

מילוי ועירוי

The general rule is that kovush causes ta'am to be absorbed into the full thickness of the container (כבוש כמבושל). But Shach shows that in four cases - chametz before Pesach, stam yayin, kosher meat, or kosher dairy - we follow a more lenient opinion which states that kovush only causes ta'am to be absorbed into a thin

layer (כדי קליפה). If one of those four lenient issurim was kovush in a tank, the tank can be kashered usina method known as milui v'irui.

As with all kashering, a prerequisite is that the container thoroughly cleaned, but there is no need for it to be aino ben yomo.

The kashering itself requires that the container be filled with water three times. Each time, the container must be completely filled with

water, and the water must remain in the container for at least 24 hours. After 24 hours have elapsed, the water is removed from the container and should be discarded. The filling (milui) and emptying (irui) must be repeated two more times so that there are a total of three fillings. Each filling must last for at least 24 hours and

leaving water in during one filling for more than 24 hours does not allow a subsequent filling to last less than 24 hours. The three fillings of the container do not have to occur on consecutive days.

Milui v'irui can be performed with any liquid (i.e., not just water) except if it is the same

> as the issur was. For vavin) then alcohol cannot be used.

> example, if kosher milk had been kovush in a tank, milui v'irui can be accomplished by filling the tank with alcohol, but if the tank is being kashered because it was used to store nonkosher wine (i.e., stam

> Shulchan Aruch says that an alternative way to kasher tanks which are eligible for milui v'irui is with hag'alah, and Rema clarifies that one can be satisfied with irui kli rishon. Additionally, we have

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seen that milui v'irui assumes that ta'am was only absorbed into a thin layer (כדי קליפה) of the container. Therefore, if a layer can be scraped-off from the interior of the tank, that removes all the forbidden ta'am and the tank can be used without any further kashering.

Chalav Stam

In DK 16 we saw a disagreement between Rav Belsky and Rav Schachter whether, in making decisions regarding kashering, chalav stam should be treated as heter (since we certify chalav stam) or issur (since some consumers buying pareve products are strict regarding chalav stam).

Nonetheless, Rav Belsky and Rav Schachter agreed that in this case the tank could be kashered as per the more lenient assumption if 24 hours elapsed between the chalav stam and pareve uses. Rav Schachter held if the tank is aino ben yomo then the food subsequently produced in that tank is pareve l'chatchilah, and the hashgachah can satisfy their "personal" requirement to kasher the tank by kashering it based their position that *chalav stam* is *heter*. Rav Belsky reasoned that in this case we can rely on Shach's position that kovush of any issur d'rabannan has the more lenient status noted above. Although, Shach does not appear to remain with this position, Ray Belsky held that we could rely on it since many contemporary Poskim permit chalav stam outright.

CRC POLICIES

132. After *kovush* of which liquids is *milui v'irui* effective?

Chametz before Pesach, stam yayin, kosher meat, and kosher milk. Kosher milk includes chalav stam, assuming there will be at least 24 hours between the time when the item was used for dairy (chalav stam) and when it will be used for pareve.

133. Which liquids may be put into a container to effect *milui v'irui*?

Any liquid. The only exception is that it cannot be the same type of liquid as the

non-kosher liquid that had been stored in this container.

- 134. Are these suitable as alternatives to milui v'irui?
 - a. Hag'alah?

Yes

b. Libun kal?

Yes

c. Irui kli rishon?

In cases of b'dieved or שעת הדחק

d. Scrape off a layer?

Yes

מראה מקומות

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