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{ TOPIC }

KEEPING A KOSHER KITCHEN



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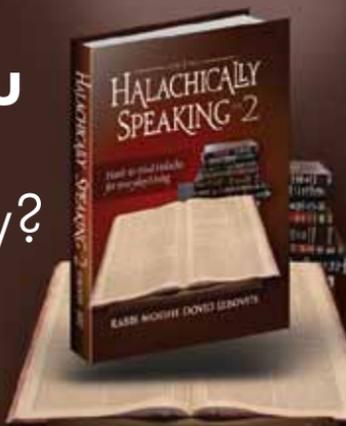
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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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KEEPING A KOSHER KITCHEN

There is a time-honored custom to keep separate utensils for milk and meat. The question is whether this applies to all kitchen utensils and gadgets. Some of the questions are: Is it necessary to have a separate fish pot? May one use the same blender for both dairy and meat? May an oven be used for both dairy and *pareve*? How about microwave ovens: what is their status regarding dairy and meat? A detailed discussion of all the applicable *halachos* is beyond the scope of one article; therefore, this issue will only deal with the general issues, and specific questions should be referred to a *Rav*.

People spend so much time and effort decorating their homes, and very little time acquiring the proper kitchen utensils. Before moving into a home, one should make sure that he has all the utensils that he needs.¹

Renting or Buying an Old Home

Before one is renting or buying an old home, it is imperative to inquire about the *kashrus* status of the utensils in the kitchen (i.e. oven, dishwasher etc). If a question arises as to the *kashrus* status of a specific item, one should consult with his *halachic* authority regarding the feasibility and practical application of *kashering* it.

Steam From Stove

One should be careful that no food is kept in the area above the stove where it can absorb the steam from cooking food.²

1. Hechsheiros 1:footnote 1.

2. Shulchan Aruch Y.D. 92:8, Hechsheiros ibid:page 32:6, 1:30.

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Pesach

When storing *Pesach* utensils, one should make sure that they are kept separate from other utensils throughout the year. *Pesach* utensils which are not used during the year are *muktzah* on *Shabbos* and *Yom Tov* (except for *Pesach*).³

Counter Tops

Separate counter tops should be designated for both dairy and meat.⁴ It is noteworthy that if some cold milk falls on the meat counter and does not come in contact with food, then there is no problem.⁵ If a hot meat pot was placed on the dairy counter that is wet, the counter should be *kashered*.⁶ When this occurs one should contact your local *Rav*.

Stove Top

When cooking meat and dairy on one stove top (different burners), care should be exercised that the pots do not touch each other.⁷ In addition, one should not cook open pots of milk and meat on the same stove since the contents may splatter.⁸ One should not leave an empty pan on the fire while cooking or frying another type of food (meat or dairy).⁹ According to many *poskim* one is permitted to use the same stove grates for dairy and meat dishes since any residue left on the grate is burned away.¹⁰ Any actual meat

3. Refer to *Shemiras Shabbos K'hilchoso* 2:22.

4. Refer to *Darchoi Teshuva* Y.D. 88:9-11.

5. *Shulchan Aruch* Y.D. 91:1.

6. *The Jewish Kitchen* page 41.

7. Refer to *Rama* Y.D. 92:8. See *Chochmas Adom* 74:4.

8. *Rama* Y.D. 118:10, *Shach* 36. Refer to *Taz* 12. See *Hechsheiros* 1:26.

9. *Hechsheiros* 1:footnote 53.

10. *Igros Moshe* Y.D. 1:59, see *Igros Moshe* Y.D. 1:40, O.C. 1:124 (end). Refer to *Chochmas Adom* 74:4, *Mishnah Berurah* 451:34. Refer to *M'Bais Levi* 5 page 23 who says keeping separate grates

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on the grate should be removed before placing a dairy pot on it.¹¹ Similarly, an electric stovetop may be used for both meat and dairy dishes. One should have separate stove grates for *Pesach*.¹²

Ovens

It is preferable to maintain separate ovens for dairy and for meat.¹³ A small convection oven is usually sufficient for dairy use.

There are many problems with using an oven for both meat and dairy.

Contact: One may not place meat and dairy (liquid) in the same oven even if they are covered (if they will touch each other),¹⁴ as they will absorb taste from each other.¹⁵ It is certainly forbidden to place meat above dairy or vice versa uncovered while baking in the oven since there is a possibility that they may drip onto each other.

