

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## KASHERING AFTER KOSHER DAIRY OR MEAT

In the previous installment we saw that a grill can be *kashered* with *hag'alah* if the *kashering* is being performed to remove *b'lios* of *heter*. There is a *machlokes* whether *chametz* absorbed before *Pesach* is also considered *heter*, but all agree that kosher meat or kosher dairy are considered *heter*. This is relevant to the reasonably common occurrence where someone accidentally uses a meat frying pan for dairy or vice versa. In general, there are many cases where a frying pan must be *kashered* with *libun*, but if the *kashering* is being performed to remove (kosher) dairy *b'lios*, then *hag'alah* suffices.

However, this ruling only applies if the frying pan was *aino ben yomo* from its original designation (in our example, meat) when it was used incorrectly. But if it was used for dairy within 24 hours of being used for meat (or vice versa), then the *ta'am* absorbed in the pan is *basar b'chalav* and no longer *heter*. Therefore, the leniency only applies when 24 hours elapsed between the two uses, such that the pan now has absorptions of both meat and dairy (i.e., *heter* and *heter*), but not *basar b'chalav* (i.e., *issur*).

What about the common case in industrial settings, where an oven belt was used for *chalav stam* and needs to be *kashered* before it is used for pareve food? Should we say that the belt was used for *heter* –

kosher dairy – and can be *kashered* with *hag'alah*? The logic for that position would be that since we certify *chalav stam* as kosher, we obviously consider it to be *heter*; if so, we should be able to *kasher* the belt as if it was used for *heter*. But on the other hand, there are consumers who consider *chalav stam* to be *issur* and those customers are relying on us when they purchase pareve products? So, we may consider *chalav stam* to be *heter*, but we have not performed an adequate *kashering* according to those consumers who disagree.

Rav Belsky proposed that *hashgochos* do not take a stand on *chalav stam* but rather just provide a service to all segments of the community – those that want *chalav stam* and those that do not. Thus, although we certify *chalav stam*, that is not a “position” but rather a way of helping certain consumers. Similarly, we must help the consumers who do not want *chalav stam* by *kashering* an oven belt (or other equipment) as if *chalav stam* is *issur*. Therefore, in producing pareve products, they have to live up to the position that *chalav stam* is *issur*.

In contrast, Rav Schachter said that our mission is to provide food which is kosher *l'chatchilah* even for those who disagree. If the oven belt is *aino ben yomo* when we *kasher* it, we have



fulfilled that requirement. This is because *Iggeros Moshe* rules that food cooked in an *aino ben yomo* utensil is permitted *l'chatchilah*, and the prohibition to use such a utensil without *kashering* it beforehand is specific to the person who uses that utensil. But even if the person inappropriately used the *aino ben yomo* pan, the food is still kosher *l'chatchilah*.

In our case of an oven belt this means as follows: If the oven belt is *aino ben yomo* when it is used for pareve food, that food is *l'chatchilah* pareve and can be served to all consumers including those who consider *chalav stam* to be *issur*. The requirement to *kasher* the belt before use is an obligation on the *hashgachah*, and since they consider *chalav stam* to be *heter* they have satisfied that obligation by performing *hag'alah*. Thus, Rav Schachter ruled that we may only *kasher* based on an assumption that *chalav stam* is *heter* if the belt or other item is also *aino ben yomo*.

## CRC POLICIES

44. A *milchig* frying pan was mistakenly used to sear kosher steak. Can the pan be *kashered* with *hag'alah*?

Yes, assuming the dairy pan had not been used with meat for 24 hours before it was used to sear the meat.

45. *Chalav stam* foods were baked on an industrial oven belt, and now the factory would like to use that oven belt to bake pareve foods. Can the oven belt be *kashered* with *hag'alah*?

Yes, if the belt is *aino ben yomo*.

This ruling is specific for cases where the belt used for *chalav stam* will now be used to produce pareve food. But *libun* is required if it is being *kashered* in order to produce food labeled *chalav Yisroel*.

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף ד'  
מגן אברהם תנ"א ס"ק י"א  
אגרות משה יו"ד חלב ב' סימן מ"א