

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

206 - KASHRUT AND GLASSWARE OU ISRAEL CENTER - WINTER 2020/21

There is often confusion about the status of glassware in the kitchen. Questions which often arise include:

- Does one need separate milk and meat drinking glasses? What about dinner plates? Pyrex cooking utensils?
- Can glassware be kashered? If so, how is that done?
- Is there a difference on Pesach?
- Why do some people put their glassware into the bath before Pesach!?

A] KASHERING - THE MITZVA

1. (כא) וַיֹּאמֶר אֱלֶעָזֶר הַכֹּהֵן אֶל אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקַּת הַתְּנִיחָה אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה: (כב) אֵךְ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבְּרָזֶל אֶת הַבְּדִיל וְאֶת הָעֹפְרֹת: (כג) כָּל דָּבָר אֲשֶׁר יָבֵא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהַר אֵךְ בְּמֵי נְדָה יִתְחַטָּא וְכֹל אֲשֶׁר לֹא יָבֵא בָאֵשׁ תַּעֲבִירוּ בְּמַיִם:

במדבר לא

When the Israelite troops came back from the war on Midian with spoils, including pots and pans, a mitzva was given to 'pass them through fire or water' and to purify them.

- One of the mitzvot derived from this passage is tevilat kelim - to immerse new cooking and food utensils in a mikve before Jewish use.¹
- The other mitzva is kashering - that utensils which have used to prepare non-kosher food retain the residual taste of that food within the walls of the utensil. This taste can be expunged through the processes of kashering.

B] KASHERING - THE METHODS

- Torah verses drew a distinction between utensils that has passed through fire and those that passed through water.

2. (כג) כֹּל דָּבָר אֲשֶׁר יָבֵא בָאֵשׁ - לְצֶלַע זֶה כְּלוּם: תַּעֲבִירוּ בָאֵשׁ - כְּדֶרֶךְ תַּשְׂמִישׁוֹ הַגַּעֲלָתוֹ, מִה שֶׁתַּשְׂמִישׁוֹ עִי חַמִּין, יִגְעִילֵנוּ בְּחַמִּין, וּמִה שֶׁתַּשְׂמִישׁוֹ עִי לָלֵי, כְּגֹן הַשְּׂפֹד וְהַאֲסַלְכָה, יִלְצַנְנוּ צָהוּר: וְכֹל אֲשֶׁר לֹא יָבֵא בָאֵשׁ - כֹּל דָּבָר שֶׁאֵין תַּשְׂמִישׁוֹ עִי הָאֹר, כְּגֹן כּוֹסוֹת וְלִלְוּחִיּוֹת שֶׁתַּשְׂמִישׁן צָלוּן וְלֹא צִלְעוּ אִיסוּר: תַּעֲבִירוּ בְּמַיִם - מִטְּבִילֵן וְדִיו וְדוּקָא כְּלֵי מַתְכוֹת

רש"י שם

Rashi explains that this represents different types of kashering. Utensils that were used to cook hot non-kosher food must be kashered using the same method that the treif taste entered. Thus pots that had non-kosher food cooked in them in liquid must be kashered using hot liquid. Those utensils in which non-kosher food was roasted on a flame must be kashered using a flame. Utensils that were used only with cold non-kosher food did not absorb taste and do not require any kashering, only tevilat kelim - 'passing through water'.

3. וְכֹל אֲשֶׁר לֹא יָבֵא בָאֵשׁ - כֹּל דָּבָר שֶׁאֵין תַּשְׂמִישׁוֹ עִי הָאֹר כְּגֹן כּוֹסוֹת וְלִלְוּחִיּוֹת וְקִיתוּנוֹת שֶׁתַּשְׂמִישׁן צָלוּן וְלֹא צִלְעוּ אִיסוּר, תַּעֲבִירוּ בְּמַיִם - מִטְּבִילֵן וְדִיו, לְשׁוֹן רַש"י. וְאִינוּ כְּכֹן צַעֲיֵנִי, שֶׁאֵין לְשׁוֹן "תַּעֲבִירוּ" טְבִילָה, כִּי הִיב אֹמֵר "תַּצִּיאוּ בְּמַיִם" שֶׁהוּא לְשׁוֹן הַטְּבִילָה, אֲזַל פִּירוּשׁ "תַּעֲבִירוּ בְּמַיִם", לְכַבֵּס וּלְשַׁפֵּף אוֹתָם בְּמַיִם יָפֵה עַד שֶׁתַּסוּר חֲלוּדָה שֶׁנִּדְצָקָה מֵהֵם מִן הָאִיסוּר שֶׁנִּשְׁתַּמֵּשׁ בָּהֶם, שֶׁזֶהוּ הַכְּשֵׁרן מִן הָאִיסוּר.

רמב"ן במדבר פרק לא פסוק כג

The Ramban rejects Rashi's understanding of the verse that 'taviru bamayim' means tevila. Rather, Ramban understands that this phrase refers to a 'kashering' process which is needed even for cups and plates which were used cold. This is washing and scrubbing them well to remove any food residue.

