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A Crystal-Clear HALACHIC APPROACH to Glass

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EDITOR, KASHRUS KURRENTS

Glass is one of nature's most versatile products created from some of nature's most prevalent raw materials: sand, soda and lime. In the food industry, glass applications are extremely diverse. Glass can be made into delicate drinking glasses, as well as tough heat resistant ceramic cooktops tops withstanding temperatures over 1000°F. How is glass made? Basically, the raw ingredients are heated and melted in a large furnace. The molten glass is shaped, blown, or pressed into its desired shape. The finished product is then annealed in an annealing oven and tempered to give the newly formed glass strength and durability.

Although glass can be made to be stronger and less porous than steel, the halachic status of glass remains enigmatic. On the one hand, Chazal recognized the fact that glass is tough, resistant and non-porous. On the other hand, glass raw materials are the same as earthenware which is very porous, extremely absorbent and unable to be kashered in a normal kashering fashion if the vessel was used in a hot non-kosher food application.

How does halacha treat glass dishes and utensils? Below are a series of questions and answers about glass posed to Rabbi Moshe Heinemann, *shlit"a*, Rabbinic Administrator of STAR-K.

GENERAL DEFINITIONS

Q: There are many varieties of glass on the market. Do arcoroc, Duralex, Pyrex, Corelle and crystal have the halachic status of glass?

A: Yes, they do.

Q: Is melmac like glass?

A: No, melmac is plastic.

Q: Is china like glass?

A: It is customary to consider it as earthenware.

Q: Is corningware like glass?

A: No, it is like china.

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Oven Kashrus 101

USING THE SAME OVEN FOR MEAT, DAIRY, FISH, & PAREVE

RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

If your kitchen is equipped with four ovens – for meat, dairy, pareve and fish you don't need to read this article. However, if you do not have such a luxury, you will find various halachic details enumerated below quite relevant.

There are numerous factors involved in an oven "going back and forth" between meat and dairy or using an oven for fish or pareve.¹ They include the following: a) The oven – Is it clean? Was it kashered? When was it last used? b) The food – Is it liquid? Is it covered? When was it prepared? c) Does the question arise to do the action *l'chatchila* (I can do this) or is it only okay *b'dieved* (it already happened)?

Note: The halachos addressed are based on the psak of HaRav Moshe Heinemann, *shlit"a*, Rabbinic Administrator of STAR-K Kosher Certification.² The article addresses only the issues involved with regular gas or electric ovens – not cooktops, toaster ovens, broilers, microwave ovens, grills, double ovens, warming drawers, blechs, or hot plates. These appliances are beyond the scope of our discussion. It also does not address oven use on Pesach.

FOOD & OVEN CATEGORIES

There are two types of dishes that can be prepared in an oven. Dry³ foods (e.g., bread dough) create *reicha* (aroma). *L'chatchila*, we are concerned that *reicha* will impart its aroma into other food in the

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1. This article will elaborate on issues addressed in previous *Kashrus Kurrents* articles by Rabbi Moshe Heinemann, *shlit"a* - *Oven Kashrus: For Everyday Use*, and Rabbi Tzvi Rosen - *Home on the Range*. It will focus primarily on using the same oven for different foods that cannot be eaten together and will also touch on how to cook kosher food in a non-kosher oven and how to kasher an oven. Note: When we refer to a meat oven being compromised, the same halacha applies to opposite cases. For example, if we say "one may not bake meat in an oven with dairy residue", we also mean the opposite case – one may not bake dairy in an oven with meat residue.

2. Based on *Shulchan Aruch Yoreh Deah siman 108*, the *nosai keilim*, and *poskim*.

3. For further details, see footnote 10.

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RABBI TZVI ROSEN
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A Crystal-Clear HALACHIC APPROACH to Glass

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Q: Do display mirrors have the halachic status of glass when used for food?

A: Yes.

BEVERAGE GLASSES

Q: Can one use the same glass beverage glasses for both dairy and meat meals?

A: Yes.

Q: Can these glasses be used for both hot and cold beverages?

A: Yes.

WHISKEY GLASSES

Q: Can the same whiskey glasses be used for both dairy and meat meals?

A: B'dieved

WASHING DISHES

Q: Can these beverage glasses be washed together with the regular dishes after the conclusion of the meal?