Smell: There is a dispute among the *poskim* if *reicha* (smell) is an issue or not.¹⁶ Many *poskim* maintain that *l'hatchilah* we are concerned about smell.¹⁷ Therefore, it is forbidden to roast meat and dairy at the same time in the oven, as the aroma will emit from both the dairy and meat foods. One may bake dairy and meat in the oven if one of

are preferable.

11. Pischei Halacha (Kashrus) page 25:22.

12. Refer to Rama 451:4, Mishnah Berurah ibid, Igros Moshe O.C. 1:124 (end).

13. Minchas Yitzchok 5:20, Hechsheiros 1:32, see Teshuvos V'hanhugos 1:430.

14. Shulchan Aruch Y.D. 108:1.

15. Refer to Shulchan Aruch Y.D. 105:4-5.

16. Refer to Mesechtas Pesachim 76b, Rashi 'bosor', Rambam Hilchos Machalos Asuros 15:33, Chochmas Adom 62:1, see Aruch Ha'shulchan 108:4-5.

17. Refer to Shulchan Aruch 108:1, Levush 1-2.

the items is covered,¹⁸ as the cover restricts the smell.¹⁹ Even so, the foods may not be placed over each other, as there is a concern of spills.²⁰

Steam: Another problem with cooking meat and dairy in an oven at the same time is steam.²¹ All liquids²² (and according to many *poskim*, many foods) emit steam when cooked or baked.²³ The steam has the same status as the food itself. Therefore, steam of meat is considered like meat, and steam of a dairy food is considered dairy.²⁴

In order to switch from meat to milk (or vice versa) without *kashering* the oven, the following steps should be observed:

Clean out any residue on the oven racks. Dry foods, or covered liquids,²⁵ may be placed in the oven.²⁶ An uncovered liquid may not be baked without *kashering* the oven (see below). One who placed both dairy and meat at the same

18. Rama Y.D. 108:1, Levush 2, Sifsei Daas 108:10, Chochmas Adom 62:1, Aruch HaShulchan 15, see Shach 10.

19. Levush 108:1.

20. Refer to Rama Y.D. 92:8, 97:1.

21. Rama 92:8, Yabea Omer Y.D. 5:7, Minchas Yitzchok 5:20, Mesorah 4:pages 23-24. On the topic of steam (*zeiah*) refer to Rama 92:8, Aruch HaShulchan 92:55, Badi HaShulchan 92:180.

22. Refer to Darchei Teshuva Y.D. 92:164, Minchas Yitzchok 5:20:10.

23. Aruch HaShulchan 92:54, see Igras Moshe Y.D. 1:59 (end), Yabea Omer Y.D. 5:7, Chelkes Yaakov Y.D. 23, see Teshuvos V'hanugos 1:430. Refer to Pischei Teshuva 92:7 who brings an opinion that steam does not apply to foods. Harav Moshe Feinstein zt"l is of the opinion that only when we see that from solid food emerges steam do we have to be concerned about steam (Igras Moshe Y.D. 1:40). See Badi HaShulchan 92:166 says *zeiah* is limited to rising from the food and is absorbed into the above pot. The opinion of Harav Yisroel Belsky Shlita is that unless it is a dry item there is steam.

24. Refer to Kovetz Ohr Yisroel 32:pages 92-102 where he says there is no concern of steam in our ovens. However, refer to Kovetz Ohr Yisroel 34:pages 35-42 where a different author refutes it.

25. Rama 108:1, Chochmas Adom 62:1, Aruch HaShulchan 15.

26. Igras Moshe Y.D. 1:40, Emes L'Yaakov Y.D. 108:footnote 41, The Laws of Kashrus page 229 in the chart.

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time uncovered, or one after the other uncovered, should consult with his *Rav*.

