

דרך קצרה

Brief summaries of cRc Kashrus Policies

רוב תשמישו [PART 2]

In the previous installment, we saw the source for leniently following רוב תשמישו in determining which method of kashering to use

What if a utensil is, for example, used via *irui kli rishon* for 70% of the time, and as a *kli rishon* for the other 30%? Would *Shulchan Aruch* say that the utensil can be *kashered* via *irui kli rishon* since that is the primary way in which it is used, or could one suggest that since the secondary use is so common, the leniency of רוב תשמישו does not apply? When *Chazal* permitted one to only consider the "main" way the utensil is used, did they mean to exclude every use that occurs less than 50% of the time or only to exclude the rare and unusual ways in which the utensil is used?

There are conflicting inferences in *Pri Megadim* on this issue, but the simple reading of *Shulchan Aruch* – and the standard assumption – is that this case also qualifies as רוב תשמישו, and one can ignore the secondary use even if it is quite common.

Another issue in determining the primary use is to know which uses qualify. There

were those who suggested that only those uses which impart some sort of *ta'am* into the utensil qualify as "use", and all others do not. Accordingly, if the primary use of a cup is for cold liquids but occasionally it used for hot drinks, that "primary" uses would not count towards determining the method of *kashering* the cup. The reason to disagree with this is that *Rema* in our halacha cites exactly this example as one of רוב תשמישו! He says that the cups primary use with cold liquids means that רוב תשמישו says that it can be *kashered* by merely rinsing it to remove the residue. [Nonetheless, *Rema* personally says that one should be *machmir* for מיעוט תשמישו as will be discussed in the coming installment].

Rema's position and applications will be discussed in future installments

CRC POLICIES

77. Should common secondary uses be treated as מיעוט תשמישו or only rare uses?

Yes, they are also considered מיעוט תשמישו

מראה מקומות

שולחן ערוך סימן תנ"א סעיף ו'
פרי מגדים תנ"א מ"ז ס"ק י"א וא"א ס"ק כ"ב



Kosher Certification