

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## PORCELAIN ENAMEL

The *Gemara* says that מאני דקוניה should be treated as *cheress* which cannot be *kashered*, and *Shulchan Aruch* explains that מאני דקוניה is a *cheress* dish which is coated with glass. [This is what we refer to as China]. In a future installment we will see that there is a *machlokes* whether glass can absorb; *Shulchan Aruch* accepts the lenient opinion and *Rema* says that *l'chatchilah* one should be *machmir*. Why is the *Gemara* of מאני דקוניה not a proof to the strict opinion? Alternatively we can ask: how can *Shulchan Aruch* be strict regarding מאני דקוניה but lenient regarding glass?

*Rosh* answers that standard glass cannot absorb, but מאני דקוניה are different. This is because glass and *cheress* are made in a similar manner – something (sand or clay) is mined from the ground and fired in a kiln where it develops special properties – and therefore if glass and *cheress* are fired together in a kiln, the glass takes on properties of *cheress* and cannot be *kashered*. Based on this, *Biur Halacha* says that the strict status of this glass is specific to this case where it was put onto a base of *cheress*, but had it been applied to a non-*cheress* base it would have the same status of any other glass.

The seemingly theoretical point has a significant practical application in every single home, as relates to *kashering* an oven chamber. [*Kashering* the oven racks was discussed in DK 34.] Most ovens are made from a material called “porcelain

enamel” (not to be confused with “porcelain”) which is a thin layer of glass fused onto steel by heating them together in a kiln. Porcelain enamel does not rust like steel, is not fragile like glass, and is reasonably able to withstand abrasives, chemicals, and high temperatures, and all these features make it wonderfully suited to the inside of an oven.

We have seen that this thin layer of glass does not have the strict status of מאני דקוניה, but rather of standard glass. This means that [according to *Rema*] it cannot be *kashered* with *hag'alah*. However, Rabbi Chaim Chernoff suggested the following 3-part reason why it can be *kashered* with *libun kal*:

1. Even true *cheress* which all agree cannot be *kashered* with *hag'alah*, can be *kashered* with *libun gamur*.
2. *Rema* agrees that the letter of the law is that glass is not *cheress*, and it is only as a *chumrah* that he gives it that strict status.
3. We saw in DK 23 that *Rema* rules that wherever *libun* is being performed as a *chumrah*, one may rely on the opinion that what we refer to as *libun kal* is actually what the *Torah* had in mind when they said “*libun*” is required.

The combination of these elements leads us to the conclusion that according to *Rema*, glass can be *kashered* with *libun kal*. As noted in



DK 24, when one performs *libun kal* as a form of *libun* (i.e., relying on the opinion that *libun kal* is "*libun*"), a higher temperature is required than when the *libun kal* is meant to merely replace *hag'alah*. This is commonly accomplished by heating the chamber to 550° F and maintaining that temperature for an hour, which ensures that all parts of the chamber (including the door) surely reach the required temperature.

## CRC POLICIES

142. Should a metal pot coated with glass be treated as glass or as *cheress*?

Glass

143. Can glass be *kashered* with *libun kal*?

Yes

144. What method of *kashering* is appropriate for porcelain enamel?

*Libun kal* (as *libun*)

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"ג  
גמרא פסחים ל:  
רא"ש פסחים פרק ב' הלכה ח'