Based on the above, the following are some practical applications: *Pareve* food may be baked in an oven together with dairy or meat, as long as the dairy and meat are covered. Otherwise, the *pareve* food will lose its status. Dairy or meat food in a *pareve* oven should be covered.²⁷ *L'maseh*, one should not use the same oven for both meat and dairy foods (even if they are being cooked at different times).²⁸

There is no concern with cooking a dairy food on the stove top and a meat dish in the oven at the same time.²⁹

Oven - *Libun gamur*

Libun gamur (approx. 900 degrees) may be used to *kasher* a utensil.³⁰

In order to *kasher* an oven, one should run the self-clean cycle. This will clean the residue as well. ³¹ (*Libun kal* is acceptable³² if one wishes to switch from *kosher* meat to

27. The Jewish Kitchen pages 48-49, see Emes L'Yaakov ibid.

28. Igros Moshe Y.D. 1:40, Minchas Yitzchok 5:20, Lehoros Nosson 1:34, Chelkas Yaakov Y.D. 23, M'Bais Levi 5:page 27:6, Kovetz Ohr Yisroel 34:page 35. Refer to Kovetz Ohr Yisroel 32:pages 92-102 in great depth where he proves that there is no steam left over from baking etc. in an oven and that one is permitted to bake etc a dairy item in an *fleshig* oven after one another.

29. Harav Hershel Schachter Shlita.

30. Refer to Divrei Malkiel 4:60, Teshuvos V'hanugos 1:430, Hechsherios 1:footnote 95, Rivevos Ephraim 3:100 quoting the opinion of Harav Moshe Feinstein zt"l, See Pri Megadim M.Z. Y.D. 89:6, Pischei Halacha (Kashrus) page 25:20. One should not do this all the time (Harav Yisroel Belsky Shlita, see Teshuvos V'hanugos 1:430).

31. Harav Yisroel Belsky Shlita, see Be'er Moshe 3:105, Pischei Halacha page 73, Emes L'Yaakov ibid, Yesodo Yeshurin 6:pages 159-160, Hechsheiros page 47:44:footnote 97 in the name of *poskim*, Ateres Shlomo 8:pages 87-91. In regard to using a self clean oven for *Pesach* see Ateres Shlomo 8:pages 91-97.

32. Refer to Shulchan Aruch O.C. 509:5, Magen Avraham 10, Taz 451:8, Mishnah Berurah 509:24, Minchas Yitzchok 5:20:14, see Mesora 4:pages 31-33 in great depth on this issue.

איננו להלכה של אמות של הלכה בלבד... (ברכות ח')



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dairy or vice versa).³³ Clean the oven very well, wait twenty-four hours,³⁴ and heat the oven on the highest temperature for ninety minutes.³⁵ Others are lenient and only require sixty minutes.

It is still preferable to have two separate ovens. If one does not have two ovens then he may *kasher* from dairy to meat or vice versa.³⁶

Microwave

Many homes do not have separate microwave ovens in their homes. Ideally, one should not use the same microwave for both meat and dairy.³⁷ One who wishes to use a microwave oven for both meat and dairy may do so in the following manner:

Before placing a food of the other type in a microwave, make sure that the microwave is clean from any residue, and that the food is covered very well.³⁸ There are those who require a double covering on the bottom and top of the utensil.

Some permit the *kashering* of a microwave oven by waiting twenty-four hours and placing a cup or bowl of water in it. Let it boil and wait until the microwave fills with steam.³⁹

33. Divrei Chachumim page 188:32 quoting the opinion of Harav Aron Kotler zt"l, Kovetz Ohr Yisroel 32:page 42, Minchas Yitzchok 5:20:14, Yesodo Yeshurin 6:page 157.

34. Maharsham 3:208.

35. Harav Yisroel Belsky Shlita, Halacha Shel Pesach page 336:44, see Minchas Yitzchok 5:20:16. Refer to Mesora 4:pages 23-34 in great depth.

36. Harav Yisroel Belsky Shlita.

37. Noam Halacha page 150, Kovetz Ohr Yisroel ibid:page 102.

38. The Laws of Kashrus page 355, The Jewish Kitchen page 44.

39. Harav Yisroel Belsky Shlita, see Teshuvos V'hanugos 2:212, M'Bais Levi 5:page 27:12, Dinei Ha'matbach Hayehui (haskomo from Harav Mordechai Eliyahu Shlita), opinion of Harav Hershel Schachter Shlita.

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Toaster Oven

A toaster oven should be reserved for either dairy or meat foods. If one is interested in using it for the other type of food then he should make sure that it is covered well.⁴⁰ If *pareve* food is not covered well, then it may not be eaten with the other type.

