



**Managing Your Mitzvos Class #9**  
**Maintaining a Kosher Home – Part I**



**1. Prohibition of Eating Meat and Dairy:**

1. **The almost universal accepted tradition among Jews is to wait six full hours before dairy after meat.** Dutch Jews have the custom of eating dairy after reciting an after blessing, waiting only one hour and cleaning the mouth; while German Jews wait only three hours after eating meat. **One whose tradition is to wait six hours may not change his custom for a more lenient one. For one who has no previous custom, he must conduct himself like the majority of Jews and wait six hours.**
2. Nevertheless, the custom may be disregarded in the following circumstances:
  - One suffering from an ailment [or a nursing woman] that requires him to eat dairy foods often may eat dairy after waiting one hour, reciting an after blessing on the meat and cleansing his mouth.
  - One need not wait six hours when feeding a baby approximately three years or younger. A child older than approximately three years should wait an hour, if possible, before eating dairy. [As the child gets older, he should learn to wait longer.] A child above the age of six should wait six hours after eating meat, unless the child requires milk, thirsts for, or insists on having milk. A nine year old child should be treated as an adult.
  - One who in error recites a blessing over milk during the six-hour interval should partake of a bit of milk provided that one hour has passed.
3. Even if one mistakenly had an entire dairy meal within the six hour time frame, must still wait until the conclusion of the six hour interval before eating dairy again.
4. **The six hours are measured from the end of the actual eating of meat – not the end of the entire meal.**
5. If one is unsure of the exact time that he completed the meat meal, he may approximate when he finished the meat meal, and may eat dairy on the basis that six hours may have passed.
6. Even one who merely chews meat [or food cooked with meat fat] without swallowing may not eat dairy before six hours. [However, one can be lenient and not need to wait, if he cleaned his teeth thoroughly after chewing the meat.] One, who merely tastes meat with his tongue and immediately removes it from his mouth, is not required to wait six hours.
7. One who swallows a meat vitamin may drink milk immediately afterwards.
8. If one found meat in his mouth or teeth after six hours, he should remove it, eat solid food, and then rinse out his mouth.
9. Dentures are treated like regular teeth.
10. One who ate parve foods cooked with meat or one who eats clear meat or chicken broth may not eat dairy [or even eat parve foods cooked with dairy] before the conclusion of six hours.
11. One who ate parve food that was cooked in a clean meat pot [even if it was not scrubbed well] is not required to wait six hours before eating dairy.
12. According to Ashkenazic tradition, one may not eat dairy with a parve food that was cooked in a clean meat pot unless the meat pot was not a “ben-yomo” [not used in the last 24 hours] from meat use. [If the meat pot was used in the last 24 hours, you may still put that parve food (even hot) on a dairy plate.] This leniency does not apply if the parve food that was cooked was sharp.

13. One should not initially cook parve food in a non “ben-yomo” pot if he plans to eat the food with dairy unless he has no other suitable pot.
14. One who drinks milk and subsequently wishes to eat meat should rinse out his mouth. Some authorities require that he also recite an after blessing over the milk beforehand.
15. In addition, one who ate cheese must wash his hands and eat solid food, [which does not stick to the mouth] to clean his mouth before eating meat. [Brushing one’s teeth is also adequate.]
16. One who eats “hard” [e.g. “Swiss”] cheese must wait six hours before eating meat. We rely on those opinions that do not require one to wait six hours after eating hard cheese.

## **2. Eating Meat in the proximity of Dairy:**

1. One may not place meat upon a table at which one is eating dairy [or the reverse], unless the meat is not within hands-reach.
2. Two people on friendly terms, who are within hands-reach of each other, may not eat on one table if one is eating meat and one is eating dairy, unless they place a noticeable object in between to remind them not to share food. They may also use two separate tablecloths or place mats to serve as a reminder, or not sit within hands-reach of one another.
3. When no one is eating at a table, milk and meat may both be placed on a table or counter [cold or hot on a plate]. One must be careful to insure that the milk does not spill into the meat or vice versa. [e.g. if they are both in plates or pots and do not touch each other] It is customary to have separate counters for meat and dairy, if at all possible.
4. One should not cut either cheese with a meat knife or eat meat with a dairy knife. One may not even cut bread for a dairy meal with a meat knife [or the reverse] unless he has koshered the knife beforehand. Common custom is to cut bread for a dairy meal with a dairy knife only [and vice-versa]. There are those who are stringent and keep a separate parve bread knife.
5. Cut bread [even if it was cut with a parve knife] that remains from a meat meal should not be used for a dairy meal. The remaining loaf may be used for a dairy meal provided that one had intention to keep it parve and it was not touched by children during the course of a meal.
6. One may not eat dairy on a table or tablecloth used for a meat meal [or the reverse]. Most authorities do not differentiate between foods eaten directly on the table [or tablecloth] and those eaten only on a plate. The tablecloth should be thoroughly washed between opposite uses. Some have the custom of using separate tablecloths for each type. This is preferable.
7. Technically, one could eat cold meat and dairy meals directly on the same table provided that one wipes the table clean in between meals. Similarly a plastic tablecloth may be wiped and cleaned and reused for dairy. However, this is not the general custom.
8. Technically, one could use two sides of a heavy plastic tablecloth – using one side for meat and the other for dairy - but it is not an advisable practice.
9. It is a good idea to designate the actual table for either meat or dairy use, and then use a tablecloth when eating the other food type.
10. Another idea would be to use two different sets of placemats on the table, and use trivets to put the food on.
11. It is preferable not to eat any food remaining from a meat meal [e.g., salads] with a dairy meal [or the reverse].
12. If special serving utensils were used, one could be lenient.
13. If children are eating at the meal, one should be stringent and assume that they are not careful and mix the meat or dairy foods with the other parve foods.
14. Common practice is to use separate meat and dairy salt shakers.
15. It is commendable to use separate ketchup and mustard containers for meat and dairy. The same is true for jars of pickles or relish.

16. One who wishes to use one container should use squeeze type bottles. Care must be taken that the nozzle should not touch the food or even the plate.
17. One must have two sets of flatware, dishes, pots, etc. All flatware and dishes [and pots] used for meat food should be conspicuously different than those used for dairy. If the utensils are similar, common custom is to put a differentiating mark on the dairy dishes. This can be done by using indelible paint, making an indentation into the metal, or putting on stickers.
18. It is preferable, especially for beginners with new kosher homes, to mark the dairy utensils even if they are conspicuously different. [This is also suggested for Passover dishes, since one is liable to forget after a year.]
19. One may not add milk to the dough of any bread regardless of whether one plans to eat it with dairy or alone. Similarly, one may not knead bread with meat gravy lest it be eaten with dairy. One may, however, bake a small amount of dairy bread that will be eaten in one day. One may also bake even a large amount of dairy bread if it is shaped in an unusual manner. Pastries that are served only as a dessert, not with the meat itself, may be baked with milk.
20. Ashkenazic custom prohibits koshering utensils from meat to dairy use or the reverse. One may kasher dishes for Pesach and then change them from one type to the other. Similarly, a treif vessel may be changed from one type to another once it is kashered. One may kasher a meat or dairy pot for parve use, and then later use it for the opposite use. One may kasher dishes for the opposite use if it is done through “Libun” [blow torching or putting in a self – cleaning oven.] A pot unused for a year may be kasered from one type to another.
21. One who was unaware of the custom and did kasher from one type to the other, after the fact, it is permitted for the other use.