



# HALOCHOSCOPE

Congregation Shaaray Tefillah, Pittsburgh, PA

A cautionary note: Much of the material discussed here is very general. The details are very complex and require an in-depth study. Please do not try to apply these rules to other cases without Rabbinical guidance.

### The question:

May a barbecue be used if it was previously used for non-kosher items?  
May one use the same barbecue for meat and fish steaks?

### The issues to be discussed:

- (A) *Ta'am Ke'ikar* and *Balu'a*, the problems with non-kosher utensils.
- (B) *Libun*, kashering something with fire.
- (C) *Eino Ben Yomo*, when something has not been used in twenty-four hours.
- (D) The separation of meat and fish.

### (A) *Ta'am Ke'ikar, Balu'a*

When the Torah forbids ingesting non-kosher foods, not only are the actual foods forbidden, but also their flavors when present in other, kosher foods. For example, just as one may not eat *Nevailah*, meat from an animal that was incorrectly slaughtered, so, too, if this meat is cooked in soup, the soup is also forbidden. This is called *Ta'am*, the flavor, *Ke'ikar*, is like the actual food. If there is enough kosher food to counteract the flavor of a small amount of non-kosher food, the non-kosher flavor is *Batel*, becomes insignificant, and does not render the food forbidden. This amount is usually one part in sixty.

It is also possible to extract the flavor and transfer it to kosher food another way: as *Balu'a*, absorbed, in a pot. In Jewish dietary law it is assumed that metal and earthen pots absorb the flavor of the foods cooked in them, up to the volume of the metal. This means that if the volume of the metal in a non-kosher pot is ten cubic inches, it would forbid food cooked in the pot by imparting non-kosher flavor to it unless six-hundred cubic inches of kosher food were cooked inside the pot at one time. In order for a pot to contain sixty times the volume of its metal, it would need to be very large and thin-walled. This is not usually the case, and therefore, generally a non-kosher pot will make all food cooked in it non-kosher. [See Chulin 97-99 Pesachim 44 Shulchan Aruch Yoreh De'ah 98, etc.]

### (B) *Libun*

Once a pot or utensil has "soaked up" flavor of a forbidden food, it may be kashered by removing the *Balu'a*. The *Balu'a* is removed in the same way that it was absorbed, which means that the method for kashering a utensil should

be consistent with its normal use. If a utensil is used to cook food in water, the way this utensil is cleaned of its Balu'a is by heating it with water inside over a flame. Special measures may be necessary to ensure that all parts of the pot are reached by the boiling water. If a cup or bowl which was never used directly over the fire had hot non-kosher food poured into it, it would be kashered by pouring hot water into it. [Note: porcelain and earthenware are considered extremely absorbent and will therefore not be "cleaned out" by the kashering process, i.e. in the method discussed here.] This rule of kashering is called *Kebol'o Kach Polto*, the way it absorbed is the same way it emits its forbidden flavor.

A utensil that had forbidden foods cooked in it without any water or other medium is considered to have absorbed the food in too strong a fashion to be removed by the hot water kashering process. The only way to guarantee removal of this Balu'a is to burn it. Accordingly, the utensil is put into a fire or flame for a time period considered sufficient to reach all the Balu'a and destroy it. This is called *Libun*. For some types of Balu'a, *Libun Chamur*, strong Libun is required, meaning that the metal is heated to a point that one could scrape off a layer, i.e., red-hot. Other types of Balu'a only require *Libun Kal*, modest Libun, where the metal becomes hot enough to char a piece of straw (or tissue paper) without the help of a flame. For *Libun Chamur*, it is necessary to direct a flame onto the pot. For *Libun Kal*, it is sufficient to place glowing coals into the pot to remove the Balu'a, or to heat the metal in the vicinity of a flame. [Earthenware cannot be kashered in this way because there is a concern that one will not apply enough heat in case it should crack. If the utensils are refired in the kiln, we can be sure that the heat was sufficient to destroy the Balu'a.] [See Avoda Zora 75b-76a-b Pesachim 30a-b Sh. Ar. O.C. 451, Y.D. 121, Taz 7, etc.]

In our case, where the grill on the barbecue was used in direct contact with the food, the grill requires Libun. In addition, the barbecue pan absorbed flavor from juices and bits of the forbidden food that fell into it through the coals. We do find that, under certain circumstances, the same fire that is heating the food and causing it to impart its flavor to the utensil is viewed as also kashering the utensil. However, most commentaries limit this to specific circumstances and in our case, where the non-kosher meat was grilled over this barbecue, the grill becomes Balu'a and must be kashered. [See Sh. Ar. Y.D. 76:4, Taz.]