Toaster

A toaster should be used exclusively for *pareve* bread. The toast may be eaten with meat or dairy.⁴¹

Refrigerator

Dairy and meat items must be placed in the refrigerator in a way that they will not spill on each other.⁴² If this is not possible then they should be placed on different shelves,⁴³ or one should keep all items covered in the refrigerator.⁴⁴ A hot pot should not be put on a refrigerator shelf that is dirty or has liquid from a food of a different status.⁴⁵

Dishwasher

Separate dishwashers are required for both dairy and meat dishes.⁴⁶ In any case one should not use a dishwasher for both dairy and meat.⁴⁷ One who buys a home must ascertain the status of the dishwasher. If the vent was used for *treif*, it must be *kashered* by waiting twenty-four hours

40. Hechsheiros 1:46.

41. Hechsheiros 1:53.

42. Refer to Shulchan Aruch Y.D. 95:6, Shach 24, Aruch Ha'shulchan 25, Badi Ha'shulchan 101, The Laws of Kashrus page 359.

43. Hechsheiros 1:56.

44. Badi Ha'shulchan Y.D. 95:101.

45. The Jewish Kitchen page 43.

46. Igros Moshe Y.D. 2:28-29.

47. Igros Moshe Y.D. 2:28, Rivevos Ephraim 5:518 quoting the opinion of Harav Moshe Stern zt"l, and Harav Henkin zt"l.

איננו להקדיש את המכשיר לשימוש בלבד... (ברכות טז)

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and filling it with boiling water,⁴⁸ provided that it is made from material which can be *kashered*.⁴⁹ When this arises one should consult with his *Rav*. The same rules apply to *Pesach*.⁵⁰

If one finds a dairy utensil in a *fleishig* dishwasher under most circumstances one does not have to *kasher* the utensil, but one should consult his *Rav*.

Kitchen Sink

It is very advisable to have two separate sinks for dairy and meat, as this prevents many potential problems. One who only has one sink should try not to place any utensils directly in the sink. Rather than washing dishes while holding them in the hand, one can place them in a plastic basin.⁵¹ In any case one should maintain separate sponges or steel wool.⁵²

Below we will list some common kitchen items and their kosher status.

Blender

A blender uses sharp blades to grind food; therefore, it should be used exclusively for either *pareve*, dairy or meat.⁵³ One could use the blender for all *pareve* ingredients such as vegetables and then add the dairy or meat ingredients in a different utensil.⁵⁴

48. Igros Moshe O.C. 3:58.

49. Igros Moshe Y.D. 2:28-29.

50. Igros Moshe O.C. 3:58.

51. Harav Yisroel Belsky Shlita.

52. Harav Yisroel Belsky Shlita, see The Laws of Kashrus page 257.

53. Hechsheiros page 51:footnote 112.

54. Hechsheiros 1:61.

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Breadbox

Dairy or meat food should not be stored in a breadbox, since it may touch the bread and render it meat or dairy.⁵⁵ The same is true about placing bread or other pastries near the vent on top of the oven. The steam that emanates from it will change the status of the bread.⁵⁶

Broom

One may sweep both dairy and meat particles with the same broom.⁵⁷

Can Opener

A *pareve* can opener may be used for both dairy and other kind of foods if it is cleaned very well beforehand.⁵⁸

Cleaning Utensils

Separate cleaning utensils are required for both meat and dairy dishes. This applies even if one is using soap.⁵⁹ There is a time honored custom in *klal yisroel* to only use *kosher* soap for washing dishes.⁶⁰ In addition, one should make sure to have separate dish towels for both meat and dairy. This applies to dish towels which are used for cleaning dirty counter tops as well.⁶¹ It is a good idea is to have different colored dish towels to avoid confusion.

