

K-201

© Document K-201

Kashering pipes which have a sight glass

August 1999

Rav Moshe Perlmutter asked the following question: It is common for pipes to have a sight glass (i.e. a viewing area which is made of glass). In light of the © policy to not *kasher* glass,¹ may one *kasher* such pipes?

Rav Belsky said that in this case there are three reasons to be lenient. We would not rely on any of these leniencies individually, but together they provide a basis for permitting *hag'alah* in this case. The reasons are:

1. The sight glass occupies a relatively small area in the overall length of the pipe such that any non-kosher flavor which is absorbed in the sight glass is surely *batel b'shishim* in the kosher product. Thus, using a sight glass which has not been *kashered* is similar to using a non-kosher utensil *b'shefah*.²
2. *Hag'alah* can only be performed to a utensil/pipe which is *aino ben yomo* or after a *davar hapogem* is introduced. Most Poskim hold that all opinions cited in #1 agree that one may use a utensil *b'shefah* if it is also *aino ben yomo*³ but there are those who disagree.⁴ Although we accept *Taz* et al., it is proper to *kasher* the entire utensil even if failing to do so would not jeopardize the food cooked in it. We learn this principle from the halacha that one must remove rust from a utensil before *kashering*.⁵ Thus, it would be improper use the equipment without *kashering* the sight glass if not for reason #3.
3. Although *Rema* 451:26 records a *minhag* to not *kasher* (or use) glass which absorbed non-kosher flavor, he agrees that *b'dieved hag'alah* is effective on glass.⁶ This indicates that *Rema's* ruling is merely a *chumrah* and not required by the letter of the law (see *Rema's* introduction to *Toras Chattas*).

Therefore, since the need to *kasher* the sight glass is merely a *chumrah* (as was outlined in #1 and #2) and the *minhag* to not *kasher* glass is also a *chumrah* (see #3), we may *l'chatchilah* rely on the *hag'alah* of the sight glass.

Rav Belsky and Rav Schachter
read and signed this

¹ © M-1 & X-1:33:c.

² See *Shulchan Aruch* Y.D. 99:7 and the commentaries ad loc.

³ *Taz* 99:15 cited in *Chavas Da'as* 99:18 (*chidushim*), *Pischei Teshuvah* 69:38, *Aruch HaShulchan* 99:49 and *Chochmas Adam* 52:10.

⁴ See *Pri Megadim* (S.D.) 99:23 and others cited in *Darchei Teshuvah* **. See also *Gilyon Maharsha* 99:20 and © K-129, 141, 183 and X-1:29.

⁵ *Shulchan Aruch* 451:3 and *Rema* 451:5 based on *Sifri* (*Bamidbar* 31:22) cited in *Mishnah Berurah* 451:22. Other proofs are cited in © K-166:11; see also © K-16 & 161.

⁶ See *Magen Avraham* 451:39 and *Shach* Y.D. 135:23 cited in *Mishnah Berurah* 451:155.