KASHERING A FRYING PAN

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RC Recorder of OU Psak and Policy

THE TORAH (Bamidbar 31:23) teaches us that “any utensil that was used (directly) with fire must be kashered with fire…, and any utensil that was not used (directly) with fire may be kashered with (boiling) water. It therefore follows, that a grill that is used to roast non-kosher meat must be kashered with fire (libun chamur). Since the meat is heated directly by the fire, it cannot be kashered with water. The only way to completely remove the bliyah is by burning it out with libun chamur. However, a pot that was used to cook non-kosher soup may be kashered with hagalah; k’bolo kach polto (the way the pot absorbs is the way it emits). Since the pot absorbed through liquid it can be kashered with liquid.

One notable exception to this rule is if heter was absorbed in a grill (heteira bola). The Gemara Avoda Zara (76a) teaches that if heter is absorbed in a kli even if directly through fire, it can be kashered with hagalah. For example, if one grilled kosher meat, and then needed to kasher the grill for milchigs, it can be kashered with hagalah.

There is a machlokes Achronim regarding how one must kasher a pot that was used to cook liquid issur such as blood or basar b’chalav. Most poskim assume that if the bliya is a liquid, the pot can be kashered with liquid (hagalah). However, the Shach (Y.D. 121:8) cites the opinion of the Roma MiPano that this would be considered a bliya that took place directly through fire. Since in this case, the liquid issur is absorbed directly into the pot, and not first through a medium (such as water) the Roma MiPano holds that the pot requires libun. According to Roma MiPano, only if the issur is absorbed through a medium, such as water or oil, is it considered to be not directly through fire.

This machlokes Achronim also presents us with two different ways to understand the meaning of Shulchan Aruch regarding kashering fry-

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The Roma MiPano therefore creates a chumra and a kula: a kosher
method of kashering for
The Roma MiPano 96 has a different approach to explain why the
relying in this case on the opinion that holds that
bola requires Rosh, but is
always require is seemingly contradictory. If the
(O.C. 451:11) writes that
pan that was used with
used to fry
chametz is absorbed into the pot directly without an
However, the Rosh (Pesachim 2:7) writes that
there might not be a layer of oil separating the meat and the pan.
However, even if a significant amount of oil is used, still the Rashba
roasting directly on the pan (Mishnah Berurah 451:27) and it is still
viewed as though the fire is directly heating the food.

If only a thin smear of oil was used to coat the pan then all agree that
the pan requires libun chamur. A thin smear of oil is equivalent to
roasting directly on the pan (Mishnah Berurah 451:27) and it is still
viewed as though the fire is directly heating the food.

However, even if a significant amount of oil is used, still the Rashba
holds that a frying pan requires libun chamur. This is because, even
if there is oil elsewhere in the pan, it is common that at some point
there might not be a layer of oil separating the meat and the pan.
However, the Rosh (Pesachim 2:7) writes that
libun is adequate, since there is still a significant amount of oil in the pan. Even if non-
kosher meat adheres to the pan in one spot, the Rosh holds that it is
still considered biozul (cooking) and not tzi (roasting).

The Shulchan Aruch (Y.D. 121:4) paskens that a frying pan that was
used to fry issur must be kashered with libun chamur, but a frying
pan that was used with chametz can be kashered with hagalah. Rema
(O.C. 451:11) writes that libuchatla one should kasher a chametz
frying pan with libun kal. The ruling of Shulchan Aruch and Rema is
seemingly contradictory. If the halacha is like Rashba, we should
always require libun chamur, and if halacha is like the Rosh, hagalah
should always be enough.

The Beir Ha’Gra explains that Shulchan Aruch paskens like the
Rosh, but is maczmir for the opinion of Rashba. That is why he
requires libun chamur for issur. However, regarding Pesach he was
maikel, b’tziruf that according to some opinions chametz is beteira bala1.
The Rema was slightly more machmir and required libun kal, relying in this case on the opinion that holds that libun kal can be
used in place of libun chamur.

The Roma MiPano 96 has a different approach to explain why the
method of kasher for chametz differs from issur. He explains that
Shulchan Aruch is referring to a pan of issur which had used animal
fat. Although animal fat becomes liquid, still since it itself is issur, the
fat is absorbed directly into the pan without an issur (intermediary).
However chametz, even though it is issura bala, is always fried with
oil which is not chametz. Since the chametz is absorbed through an
issur, it is enough to kasher with hagalah, and we are not concerned
that the oil dries up, as per the ruling of the Rosh. The Shach quotes
the Roma MiPano and then concludes (which is really a continuation
from the Roma MiPano) that if one cooks milk (in a fleishig ben yomo
pot)2, the pot would require libun. Although milk is a liquid, since it
is absorbed into the pot directly without an issur it requires libun.