55. Refer to Shulchan Aruch Y.D. 89:4, 91:3.

56. Based on Shulchan Aruch Y.D. 92:8.

57. The Laws of Kashrus page 344.

58. Refer to the Laws of Kashrus pages 344-345.

59. Hechsheiros 1:17:footnote 33.

60. Harav Yisroel Belsky Shlita. See Hechsheiros 1:page 37:17:footnote 35.

61. Hechsheiros 1:19:footnote 38.

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כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

Cooking Pots

A kosher kitchen should have separate pots for dairy, meat and *pareve*.⁶² The same is true for frying pans.⁶³

Cutting Board

Technically, one cutting board is permitted if one only cuts *pareve* foods on it. However, many have the custom to have two separate cutting boards, since one cuts sharp items on them with a dairy or meat knife and then wishes to use that food with the other kind (such as dairy or meat).⁶⁴

Fish Pot

Many women do not have separate pots for fish and meat. There can be a problem, however, if one cooks fish in a meat pot or meat in a fish pot that was used with heat within twenty-four hours. Most *poskim* say that the food is permitted if the pot was washed out well.⁶⁵ Some *poskim* suggest maintaining a separate fish pot to obviate this question.⁶⁶ Separate utensils are not required for both meat and fish.⁶⁷ Some say that one should wash a fork before switching from fish to meat.⁶⁸

62. Aruch Ha'shulchan Y.D. 89:16.

63. Ibid.

64. The Laws of Kashrus page 346.

65. Refer to Issur V'heter 39:26:page 102, Taz Y.D. 95:3, Yad Yehuda 95 (aruch and kitzur) 4, Darchei Teshuva 116:27, Mor V'ohelos (Ohel Berochos) 43:page 41, Kaf Ha'chaim 116:20, Mishmeres Shalom 116:page 7, Maharsham 3:288, 4:124, Yalkut Yosef 87:85, Madanei Osher Y.D. 151, Shemiras Haguf V'hanefesh 1:1:9.

66. Harav Yisroel Belsky Shlita, see Tur Y.D. 116, Chuchmas Adom 68:1 in brackets, Kaf Ha'chaim Y.D. 116:20, Shevet Ha'Levi 6:111:4, Daver Charif 15:2, Avnei Yushpei 4:87:1.

67. Avnei Yushpei 4:87:2.

68. Avnei Yushpei 4:87:5.

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Food Processor

Since a food processor is a knife, if it is used with hot meat, or cold meat with onions, it is rendered a meat utensil.⁶⁹

Ice Cream Scooper

An ice cream scooper may be used to scoop out liver if it is cleaned very well.⁷⁰

Grater

A grater is considered like a knife, so the flavor of a sharp food grated on it will render the grater into either dairy or meat. Therefore, it is important to have separate grinders for dairy and meat.⁷¹

High-Chair Tray

Food served on a high-chair for a child is not *yad soledes bo*. Therefore, there is no reason to have separate trays for both dairy and meat. However, the tray must be cleaned well when switching from one type of food to another, since it is often washed with boiling water.⁷²

Hot Water Urn

A hot water urn which does not come into contact with either meat or dairy remains *pareve*. One should not pass any liquid food over it when uncovered, as it may drip into the urn. In addition, one should be careful not to pour from it onto dairy or meat foods.⁷³

69. The Laws of Kashrus page 350.

70. The Laws of Kashrus page 352.

71. Hechsheiros 2:15:footnote 25.

72. Harav Hershel Schachter Shlita.

73. Hechsheiros 1:68-69.



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Mixer

A mixer may be used for *pareve*, dairy and meat. It is preferable to buy a set of beaters for each type of food.⁷⁴ Nonetheless, since the beaters are not very hot (*yad soledes bo*), they may be used for *pareve*, dairy and meat if they are washed well.

Pastry Brush

One should not use a *pareve* pastry brush to brush dairy cakes or pastries.⁷⁵

Peeler

A peeler can be used to cut vegetables and there is no reason to have one for dairy, meat or *pareve*. If one needs a separate peeler for dairy food such as cheese, he should make sure that the peelers look different.⁷⁶

Saltshakers for Meat and Dairy

The *Rama*⁷⁷ says that the *minhag* is to have separate salt utensils for meat and for dairy. The reason is that some food particles remain when the food is dipped into the salt, and one may inadvertently mix milk and meat.⁷⁸ The *poskim* say that this *halacha* applied in the times when salt was placed in open utensils. Today, however, we use saltshakers, and this reason does not apply. Therefore, two separate saltshakers are not necessary.⁷⁹ When children are in a household, one should have two separate saltshakers, since

74. The Laws of Kashrus page 355.

75. The Laws of Kashrus page 357.

76. Refer to Hechsheiros 2:8-9.

77. Y.D. 88:3.

78. Kitzur Shulchan Aruch 46:7, Darchei Teshuva 30, Aruch Ha'shulchan 88:11, Kaf Ha'chaim 29.

79. Harav Yisroel Belsky Shlita, see Kaf Ha'chaim 31, Badi Ha'shulchan 88:30, Rivevos Ephraim 5:514, Yalkut Yosef page 346, Pischei Halacha Kashrus page 25:21.