1. We looked at the mitzva of tevilat kelim in depth in 3 shiurim in summer 2019, including the question of tevilat kelim for glassware. These audio shiurim and source sheets can be found at <https://rabbimanning.com/index.php/audio-shiurim/cji/>

- Chazal learn that there are 4 method of kashering utensils that were used with hot food.²

B1] LIBUN GAMUR - FULL BURNING

- Utensils used directly in the fire (e.g. a BBQ grate) must be kashered by placing them into fire. This process has the effect of burning away any absorbed taste. To qualify as a complete libun, metal must be heated until it glows.
- A self-clean cycle of an oven (approx. 850°F) qualifies as libun gamur.
- There is no need to wait 24 hours before libun, though it is advised. There is no need to scrub the utensil before performing libun, since the fire will burn off residue, but some cleaning is advised.

B2] LIBUN KAL - LIGHT BURNING

- In certain cases, libun kal is sufficient. This can be accomplished by heating in an oven at 550°F for one hour.
- This method of kashering can be used in place of hagala (below) or when the need for libun is only an added stringency.

B3] HAGALA - BOILING IN WATER

- Utensils that were used to cook using liquid can be kashered with hagala (boiling in water).
- The utensil must be thoroughly cleaned. Items that have narrow cracks, crevices, deep scratches or other areas that cannot be cleaned cannot be kashered.
- After cleaning, the utensils must left idle for 24 hours.
- To kasher, every part of the utensil must make contact with boiling water. This process can be done in parts. For example, a large spoon can be immersed into a pot of boiling water for 10 seconds, turned over and then the remainder immersed.
- When the utensil is removed from the boiling water, it should be rinsed off in cold water.

B4] IRUY MIKLI RISHON - POURING BOILING WATER OVER IT

- If a utensil only came in contact with hot liquid being poured on it (iruy), it can be kashered in the same manner.
- This is sometimes accompanied by an *even melubenet* - a heated stone. For example, if non-kosher food or chametz fell into a sink, stones should be heated on the stove, and moved around the surface of the sink while boiling water is poured over them. The water will then remain boiling on the surface of the sink. The stones may need to be reheated several times, since they cool down quickly.
- In all other aspects the process is identical to hagala.

C] KASHERING - THE MATERIALS

- Not every material can be kashered.
- The following materials may NOT be kashered: - Ceramic, China, Enamel coated pots, Earthenware
- The following materials MAY be kashered - Metals, Stone, Wood, Natural rubber,
- Glassware will be the subject of our discussion below!

D] GLASS IN TANACH AND THE ANCIENT WORLD

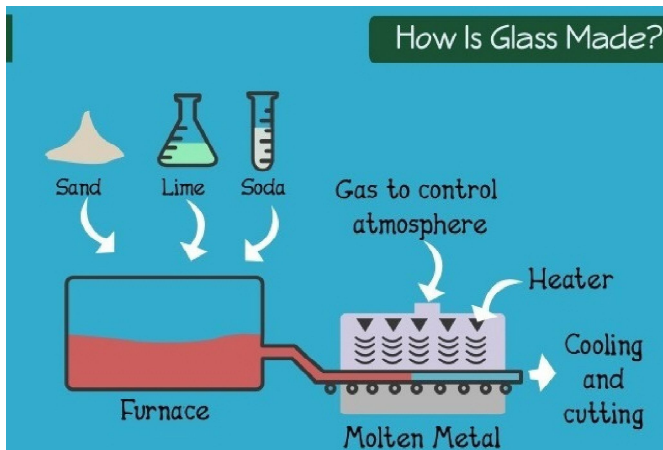
- Although glass-making dates back to the third millenium BCE, during the time of the Tanach the main use of glass was for beads and precious objects.
- The word for glass - zechuchit - appears once in Tanach - Iyov 28:17 - and most mefarshim understand this to be a precious stone more valuable even than gold.
- The use of glass to make utensils for food storage and serving spread widely only in the Hellenistic (Second Temple) period. Thus, glass appears many times in the Mishna and is discussed widely in the Talmud in many contexts, although NOT explicitly in the context of kashrut.

2. The follow summary was taken from

<https://oukosher.org/passover/articles/kashering-for-passover/#:~:text=The%20prescribed%20method%20depends%20on%20the%20utensil%20and%20how%20it%20was%20used.&text=Utensils%20used%20directly%20in%20the,be%20heated%20until%20it%20glows.>

To download more source sheets and audio shiurim visit www.rabbimanning.com

E] HOW IS GLASS MADE?



- The process of glass making usually includes the following raw materials-

SiO₂ - Silica Sand



Na₂O - Sodium Oxide from Soda Ash



CaO - Calcium oxide from Limestone / Dolomite



MgO - Dolomite



Al₂O₃ - Feldspar



- The key halachic factors are that glass is (i) made from sand and earth compounds and (ii) is smelted and reshaped.

F] THE HALACHIC STATUS OF GLASS - TALMUDIC SOURCES

- The Gemara does not directly specify whether glass does or does not require kashering from non-kosher use. It does, however, discuss glass in other contexts.

F1] TEVILA - GLASS IS LIKE METAL

4. מתני'. הלוקח כלי תשמיש מן העובדי כוכבים: את שדרכו להטביל - יטביל, להגעיל - יגעיל, ללבן באור - ילבן באור. השפוד והאסכלא - מלבנן באור. הסכין - שפה והיא טהורה. גמ'. תנא: וכולן צריכין טבילה בארבעים סאה אמר רב אשי: הני כלי זכוכית, הואיל וכי נשתברו יש להן תקנה, ככלי מתכות דמו. (רש"י - ששתצנר ראוי להתיכו ולעשותו כלי)

עבודה זרה עה:

The Gemara sets out some basic principals for *tevilat kelim*, which include an obligation to *tovel glassware*³ because it is *smelted*⁴, similar to metal.

