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USING AN OVEN FOR BOTH MEAT & DAIRY

If a pan with meat and a pan with dairy are covered, one may place both of them in an oven l'chatchila.¹ This is true, provided that the pans do not touch each other and do not touch the "opposite" food (e.g., a meat pan may not rest on a rack with dairy residue).

If only one pan is covered and is on the lower shelf, it is also muttar l'chatchila. An uncovered meat pan that contains liquid may not be placed below a dairy pan in the oven (even if the top pan is covered).

It is prohibited for one to bake milk and meat products uncovered at the same time in an oven. B'dieved, if one erred and baked dairy food and a meat product in the oven at the same time (in different pans), the following halachos apply:

- If both the milk and meat dishes were uncovered, and they were not liquidy and not charif (sharp), everything is b'dieved kosher.² If either the pan with meat or the pan with dairy is liquidy³ or sharp (and they are both uncovered), the oven and all the food in the oven may be treif and the keilim (vessels) used with these dishes may require kashering.⁴
- If two pans touch, the following applies: If a pan with meat touched a pan with dairy in the oven (and there was no residue on the outside of either one), the food and keilim are b'dieved kosher.⁵
- If a meat oven is clean, one may bake a dry, uncovered (or covered) dairy item in it.⁶ It is not necessary to first kasher the oven or wait 24 hours. If one wants to bake a dry, uncovered dairy item immediately after cooking meat, one should first wait for the oven (which must be clean) to cool down.

One should, l'chatchila, not bake an open liquid dairy item in a meat oven, even if the oven has no meat residue. B'dieved, if one baked an open liquid dairy item in a clean aino ben yomo oven after a liquid (or dry) meat item, the product is kosher. If the open liquid meat product had been heated in the oven within the previous 24 hours (ben yomo), and then an open liquid dairy product was heated in this oven, the keilim and oven may be non-kosher. A rav should be consulted.

"Clean" means there is no meat residue in the oven. If meat fell or gravy spilled and became charred enough, forming a black powdery substance (i.e., it can be pulverized by scratching it), or just left a stain, one may bake dry dairy in it (as previously indicated) as this substance no longer has the halachic status of meat. However, if there are pieces of meat or gravy that have not become charred, the oven is still considered fleishig and it is prohibited to bake uncovered dairy in it.

The ideal way to use an oven for both meat and dairy is to designate it as either meat or dairy. For example, if a family designates their oven for meat the following guidelines would apply: Liquid or dry meat may be baked even if open, provided that the oven remains clean. May'ikker hadin, dry dairy items (even if open) may be baked in the oven after the open meat has been



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removed and the oven has cooled down. However, open liquid dairy items must be covered. Some advise to always cover the dairy item, even if it is dry.⁷ As previously indicated, the same halachos apply in a vice-versa case, (i.e., for a meat pan in a dairy oven). One should not, l'chatchila, place meat directly (i.e., without a pan) on the oven racks or floor of the oven, unless it is used exclusively for meat; the same is true regarding dairy.

BAKING PAREVE IN A MEAT OR DAIRY OVEN

One may, l'chatchila, bake an open bread or cake (or any other dry pareve item) in an oven that was designated for meat and then eat it with dairy, as long as the oven is clean and there is no uncovered meat in the oven at the same time. Alternatively, one may bake a covered pareve item in an oven with uncovered (or covered) meat and eat it with dairy.

If uncovered bread or cake (or another pareve item) was baked in an oven at the same time as dry meat or in an unclean meat oven, one may not eat it with dairy. However, the pan remains pareve and one does not have to wait six hours to eat dairy after eating the bread or cake.

B'dieved, if one later added dairy to this bread (e.g., spread butter) the bread may be eaten.

If one bakes uncovered cake with uncovered meat that was liquidy, one may not eat it with dairy and the pareve pan becomes fleishig. If the cake did not acquire a meat taste, one does not have to wait six hours after eating the cake. However, if the meat was liquidy, and the pareve item (e.g., kugel or cake) has a meat taste, one should wait six hours after eating the pareve item. Similar halachos apply to pareve that was baked with liquid dairy (and both pans were uncovered).

