

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## RUST [Part 2]

In the previous installment, we noted two reasons why rust must be removed before *kashering*: to allow direct contact between the *hag'alah* water and the utensil (*Rosh*), and to ensure no food is trapped between the rust and the metal (*Taz*). In this installment we probe further into that halacha.

*Rashba* suggests that if a utensil has so little absorbed *ta'am* that the *ta'am* will always be *batel b'shishim* in the amount of food cooked in this utensil, the utensil can be used without *kashering* since it is impossible for the *ta'am* to affect the kosher food. This is referred to as a כלי העשוי להשתמש בשפע; *Shulchan Aruch* accepts this ruling, but others argue that one may only use the כלי העשוי להשתמש בשפע without *kashering* if it is also *aino ben yomo*.

Based on *Rashba*, Rav Schachter questioned the need to remove rust. In most cases, the amount of rust on a utensil used at home is minimal, such that if one *kashers* a utensil without removing the rust, there will only be a small area which was not *kashered* effectively. If so, the utensil is now 99% "*kashered*", and the remaining spots are so minimal that the utensil should now qualify as a כלי העשוי להשתמש בשפע? Rav Schachter says that all of this indicates that even though there is no technical requirement to *kasher* a כלי העשוי להשתמש בשפע, there is nonetheless a "preference" to do so, and it is to satisfy that preference that the rust must be removed.

There are a number of questions on this position. What is the nature of this

"preference"? Why do *Rashba* and *Shulchan Aruch* cite the halacha of כלי העשוי להשתמש בשפע without this qualification? Although Rav Schachter defended his position, most do not accept it. Accordingly, we remain with a question as to which case has a requirement to remove rust and why every such case does not qualify as a כלי העשוי להשתמש בשפע.

This issue was raised in one more case, that of a deep fryer. Deep fryers have heating tubes submerged deep into the oil, and over time those tubes become encrusted with a solid, black layer of oil. Rav Belsky ruled that all efforts should be made to remove the polymerized oil before *kashering* and then *hag'alah* could be performed even though some remained. He explained that according to both reasons for removing rust this residue is not a concern. According to *Taz* that the concern is that food might be trapped under the rust, we need not be concerned here because we can assume that any food residue is as inedible as the rock-hard polymerized oil. And according to *Rosh*, he said that the little area which is still covered with this black layer is relatively small as compared to the rest of the deep fryer, and therefore allows us to classify the device (after *kashering*) as a כלי העשוי להשתמש בשפע.

While these points are perfectly sensible, they raise the questions we have noted earlier. Namely, if these



ideas are correct then what is the case where one must remove rust before *kashering*? Would we not assume that food trapped under rust is inedible, and that the rust only covers a small part of the utensil? Are there only rare cases where rust must be removed? If yes, why is this not clarified by the *Poskim*?

These issues require further consideration.

## CRC POLICIES

41. If one has a non-kosher כלי העשוי להשתמש בשפע, can it be used without *kashering*?

If it is עשוי להשתמש בשפע and also אינו בן יומו, the letter of the law is that one can

use the item without *kashering*. Even in such cases, the item should be *kashered* where possible.

42. *Ta'am* was absorbed into the entirety of a tank but the tank is so large that any *b'lios* will be *batel b'shishim* into food subsequently cooked in that tank. Does that tank qualify as a כלי העשוי להשתמש בשפע?

Yes

43. Can a deep fryer be *kashered* if there is some polymerized oil that is impossible to remove?

Yes

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף ג'  
שולחן ערוך יו"ד סימן צ"ט סעיף ז'  
ט"ז יו"ד סימן צ"ט ס"ק ט"ו