A: If the dishes are hand washed in a dish basin, they may be washed together. If the dishes are washed in a dishwasher, the glasses should not be washed together.

KLI RISHON & KLI SHEINI USAGE

Q: What constitutes *Kli Rishon* & *Kli Sheini*?

A: A utensil that is used for cooking, baking or roasting on the fire or in the oven is called a *Kli Rishon* (i.e., literally the first utensil). This would not be permitted for both dairy and meat. The next utensil into which hot food is transferred is called a *Kli Sheini* (i.e., literally the second utensil), may be permitted under certain circumstances.

Q: Can one use the same glass utensil as a *kli rishon*, to cook and bake both dairy and meat dishes?

A: No.

Q: Can one *kasher* a glass utensil that was used as a *kli rishon* for both meat and dairy dishes?

A: No.

Q: Can other glass dishes, such as salad bowls or casseroles, be used for both dairy and meat meals?

A: If the food is cold, or the glass dish is used as a *kli sheini*, it may be used for both dairy and meat meals. Unless it is used in the oven or on the range, a *kli sheini* is okay.

ANTIQUES

Q: Can one purchase and utilize used or antique crystal bowls or glasses?

A: Yes.

Q: Do antique glasses require *kashering*?

A: In pre-war Europe, where glass was expensive and hard to obtain, it was customary to *kasher* drinking glasses by immersing them in cold water for three periods of 24 hours. This is accomplished by submerging the glasses for one 24 hour period. The water should then be emptied, refilled, and allowed to sit for another 24 hours. This *kashering* method is known as *miluy v'iruy*. In general, *kashering* glasses using the *miluy v'iruy* method is recommended only in cases of great expense.

However, nowadays the custom is not to *kasher* antique glasses if they are to be used only with cold liquids.¹

Q: Can one purchase used or antique crystal whiskey or wine bottles?

A: No, it should be avoided.

MICROWAVING

Q: Can one use the same glass turntable in a microwave oven for microwaving both meat and dairy dishes?

A: No, it should be avoided. The turntable can be covered with styrofoam – one for meat and one for dairy.

Q: If one used the glass turntable to microwave for both meat and dairy dishes, can the turntable be *kashered*?

A: Not recommended.

MEAT / DAIRY MIX-UPS

Q: If someone poured hot milk on a cold meat glass/pyrex utensil or hot meat on a cold dairy glass/pyrex utensil what should be done?

A: The dishes should be washed off with soap and water and not used for 24 hours. The glass/pyrex utensil can then be used as it was originally designated.

Q: If someone poured hot milk on a hot meat glass/pyrex utensil or hot meat on a hot dairy glass/pyrex utensil, what should be done?

A: Ask a *sheilah* from your *rav*.

COUNTER SAVERS

Q: Can the same corning glass counter saver be used for meat and then for dairy hot utensils?

A: Yes, but the glass has to be cleaned of any residual spills. A corning glass counter saver should not be used for both meat and dairy hot utensils.



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¹ See M.B. OC 451:26 and M.B. OC 151-157.



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oven. However, in general, *reicha* from “dry” food has no impact on other *keilim* (vessels) in the oven.

Liquidy foods (e.g., a pan of meat that has gravy) create *zayah* (steam). Under certain conditions, *zayah* will cause other “opposite” foods and *keilim* in the oven to become non-kosher. If the pan is covered, there is generally no *zayah* (or *reicha*) issue, even though some steam might escape.

Foods that are “*charif*”, including spicy or hot foods (e.g., a dish with hot sauce) may also impart flavor when cooked uncovered in an oven.

Another important factor is when the oven was last used. An oven that was used within the past 24 hours to prepare hot meat or hot dairy is called a “*ben yomo*”. If it has not been used to prepare meat or dairy within the past 24 hours, it is an “*aino ben yomo*”. In cases of *aino ben yomo*, the *halachos* are typically more lenient than for a *ben yomo*.

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*.⁴ 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.⁵ If either the pan with meat or the pan with dairy is liquidy⁶ 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*.⁷
- 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.⁸
- If a meat oven is clean, one may bake a dry, uncovered (or covered) dairy item in it.⁹ 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 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.¹⁰ 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,

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4. 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.

5. This is because, *b'dieved*, *raicha* is “*lav milsa*”.

6. So it has “*zayah*”.

7. 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.