However, if milk were cooked in an aino ben yomo fleishig pot, Rebbi
Akiva Eiger points out that all would agree that the pot can be
kashered with hagalah. Although the milk is absorbed directly, but in
this case, the milk is heteira bala, and all agree that heteira bala can
be kashered with hagalah.

The Roma MiPano therefore creates a chumra and a kula: a chamra,
if liquid issur is cooked in the pot, in which case libun is required,
and a kula, if issur is fried in a pan using kosher oil hagalah is
sufficient.

HOW DO WE PASKEN IN THIS MACHLOKES ACHRONIM?
Most poskim do not accept the sevara of the Roma MiPano. The
Chasam Sofer (Y.D. 111) as well disagrees with the underlying sevara
of the Roma MiPano, however he introduces another consideration.
He argues that if one fries with animal fat, the pan will require libun,
since animal fat is an ochel and not a liquid. This is also the
conclusion of Pri Migadim. However, the Mishnah Berurah (451:64) writes that although some poskim (i.e. Pri Migadim) held that fat should
be considered like meat and not viewed as a liquid, most poskim do
not accept this. This is very relevant regarding kashering oil refineries
that processed tallow. According to Mishnah Berurah, it is enough to
kasher with hagalah. It would not require libun chamur, which
would be impossible. The Chazon Ish (Pesachim 119:19) as well
rejects the sevara of the Roma MiPano and rules that a pot that
cooked animal fat can be kashered with hagalah. The OU follows the
ruling of Mishnah Berurah and Chazon Ish.

Although animal fat is viewed as a liquid, and therefore a blya of
animal fat may be kashered with hagalah, still Igeros Moshe (Y.D.
160) writes that animal fat cannot be used as the liquid for kasher-
ing. Although Rema writes that if one kashered with sha’ar mashkim
(drinks other than water) bidieved it works, however animal fat
although it is a liquid is not a masheke. In regards to drawing out a
blya, fat is an ochel.

For example, a conche in which non-kosher or dairy chocolate is
heated may be kashered with hagalah. This is because melted choco-
late is a liquid. However, we may not use chocolate to kasher the
conche. Lichatchila, the conche should be kashered with water or
with torches. If this is not possible, and the situation warrants kasher-
ing with sha’ar mashkim, regular vegetable oil may be used. However,
chocolate and tropical fats which are solid at room temperature, for
the purpose of kashering, are viewed as an ochel and not a masheke.

Can we be mitzteref the Roma MiPano as a leniency? For example, if
bread is baked in an oven, and the bread is topped with non-kosher
cheese, according to the Roma MiPano, it would be enough to
kasher the oven with hagalah. This is because the cheese does not
directly touch the oven. The cheese is only absorbed into the oven
floor through the bread. However, since we are not maczmir like
the Roma MiPano regarding animal fat to require libun, perhaps we
cannot be mitzteref the Roma MiPano as a leniency either, or perhaps
the two sevaros are not dependent? The Minchas Yitzchak (3:66:7)
shows that there were Rishonim that required libun chamur in this
exact case. However, Rav Belsky z’t”l was willing b’makom beizid
mirubah to use the sevara of the Roma MiPano in such a case as a
mitigating factor, together with other tsirufim, to permit libun kal
instead of libun chamur.

1 It is interesting to note, the Rashba himself holds that chametz is issura bala. It should therefore stand to reason that according to Rashba a chametz frying pan should require libun chamur. However, The Mishnah Berurah (Beitur Halacha 451:55) notes that Ravbeinu Yerucham writes that the Rashba himself permitted kashering a machoros for Pesach with hagalah. See Teshuvos Chasam Sofer (O.C. 108) that asks other seeming contradictions that indicate that the Rashba does not hold that chametz is completely
issura bala. Although the Rashba required kashering a chametz grill with libun chamur, with regards to a machoros of chametz, it seems he accepted the argument of the Rosh.

2 Although Shach just writes that “a pot that cooked milk requires libun”, he was obviously referring to a fleishig ben yomo pot that cooked milk, which is the case the Roma MiPano explicitly discusses. However, Rebbi Akiva Eiger understood that Shach was requiring libun even to kasher a milchig pot to pareve, and therefore he points out that this is impossible. A milchig pot can of course be kashered with hagalah, since it is betereya bala, and there is no disagreement about this. However, if one cooks milk in a fleishig ben yomo pot, the milk is ba’er b’chulay and is issura bala. In this case, the Roma MiPano requires libun.
Dear Rabbi Grossman,

The students and I would like to thank you, Rabbi Tendler and to the OU for the AMAZING experience at your office.

