

דרך קצרה

Brief summaries of cRc Kashrus Policies

GLASS

[PART 1 – הגעלה]

There are three primary opinions in the *Rishonim* whether glass absorbs and can be *kashered*:

1. Glass is like *cheress* in that it is made from an earth-like material (sand vs. clay) whose properties are radically changed by being fired in a kiln. Therefore, just like the *Torah* says that *hag'alah* is ineffective for *cheress*, so too glass cannot be *kashered* with *hag'alah*. (*Mordechai*)
2. Glass is different than most other materials in that it is particularly "smooth" and "solid", and it is plainly obvious that no *ta'am* is absorbed into it through heat or *kovush*. Therefore, once all residue has been removed, glass can be used for any purpose even if it previously was used for non-kosher, *chametz*, or dairy. (*Ravyah*)
3. Glass cannot absorb as much as other materials (as per *Ravyah*) but it does absorb a certain amount. Therefore, it must be *kashered* (since some *ta'am* is absorbed) but *hag'alah* is effective (since it does not absorb as much as *cheress* does). (*Ran*)

Shulchan Aruch rules in accordance with the most lenient opinion (*Ravyah*) that glass does not absorb at all. However, *Rema* says that the *Ashkenazic* custom is to be *machmir* for the strictest opinion (*Mordechai*) and not even *kasher* (or use)

glass that was occasionally used for hot *chametz*.

Rema's ruling is essentially saying that although it appears that glass does not absorb, we do not "trust" that judgement and assume that it does. This is instructive to the contention that *kashering* should not be required for stainless steel equipment since it is scientifically established that it does not absorb any taste. The status of glass is precedent that *Ashkenazim* will cautiously assume that materials absorb despite indications to the contrary.

Shulchan Aruch recorded the halachos of *kashering* in *Hilchos Pesach* (OC 451-452) since that is the most common time of the year for people to *kasher*, and in *Yoreh Deah* 121 he notes a few instances where the halacha is different when *kashering* a utensil which became non-kosher. There is no discussion of glass in that part of *Yoreh Deah*, and that leads to the simple conclusion that *Rema's* strict approach applies anytime one is considering *kashering* a utensil – whether that is because it was used for *chametz*, non-kosher meat, *basar b'chalav*, or anything else.

One can infer that *Magen Avraham* understood *Rema* in this strict manner from his discussion about why *Rema* is lenient regarding *kashering* glass used for *stam yayin*.



In contrast, *Minchas Yaakov* says that *Rema* is only *machmir* about glass for *Pesach* as a *חומר דחמץ*, but otherwise one can follow the approach of *Shulchan Aruch* that it does not absorb at all.

Minchas Yitzchok adopts a compromise position, saying that for year-round use, one should follow the opinion of *Ran* that glass requires *kashering* (because it absorbs) but can be *kashered* with *hag'alah* (since it does not absorb very much).

In practice, the American *hashgachos* follow the approach associated above with

Magen Avraham that non-kosher glass cannot be *kashered* (or used) regardless of whether that is for *Pesach* or some other time in the year.

CRC POLICIES

149. In general, can glass be *kashered* with *hag'alah*:

a. From *chametz* (for use on *Pesach*)?

No

b. From non-kosher food?

Only במקום הפסד

מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"ו
מגן אברהם סימן תנ"א ס"ק מ"ט
מנחת יעקב סימן פ"ה ס"ק י"ב
מנחת יצחק חלק א' סימן צ"ו אות ד'