8. This is known as “*shtay kedairos*”. If there was residue, consult your *rav*.

9. See footnote 10

10. 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"u*, 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.



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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,¹¹ 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.

FISH AND MEAT ISSUES

One may not bake uncovered fish at the same time as uncovered meat or in a *fleishig* oven that is not clean. However, one may bake fish (even if uncovered, with or without liquid) in a clean meat oven or with covered meat. If one baked (or reheated) uncovered *challos* in an oven at the same time as uncovered meat (liquid or dry) one may not, *l'chatchila*, eat the *challos* with fish. One should be extra cautious on *Erev Shabbos*, when there is a rush before lighting candles, not to heat uncovered items that may not be heated together.

ADDITIONAL IMPORTANT OVEN HALACHOS

One may be *mafrish challah* and burn it in the oven, but the "*challah*" must be in foil and not touch the racks.¹² In

11. *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*.

12. The *challah* should also not be burned at the same time one is cooking in the oven (i.e., don't burn the "*challah*" in the oven while the loaves of bread are baking). Either burn the *challah* in a different oven (e.g., toaster oven) or burn it before (or, if necessary, after) baking the bread.

chutz la'aretz, the entire *challah* one is *mafrish* need not be fully wrapped.¹³ It is enough for the *challah* to rest on a piece of foil, partially wrapped underneath, to ensure it does not touch the rack. If the *challah* was burned while touching a rack, the rack needs to be *kashered*.¹⁴

If one wants to cook in a *treifoven*, the kosher food should be double wrapped. That is why kosher airline meals heated in *treifovens* are double wrapped.

If one baked an open kosher liquid item in a clean *treif* oven that had been used within the past 24 hours, the product may be *treif*.¹⁵ However, if one baked an open dry kosher item in a clean oven that heated *tarfus* within the past 24 hours, *b'dieved*, the food is kosher. If one baked a dry or liquid item in a clean *treifoven* that has not been used at all¹⁶ within the past 24 hours, the food is, *b'dieved*, kosher.

If an oven becomes *treif* or if one wishes to *kasher* an oven from *milchigs* to *fleishigs*,¹⁷ or vice versa,¹⁸ it can be *kashered* by self-cleaning it or by cleaning it with EZ-Off and then heating it to 550° F (or broil) for 40 minutes.¹⁹ This method of *kashering* is called "*libun kal*". When *kashering* an oven in this manner, it is not necessary to first wait 24 hours.²⁰

The kitchen of a *Yiddishe* homemaker is regularly occupied with family members preparing numerous meals and dishes, as well as various delicacies *l'kvod Shabbos* and *Yom Tov*, and other special occasions. Knowing how to navigate from milk to meat, and vice versa, ensures that these savory dishes are – and remain – 100% kosher.

13. This is advisable so it adequately burns efficiently.

14. Ideally with *libun gamur*, but *b'shaas had'chak* some *matir* with *libun kal*. Consult a *rav*.

15. Consult a *rav*.

16. If it was used within the past 24 hours but not with any *tarfus*, or one is not sure when it was last used, consult a *rav*.

17. Although *hagola* may not be performed on a *fleishig* vessel to now use it for *milchig*, *libun kal* (e.g., the method described above in the article) and *libun gamur* (e.g., with a blow torch until each area turns red hot – another method of *kashering* an oven, but typically not practical in one's home) may be performed to switch a *kli* from *fleishig* to *milchig* (and vice versa).

18. Or from meat or dairy to *pareve*.

19. For more details and information on *kashering* an oven or cooktop, oven use on *Shabbos* and *Yom Tov*, as well as general appliance information for the kosher home, see www.star-k.org.

20. Unlike *hagola*, a 24 hour "down time" is not necessary when *kashering* with *libun kal* or *libun gamur*.

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GLASS TOP STOVES

Q: How do you *kasher* a glass stovetop?

A: The elements of the stove should be turned on until they come to a glow. The glass burner areas are now considered kosher. However, the remaining areas that do not get hot are not *kashered*. Real kosherization can be accomplished by holding a blowtorch over the glass until it is hot enough to singe a piece of newspaper upon contact with the glass. However, this may cause the glass to shatter and is not recommended.

