

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## KASHERING AFTER KOVUSH

In the previous installment we saw that *milui v'irui* is insufficient to *kasher* a tank or container which held a forbidden liquid that is not one of four lenient ones. But what is required for those containers is not as clear.

*Shach* says that the container should be *kashered* with הגעלה גמורה, and seemingly this means that it must undergo *hag'alah* at *roschin* temperatures in a *kli rishon*. While this might be practical in a home environment, it poses a particular challenge for commercial tanks. Tanks designed to only hold cold product are not able to withstand the temperatures required for *hag'alah*. This would effectively mean that these tanks cannot be *kashered*. However, there is reason to consider being lenient based on a combination of factors – two of which are general in nature and the latter two are specific to our case – as follows.

1. *Kashering* a tank which will never be used for hot product, means that the kosher food stored in this tank will never be forbidden *b'dieved* since *kovush* takes 24 hours to extract *ta'am* and by that time the tank will be *aino ben yomo*. Although we strive to always certify items in a *l'chatchilah* manner, in this case it may be reasonable to rely on the *b'dieved*.
2. In most cases, the physical dimensions of a tank dictate that any *ta'am* which

leeches from the tank-walls into the kosher food, will be *batel b'shishim*. Thus, the tank may well qualify as a כלי העשוי להשתמש בשפע, which many rule may be used *l'chatchilah* without any *kashering* at all, especially if it is *aino ben yomo* (see DK 13).

3. The *Acharonim* disagree as to whether *kovush* can cause any absorption into a metal container.
4. *Pri Megadim* makes two statements which, if combined, give the impression that when *kashering* after *kovush* one can be satisfied with the water being just *yad soledes bo* (165-175° F). He says that if a container absorbed via *kovush*, it can be *kashered* in a *kli rishon* that is not on the fire. Earlier, he says that if non-kosher had been used in a *kli rishon* which was off the fire, one can *kasher* the utensil with a *kli rishon* whose water is *yad soledes bo*. If we link these statements together it leads to the possible conclusion that one can *kasher* from *kovush* with water that is merely *yad soledes bo*. That would justify *kashering* a tank used for cold storage with water that is just 165-175° F, which is a temperature that these tanks can withstand. It is not clear if it is appropriate to connect these two parts of *Pri Megadim* in the manner suggested, nor is it clear if it is consistent with *Shach*



cited earlier who requires הגעלה גמורה. [Rav Schachter assumed the lenient approach is correct, while Rav Belsky favored the simple reading of *Shach*]. However, it is another factor to consider when considering how these types of tanks can be *kashered*.

In summary, tanks used to store non-kosher liquids are oftentimes too weak to undergo a full *kashering* with boiling water, and we have identified four possible reasons to allow their use after *kashering* with water that is 165-175° F.

### Three-Load Rule

There was a time when those involved in commercial *hashgachah* used a “three-load rule” to approve products shipped in ship-holds, railcars, and tanker trucks. [This remains a widespread standard for ship holds but is no longer commonly relied upon for railcars and tankers]. Basically, this rule states that if the three most recent commodities carried were kosher or innocuous, the hold etc. can be used to haul kosher materials even if it may have held non-kosher beforehand and was not *kashered*. This surely seems to be based on something akin to *milui v'irui* where each liquid stored in the hold functions as one of the “fillings” needed for *milui v'irui*.

However, there are several weaknesses with that explanation, with the simplest being that *milui v'irui* is only effective after *kovush* of specific *issurim* but not for other forbidden items, or for products transported at above *yad soledes bo* (e.g., animal fat). It may be that the three-load rule assumes that by the time three loads have been carried, one of the washes done between the loads was probably good enough to qualify as a *kashering*.

Additionally, by the time three loads have been hauled, the hold etc. will be *aino ben yomo*.

As noted, nowadays, the three-load rule remains a widespread standard for ship holds but is no longer commonly relied upon for railcars and tankers.

## CRC POLICIES

135. Does *kovush* cause *ta'am* to transfer into and out of metal containers?

Yes

136. A non-kosher liquid was *kovush* in a container, and that liquid is not one which allows for *kashering* via *milui v'irui* (see Question #132). How should that container be *kashered*?

Standard *hag'alah* with *roschin*, but see the next question.

137. What would be the answer to the previous question be for a large tank (such as those commonly found in factories) which cannot realistically withstand a standard *hag'alah* with *roschin*?

One may rely on an extended *irui* (which lasts long enough to overcome דפנות מקררות, see Chapter 18) at 175° F.

138. Should the “three-load rule” be relied upon to allow kosher products to be carried in a ship-hold, railcar, or tanker truck which previously held non-kosher and has not been formally *kashered*?

It should not be relied upon for railcars or tanker trucks. We do not yet have the leverage to insist on a proper *kashering* for all ship-holds, and one may therefore rely on the three-load rule for that case.

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"א  
ש"ך יו"ד סימן קל"ה ס"ק ל"ג