

Out of His *Keilim*

*Excerpted and adapted from a shiur by Rav Yosef Jacobovits*

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[http://baishavaad.org/wp-content/uploads/2020/07/BAM80\\_008\\_Mattos\\_Masei\\_Keeping-it-Kosher-Halachos-of-Kashering-Utensils-1.mp3](http://baishavaad.org/wp-content/uploads/2020/07/BAM80_008_Mattos_Masei_Keeping-it-Kosher-Halachos-of-Kashering-Utensils-1.mp3)

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*Everything that goes in fire, you shall pass through fire, and it will be pure...*

Bemidbar 31:23

Chazal derive from this *pasuk* that all *treif* utensils (such as the spoils of Midyan described here) must be kashered before being used. This is because the *ta'am* (flavor) of the nonkosher food cooked inside is absorbed into the utensil and must be eliminated through kashering. The two primary methods of kashering described in the *pasuk* are *hagalah*, placing the utensil in boiling water ("*ta'aviru vamayim*"), and *libun*, using fire ("*ta'aviru va'eish*"). *Hagalah* is usually used for kashering pots that became *treif* through cooking with liquid, while *libun* is used for utensils used directly on the fire.

It is generally accepted that one may kasher an oven from meat to dairy (or vice-versa) through *libun kal*, lower-grade *libun*, where one sets the oven to its highest setting for forty minutes. This lower-level *libun* is effective because at no point was actual *treif* food cooked in the oven.

For cases where an oven was used for forbidden foods (including, according to many opinions, chametz when kashering for Pesach), many *poskim*, including R' Moshe Feinstein, hold that we require *libun chamur*, higher-grade *libun*. This involves heating the oven to a high temperature that only self-cleaning ovens can achieve. But others, including R' Aharon Kotler, hold that here, too, *libun kal* may be employed, since the flavor of food in the oven is usually only absorbed through *zeiah* (steam), and not by direct contact with the oven.