The only practical method of *kashering* a glasstop that requires kosherization (i.e., when one moves into an apartment with a glasstop) is to keep the non-*kashered* areas clean. If there is a spill, the burner areas will burn off the spill and the burners will automatically be re-*kashered*. The non-burner areas should be cleaned from any residual spill so that it will not "*assur*" a utensil that was placed on the surface in error.



KASHERING

Liver



RABBI MOSHE HEINEMANN
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Before one is permitted to indulge in kosher Jewish delicacies such as chopped liver, liver steaks and onions, or sauteed chicken livers, raw liver must undergo various processes before the liver is deemed fit for kosher use. First, as with all kosher meat, the liver must come from a kosher species of animal or fowl that has been *schechted*, slaughtered, in the proper manner prescribed by the *Torah*. If it is an animal liver, all the fat must be meticulously removed. Furthermore, the *Torah* forbids eating the blood of an animal or bird. Therefore, it is necessary to extract the blood from the kosher slaughtered meat or liver.

How is the blood removed? With meat, this process is commonly known as *kashering* and is accomplished by soaking the meat in water, salting it, and then rewashing it. With liver, this method of extraction is insufficient. Since liver contains such a large concentration of blood, the technique used for *kashering* liver is broiling.

PREPARATION

Kashering by broiling is done in the following manner. If a whole animal liver, e.g., beef or calf liver, is to be *kashered*, deep criss-cross cuts should be made throughout the liver in various places. This will facilitate the flow of blood out of the liver. To this end, the cuts should lie face down during the broiling. A more practical way of *kashering* cow or calf liver is to slice the liver into pieces of uniform thickness. If the liver is *kashered* in this fashion, criss-cross cuts need not be made.

Chicken livers or livers of other species of fowl can be broiled whole, without cutting the surface. Care must be taken that the gall bladder, which is green in color and cylindrical in shape, has been removed from the liver.

THE PROCESS

The actual broiling process may now begin. The liver or slices of liver that are to be *kashered* should be thoroughly washed off in cold water and placed on a grate of fireproof material. The grate must be constructed in such a way that it does not inhibit the free-flow of blood or other juices from the liver. The blood and juices should drip or run to a place where they have no further physical contact with the liver. The liver is then lightly salted on both sides. It is customary to put at least the amount of salt that would give the liver a good taste. The salting is used as an aid to the fire to facilitate extracting the blood. If one wants to use more salt, one is permitted to do so.

However, salting the liver is not compulsory and the broiling process can be accomplished without it. Consequently, people who are restricted to a low sodium diet may omit salting the liver due to medical considerations. The salting step may be omitted only when *kashering* liver or meat through broiling. If meat is to be *kashered* through soaking and salting, it is forbidden to exclude the salting from the process.

THE FIRE

It is preferable to broil the liver on a fire source that is directly below the liver. If that is not feasible, one may broil liver from a heat source above the liver. Hence, it would be permissible to broil liver in a broiler or electric oven if that is the only broiling source available. If the oven or broiler is used for kosher food as well, care should be taken to assure that the blood does not splatter onto the oven or broiler

cavity. Blood splatter would render the walls of the oven or broiler *treif*. A practical solution is to place a pan under the rack or grate to catch the dripping blood and juices; the pan will become *treif*. The rack or grate should not be used for anything except *kashering* liver, unless proper kosherization procedures are employed to *kasher* the grates, racks, and/or utensils.

Any utensil used in the broiling process, such as a fork, should be set aside and used exclusively for livers. It is a meritorious practice to burn the fork and all the utensils used in the broiling process in fire before the next time liver is to be *kashered*.

It is customary to turn the liver or the liver slices during the broiling process from time to time to facilitate a more even and uniform broiling. It is also customary to broil liver until the outer juices have ceased flowing, and the liver is dry on the outside. The liver need not be burnt.

The *kashered* liver is washed off under cold water three times, in order to remove the salt that has absorbed the blood as well as any blood found on the outer surface of the liver. If these procedures have been followed, and red juice exudes from the liver interior, the liquid is not considered blood and is permitted to be eaten.

When the *kashered* liver is cut open, one may find that the color of the interior liver is a shade of green, tan, light brown, pink, or deep brown. The only questionable color is deep brown, the color of *unkashered* raw liver. This color indicates that the liver was not broiled thoroughly. The *unkashered* deep brown part of the liver should be re-broiled or discarded.

