

דרך קצרה

Brief summaries of cRc Kashrus Policies

NAT BAR NAT

In the previous installment we noted that generally a utensil must be *aino ben yomo* so that non-kosher *ta'am* drawn out by *hag'alah* does not become reabsorbed into the utensil. In fact, *Shulchan Aruch* says that this is not required if a utensil is only being *kashered* due to absorptions of *chametz* and the *kashering* occurs before the time when *chametz* is forbidden. This is because of the principle of *nat bar nat* which says that each time *ta'am* transfers it becomes somewhat weaker or more dilute, and therefore after enough transfers one need not worry about the *ta'am* anymore.

The most significant limitation of *nat bar nat* is that it only applies to *heter* (permitted foods). Therefore, if one is *kashering* from *chametz* during a time when *chametz* is permitted, *nat bar nat* comes into play and says that *ta'am* that transfers from the utensil into the *hag'alah* water and then from the *hag'alah* water back into the utensil is so weakened that it can be ignored. [But if one *kashers* at a time when *chametz* is already forbidden (or

from standard non-kosher food), *nat bar nat* no longer applies, and the utensil must be *aino ben yomo*].

While this line of reasoning is understandable, *Mishnah Berurah* points out that it appears to contradict the ruling of *Shulchan Aruch* – discussed in DK 15 – that *chametz* is not "*hetairah balah*" even before *Pesach*. How can *Shulchan Aruch* take the strict position on the earlier halacha but be lenient in ours?

Mishnah Berurah notes that for this reason, some *Poskim* disagree with *Shulchan Aruch's* lenient ruling in the current halacha (*aino ben yomo*). [We will also see in DK 90 that there is a *minhag* to insist on *aino ben yomo* even according to the lenient approach]. But *Chazon Ish* points out this same apparent contradiction can also be found in *Rishonim*. Clearly, there must be some explanation for why these two halachos are not as intertwined as they would appear to be. This requires further consideration.

מראה מקומות

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