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they stick the saltshaker into the food.⁸⁰ Some are careful to always have two separate saltshakers.⁸¹ If one puts salt from a *fleshig* saltshaker on dairy food or vice versa, (even when there are children in the household) then the food may be eaten. It is best to try to remove the salt from the food.⁸²

Drinking Glasses

The *Rama*⁸³ cautions to drink from separate utensils, since some food particles might get stuck to the utensil. Some *poskim* mention that one can be lenient with glass since it does not absorb.⁸⁴ However, the *minhag* is to keep two separate sets of glassware.⁸⁵

Scissors

Chicken scissors should not be used to cut *pareve* food even if they are washed out beforehand.⁸⁶

Separate Dining Utensils

One should have separate dining utensils, such as plates and cutlery. It should be easy to discern one from the other.⁸⁷ The custom is to have a separate *pareve challah* knife to cut *challah* on *Shabbos*.⁸⁸ It is very common to find cutlery of the

80. Harav Yisroel Belsky Shlita, see The Jewish Kitchen page 26.

81. Harav Yisroel Belsky Shlita, see Badi Ha'shulchan 30, Madanei Ha'shulchan 24, Me'am Loez Mishpatim page 889:127.

82. Harav Yisroel Belsky Shlita.

83. 88:2.

84. Refer to Shulchan Aruch 451:26, Mishnah Berurah 451:151-156, Teshuvos V'hanhugos 1:432.

85. Harav Yisroel Belsky Shlita, see Kitzur Shulchan Aruch 46:6, Kaf Ha'chaim 22, Aruch Ha'shulchan 88:10, Teshuvos V'hanhugos ibid, Mikadesh Yisroel Shavuos 93:page 221, Hechsheiros 2:39, Yabea Omer 4:41, Tzitz Eliezer 8:20.

86. Hechsheiros 2:31, The Laws of Kashrus page 361.

87. Refer to Aruch Ha'shulchan 89:16, Hechsheiros 2:2.

88. Aruch Ha'shulchan 89:16.

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אמור של הלכה בלבד... (ברכות ח')

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other kind in the drawer; one may use the utensil without *kashering* it first.⁸⁹

Serving Trays

Separate serving trays are required for meat, dairy and *pareve* foods, since hot food is placed on them.⁹⁰

Shopping Bag

One should avoid placing dairy and meat in one bag since one may spill into the other.⁹¹

Drying Racks

Separate drying racks are needed for both meat and dairy, in order to avoid mixing up utensils.⁹²

Utensils Used for Dough

There is no need for a separate mixing bowl for dough, since there is no heat. However, it should be washed out well before switching to the other type of food.⁹³

Water Pitcher

If the children do not place their greasy hands on a water pitcher and it is not washed with boiling hot water, there is no need for separate water pitchers. Nonetheless, one should make sure there is no dairy or meat on the handle if he wishes to use it for the other type.

Please note: The views expressed in this article are not of the KOF-K.

