

דרך קצרה

Brief summaries of cRc Kashrus Policies

MUST BE AINO BEN YOMO

In DK 87 we saw that the *ta'am* extracted during *hag'alah* will be reabsorbed into the utensil unless one of three options are taken: the utensil is *aino ben yomo*, the *hag'alah* water has 60 times the volume of the utensil, or the non-kosher used in the utensil qualifies for *nat bar nat*. In this halacha, *Shulchan Aruch* points out that there is a reason to favor the *aino ben yomo* option to prevent issues of *basar b'chalav* if meat and dairy dishes are *kashered* simultaneously. Although [kosher] meat and milk individually qualify for *nat bar nat*, they do not if they are mixed or cooked together, and this can potentially occur if a meat and dairy dish are *kashered* at the same time and touch each other.

To avoid this complication – which is likely when lots of items are *kashered* for *Pesach* – *Shulchan Aruch* recommends that all utensils be *aino ben yomo* when *hag'alah* is performed. *Rema* takes this one step further and says that the custom is not to perform *hag'alah* to any utensil which has been used in the preceding 24 hours.

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Libun gamur is fundamentally different than *hag'alah* in that *hag'alah* draws the non-kosher *ta'am* out of the utensil, while *libun* incinerates it in place (see DK 21). Accordingly, when performing *libun gamur* there is no concern that *ta'am* will be reabsorbed back into the utensil;

consequently, *libun gamur* can be performed when the utensil is *ben yomo*.

But what about *libun kal*? *Pri Megadim* says that in this context *libun kal* functions like *hag'alah* to draw *ta'am* out of the utensil and might allow *ta'am* to be reabsorbed into the utensil. That leads him to conclude that *libun kal* is ineffective on *Pesach*, just like one cannot perform *hag'alah* at that time. In addition, it would mean that one can only perform *libun kal* if the utensil is *aino ben yomo* just like there is such a requirement for *hag'alah*.

However, Rav Belsky and Rav Schachter argued with these assumptions. Firstly, it is generally assumed that *libun kal* incinerates *ta'am* exactly like *libun gamur*, just that it does not penetrate as deeply as *libun gamur* (and is therefore sometimes ineffective). Secondly, even if *libun kal* functioned by drawing *ta'am* out of the utensil, the escaping *ta'am* would be burned by the fire/heat used for *libun kal* such that it could not be reabsorbed into the utensil. Thus, even if *libun kal* is like *hag'alah*, the need for *aino ben yomo* is negated. Accordingly, they ruled that *libun kal* can be performed even when the utensil is *ben yomo*, and presumably would also allow *libun kal* on *Pesach*.

In the case of oven racks, even this opinion would require that they be *aino ben yomo* before *libun kal* is performed; see DK 33-34 for details. If, however, the oven is put through a self-clean cycle, that *kashering* qualifies as *libun gamur* and can be performed even if the oven is *ben yomo*.



CRC POLICIES

157. Is it permitted to perform *hag'alah* if, during the preceding 24 hours, the utensil had been used for...

a. Non-kosher?

No

b. *Chametz*?

No

c. Kosher meat or kosher milk (not together)?

No

[See Question #160 for two additional cases]

158. Is it permitted to perform *libun kal* if, during the preceding 24 hours, the utensil had been used for non-kosher?
[See Questions #154-156 regarding *libun gamur* and *hag'alah*]

No

159. May one perform *libun kal* on *Chol HaMoed Pesach*, to remove an absorbed *ta'am* of *chametz*? [See Questions #154-156 regarding *libun gamur* and *hag'alah*]

No

מראה מקומות

שולחן ערוך סימן תנ"ב סעיף א'
פרי מגדים סימן תנ"ב מ"ז ד'