

דרך קצרה

Brief summaries of cRc Kashrus Policies

חמי טבריה

Shulchan Aruch states that if a utensil became non-kosher through contact with liquids which had been heated by fire, it cannot be *kashered* with water from the hot springs of *Teveriah* (חמי טבריה). The *ta'am* absorbed through standard heat is qualitatively different than the heat of חמי טבריה, and therefore כבולעו כן פולטו dictates that חמי טבריה cannot draw out *ta'am* from a utensil which had a standard *b'liyah*. *Gr"a* says that this idea is based on the *Gemara's* statements that cooking food in חמי טבריה is not a (*d'oraisah*) violation of the prohibition to cook on *Shabbos*. This indicates that cooking in חמי טבריה is somehow different than water heated by a fire and is the source of our halacha regarding *kashering*.

What if someone became non-kosher in חמי טבריה? How should it be *kashered*? *Rema*

says that כבולעו כן פולטו tells us that if *ta'am* was absorbed in חמי טבריה, then חמי טבריה can also be used to *kasher* that utensil.

But what about *kashering* with standard hot water if the absorption happened through חמי טבריה? Should we say that כבולעו כן פולטו dictates that the *kashering* must be with חמי טבריה and cannot be with hot water heated on a fire? The answer to that is, no, it can be *kashered* with standard hot water. This is because *hag'alah* with hot water heated on a fire is the gold-standard for removing absorbed *ta'am* and works in all situations (שהגעלה על (ידי האור כשרה לכל [except those where *libun* is required]).

It would obviously be quite rare for this exact halacha to apply, but in the coming installment we will see a contemporary example that appears to be related to this ruling.

מראה מקומות

שולחן ערוך סימן תנ"ב סעיף ה'
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