

דרך קצרה

Brief summaries of cRc Kashrus Policies

USED LONG TERM FOR KOSHER

If *kashering* is incomplete, such as if one performs *hag'alah* to a utensil that requires *libun*, food that is subsequently cooked in that utensil is not kosher, because non-kosher *ta'am* which was not extracted during the faulty *kashering* might come out during the cooking.

This above concern is also appropriate when someone has a non-kosher pot (or other utensil) which was used for "kosher" food not more than a few times. For example, on January 10th someone realizes that the chicken they cooked on January 1st was not kosher. Although he cooked potatoes in the pot a few times between January 1st and 10th, the pot must still be *kashered* before it is used again. *B'lios* of non-kosher chicken may come out of the pot and been absorbed by the potatoes, but some *b'liah* may remain – and for that matter, all of it might still be absorbed in the pot; therefore, the pot cannot be used without a formal *kashering*.

However, Rav Belsky said that this is limited to a home-like situation where the pot was used a few times between January 1st and 10th. He suggested that if a factory used a piece of equipment exclusively for kosher ingredients for many years, but before that the equipment was used for non-kosher, the above logic does not apply. Factories use their equipment on a regular basis, so we can assume that it was

used hundreds of times per year. It is unreasonable to think that the absorbed *ta'am* has been "waiting" in the equipment for all these years and will finally choose to come out in the food being cooked today. Either all the *ta'am* came out at some point in the past or will never come out. Of course, this ruling is very case-specific and depends on if, in fact, the equipment is used on a regular basis and how long that use is known to have been exclusively for kosher ingredients.

In contrast, Rav Heinemann and Rav Reiss were apprehensive about relying on this, saying that if it were true then we would expect to see some record of this line of reasoning in the earlier *Poskim*. On the other hand, it may be that it is not discussed by the *Poskim* because this situation – where a utensil was used for kosher hundreds of times after once being used for non-kosher – is so unusual in a home setting.



CRC POLICIES

96. A company's equipment has been used daily with kosher ingredients for many years, but before that they were used with non-kosher ingredients. Going forward, the company would like to have the products made on that machinery certified as kosher. Do they need to *kasher* the equipment to remove the *b'lios* from many years ago?

One should always assume that *kashering* is required. If there are extenuating circumstances, there may be room for leniency – especially if we have no specific knowledge that the equipment was ever used for non-kosher – and the specifics of the case should be discussed with the *Av Beis Din*.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף י"ג
שולחן ערוך יו"ד סימן קכ"א סעיף ה'
משנה ברורה תנ"א ס"ק ל"ב