

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## KASHERING AFTER STAM YAYIN

In the previous installment we saw that *Rema* records a custom that *kashering* only be done when the utensil is *aino ben yomo*, which is to say that we do not rely on *bitul b'shishim* to allow for *kashering*. *Darchei Teshuvah* suggests that this *minhag* does not apply when *kashering* from foods forbidden just because they are *bishul akum*. The reason not to rely on *bitul b'shishim* for *kashering* [but rather instead demand *aino ben yomo*] is because it is difficult to calculate *shishim* properly, especially if more than one utensil is being *kashered*. However, if the *issur* in question is *bishul akum* which is *batel b'rov* then it is easy to tell that the water has more volume than the *keilim*. In such cases the *minhag* does not apply, and one can *kasher* the items even if they are *b'nei yoman*.

Rav Schachter extended *Darchei Teshuvah's* ruling to the case of *stam yayin*. There are many juice bottling facilities where the only non-kosher item on the premises is grape juice (*stam yayin*). Some of these factories are continuously changing from one product to the next and would find it very difficult to wait 24 hours to *kasher* after every time that they process (hot) grape juice. *Stam yayin* is *batel b'shishah*, and therefore we can extend *Darchei Teshuvah's* leniency from a case where the *b'liah* is *batel b'rov* (*bishul akum*) to one where it is *batel b'shishah* (*stam yayin*). It is easy to know whether there is six times as much water

as compared to the utensil, and therefore when *kashering* from (just) *stam yayin*, one can *kasher* even if the equipment has been used within the past 24 hours.

Rav Schachter added an important caveat to this ruling. He said that one should only be lenient if it is plainly obvious that the water has 6 times the volume of the utensil. In that case, it is like the ruling of *Darchei Teshuvah* that where the *bitul* is obvious one can *kasher* without waiting for it to be *aino ben yomo*.

*Mashgichim* happily adopted this lenient ruling, but upon further analysis it appears that it rarely applies in practice. This is because it is common for beverages to be pasteurized on plate heat exchangers and to then the hot juice is filled into bottles. Plate heat exchangers and fillers have considerable amounts of metal in them, and they are often cleaned by circulating the relatively small amount of water (or chemicals) that fit into their "balance tank". The water will usually not have six times the volume of the metal which must be *kashered*. Thus, the leniency assumes that the *b'lios* of *stam yayin* will be *batel b'shishah* into the *hag'alah* water, but that assumption does not "hold water".

Furthermore, even in cases where it can be calculated that the ratio of water to metal is more than 6:1, the procedure runs afoul of Rav



Schachter's caveat that one only be lenient if it is plainly obvious that there is enough water. That is almost never true if *hag'alah* is performed by circulating water from the balance tank. The only times it appears legitimate to rely on this leniency are if either (a) *kashering* is done from a tank which can provide 10-15 minutes of continuous "fresh" (i.e., not recirculated) water, or (b) pasteurization occurs in a tubular heat exchanger, since they have (relatively) less metal than plate heat exchangers and the water in the system will have six times the volume of the tubes.

## CRC POLICIES

160. Is it permitted to perform *hag'alah* if, during the preceding 24 hours, the utensil had been used for...

a. *Bishul akum*?

No

b. *Stam yayin*?

Only in very limited cases where it is plainly obvious that the *hag'alah* water has 6 times the volume of the equipment being *kashered*. Due to the way this ruling might be abused, one should only be lenient after consultation with the *Beis Din*.

[See Question #157 for three additional cases]

### מראה מקומות

שולחן ערוך סימן תנ"ב סעיף ב'  
דרכי תשובה סימן קי"ג ס"ק צ"ב