89. Refer to Rama Y.D. 95:3, Taz 14, Pri Megadim M.Z. 14, The Jewish Kitchen page 33.

90. Hechsheiros 2:35.

91. Hechsheiros 2:32, The Laws of Kashrus page 361.

92. Harav Yisroel Belsky Shlita, see *ibid*:7.

93. Hechsheiros 1:62.

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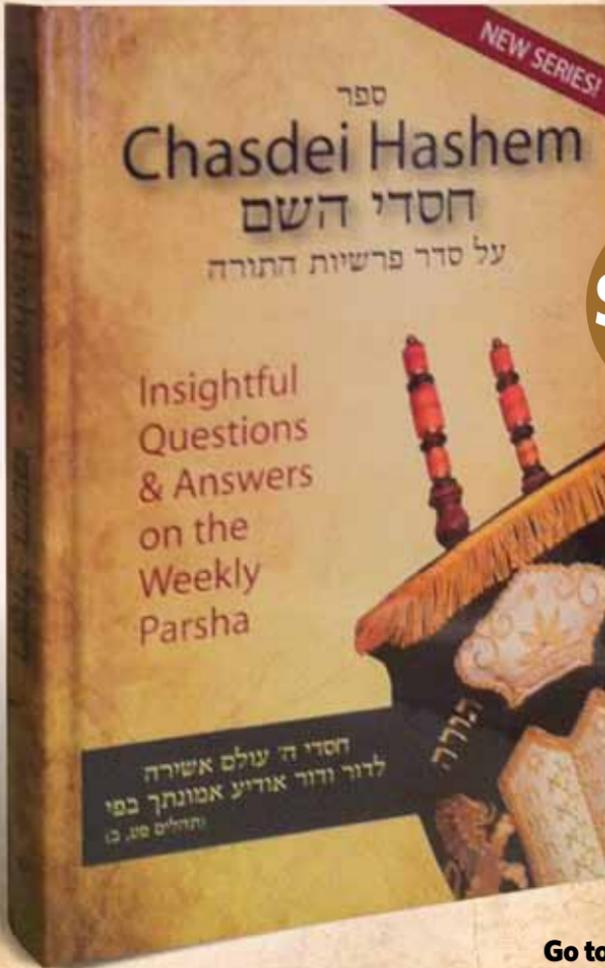
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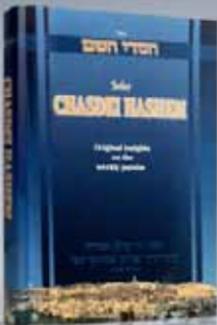


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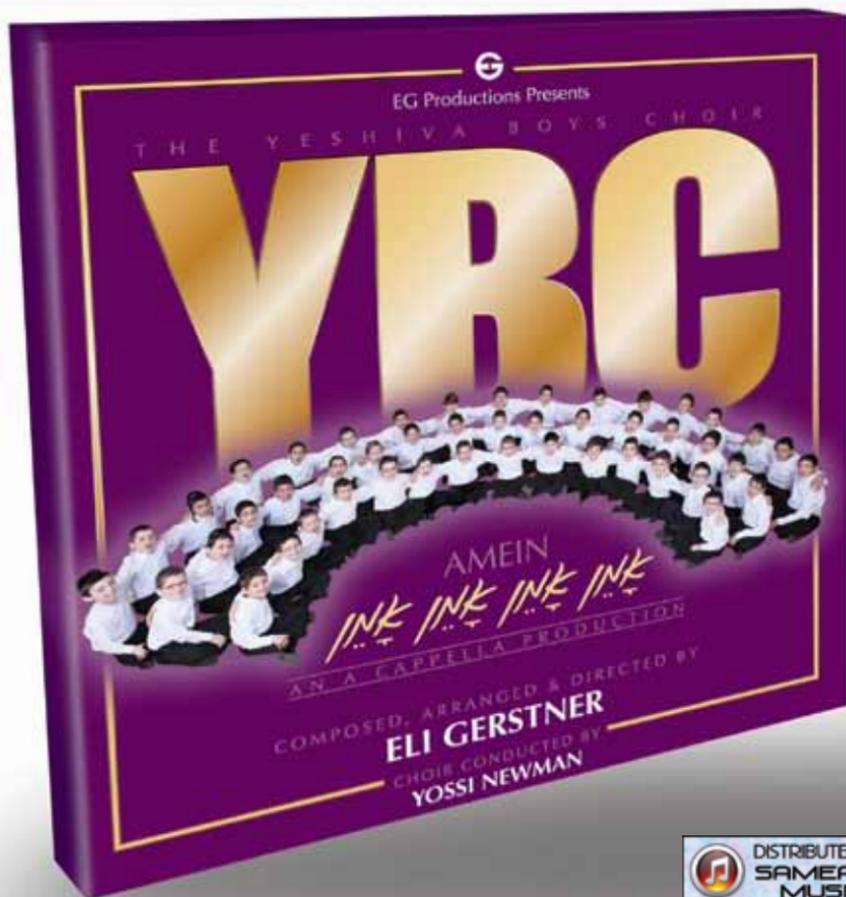
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