Meat or dairy bread is generally prohibited,⁸ and if one bakes bread or challos with uncovered meat that is liquidy the bread may become non-kosher. Pareve challos baked in an oven at the same time as dry meat (even if they are both uncovered) is permissible. As indicated above, one may not eat such challos with dairy.

STEAMERS & KASHERING

Eruy rochsin is accomplished by pouring boiling hot water over every part of the clean countertop. Actual water is needed to kasher, not steam. A steam machine may be used if it boils water and sprays it onto the countertops. However, if the steamer only produces steam and not actual boiling water, it can not be used to kasher, even if the steam is hotter than 212 degrees F. STAR-K has tested many models of steamers available commercially and has found that almost all of them will only produce hot steam and not boiling water. One method of eruy rochsin is to spray or pour a small amount of hot water on the counter and then use a hot iron or heated cast iron plate on top of the water which will [re-]boil it on contact. However, this is dangerous and should only be performed by competent individuals.



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CONTINENTAL BREAKFAST – AT A NON-KOSHER HOTEL

Many hotels offer a variety of foods for breakfast. Prepared foods (e.g. pancakes, waffles, or bakery items) may not be eaten due to the ingredients and preparation utensils used; however, fresh whole fruit^{9,10} or any sealed item bearing a reliable kosher symbol may be eaten. Plastic cutlery may be available upon request for guests to cut their produce. Pre-cut fruits or vegetables should, if possible be avoided, since they may have been cut with a knife that was used for non-kosher food, unless they have been verified to come from an outside fruit cutting facility.¹¹ Cooked eggs, even in their shells (hard/medium/soft boiled), are forbidden due to Bishul Akum unless they come from a kosher certified facility.¹² One must check the source of the products in the kitchen to determine whether they are Kosher; relying on the staff is not sufficient. Unflavored coffee is acceptable, as is milk (for those who drink milk that is not Cholov Yisroel).¹³ Hot water from an urn may be used. Waffle mixes, even with a reliable certification, may not be used because the griddle may have been used with other mixes and rendered non-kosher.

1. It is not advisable to put one pan above the other in order to avoid the contents of the top pan from dripping into the bottom pan.
2. This is because, b'dieved, raicha is "lav milsa".
3. So it has "zayah".
4. Consult your rav. One example of a case that a rav could be matir (allow) the food is if the milk in the dairy dish is batel b'shishim in the meat dish.
5. This is known as "shtay kedairos". If there was residue, consult your rav.
6. See footnote 10
7. See Igros Moshe (Yoreh Deah 1:40), who elaborates on this topic and indicates that there seem to be two different categories of "dry" food. In a case of food that is dry, the Pri Megadim (see Pischei Teshuva Yoreh Deah 92:6) was mesupek (in doubt), but in a case of "yavesh mamash" (very dry), it is clearly permissible. Rav Heinemann, shlit"a, explained that it is for this reason that some individuals always cover dry dairy food in a meat oven, as it may be difficult to ascertain whether the food is liquid, "yavesh" or "yavesh mamash". Nonetheless, may'ikker hadin, one can be maykil and place not only cookies but also cake, as well as uncovered pizza, in a clean meat oven.
8. Chazal prohibited most types of breads that are made with dairy or meat ingredients (e.g., it is generally assur to add milk or meat to flour when baking a loaf of bread). For a full discussion of this topic, see Shulchan Aruch Y.D. Siman 97.
9. At Israeli hotels, other issues arise. For example, even raw fruit may not be eaten without kosher certification since tithing and shemitta need to be addressed.
10. Strawberries, blackberries and raspberries, as well as potentially infested vegetables, should be checked before consuming.
11. The Rema Y.D. 96:4 is lenient under certain circumstances; however, those conditions are not always fulfilled in a hotel setting.
12. Y.D. 113:14. Also, the pots used to cook the eggs are non-kosher.
13. At hotels in New York City, one should be aware that unfiltered water may contain copepods – small but visible crustaceans.



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