After the liver has been broiled and *kashered*, it is regarded as any other piece of kosher meat which can be fried or roasted in a kosher meat pot, pan, or roaster without any reservation. Furthermore, liver does not have to be broiled within 72 hours of kosher slaughter. If it was not broiled within this time, there are different *halachic* opinions as to whether one may cook, fry, or roast this liver after it has been *kashered*. It is also questionable as to whether one would be allowed to soak the liver in liquid 24 hours or more. A competent rabbinic authority should be consulted. Also, if one used the regular soaking and salting *kashering* technique on liver in error, a *halachic* authority should be consulted.

There are a few pertinent points to keep in mind when broiling liver:

- It is common for blood and juices to run out of raw liver. The raw liver may not lie in this liquid for more than 24 consecutive hours. If it did, a *Torah* authority should be consulted about the liver, plate and bowl.
- One may broil liver on a rotisserie spit, provided the liver is washed after it has been placed on the spit before broiling and the rotisserie does not revolve constantly during the broiling process.
- The pieces of liver may be touching one another during the broiling process, if so desired.
- Frozen liver should be completely thawed out before attempting to broil it, otherwise the liver will not be broiled all the way through.

Editor's Note: The previous Special Meat Edition of Kashrus Kurrents was very enthusiastically received. One aspect of kashering, however, was not addressed - the kashering of liver. We are now pleased to include this article as a supplement to the article by HaRav Moshe Heinemann, shlit" a, article regarding kosher meat.



Insights from the Institute

SHAILOS FROM
THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHAH

Q: When is the *brocha* of *Hatov Vehameitiv* recited over wine?

A: Before drinking a cup of wine, one recites the *brocha* of *Borei Pri Hagofen*. Under certain circumstances, if a different wine is subsequently drunk one recites an additional blessing - the *brocha* of *Hatov Vehameitiv*.¹ The *brocha* gives thanks to *Hashem* for blessing the person with a richness of wine. The Hebrew text of the *brocha* is

ברוך אתה ה' אלקינו מלך העולם הטוב והמטיב²

This *brocha* is recited only if a number of conditions are met:

- If the second wine is of lesser quality than the first wine, *Hatov Vehameitiv* is not recited.³ There is one exception to this rule. If the first wine is red and the second one is white (but not the other way around), *Hatov Vehameitiv* is recited even if the second wine is known to be of slightly inferior quality. This is because *Chazal* consider white wine to be somewhat healthier than red wine.⁴
- If a person plans to drink two wines of different quality during a meal, and both wines are available in his house, he should ideally recite *Borei Pri Hagofen* over the wine of superior quality and drink that wine first.⁵ Older vintage wine is assumed to be of superior quality, unless one knows that this is not the case.⁶
- If a person intends to drink both wines which were available in the house before he started drinking, and he recited *Borei Pri Hagofen* and drank the inferior wine first, *Hatov Vehameitiv* is not recited over the superior wine.⁷

- However, if a person was intending to drink only one wine and subsequently decided to drink a second wine, or if he was intending to drink two wines but the second wine was not in the house at the time that he started drinking the first wine, he would recite *Hatov Vehameitiv* over the second wine if all the other conditions were met.⁸

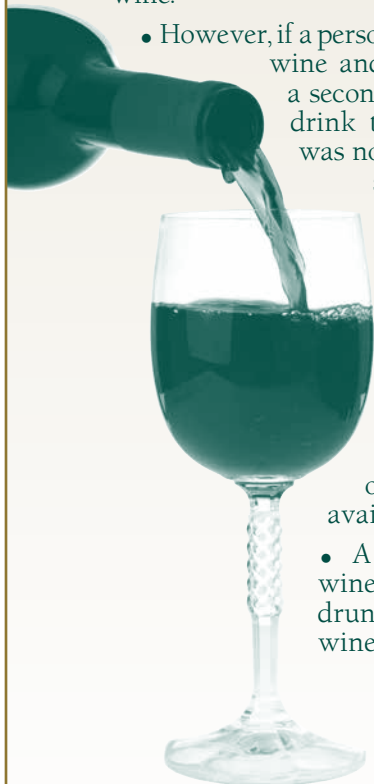
- If the second wine was drunk only after the first bottle of wine was finished, *Hatov Vehameitiv* is not recited. That is to say, *Hatov Vehameitiv* is recited over the second wine only when the first wine is still available.⁹

