The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Apr 16, 2022 ■ ט"ו ניסן, תשפ"ב
סימן תנ"א סעיף ד'

Overview

Siman 451 Seif 4:

Utensils that are used with direct fire, for example, spits or grills and similar utensils, must be kashered with libun and libun is achieved when sparks fly from the material. Some authorities are lenient if the utensil becomes so hot that one could burn straw on the outside of the utensil. The custom is in accordance with the first opinion for those items that require libun but utensils that only require hagalah but have some cracks or crevices that we are stringent to kasher those parts with libun, the lower degree of libun is sufficient. A tripod requires libun.

- In other words the food is not cooked in liquid and the fat or oil that is rubbed on the grill is not enough that it is considered as though the food was cooked in water. Therefore, it is kashered with fire in accordance with the principle that the way food is absorbed is the way it is extracted. If one does not know that chometz was cooked on the grill, rather meat that was salted without being checked for chometz was cooked on the grill, hagalah is sufficient even l'chatchila. (M.B. 27)
- There is a disagreement whether chometz is considered התרא בלע or not because if it is then hagalah would be sufficient. Most Poskim maintain that chometz is איסורא בלע. (M.B. 28)
- Although this type of libun is less effective than the first libun, nevertheless, it is effective to remove chometz similar to hagalah and this opinion maintains that chometz is התרא בלע and that's why libun kal is sufficient. (M.B. 30)
- Technically, we follow the opinion that chometz is אסורא בלע and one must use the stronger form of libun and even b'dieved the food is prohibited if the utensil was not properly kashered. However, in a circumstance of loss or will inhibit one's joy on Yom Tov and the utensil was not ben-yomo one may rely upon the Poskim who maintain that chometz is התרא בלע and hagalah or libun kal is sufficient. (M.B. 32)
- It is sufficient for the utensil to get hot enough to burn straw since at that heat any chometz that is present would be burned. (M.B. 33)
- If one wants to use the tripod on Pesach it must be kashered with libun since chometz spills on it and the taste is absorbed by fire. This requirement is l'chatchila but b'dieved libun kal would be sufficient and even if it was used without kashering the food would not be prohibited. (M.B. 34)

Halacha Highlight

The mechanics of libun

Shulchan Aruch Siman 451 Seif 4
והלבון הוא עד שיהיו ניצוצות נתזין מהם
Libun is when sparks fly from the utensil

Shulchan Aruch rules that utensils that absorb taste with fire as opposed to with a liquid medium may only be kashered with fire. The utensil must become so hot that sparks come off of the utensil. Mishnah Berurah (ס"ק כ"ז) explains that since the taste was absorbed directly from the heat of a fire rather than through a liquid medium the chometz taste cannot be extracted through hagalah; rather it is necessary to use the method of libun since the guiding principle of kashering is כבולעו כך פולטו—the same way the taste was absorbed is the manner in which it is extracted. Minchas Yitzchok (שו"ת ח"ג סי' ס"ו אות ב-ג) understands Mishnah Berurah in the manner of Haghos Maimoni that the kashering method of libun follows the principle of כבולעו כך פולטו. Therefore, if an oven absorbed a chometz taste at a particular temperature it is effective to run the oven at that same temperature to extract that taste since that same temperature will be capable of extracting the absorbed taste and it is unnecessary for the oven to become so hot that sparks fly from the surface.

Rav Moshe Feinstein (שו"ת יו"ד ח"א סי' ס') wrote that Mishnah Berurah's invocation of the principle כבולעו כך פולטו was intended to explain why hagalah is not sufficient to kasher a utensil that absorbed a chometz taste by fire but did not intend to indicate that this is the principle the explains the mechanism for kashering with fire. He explains that he follows Pri Megadim's explanation of the mechanism of libun that libun does not extract taste from the wall of the utensil; rather it burns the taste where it is so that it no longer exists. For that reason when a utensil absorbs taste by fire the only way to kasher it is to heat it to the degree that sparks fly from the surface since it is only at that temperature that the taste absorbed in the walls is incinerated. Heating the utensil to the temperature at which the taste was absorbed would not be sufficient to burn out that taste. It is based on this principle that even an earthenware utensil can be kashered with libun. Taste cannot be extracted from earthenware but it is possible to incinerate taste that is absorbed in the walls of an earthenware utensil.

Stories to Share

New Technology

ש"ע תנ"א, ד': "צריכין ליבון..."

Today's amud discusses the halachos of libun.

Modern technology has certainly changed the world. Today, it is common to find a stovetop covered with glass on which one places the pots while cooking.

One man who purchased such a stovetop wondered how to kasher it for Pesach. Although the Sha'ar Hatziyun brings an opinion that hagalah doesn't help for glassware—since the owner may be afraid the hot water will break the glassware—this is obviously not relevant to the super-tempered glass used for the stovetop. And the Sha'ar Hatziyun there concludes that most authorities argue that we don't need to worry about this opinion even regarding regular glassware. (שער הציון, ס' תנ"א, ס"ק קצ"ו) But he wondered whether hagalah would really be enough to kasher a stovetop.

When this question reached Rav Shlomo Zalman Aurebach he ruled that hagalah does not help for a glass stovetop. "Glass which covers a stovetop on which one places the pots while they cook cannot be koshered by merely doing hagalah. Since the pots cook on the glass—and they sometimes spill —the halachah of this glass is like any other stovetop which sometimes has solid food fall on it from a hot pot or pan. It can only be koshered with libun gamur."

הליכות שלמה, פ"ג, ע' מ"ד