3. Most poskim rule that glassware requires tevila on a Rabbinic level.

4. The poskim debate why this would not also apply to plastic, which is melted and reformed, and thus would appear to need *tevilat kelim*! R. David Tzvi Hoffman (Melamed LeHoil 2:49) understands that this halacha applies ONLY to glass and the custom is not to *tovel plastic*. Even those poskim who require it (such as Michat Yitzchak 3:76-78) do not require a beracha.

F2] TUMA - GLASS IS LIKE EARTHENWARE

5. כלי זכוכית מאי טעמא גזור בהו רבנן טומאה? אמר רבי יוחנן אמר ריש לקיש: הואיל ותחלת ברייתן מן החול - שוינהו רבנן ככלי חרס

שבת טו:

For the purposes of tuma, Chazal equated glassware with earthenware, since it is made from sand!

6. מן התורה אין טומאה בכלים אלא בשבעה מינים - בגד ושק ועור ועצם ועץ ומתכת וחרס. אבל כלי זכוכית אינם ממין אלו כלל ואין מקבלים טומאה מן התורה. ומ"מ חכמים גזרו עליהם טומאה מדמיון כלי חרס הואיל ותחלת ברייתן מן החול. ... ומ"מ אין להם טהרה במקוה

בית הבחירה (מאירי) שבת טו.

7. מ"מ קצת כלים יש שאע"פ שאינם של מתכת הם נדונים לענין זה כשל מתכת. כיצד? כלי זכוכית אינם מתכת ומ"מ הואיל ואם נשברו יש להם תקנה הרי הם ככלי מתכות וצריכין טבילה. ומ"מ לענין טומאה אמרו במסכת שבת (טו:) הואיל ותחלת ברייתן מן החול דינן ככלי חרס. ומעתה לענין טבילה מטומאה שבו אין לו טהרה במקוה.

בית הבחירה (מאירי) עבודה זרה עה:

The Meiri explains that glass has elements of both earthenware and metal and Chazal assigned to it the stringencies of both - it requires tevilat kelim (like metal) but it cannot be made tahor in a mikve (like earthenware).

F3] GLASS IS NOT LIKE EITHER BUT IS IN OWN CATEGORY

8. שלשה דברים נאמרו בכלי זכוכית אינו בולע ואינו פולט, ומראה כל מה שבתוכו, במקום חס חס במקום צונן צונן.

מסכתות קטנות מסכת אבות דרבי נתן נוסחא א פרק מא

A third source (Avot deRebbi Natan) learns that glass is sui generis. Uniquely, it neither absorbs taste nor emits it.

G] THE HALACHIC STATUS OF GLASS - 4 APPROACHES IN THE RISHONIM**G1] GLASS IS UNIQUE - IT DOES NOT ABSORB AND CANNOT BECOME TREIF**

9. דכלי זכוכית שלם לא בלע

תוספות זרה לג:

Tosafot rule that glass does not absorb.

10. וראב"י כתב סוף סי' תס"ד דכלי זכוכית שיעא ולא בלע כדאמרין גבי לב. וראיח מאצות דרבי נתן שלשה דברים נאמרו בכלי חרס ושלשה בכלי זכוכית כלי חרס בלע ומפליט ומשמר מה שבתוכו משא"כ בכלי זכוכית:

מרדכי מסכת פסחים פרק כל שעה ברמז תקעד

Ra'avya also takes this position - glassware is NOT like earthenware. Earthenware absorbs taste but glass does not.

11. ומה ששאלת בכלי זכוכית שנשתמש בהן בחמין אם צריכין שום הכשר לפי מה שאמרו בפרק אחרון של אבות דרבי נתן תניא כלי זכוכית אין בולעין ואין פולטין.
תשובה - כן נראה פשוט שאין צריכין שום הכשר. חדא דשיעי טובא, וכל דשיעי טובא לית ביה קרטופני משמע דלא בלע. ועוד דחזיא להו דלא מדיית.

ש"ת הרשב"א חלק א סימן רלג

The Rashba rules that glass does not absorb even if hot food is put into it⁵. He brings a proof from Avot deRebbi Natan (above) and also from the fact that we see clearly that glass is completely smooth and cannot absorb⁶.

5. This is also the position of the Ran (Pesachim 9a), Rabbeinu Tam, Rosh and other Rishonim.

6. One the the recent controversial debates in Israel focuses on the psak of Rav Eliezer Melamed concerning the halachic status of stainless steel today. Is it so smooth that it does not halachically absorb taste? See <https://revivimen.yhb.org.il/2019/07/26/have-the-laws-of-kashrut-changed/by-Rav-Melamed> where he argues that the major change today is the use of strong detergents to remove the layer of grime and grease that builds up on pots. Before the invention of those detergents, most pots had a thin film of food residue that could not be removed, other than through immersion in boiling water - hagala. Now that film can be removed. This does not change many of the halachot of kashrut but, according to Rav Melamed, it does have an impact in bedieved cases. For instance, where kosher food was cooked in a clean stainless steel treif pot, or meat cooked in a clean milk pot (or vice versa), Rav Melamed rules that that, even if the pot was used in the last 24 hours (ben yomo), the food will be kosher.

