

דרך קצרה

Brief summaries of cRc Kashrus Policies

GLASS [PART 2 – GLASS LINED REACTOR]

Although *Rema* records the *minhag* to be *machmir* about glass, in *Darchoi Moshe* he says that *b'dieved* one can be lenient about glass. *Pri Megadim* points out a subtle difference of opinion of what the term "*b'dieved*" means in this context. *Taz* understands that in cases of *b'dieved* one can rely on *Shulchan Aruch (Ravyah)* that glass does not absorb at all and can therefore use hot food that was put into a *chametz* glass. However, *Magen Avraham* understands that even in cases of *b'dieved*, one may only rely on *Ran* that if the glass was *kashered* then the food is permitted. But if the glass was used as-is, without *kashering*, the food is forbidden.

Pri Megadim rules that in a standard case of *b'dieved*, one should be *machmir* for *Magen Avraham* and forbid a hot food used in glass that had not been *kashered*. However, in case of *hefsed merubah* he allows one to rely on the interpretation of *Taz* and permit the food. This ruling is recorded in *Mishnah Berurah*. The obvious application of this ruling is for cases when someone made a mistake and used a non-kosher or *chametz* glass inappropriately.

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There is a type of glass, known as tempered borosilicate, that can withstand very high temperatures, and tolerate rapid changes in temperature (e.g., going from the freezer right into the oven), that would

crack standard glass items. This is the type of glass used in certain types of Pyrex dishes.

Tzitz Eliezer says that the lenient opinions about glass were based on the simple glass which *Rishonim* were familiar with but they might have been *machmir* for glass which can go onto the fire and in which food can be cooked. Accordingly, he rules that *Sephardim* and others who are lenient about glass should be *machmir* about Pyrex, and Rav Belsky reported that Rav Yaakov Kaminetzky agreed with this approach.

In contrast, *Yabeah Omer* says exactly the opposite. In truth, *Ashkenazim* would have adopted the position of *Ran* that glass must be *kashered*, and can be *kashered* with *hag'alah*, but *Rema* does not say that because the glass he was familiar with could never withstand the temperatures needed for *hag'alah*. But since this glass will not break when placed into boiling water, even *Rema* will agree that it can be used after it is *kashered*.

Rav Schachter was inclined to be lenient as per this latter position. He argued that the *Ashkenazic minhag* is a tremendous *chumrah*, so there is no need to extend that *minhag* to glass which is specially designed to not



absorb any *ta'am* at all even when food is cooked in it at high temperatures.

Tempered borosilicate is widely used in glass-line reactors. According to *Tzitz Eliezer* et al. there is no room for leniency if the glass-lined reactor was ever used for non-kosher (or dairy). In contrast, Rav Schachter ruled that it is acceptable to use the reactor after it is *kashered* with *hag'alah*. One reason to allow this is based on the line of reasoning noted above. A second factor is that we saw earlier that in cases of *b'dieved*, *Darchei Moshe* says that one maybe rely on the *kashering* of glass. If *hashgachos* were to not allow the *kashering* of glass-lined reactors that would hinder kosher food production to such an extent that we should view this as

a *sha'as hadchak*. Accordingly, he ruled that it is appropriate to *kasher* and use glass-lined reactors as a "*I'chatchilah*", even though *Darchei Moshe* said that one may only do so in cases of *b'dieved* (שעת (הדחק כדיעבד דמי).

CRC POLICIES

150. Hot kosher food was mistakenly put into a *ben yomo* non-kosher glass utensil. What is the status of the food *b'dieved*?

It may not be eaten

Other policies relevant to this installment will be presented in the coming issue

מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"ו
פרי מגדים או"ח מ"ז סימן תנ"א ס"ק ל'
משנה ברורה תנ"א ס"ק קנ"ה
שו"ת ציץ אליעזר חלק ט' סימן כ"ו
יביע אומר חלק ד' או"ח סימן מ"א