וסימן תנ"ב ס"ק כ'
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