G2] GLASS IS LIKE EARTHENWARE - IS ABSORBS AND CANNOT BE KASHERED

12. ורבינו יחיאל מפריש היה אומר דהני כוסות כלי זכוכית ששתו זכין צפסח אסור לשתות זכין צפסח אפילו ע"י עירוי. משום דהוי ככלי חרס הואיל ותחלת צרייתן מן החול, והתורה העידה על כלי חרס שאין יולא מידי דופנו לעולם. ואף על גב דתשמישו צלון מ"מ שורין זכין פתיתין של לחס חס ציין והוי כזוש והוי כמזושל.

מרדכי מסכת פסחים פרק כל שעה ברמו תקעד

R. Yechiel of Paris rules that glass IS like earthenware - it absorbs taste but cannot be kashered. This approach does not follow the statement in Avot deRebbi Natan⁷.

13. וכתב סמ"ג שנהגו שלא להשתמש בכלי זכוכית ישן צפסח, משום דתלמודא מדמה לה לכלי חרס שאינו יולא מידי דופיו לעולם. וכן כתב במרדכי פ' אין מעמידין זשס רבינו יואל ואף על גב דרשב"א מתיר שם משום דכלי זכוכית שיע הוא ולא זלע, כדאמרין לגבי לב, נראה דלא סמכין עליה.

תרומת הדשן סימן קלב

The Smag (quoted by the Terumat Hadeshen) agrees that glass absorbs, like earthenware, and cannot be kashered.

- Another understanding of this approach is that glass may indeed be smooth and not absorb taste. However, Chazal gave it a rabbinic designation like earthenware since it is made from sand. It is irrelevant what is actually absorbed⁸ - the din is in place in all situations.
- Why not compare glass to metal, as in the Gemara in Avoda Zara? First that Gemara is about tevilat kelim. Second, these poskim may see the comparison with earthenware as more persuasive since the glass is actually made from that material.

G3] GLASS IS LIKE METAL - IS ABSORBS AND CAN BE KASHERED, BUT

14. וכלי זכוכית ככלי מתכות לענין שצריכין טבילה כדאיתא פרק בתרא דע"ז. ומכאן נ"ל להביא ראיה שאם נשתמש בהם איסור חס שדי להם בהגעלה. ואף על גב דמסקין פ"ק דשבת לעולם לכלי חרס דמו ה"מ לענין טומאה. אבל לענין הגעלה יש ללמוד מכלי מתכות שאנו מדמים להם אותם לענין טבילה דטהרה מטהרה עדיפא ליה כדאמר פ"ק דקדושין.

ספר אור זרוע חלק ב - הלכות פסחים סימן רנו

The Or Zarua rules that glass is like metal⁹ and does absorb, but can be kashered. Although the Gemara in Shabbat compares glass to earthenware for tuma, the analogy to tevila is more apt since both tevila and kashrut are tahara processes¹⁰ and are presented in the same verse!

15. והרא"ח ז"ל למד מכאן שכלי זכוכית שגשתמש זכין צחמין אסור, אף על גב דסגי לכו זכוכית שדינס ככלי מתכות לענין זה וכן להצרכים טבילה כשניקחים מן הגוי, מכל מקום איכא למיחש דחיים עלייהו דלמא פקעי ולא שריין ליה לכתחלה להגעילן, והרי הן אסורין אפילו לצון שמא ישתמש זכין צחמין.

חידושי הריטב"א פסחים ל:

The Ra'ah is cited (here by the Ritva) as ruling that (a) glass is like metal and it absorbs and can in principle be kashered; but (b) we are concerned that, since glass is very fragile, one will not kasher it properly in hot water and will leave it treif. Chazal then prohibited using it, even if used cold, in case one comes to use it hot.

G4] GLASS HAS AN UNCLEAR STATUS

16. וכלי זכוכית ספק הוא אם הוא ממין חרס הואיל ונעשה ממיני אדמה או אם הוא ממיני מתכת הואיל ויש תקנה לשבריו. והילכתא נותנין עליו חומרא זו וזו ואסור בהגעלה וצריך טבילה. וכן אוסר בסמ"ק להשתמש בפסח בכלי זכוכית ישן אפי' בהגעלה מטעם דתלמודא מדמי ליה לכלי חרסא.

ספר איסור והיתר הארוך שער נח

The Isur Veheter rules that glass has an unclear status in halacha and we are not sure if it is like metal or earthenware. So we give it the stringencies of both - it requires tevilat kelim (like metal), but we are also concerned that it may absorb and cannot be kashered (like earthenware).

7. This could be because it regards it as aggadic and not halachically binding, or perhaps it is simply stating the properties of glass without intending to draw halachic conclusions.
 8. The laws of absorption of taste and kashering are not necessarily based on physical realities but halachic designations. Even if one were to prove in a lab that there were no taste molecules in the walls of a utensil, this would not affect the psak if the halacha designated it as treif. See however the footnote above about stainless steel.
 9. This is also the position of the Rambam. The Aruch HaShulchan (YD 120:25) explains that metals and earthenware both come from the ground. The difference between them is that metal must be refined and smelted and effectively changes its identity, whereas earthenware does not. Glass, although made from sand, is much more similar to metal in that it can only be manufactured by a total transformation of its material make-up.
 10. Some approaches to tevilat kelim see it as a type of 'kashering', removing the last remnants of halachic impurities from the utensil.

