

דרך קצרה

Brief summaries of cRc Kashrus Policies

HOW CLEAN IS CLEAN? [PART 2 – EXCEPTIONS]

In the previous installment we saw that *Rash* explained that the leniency of *דרך המכבדים* assumes that the remaining residue is *batel* into the kosher/*chullin* food that will eventually be placed into the container. Therefore, in cases where the *issur* cannot be *batel*, that premise falls away and the person must clean the utensil until every last drop of *issur* is removed. Three examples where this is relevant are egg *matzos*, *chodosh*, and *chametz* on *Pesach*, as follows:

Egg Matzah

Flour mixed with eggs, wine, or *mei peiros* (fruit juice) does not become *chametz*, but if the smallest amount of water is included in the dough then it will become *chametz* in even less than 18 minutes. *Bitul* is not a factor in this case and therefore one would have to remove every single drop of water from a mixing bowl before using it for egg *matzah*, since even a drop of leftover water would affect the subsequent batter.

Chodosh

Chodosh grain and flour comes to market in the summer, and there are three basic ways to certify flour or barley as *yoshon* after that point. [1] Find a factory that will not receive or process any *chodosh* grain for the entire "season". [2] Isolate already-packaged bags of barley or flour before *chodosh* comes into the factory. A difficulty with this system is that some of these items have a limited shelf life before

they are subject to infestation. [This issue can be overcome by refrigerating the bags]. [3] Store the *yoshon* while still in their grain forms, and then grind and package them throughout the season.

It is the grinding and packaging of the *yoshon* grains which raises a concern. This will be done on machinery which had been used for *chodosh*, and the equipment is never cleaned perfectly. The halachic concern with this is that *chodosh* is a *davar sheyesh lo matirim* (since it becomes permitted after *Pesach*), and a *davar sheyesh lo matirim* cannot be *batel b'shishim*. Thus, this is another example where a *דרך המכבדים* cleaning will be insufficient, since *bitul* is not effective. How then can these items be certified as being *yoshon*?

Rav Belsky suggested that if the machinery is flushed with a meaningful amount of *yoshon* grain (which would not be sold as *yoshon*), the *yoshon* grain processed afterwards can be certified as being *yoshon*, based on the leniency of *תרי משהו* לא אמרין, a concept which is beyond the scope of this work.

Chametz on Pesach

Chametz which was mixed into other food on *Pesach*, cannot be *batel b'shishim*. Accordingly, if a person plans on using a *chametz* utensil or container on *Pesach*, they must



remove every single bit of *chametz* because if not that residue might become mixed into their *Pesach* food where it will not be *batel*. Therefore, the leniency of כדרך המכבדים does not apply when the utensil will be used on *Pesach*.

In this context, it is worth noting that *chametz* mixed into food before *Pesach* can become *batel* just like any other forbidden item. Therefore, when a factory is producing *Pesach* food before *Pesach*, we can apply the leniency of cleaning כדרך המכבדים, and it is only if the utensil or equipment will be used during *Pesach* that one must be *machmir*.

CRC POLICIES

109. A utensil was used with ambient temperature non-kosher material. Is it sufficient to clean the utensil כדרך המכבדים?

Yes

A utensil was used with hot non-kosher material. Is it sufficient to clean the utensil כדרך המכבדים in preparation for הגעלה?

Yes

110. Would the answer to either of the two previous questions be different if the utensil was being cleaned from *chametz* use, and the person plans on using that utensil on *Pesach*?

When cleaning a utensil that will be used on *Pesach*, one may not rely on כדרך המכבדים

111. A person would like to *kasher* a sieve, sifter, slotted spoon, knife with a loose-fitting handle, and a bottle with a narrow neck, and he cleaned them very thoroughly. May he *kasher* them for year-round use (i.e., from a previous non-kosher use) or for *Pesach* use?

In all these cases, if the item is well cleaned, it may be *kashered* for year-round use. For *Pesach*, it depends on the utensil and the circumstances, as follows:

- Sieves and sifters cannot be *kashered*.
- A slotted spoon, bottle with a narrow neck, or a knife with a loose-fitting handle should only be *kashered* under the auspices of a Rabbi who will ensure there are no traces of food remaining and may require special brushes or even a small flame (such as from a lighter) to be used to remove any residue.

112. A company wants to mill *yoshon* flour on machinery which was previously used for *chodosh* flour and refuses to perform a wet-wash on the equipment. If and how can this flour be certified as being *yoshon*?

Flush the machinery with a meaningful amount of *yoshon* grain (which would not be sold as *yoshon*), and the *yoshon* grain processed afterwards can be certified as *yoshon*.

מראה מקומות

שולחן ערוך סימן תנ"א סעיף י"ח