Rabbi Tendler really went out of his way with his patience to share his extraordinary knowledge which my students gained a lot and were exposed into more details about the Kashrut.

Greatly appreciated,
Mrs. Nahary, Magen David Yehiva

Rabbi Fuchs,
What a wonderful presentation! We all enjoyed your talk and learned plenty. Thank you for helping to increase the awareness of this important Mitzvah in our community.

Mrs. Devorah Blumberg, Twin Rivers Resident

Rabbi -
Thank you for coming to Twin Rivers last month. It was very informative and helpful.
Can you please tell me how I can get the mesh screens that you have. I would like to purchase a few, as well as another book.
Thank you, Mindy Sears

Dear Rabbi Eleff,
I want to thank you for taking time to visit the Yeshiva. Your presentation was very engaging the Talmidim are still talking about it. I often bring in speakers on a variety of topics, your student review was, “He came in and talked about Halacha that was interesting. I really enjoyed it.” It sent an important message to the Talmidim on the severity, complexity and the huge amount of work put into Kashrus.

Your easy going character and professionalism is a very welcoming combination and it made a huge impact. Please come again.

Yeshai Kutoff, Yeshiva High School Of Cleveland

In the 2017 edition of the OU Guide for Passover (page 100) Nutrisource Benefiber is listed as approved for those who are ill. The correct name for this product is NUTRISOURCE FIBER. It should be noted that a product called Benefiber, manufactured by Glaxo Smith Kline (GSK) contains wheat dextrin (as listed in the ingredients label) and is chametz and one should not eat or possess this product on Passover. Another product called Benefiber, manufactured by Novartis and sold in Israel, contains guar gum (as listed on the ingredients label) and is chametz-free.

The OU does not certify EL SABROSO PORK CRACKLINGS produced by Snak King, City of Industry CA. This product is sometimes sold with an inserted packet of @ certified Salsa which bears an ® symbol. Consumers should not assume that the ® on the salsa packet, which may be visible through the Pork Cracklings bag, applies to the entire product. Corrective actions are being implemented.

IDAHO MASHED POTATO GRANULES produced by Basic American Foods has been reformulated and is now dairy: 13.75 oz. box with UPC 1140-42310 and the 6.5 oz. box with UPC 1140-42300. The dairy product bears an ® symbol.

The OU does not certify dairy breads. Recently, many breads manufactured by Bimbo Bakeries USA, including some ARNOLD brand breads, were reformulated and now contain dairy. As a result, breads that were previously certified by the Orthodox Union no longer carry the ® Symbol. Consumers should look for the ® symbol to ascertain that a product is kosher.

The Orthodox Union certified PIKNIK RANCH DRESSING produced by Supreme Oil Company, Englewood NJ as an ® Dairy product. This product contains dairy, as indicated in the ingredients and allergens statements. Some Ranch Dressing was packaged in small portion-packs with a plain ®, without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify WILLI FOOD PICKLED MIXED VEGETABLES produced by Willi Food International LTD., Yavneh Israel. This product was imported and distributed in Israel with an unauthorized ® symbol. Corrective actions are being implemented.

The Orthodox Union does not certify MRS. FRESHLEY’S SNOWBALLS CREME FILLED CAKES produced by Flowers Foods, Thomasville GA. Some of the 4.25 oz. packaging bears an unauthorized ® symbol. Corrective actions have been implemented.

The Orthodox Union does not certify any ROCKY’S BEVERAGES products produced by Rocky’s Beverages LLC, Glenview IL. A symbol that is confusingly similar to the ® mark appears on some cartons of Ginger Beer bottles. Corrective actions are being implemented.

to our devoted RC RABBI YISRAEL PARETZKY AND FAMILY on the recent loss of his mother Mrs. Yetta Paretzky, o”h.
to the wife and family of RABBI DOVID STEIGMAN Z”L, Senior Rabbinic Coordinator for OK Kosher, who unfortunately was niftar while traveling in Italy for kashrus inspections.

Mazel Tov

to our dedicated RFR RABBI BINYOMIN KREITMAN on his engagement to Shifra Grossman from Brooklyn, NY.
to our devoted Rabbinic Coordinator RABBI TZVI GOODMAN AND HIS WIFE on the engagement of their son Yitzchok to Ariella Odes of Johannesburg, South Africa.

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