H] THE HALACHA ON PESACH - SHULCHAN ARUCH

- Notably, the Shulchan Aruch brings his psak on glass and kashrut in the section about Pesach, which is normally dealt with more strictly than regular areas of kashrut.

17. כלי זכוכית אפילו מכניסין לקיום ואפילו משתמש בהם בחמין, אין צריכים שום הכשר שאינם בולעים, ובשטיפה בעלמא סגי להו.

שולחן ערוך אורח חיים הלכות פסח סימן תנא סעיף כו

The Mechaber (R. Yosef Karo) rules that glass¹¹ does not absorb at all and does not require kashering.

- Most Sefardi poskim follow this position and rule that glass may be for Pesach without kashering, even if it was used previously with hot chametz¹². This also applies the rest of the year in regular kashrut from treif to kosher or from meat to milk/milk to meat.

18. הגה: ויש מחמירין ואומרים דכלי זכוכית אפילו הגעלה לא מהני להו. וכן המנהג באשכנז ובמדינות אלו.

שולחן ערוך אורח חיים הלכות פסח סימן תנא סעיף כו

The Rema rules stringently in the laws of Pesach and follows the view that glass cannot be kashered.

- The Ashkenazi poskim follow this stricter approach but disagree on the reasoning behind the Rema

19. (קנ"ד) ויש מחמירין - הטעם דס"ל דכלי זכוכית הואיל ותחלת צרייתו מן החול הרי הוא ככלי חרס, שאינו יולא מידי דופיו לעולם ואפילו ע"י הגעלה. ואף על גב דתשמישו צלון מ"מ לפעמים משתמשין בהן בחמין דחוששין אף לתשמיש שאינו קבוע

משנה ברורה על שולחן ערוך אורח חיים הלכות פסח סימן תנא סעיף כו

One approach is that the Rema is following the view that glass is like sand and absorbs fully but does not expel taste and cannot be kashered.¹³

20. וראיתי מי שכתב, שכלי זכוכית נתרים בהגעלה. ונ"ל הבל! דלא דמי לכלי חרס דלא פקעי בהכי, משא"כ כלי זכוכית פקעי וחיים עליהו, בודאי לית להו תקנתא בהגעלה למאן דמחמיר בהו. אבל העקר כדברי המקל

מור וקציעה סימן תנא

R. Yaakov Emden understands that the stricter opinion of the Rema is in fact based on the view that glass can in theory be kashered but we are concerned that people would not kasher it properly in boiling water for fear of it cracking. Nevertheless, R. Emden himself rules like the lenient approach of the Mechaber.

21. (מט) וכן המנהג. אבל דיעבד אין להחמיר (ד"י) פ"י אס הוא תשמישו צלון אפי' בלא הגעלה כשר ואם תשמישו בחמין עכ"פ דיעבד מהני הגעלה.

מגן אברהם שם ס"ק מט

The Magen Avraham also takes the view the the Rema's stringency results from concern that people will not kasher properly since, bedieved¹⁴, he rules that the kashering DOES work when done correctly.

22. (קצו) ... ואף דצ"ז משמע לכאורה דמיקל לגמרי דיעבד. והפרי חדש דעתו לפסוק לגמרי כהמחבר. מכל מקום קשה להקל אחרי שהאליה רבה והחק יעקב ושאר אחרונים העתיקו דברי המגן אברהם לדינא. ... דכלי זכוכית צולע ולריך הגעלה, אלא ... דהגעלה לא מהני להו משום דחיים שמא פקעה. (ושאר פוסקים לא הזכירו סברא זו, משמע דדעתם דלריך ליתן עליהם מים רותחים כפי מה שדרכו להשתמש בו בכל יום, דכזולעו כך פולטו, וכי היכי דלא חיים בכל יום על שימושו ברותחין כן עתה). ועל כל פנים בלי הגעלה בודאי אין להתיר:

שער הציון סימן תנא ס"ק קצו

The Sha'ar Hatziyun (by the Mishna Berura) rules that glass DOES require kashering and that kashering DOES work on glass at least bedieved. He also brings many poskim that do not accept the concern that people will be too nervous to kasher properly. The principle of 'kebolo kach palto' - that the taste can be extracted in the same manner that it was absorbed - means that the temperature of the water for kashering need only be the same as that of the hot chametz/treif/meat/milk that went in. Since people are obviously happy to use the glass for that, they will be happy to pour on water of the same temperature.

11. Glazed china is treated by all opinions like china - Shulchan Aruch 451:23. The thin layer of glaze does absorb and the utensil is treated like regular earthenware.

12. Some poskim rule that even the Mechaber would not permit glassware that had hot food inside it, only if on top of it (see R. Shlomo Kluger - Tuv Taam Vedaat 3:2:25) and Maharam Schick (YD 141), but most Sefardi poskim disagree with this stringency (see Sdei Chemed 5:29 and R. Ovadia Yosef in Yechave Daat 1:6).

13. This is also the view of the Gra (451 s.v. veyesh machmir) and the Aruch HaShulchan (451:50).

14. Some situations of significant need - sha'at hadechak, will also be treated in the same way as a bedieved case - 'sha'at hadechak kebedieved dami'.

CONCLUSIONS SO FAR

- For Pesach, most Sefardi poskim are totally lenient with glass. This will also be the case with other kashrut situations (which are usually more lenient than Pesach) eg treif and milk/meat.
- For Pesach, Ashkenazim are strict with glass¹⁵ and will not use it OR kasher it. There is a debate about whether kashering the glass will work bedieved or not.

