

# Kosher Kitchen Crash Course

## Part 2: Dishes and Ovens

### I. Dishes

1. **Kebole' o kach poletto – As [taste] is absorbed, so it is exuded.** The taste of the food can be absorbed by the walls of a pot/vessel, usually through heat.

<b>M. Avoda Zara 5:2</b> If [an Israelite] purchases cooking-utensils from a heathen, those which are customarily cleansed by immersion he must immerse, by scalding he must scald, by making white-hot in the fire he must make white-hot in the fire. A spit and grill must be made white-hot	<b>משנה עבודה זרה ה:ב</b> הלוקח כלי תשמיש מן העובדי כוכבים את שדרכו להטביל יטביל להגעיל יגעיל ללבן באור ילבן באור
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2. **Exception: Clay / Earthenware** – Considered overly porous and therefore unkasherable. This includes ceramics and china.

<b>B. Pesachim 30b</b> Ravina said to R. Ashi: Now since Rava b. Ahilai was refuted, why did Rav say, Pots must be broken on Passover? — There it was a metal oven, replied he, [whereas] here an earthen pot [is referred to]. Alternatively, both refer to earthenware: this [the oven] is fired from the inside; while the other [the pot] is fired on the outside. And should you say, here too let him burn it [the pot] out from within, — he would spare it, lest it burst. Therefore a tiled pan, since it is burnt from without, is forbidden; but if he filled it with coals, it is permitted.	<b>תלמוד בבלי פסחים ל:ב</b> אמר ליה רבינא לרב אשי: וכי מאחר דאיתותב רבא בר אהילאי, אמאי קאמר רב קדירות בפסח ישברו? - אמר ליה: התם - תנור של מתכת, הכא בקדירה של חרס. ואיבעית אימא: הא והא בשל חרס, זה - הסיקון מבפנים, וזה - הסיקון מבחוץ. וכי תימא הכי נמי ליעבד ליה הסיקה מבפנים - חייס עליה משום דפקעה. הלכך, האי בוכיא - הסיקון מבחוץ הוא, ואסור. ואי מלייה גומרי - שפיר דמי.
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3. **Exception: Glass** – Dispute if it is considered halakhically porous.

<b>Shulhan Aruch O.C. 451:26</b> Glass vessels, even if hametz had entered into them at the time they were made, and even if they are used for heat, they do not need to undergo any sort of kashering <u>since they do not absorb</u> , and a simple washing will suffice.  Ramo: And there are those who are strict and say that glass utensils cannot be koshered even with immersing in boiling water, and this is the custom in Ashkenaz and these countries.	<b>שו"ע אורח חיים תנא סעיף כו</b> <u>כלי זכוכית</u> אפילו מכניסין לקיום ואפילו משתמש בהם בחמין, <u>אין צריכים שום הכשר שאינם בולעים</u> , ובשטיפה בעלמא סגי להו.  הגה: ויש מחמירין ואומרים דכלי זכוכית אפילו הגעלה לא מהני להו; וכן המנהג באשכנז ובמדינות אלו (סמ"ק ואגור).
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**Glazed Dishes** – If an earthenware / ceramic dish is glazed with glass, halakhah treats them as if they are fully earthenware / ceramic and cannot be kashered.

<b>B. Pesachim 30b</b> Meremar was asked: Glazed vessels, may they be used on Passover? About green ones there is no problem, as they are certainly forbidden; the question is, how about black ones and white ones? Again, if they have splits there is no question, as they are certainly	<b>תלמוד בבלי פסחים ל:ב</b> בעו מיניה מאמימר: הני מאני דקוניא מהו לאשתמושי בהו בפסחא? ירוקא לא תיבעי לך - דודאי אסירי. כי תיבעי לך - אוכמי וחירוי מאי? והיכא דאית בהו קרטופני - לא תיבעי לך, דודאי
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forbidden; the question is, what about smooth ones? Said he to him: We see that they exude, which shows that they absorb; hence they are forbidden; and the Torah testified concerning an earthen vessel that it [the absorbed matter] never passes out from its sides.	אסירי. כי תיבעי לך - דשיעי מאי? אמר להו: חזינא להו דמידייתי, אלמא בלעי ואסירי. והתורה העידה על כלי חרס שאינו יוצא מידי דופיו לעולם.
<b>Shulhan Aruch O.C. 451:23</b> Earthenware vessels which are glazed with glass have the same law as earthenware vessels.	שו"ע אורח חיים תנא סעיף כג כלי חרס המצופין בהתוך זכוכית, דינם ככלי חרס.