Regarding the charcoal itself, one could say that the drippings that fall onto it are burned up immediately and do not get a chance to make them unkosher. If so, the pan holding them is also kosher since it did not get a chance to absorb any flavor. However, there are some drippings that reach the sides where there is no coal, thereby rendering the pan unkosher, and although no kosher food touches it, steam and fumes can rise up and reach the kosher food. In addition, there are too many drippings to say that they are burned up immediately. Furthermore, the grease in meat often takes a little longer to burn and might even be present when the charcoal is reused. Moreover, if the grill was used previously for meat and dairy, it is forbidden to benefit from the coals absorbing this flavor, and they could not be used even if no flavor will be transferred to the kosher food. [See Sh. Ar. Y.D. 87:5, 92:6, 8,108 commentaries.]

Accordingly, the coals should be discarded and the pan should be kashered through Libun, since it absorbed the flavor without the medium of water. However, if the pan is lined with enamel, Libun might be insufficient because enamel is considered by many the same as earthenware. [See Pishei

Teshuva Y.D. 121:2] Therefore, an alternative solution is more suitable:

Balu'a can be transferred to food from a utensil and vice-versa. However, it cannot be transferred from one utensil to another without any medium such as water. For example, if two closed pots that are dry on the outside are touching, one kosher and the other non-kosher, the kosher one does not become unkosher. Accordingly, if the barbecue pan is clean and dry, and then lined totally with a piece of foil without any holes or tears, it will stop any of the flavor from coming out of the pan. [See Sh. Ar. Y.D. 92:8, Rema, commentaries.]

#### (C) *Aino Ben Yomo*

Only if the unkosher flavor improves the taste of the food is it forbidden. If a utensil was clean and not used for twenty-four hours, we may assume that it is no longer able to impart a pleasant flavor, only an unpleasant flavor. This is called *Aino Ben Yomo*. Accordingly, if the flavor absorbed was unkosher, it will not forbid kosher food cooked therein. Therefore, if kosher food was cooked in an unkosher utensil that is *Aino Ben Yomo*, it is not forbidden. However, the utensil may still not be used until it is kashered. If one is unsure about the status of the utensil and one has no-one reliable to ask, one may assume that a gentile's utensils are *Aino Ben Yomo*. However, one may not always make this assumption regarding a Jew's utensils, since he should have remembered when and if the utensil was used for forbidden foods. [See Avoda Zora 76a Zevachim 97a, etc. commentaries. Poskim. Sh. Ar. Y.D. 122. commentaries.]

#### (D) Fish and Meat

We do not mix fish and meat, not because it is prohibited but because it is considered unsafe. We, therefore, always clean out our mouths between eating fish and meat. Although fish and meat should not be cooked together, whether in water or dry-roasted, there are opinions that they may be in the same oven but not touching. Others disagree because even the fumes may not be mixed. A utensil used for fish may be used for meat, but if it was used for both together, the flavor that is absorbed is forbidden and it must be kashered. The explanation for this is that the single flavor of either one is not strong enough to cause any real problems, but, when cooked together, they attain the status of a forbidden food and their Balu'a is then also forbidden. If a small amount of one was cooked with the other, all the rules of *Bitul*, nullifying, apply. Accordingly, a barbecue may be used for fish and for meat separately, but must be cleaned thoroughly between uses. If it is not cleaned, a Rabbinical judgment must be made as to the proportions of the pieces of food left behind to those of the food being cooked now. [See Pesachim 76b, Sh. Ar. Y.D. 116:2. Taz 2. Pishei Teshuva 3, etc.]

## ANNOUNCEMENTS

### SCHEDULE:

SHABBOS SHACHARIS	9:00 AM
SHABBOS MINCHA	7:35 PM
SHACHARIS SUNDAY	8:00 AM
SHACHARIS MONDAY - FRIDAY	7:00 AM
MINCHA SUN, TUES-THURS	7:45 PM
MINCHA MONDAY	6:30 PM
CANDLE-LIGHTING KI SAVO	7:31 PM
Plag Hamincha-earliest time to light candles	6:35 PM
MINCHA EREV SHABBOS KI SAVO	7:00 PM

Kiddush is being sponsored by Yisroel (Ira) Glick to celebrate his completion of his first Megillah.

Shalosh Sudos is being sponsored by Rabbi Silver in honor of the Yortzite of his grandmother, Sarah bas R. Shmuel, a"h, on the 11th of Ellul.

### SHIURIM:

GEMORO MAKOS	SUNDAY 7:15 AM
HALACHA B'YUN	MONDAY 9:00 PM
HALACHOS OF BUSINESS	THURSDAY 4:30 PM
HILCHOS SHABBOS	SHABBOS 8:15 AM
DAF YOMI	SHABBOS 5:30 PM
	SUNDAY 8:50 AM
	MON-THURS 8:00 PM

### Reminder:

General Membership meeting Monday Aug 30th following Mincha 6:30.

This issue of HALOCHOSCOPE has been sponsored by Rabbi and Mrs. Mordechai Rosenberg in honor of their newborn son. The Sholom Zachor will be on Friday night at his home, 5884 Hobart Street.

Anyone interested in subscribing to Halochoscope may send their name and address, along with a check for \$36 made out to Congregation Shaaray Tefillah, to the address below. Please note in the "memo" of the check that this is for a subscription to Halochoscope.

Comments and suggestions are welcome and can be addressed to :

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