

Boiling Meat Pot Placed Accidentally in Dairy Sink

Question: Someone boiled eggs in a meat pot that was eino ben yomo. When they took it off the fire they accidentally put it in the dairy sink. There was some drops of water on the bottom of the sink when the pot went into it. The dairy sink was used for dairy that day and also used with yad soledet bo water so it presumably is ben yomo.

Answer:

1) The eggs were fine bc the meat pot was eino ben yomo so at worst they are nat bar nat of the dairy sink. But really they're not even nat bar nat of the dairy sink since it is 6 nat's from the milk to the sink to the water to the pot to the water to the eggs with 2 being kelim so like Shach 94:20 says we're lenient on that.

2) The sink you're good bc the eino ben yomo meat can't effect it.

3) Seemingly the meat pot is ein ben yomo and it can absorb milk from the ben yomo sink and the pot would need hagalah.

a) However, maybe you can be lenient bc the Rama 95:3 says that iruy isn't boleh into a dvar kasha and this is iyla gavar like an iruy so for Rama that's ok.

b) We can add that for the Ramban and SA 95:3 that there's no transfer from sink to pot bc of nat bar nat and no need to kasher, we can also add stainless steel isn't boleh. a) and b) together even the Shach and Rama are both lenient as the Shach on 95:3 says that if both kelim are clean then he's also lenient with iruy. True, the Chachmat Adam and Badei Hashulchan 95:77 are more machmir than the Rama by iruy and even the Shach's kula when they're both clean but we're not finished.

c) We can also add the Rashba (cited in Tur 93:1) that whenever you use a pot to cook parve you just kashered it immediately so that pot is really milk now. Also even after the BY and Shach's points everyone should agree to the rashba in this case since it was water, it was boiling (that's the normal way to make eggs), and it was up to the point where it was used for the next time.

d) Also and the ikar reason to be lenient is that the Rama end of 93:1 says that if you see that a drop on the bottom of a hot pot lid that was placed on top of a cold pot it is considered a iruy shnifsak hakiluach and the pot on bottom is fine. The Shach there just points out that we should be machmir to treat it as an iruy shelo nifsak hakiluach (machloket isur vheter and hagahahot shaarei dura in the darkei moshe and shach there). Also, there's a big discussion if we assume Ichumra like the Shach that this drop is an iruy shelo nifsak does that assur the lid or just the pot? badei hashulchan explains that this shita of the pri chadash and chachmat adam is based on the idea that the chavot daat has that a small amount of liquid isn't going to be mavliya from one thing to another or that there's no klipa on liquids. (bds biurim 93:1 s.v. lakchu p. 231) badei Hashulchan himself is machmir against that chachmat adam since he says we follow the Riva and Taz that there's klipa on liquids (Badei Hashulchan 91:34) and we're machmir like Yad Yehuda against the chavot daat by a little bit of liquids!

e) Lmaaseh based on the S"A, Rama, Shach, and Chachmat Adam I think it is muter even though for Badei Hashulchan lechora the pot needs hagalah but there's so many factors to be lenient I can't be machmir.

I asked Rabbi Netanel Wiederblank Shlit"a and Rabbi Aharon Gartenberg Shlit"a and they both agreed with me that the eggs were fine and nothing needed hagalah.