## Hybrids: Pyrex / Corning / Corelle

### Pyrex

<http://en.wikipedia.org/wiki/Pyrex>

Older clear-glass Pyrex manufactured by Corning before 1998, Arc International's Pyrex products, and Pyrex laboratory glassware is made of borosilicate glass. According to the National Institute of Standards and Technology, borosilicate Pyrex is composed of (as percentage of weight): 4.0% boron, 54.0% oxygen, 2.8% sodium, 1.1% aluminium, 37.7% silicon, and 0.3% potassium.

Pyrex glass cookware manufactured by World Kitchen is made of tempered soda-lime glass instead of borosilicate. World Kitchen justified this change by stating that soda-lime glass was cheaper to produce, is the most common form of glass used in bakeware in the US, and that it also had higher mechanical strength than borosilicate—making it more resistant to breakage when dropped, which it believed to be the most common cause of breakage in glass bakeware. Unlike borosilicate, it is not as heat resistant, leading to an increase in breakage from heat stress.

### Corelle

<http://www.worldkitchen.com/blog/blog-Corelle-History-of-Stylish-and-Durable-Dishware.html>

There's an underlying story behind the most popular brand of dinnerware. It's the revolutionary material that it's made of, a special three-layer glass laminate called Vitrelle® glass, initially intended for American living rooms as part of first-generation TV screens in the 1940s.

### Corningware

<http://en.wikipedia.org/wiki/Corningware>

In 1953, Dr. S. Donald Stookey of the Corning Research and Development Division invented Pyroceram, a white glass-ceramic material capable of withstanding a thermal shock (sudden temperature change) of up to 450 °C (840 °F). It evolved from materials originally developed for a U.S. ballistic missile program, and Stookey's research involved heat-resistant material for nose cones.

The original pyroceramic glass version of CorningWare was removed from the U.S. market in the late 1990s... In 2009, the stovetop line of CorningWare was reintroduced by World Kitchens. The cookware is manufactured by Keraglass/Eurokera (a subsidiary of Corning also specialised in vitroceramics for cooktop panels and equipment for laboratories) in Bagneaux-Sur-Loing, France. This is the only factory in the world still manufacturing vitroceramics (aluminosilicate glass) for cookware. At the time it restarted the production of CorningWare, Keraglass/Eurokera was able to abandon the use of arsenic in the manufacture of their vitroceramics, thanks to the modern technology of their newly built oven.

## Star K

<http://www.star-k.org/kashrus/kk-containers-glass.htm>

Q: There are many varieties of glass on the market. Do arcroc, duralex, pyrex, corelle and crystal have the halachic status of glass?

A: Yes, they do.

Q: Is corningware glass?

A: No, it is like china.

## Addendum 2: Letter from Eugene H. Fontana<sup>1</sup>

July 19, 1979

Mr. David Pollock

380 Riverside Drive

New York, New York 10025

Dear Mr. Pollock:

In response to your phone call on July 18, Mr. Hagy has asked that I reply to your inquiry concerning the porosity of Corning's Corelle, Pyrex, and Corning Ware tableware products. **Our measurements have shown that tableware having the above Corning tradenames are nonporous, as are the finest vitrified chinias.** We have determined this by mercury intrusion at pressures to 15000 psi on porosimeters manufactured by the American Instrument Company (AMINCO) of Silver Spring, Maryland. These units measure pore volumes and pore sizes between 100 and 0.012 microns. Another unit which we have can reach 60,000 psi and can penetrate pores as small as 0.003 microns. Data obtained with this equipment are reproducible to within ~ 0.5% and are comparable to, or better than, that obtained with ASTM procedure #C373-72, which is the water absorption method used for whitewares. [Emphasis added]

I hope that this information has answered your questions. If more information is needed, please write or call.

Sincerely yours,

Eugene H. Fontana

Physical Properties Res. Dept.

EHF: jc

## Dishwashers / Soap

### Shulhan Aruch 95:3-4

Meat plates washed in a dairy cauldron, hot enough such that one's hand burns (the halakhic temperature for absorbency), even if both had been used within one day, it is permitted because it gives a secondary tasting (noten ta'am bar noten ta'am, too much to detail here). And this is where he says I am certain that there is no fat stuck to the plate, and if there was meat fat stuck, then there must be 60 parts water in the pot compared to the meat fat [such that it would be nullified in batel beshishim]

Ramo: And some forbid even if there is no fat stuck to it, unless one the vessels was not used in the previous day to absorb

### שו"ע יורה דעה צה סעיף ג

קערות של בשר שהודחו ביורה חולבת בחמין שהיד סולדת בהן, אפילו שניהם בני יומן, מותר, משום דהוה ליה נותן טעם בר נותן טעם דהתירא. והוא שיאמר ברי לי שלא היה שום שומן דבוק בהן. ואם היה שומן דבוק בהן, צריך שיהא במים ס' כנגד ממשות שומן שעל פי הקערה.

