

דרך קצרה

Brief summaries of cRc Kashrus Policies

COMPOSITE MATERIALS

What is the status of a utensil made of multiple components. For example, if a utensil is comprised of 75% metal and 25% ceramic which are blended, can it be *kashered* with *hag'alah*? The metal component is suitable for *hag'alah* but the ceramic is not, and the question is whether the overall composite can be *kashered*.

The reason to be lenient is that there is a general rule that when something is comprised of two elements, the item is judged by whichever of those elements comprises the "majority" (i.e., more than 50%), and for that reason *Ben Ish Chai* and others are lenient. However, *Radvaz* and others argue that the general principle of following "majority" is not applicable in this case. *Cheress* cannot be *kashered* due to a physical limitation that the *hag'alah* water will not remove all absorbed *ta'am*. That property of *cheress* is not necessarily governed by halachic principles, and we must be concerned that *ta'am* remains in the *cheress*-portion of the composite even after *hag'alah*.

In more recent *Poskim*, *Minchas Yitzchok* cites both opinions, and there is a strong inference in *Iggeros Moshe* that he adopts the strict position on this matter. However, Rav Fuerst reports that Rav Moshe Feinstein told him that if the material is less than 50% *cheress*, one can *kasher* it with *hag'alah*.

However, *Maharsham* suggests an alternate reason to be lenient. Let us

suppose that the *cheress* component retains its properties in the composite and some of the *ta'am* absorbed into it will not be purged by *hag'alah*. That means that after the utensil undergoes a *kashering* process, there is minimal *ta'am* left (i.e., what is absorbed in the percentage which is *cheress*) and that *ta'am* will surely be *batel b'shishim* into kosher food put into the utensil. Accordingly, it qualifies as a utensil which is *עשוי להשתמש בשפע* which, and we have seen in DK 14 that there is legitimate basis for using such a utensil without *kashering*.

A limitation of this lenient position is that it assumes that any *ta'am* remaining in the utensil will be *batel b'shishim* into the kosher food. That cannot be relied upon if one is *kashering* from *chametz* where the utensil will be used on *Pesach*, because *chametz* cannot be *batel* on *Pesach*. In contrast, those who adopt the earlier lenient position (i.e., follow the "majority") would rely on it even when *kashering* for *Pesach*.

cRc POLICIES

145. Can varnished wood be *kashered* with *hag'alah* (assuming it can withstand the process)?

No



146. A utensil is made of a composite material which is 75% metal and 25% ceramic/*cheress*. Can the utensil be *kashered* with *hag'alah*?

Yes

147. Is the answer to the previous question different if the utensil had been used with *chametz* and will now be used on *Pesach*?

For *Pesach*, one should be *machmir* and not allow *hag'alah* for this type of utensil.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"ד
דרכי תשובה סימן ק"כ ס"ק כ'
מנחת יצחק חלק ג' סימן ס"ז אות ו'
וחלק ד' סימן קי"ד אות ד'
אגרות משה או"ח חלק ג' סימן נ"ח