- A person must drink from both wines at the same meal.¹⁰ If one wine is drunk during the meal and the second wine is drunk after *Birchas Hamozon*

(i.e., when *benching* over a cup of wine), one recites *Borei Pri Hagofen* over the second cup and *Hatov Vehameitiv* is not recited.¹¹

- Two or more people must drink together from both of the wines. If a person is eating with a guest (who does not share in the ownership of the wine), both of the wines must have been placed on the table and made available to the guest should he want more. If a husband and wife or parent and child are eating together it is not necessary for both of the wines to have been placed on the table and made available.¹² *Hatov Vehameitiv* is recited only when both people are eating together in the same room.¹³
- The *poskim* debate the amount of wine that needs to be drunk when reciting *Hatov Vehameitiv*. Some say that one must drink a *reviis* (approx. 4 fl. oz.) of wine from each of the two wines.¹⁴ However, a number of *poskim* say that one may recite the *brocha* when drinking any amount of wine.¹⁵
- *Rav Elyashiv*, ז"ל, has been quoted as saying that *Hatov Vehameitiv* is recited only if both wines are intoxicating. Therefore, if a person drinks grape juice and subsequently drinks wine, *Hatov Vehameitiv* is not recited.¹⁶

As the laws pertaining to the recitation of *Hatov Vehameitiv* are complex, some have the custom never to recite this *brocha* over wine.¹⁷ However, *Rav Heinemann*, *shlit"א*, *paskens* that if all of the above conditions are met *Hatov Vehameitiv* should be recited.¹⁸



1. שו"ע או"ח סי' קעה, וכל הציונים להלן לדברי השו"ע ומפרשיהו הם לסימן זו.
2. מ"ב ס"ק ב.
3. שו"ע סעי' ב.
4. רמ"א שם ומ"ב שם ס"ק יב.
5. שו"ע סעי' ג.
6. מ"ב ס"ק י.
7. מ"ב ס"ק ד בשם הלחם חמודות, וכבר הקשו האחרונים שזה נראה כסותר מש"כ המ"ב שם ס"ק ה וס"ק יד, ועי' במ"ב מהדורות 'דרשו' אות 9 בשם הגר"ח פ' שיינברג זצ"ל ובספר האת הברכה בירור הלכה סי' לח בשם הגרי"מ רובין מש"כ לתרץ, וממ"ר ר' היינעמאן שליט"א שמעתי שכיון שדברי המ"ב אינם מבדירים לנו כל צרכם מוטב שלא לברך במה"ג שספק ברכות להקל.
8. מ"ב שם.
9. מ"ב ס"ק ג.
10. מ"ב ס"ק ב, וה"ה א"ה א"ה ה"ה מסובין לשתות בלא אכילה כמש"כ המ"ב שם.
11. מ"ב שם.
12. מ"ב ס"ק טו.
13. מ"ב שם.
14. כף החיים ס"ק י ומהרש"ם בדעת תורה, והא"א מבוטשטש מסתפק בזה.
15. כן נראה מסתימת לשון המ"ב, וכ"כ הגר"ח נאה בספר קצות השלחן סי' סא בדי השלחן אות ד ובוש"ת אבני ישפה ח"א סי' לח.
16. שו"ת אבני ישפה שם וספר וזאת הברכה עמ' 172.
17. הגרי"י באדנער שליט"א בספר ותן ברכה ח"ב עמ' 44 כתב בזה ל"ל, "מידידי הגר"ש פעלדער שליט"א שמעתי מה שהורה מרן הגר"א קוטלר זצ"ל לתלמידיו שלא לברך מטעם שאין אנו מבינים על יינות אם טוב או רע". אמנם כתב הגרי"י באדנער ש"ל שזה היה לפי המצב לפני בחמישים שנה שלא היה אז יין כשר ומשובח בשוק וסתם בן תורה לא היה לו מוסג בין כלל אבלי בזמננו יש מאות סוגים של יינות מעולים בשוק ועשרות אלף אנשים שנהנים ומעריכים את יינות המשובחים, והביא עוד שהגר"ח קנייבסקי שליט"א אמר שגם היום נוהגים לברך ברכת הטוב והמטיב עם שם ומלכות על שינוי יין.
18. שמעתי מממ"ר ר' היינעמאן שליט"א



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