הגה: ויש אוסרים אפילו אין שומן דבוק בהן (טור בשם סה"ת וסמ"ג וסמ"ק ושי"ד והר"ף ותוס' ומרדכי ור"ן והגמ"יי ופסקי

<sup>1</sup> See [http://www.rabbinicalassembly.org/sites/default/files/public/halakhah/teshuvot/19861990/abelson\\_glass.pdf](http://www.rabbinicalassembly.org/sites/default/files/public/halakhah/teshuvot/19861990/abelson_glass.pdf)

<p>[flavor] from direct heat, then all the vessels are permitted but the water is treated as being forbidden initially. But if both were used within the previous day and were placed together directly over a heat source, all are forbidden. This is how we practice and do not deviate. But this is specifically when they are washed together over direct heat. But if they are washed one after the other or over a secondary heat source together, it is all permitted.</p> <p>It seems to me that if one put ashes in the hot water in the pot before one put in the pot, even though there is fat stuck it is permitted because the ashes will ruin the taste.</p>	<p>מהרא"י ואו"ה), אלא אי"כ אחד מן הכלים אינן בני יומן מבליעת כלי ראשון, ואז כל הכלים מותרים והמים נוהגין בהן איסור לכתחלה. אבל אם שניהם בני יומן, והדיח אותן ביחד בכלי ראשון, הכל אסור. והכי נוהגין, ואין לשנות. ודוקא שהודחו ביחד ובכלי ראשון, אבל אם הודחו זה אחר זה, או בכלי שני אפילו ביחד, הכל שרי (בארוך כלל ל"ד)....</p> <p>סעיף ד יראה לי שאם נתנו אפר במים חמין שביורה קודם שהניחו הקדירות בתוכה, אף על פי שהשומן דבוק בהן, מותר, דעל ידי האפר הוא נותן טעם לפגם.</p>
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## II. Ovens

<p><b>Shulhan Aruch Y.D. 108:1</b> Do not cook kosher meet with non-kosher meat in one oven [at the same time] even if they do not touch each other, but if you cooked them together, it [the kosher meat] is permitted, even if the forbidden meat was very fatty and the permitted one was lean. And if the oven was large enough that it holds 10 Ashronim and its oven was open/vented, it is permitted to cook them together, provided they do not touch each other. And if one of the pieces of meat was covered with a plate or dough or the like, it is permitted to cook them together even in a small closed oven.</p> <p>Ramo: And this is the same law regarding cooking meat and dairy in the same oven. And we initially practice stringently even regarding a large oven, but after the fact we are lenient even with a small one...</p>	<p><b>שו"ע יורה דעה קח:א</b> אין צולין בשר כשרה עם בשר נבלה או של בהמה טמאה בתנור א', ואף על פי שאין נוגעים זה בזה. ואם צלאן, הרי זה מותר. ואפילו היתה האסורה שמינה הרבה והמותרת רזה. ואם התנור גדול שמחזיק י"ב עשרונים, ופיו פתוח, מותר לצלותם בו ובלבד שלא יגעו זה בזה. ואם אחד מהם מכוסה בקערה או בבצק וכיוצא בו, מותר לצלותם אפילו בתנור קטן ופיו סתום.</p> <p>הגה: וה"ה לבשר עם חלב נמי דינא הכי. (טור סימן צ"ז). ונוהגין להחמיר לכתחלה, אפילו בתנור גדול; ובדיעבד, להקל אפילו בתנור קטן...</p>
<p><b>Shulhan Aruch Y.D. 97:3</b> It is forbidden to eat vread or fish which was cooked in an oven at the same time as meat with dairy. And this applies to a small oven, but when they are cooked in a vented oven which can hold 12 Ashronim, it is permitted.</p>	<p><b>שו"ע יורה דעה צז:ג</b> פת שאפאו עם הצלי, ודגים שצלאן בתנור אחד עם הבשר, אסור לאכלם בחלב. והני מילי בתנור קטן, אבל בתנור גדול המחזיק שנים עשר עשרונים ופיו פתוח, מותר.</p>