

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## KASHERING BETWEEN MEAT AND DAIRY

*Magen Avraham* records a custom not to *kasher* from dairy to meat (or vice versa). He explains that this is out of concern that if people could have just one set of pots for both meat and dairy (and *kasher* back and forth), there would be times when they would forget the pot's status and mistakenly use it for dairy when it was actually *fleishig* (or vice versa). Accordingly, a custom developed to never *kasher* between meat and dairy, so that people would be forced to have two sets of pots etc., and they would therefore avoid these types of mistakes in the kitchen.

Some exceptions to this *minhag* are that it does not apply when someone *kashers* a utensil for *Pesach* or after it became *treif*, or if someone mistakenly used a pareve knife to cut hot meat (for example). The goal – that people have two sets of dishes – is not affected by these unusual situations, and therefore are not included in the *minhag*.

There are strong inferences that *Magen Avraham* and others would say that the *minhag* applies whether the person is *kashering* via *hag'alah* or *libun kal*. However, *Maharsham* suggests that it is limited to *hag'alah* but one may *kasher* with *libun kal* between meat and dairy.

Some say that the *minhag* also restricts *kashering* from meat or dairy to pareve. If

so, why is it a regular practice that certified companies *kasher* their equipment from dairy to pareve? Some argue that *minhagim*, such as this, do not apply to non-Jews in which case the question is limited to companies owned by Jewish people. An alternate answer may be that the *minhag* does not apply when there is someone (a *Mashgiach*) assigned to ensure that pareve product is never produced when the equipment is dairy. His oversight role suffices to permit the equipment to be *kashered* on a regular basis.

## CRC POLICIES

29. Do the *kashering* leniencies associated with *heter*, apply to kosher meat and kosher milk (not mixed together)?

Yes

30. Is there a *minhag* not to *kasher* between meat and dairy?

Yes

31. Assuming the answer to the previous question is "yes", does the *minhag* apply in the following cases?

a. If the utensil is being *kashered* from *chametz* (for *Pesach*) or from non-kosher?

No



b. If a utensil was mistakenly used incorrectly (e.g., a pareve knife was used to cut hot meat)?

No

c. If the *kashering* will be performed using *libun kal*?

Yes

d. If the *kashering* will be performed using *libun gamur*?

No

e. If the *kashering* will be performed using *ne'itzah*?

No

f. If the *kashering* is between dairy (or meat) and pareve?

No

g. In a factory which is certified as kosher?

No

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף ג'  
שולחן ערוך סימן תק"ט סעיף ט'  
מגן אברהם סימן תק"ט ס"ק י"א  
דרכי תשובה סימן קכ"א ס"ק נ"ט  
שו"ת מהרש"ם חלק ב' סימן רמ"א  
משנה ברורה סימן תנ"א ס"ק י"ט