I] THE HALACHA GENERALLY - TREIF/MILK & MEAT

- Since the Sefardi poskim are lenient with glass on Pesach, this will also be the case with other kashrut situations (which are usually more lenient than Pesach) eg treif/milk & meat.
- For Pesach, Ashkenazim are strict with glass but will they also be strict in regular situations!?

I1] POSITION 1: ASHKENAZIM ARE LENIENT GENERALLY

- Some poskim¹⁶ understand that Ashkenazim are LENIENT with glass for all other situations.

23. יש מי שאומר שלא החמירו בשביל שמכניסו לקיום אלא בכלי חרס בלבד. ויש מוסיפים של עץ ושל עור. ויש מי שמוסיף של אבן ושל מתכת, וכן ראוי לנהוג. אבל של זכוכית, לדברי הכל אין מחמירים בו בשביל שמכניסו לקיום.

שולחן ערוך יורה דעה הלכות יין נסך סימן קלה סעיף ח

The Shulchan Aruch here discusses where storage of non-kosher wine in utensils makes those utensils treif. The psak of the Mechaber is to be strict with most materials but NOT with glass. This fits with the position of R. Yosef Karo that glass does not absorb. But, interestingly, in this case the Rema does not disagree, perhaps indicating that the Ashkenazim are also lenient with glass in non-Pesach situations.

I2] POSITION 2: ASHKENAZIM ARE STRICT GENERALLY AS WITH PESACH

24. (מט) וכן המנהג ונ"ל דאם עמד בו חמץ מעת לעת דינו כתשמישו בחמין כמ"ש ס"ו. ומכ"ש שאותן שמימיין זבן יין שרף לקיום ואין לדמותו ליי"ג (עצ"ד ס"ו קל"ה ס"ח) דכמה קולות הקילו זיי"ג משא"כ בחמץ עסק"א.

מגן אברהם שם ס'ק מט

Generally speaking, if a cold liquid is stored for 24 hours in a utensil it will transfer taste¹⁷ understand the principle of 'kavush kemevushal' - pickling is like cooking. Thus the utensil will then become treif/milk/meat depending on the case. The Magen Avraham rules that this even applies with glassware. Thus, even cold treif liquids which are stored in glass utensils will be absorbed and make the utensil treif.¹⁸ The reason the Rema was lenient with wine is due to the lower level rabbinic prohibition of stam yeinam. But in other cases, the Ashkenazim would be strict.

- This is also the position of the Taz¹⁹.

15. Even in the case of drinking glasses that are generally used cold, there is a concern that they may occasionally have been used hot. For Pesach one does not necessarily follow the halachic assumption of 'rov tashmisho' - the majority use.

16. This is the position of the Knesset HaGedola quoted in the Mishbetzot Zahav OC 451 end s.v. a'atik. The Aruch Hashulchan rules (YD 121:2) that the custom was to buy glassware from non-Jews and not require kashering. See also Mishne Halachot (9:168). There are many reasons to be stricter with chametz, which do not apply with other prohibitions. In particular, meat and milk are independently kosher and can only become forbidden on a Torah level if actually cooked together. Thus, the issue of using glass plates and cups for both meat and milk is only a rabbinic prohibition, and there is greater room for leniency. Furthermore, the use of glass plates and cups is a case of *nat bar nat dehetera* - a second degree transfer of permitted taste.

17. This is a rabbinic prohibition.

18. See Chelkat Yaakov 2:163 who will prohibits a glass vessel in which an egg with a bloodspot has soaked for 24 hours.

19. See Taz OC 87:2 which deals with a glass utensil used as a toilet. The Mechaber rules that it once it has been thoroughly washed out it will not have the status of a toilet and one can say berachot next to it. The Taz understands that this is only the case according to the view that glass does not absorb, but the Rema does not rule this way and, for Ashkenazim, glass will always be treated stringently.

13] POSITION 3: ASHKENAZIM ARE STRICT WITH HOT ABSORPTION BUT LENIENT WITH COLD

25. ורבינו הרמ"א חולק בזה וז"ל ויש מחמירים ואומרים דכלי זכוכית אפילו הגעלה לא מהני להו, וכן המנהג באשכנז ובמדינות אלו עכ"ל. והטעם דכיון דברייתן מחול דינם ככלי חרס. ולפ"ז גם עירווי אינו מועיל דעירווי לא עדיף מהגעלה. ונראה דזה אינו אלא כשהשתמשו בהם בחמץ, דאלו בצונן למה בין נסך לא החמיר ביו"ד שם? ולפ"ז וודאי דכל כלי שתייה מזכוכית מהני עירווי ג' ימים וכן אנו מורין הלכה למעשה ואפילו כוסות של זכוכית ששותין בהם י"ש כיון שאין התשמיש אלא לשעה קלה לית לן בה. אבל הבקבוקים של זכוכית שמכניסים בהם י"ש אין אנו מתירים בעירווי דכיון שמכניסין בהם לקיום ועומד בהם הרבה ימים והוא חריף מאד לא דמי ליון נסך.

ערוך השולחן אורח חיים סימן תנא סעיף נ

The Aruch Hashulchan rules that Ashkenazim are generally more lenient with cold absorption (ie over 24 hours) but not with hot. He is strict with whisky bottles since whisky is very charif and will be absorbed even cold, but he is lenient that other glassware which was used only cold can be kashered EVEN for Pesach through the process of 'iruy gimel yamim' - immersion in water for three days where the water is changed each day.

26. כלי זכוכית ויש מחמירין דאדרבה אפילו הגעלה לא מהני לזכוכית, וכן המנהג במדינות אלו. אבל בדיעבד, אין להחמיר. ובמקום שאין בנמצא כלי זכוכית ואין לו כוסות ושאר כלים רק הכלים המחומצים, נראה לי כוסות אם יכול לנקותן יפה יפה, יכול להכשירן על ידי עירווי ג' ימים, דהיינו שיתן אותם לכלי אחר וישהה שם במים יותר מכ"ד שעות, ואז ישפוך אותן המים וישפוך לתוכו מים אחרים וישהה גם כן יותר מכ"ד שעות, ויחזור לשפוך המים ויתן מים אחרים וישהה בתוכו כ"ד שעות, עד שישהה בתוך ג' מימות מוחלפות ג' מעת לעת. דאפילו אם תמצא לומר ששהה בתוכו חמץ מעת לעת ובלע חמץ, מכל מקום הא לא ישהה עכשיו מעת לעת. ואף על גב דבכלי חרס שנשתמש בו חמץ בחמין אסור להשתמש בו אפילו בצונן כמש"כ בס' י"ג, מכל מקום הא יש אומרים דכלי זכוכית אינו בולע כלל אפילו על ידי חמין. ובמקום דוחק, יש לסמוך על זה. אבל במקום שנמצא לקנות חדשים, אסור לפרוץ גדרן של ראשונים, כיון שהמנהג כן הוא שלא להשתמש בהן:

חיי אדם חלק ב-ג (הלכות שבת ומועדים) כלל קכה סעיף כב

The Chayei Adam lays out the procedure for 3-day kashering of glass, where the water is changed each day. His ruling is that this only works for glassware which has a broad opening that can be cleaned (ie not bottles), which was used only cold and only where it is not reasonable to acquire alternative glassware which is kosher for Pesach²⁰.

J] CONTEMPORARY POSKIM

J1] REGULAR GLASS

- Most Sefardi poskim are lenient that glass is non-absorbent (even if used hot) and can be re-used for all purposes (including Pesach) if thoroughly cleaned.
- Ashkenazi poskim rule that glass is absorbent and may not be kashered for Pesach²¹.
- Ashkenazi poskim disagree on whether glass requires kashering or can be kashered for non-Pesach use.
 - R. Shmuel Vosner²² rules that it cannot be kashered.
 - R. Moshe Feinstein is quoted²³ as ruling that, for non-Pesach use, we may rely on the opinion that glass does not absorb, even hot²⁴.
 - Other poskim (including R. Eliezer Waldenburg²⁵, R. Yechiel Ya'akov Weinberg²⁶ and R. Yitzchak Weiss²⁷ take a middle position - that glass DOES absorb hot taste but it CAN be kashered²⁸. Some do not permit this where the utensil was used hot as a kli rishon²⁹ (eg to cook in an oven)³⁰.

20. This ruled by the Mishna Berura 451:156. See also Sha'ar Hatzion 451:201 who rules that tea/coffee glasses are often used with hot chametz and iruy gimel yamim will not work.

21. The practice of iruy gimel yamim is now rare but can still be found in some older households (with mesora!), especially for crystal glasses. The OU rules that it does not apply in contemporary America where new glassware is cheap to buy - see <https://outorah.org/p/44999>.

22. Shevet HaLevi YD 1:43.

23. Quoted by R. Aharon Felder in Oholei Yeshurun p 87 n82.

24. R. Moshe Feinstein ruled that one could wash glass utensils in a non-kosher dishwasher. This would also be the case of glass meat dishes in a milk dishwasher or vice versa. However, Rav Yosef B. Soloveitchik did not permit this. See *May Glass Utensils be Kashered*, R. Chaim Jachter, Journal of Contemporary Halacha XXVI p 85 fn 14 and 15. Star K (see below) rules that glassware may be hand-washed meat or milk but not washed together in a dishwasher. The OU permits kosher caterers to use regular hotel glasses which have been washed in the treif hotel dishwasher on the basis that the glasses are only used cold and the use is temporary (see Rema YD 121:5). It will not, however, permit the kosher caterer to wash their own drinking glasses in the hotel dishwasher - see <https://oukosher.org/blog/kosher-professionals/lo-basi-ella-lo-re-glass/>. The OU does not rely on the lenient position that glass does not absorb at all, but it does accept that, bedieved, the kashering of glass will work. The CRC is stricter and will not rely on any kashering of glass, except in a limited way for glass stove tops - see https://www.crcweb.org/kosher_articles/Kashering_in_the_Kitchen.php

25. Tzitz Eliezer 6:21.

26. Seridei Eish 2:36.

27. Michat Yitzchak 1:86.

28. R. Hershel Schachter has a stringency that glass should be kashered by hagala three times. This is based on the opinion of the Ba'al Haitur (R. Yitzchak ben Rabbi Abba Mari of Marseilles, late 12th century) that even earthenware can be kashered if placed in boiling water three times. Although we do not rule according to this opinion, poskim are sometimes willing to use it as a *snif lehatir* where other considerations of leniency are also present (see for instance Aruch Hashulchan YD 121:26-27).

29. Star K - <https://www.star-k.org/articles/articles/1162/a-crystal-clear-halachic-approach-to-glass/> - rules that glass utensils used in/on a kli rishon (eg oven or range) cannot be switched between meat and milk and may not be kashered. However, glassware use cold or as a kli sheni (not placed on/in a heat source) may be switched between meat and milk. If hot milk was poured into a cold meat glass bowl, or hot meat into a cold meat glass bowl, Star K rules that the bowl should be cleaned, left for 24 hours, and can then be used as normal. If the bowl itself was hot, the she'ela is more complex and a Rav must be consulted.

30. For a Chabad perspective see <https://shulchanaruchharav.com/halacha/may-glass-vessels-cookware-be-used-for-both-meat-and-dairy-products/>

J2] DURALEX/PYREX

- Duralex is regular glass which is tempered. It is heated to 600°C and then quickly cooled, giving it much greater impact resistance.
- Pyrex is a special type of glass - borosilicate glass - made with silica and boron trioxide.³¹
- Some poskim are STRICTER with reinforced glass products. R. Eliezer Waldenburg³² rules that even the most lenient opinion - that glass does not absorb at all - may only apply to regular glass and not to these new products.
- Some poskim³³ are MORE LENIENT with reinforced glass products³⁴ on the basis that the stringency of the Rema is based on a concern that people will not kasher the glass properly for fear of it cracking in the boiling water³⁵. Since there is no such concern with Pyrex etc it can certainly be kashered (according to the Ashkenazim who would require this. Most Sefardim would not require it at all.)³⁶

J3] CORNINGWARE & CORELLE

- Corningware is a type of glass-ceramic material made from superheated glass.
- Corelle is made from two different types of tempered glass applied in three layers.
- Both share certain characteristics with both glass and ceramic.
- Star K rules that corelle is glass³⁷ but comingware is like china.

J4] IN PRACTICE

Sefardim:

- The Sefardi custom is to allow using glass food utensils (i.e. cups, plates, bowls) for both meat and milk, even if hot, provided they are well cleaned in between uses.
- The same applies regarding using glass chametz vessels for Pesach, or using the glass vessels of a non-Jew for kosher food.
- Some Sefardi poskim are lenient even regarding glass cookware, such as Pyrex and Duralex, to allow cooking meat and dairy one after the other so long as they are cleaned well in between. Others, however, are stringent.

Ashkenazim:

- The Ashkenazi custom is not to use any chametz glass vessels on Pesach even if they are kashered.
- For milk/meat many are lenient to use cold glass utensils i.e. drinking glasses for both meat and milk, provided as they are well cleaned in between uses³⁸.
- Some Ashkenazim are also lenient to use glass plates and bowls for both meat and milk even if hot (kli sheni), provided they are well cleaned in between uses.
- However, glass cookware, such as Pyrex and Duralex, may not be used for meat and milk even if it is well cleaned in between uses. If one did so, the utensil should be kashered with hagala.
- Practically, the widespread custom today amongst many is to be stringent and designate totally separate glass utensils for meat and milk.

31. Containing the following materials: 80.6% SiO₂, 12.6% B₂O₃, 4.2% Na₂O, 2.2% Al₂O₃, 0.1% CaO, 0.1% Cl, 0.05% MgO, and 0.04% Fe₂O₃,

32. Tzitz Eliezer 9:26. R. Waldenburg does however quote the opinion of R. Zvi Pesach Frank that pyrex can be kashered (even for Pesach) if hagala is done 3 times.

33. See Yabia Omer 4:41. R. Ovadia Yosef applied this also to Corelle. See also R. Shimon Eider *The Halachos of Pesach* Vol 1 p140 fn 21 who quotes this opinion in the name of R. Moshe Feinstein. This position is also quoted in the name of R. Eliyashiv.

34. Note that glass-tops on electric ranges are very difficult, if not impossible, to fully kasher. A she'ela should be asked. Many poskim rule that the elements of the stove should be turned on until they glow. The glass burner areas are then considered kosher. However, the rest of the glass top should be kept clean but treated as treif

35. Note however that other poskim did not read the Rema in this way (see above), but understand that the position of the Rema is based on the approach that glass, like earthenware CANNOT be kashered at all. According to these poskim, it will make no difference if the glass is reinforced.

36. Star K rules that all glassware - including arcocor, duralex, pyrex, corelle and crystal - has the same halachic status.

37. Some poskim (including R. Ovadia Yosef) rule that Corelle can be kashered (for Ashkenazim - most Sefardi poskim will not require kashering at all, although some are concerned that Corelle make be like earthenware). Other poskim (such as R. Moshe Feinstein) rule that Corelle should not be kashered except in cases of great need since it may be comparable to earthenware - see <https://www.koltorah.org/halachah/kashering-glass-part-iv-by-rabbi-chaim-jachter>

38. See Mishne Halachot 9:168 who writes:

ושמעתי מגדול אחד בדורנו שאשתו הרבנית רצתה להחמיר וליקח כוסות של זכוכית לבשר לבד ולחלב לבד. ומיחה בה ואמר כך ראיתי בבית אמי הצדקנית שהיתה מקובלת מגאוני וצדיקי הדור הקודם וכן ראיתי אצל שאר צדיקי הדור העבר. ואיני רוצה לשנות ממה שראיתי בבית אמי - 'ואל תטוש תורת אמן'. וכנראה דבכיון עבד עובדא כדי להורות הלכה למעשה.