

YOUR FREE GUIDE TO
KASHERING FOR PESACH

EXCERPTED FROM

THE
KOSHER
KITCHEN

A Practical Guide

by

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Step-by-step guide
to preparing
your kitchen
for Pesach!

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CHAPTER FIFTEEN

Kashering for Pesach

- A step-by-step guide to preparing your kitchen for Pesach
- Utensil-by-utensil instructions for kashering

Should countertops be kashered or covered?

May one kasher the sink with boiling water heated in a year-round kettle?

Is it necessary to cover refrigerator shelves?

Must one cover oven knobs?

Must one cover an oven hood?

Foreword

PREPARING FOR PESACH — FINDING THE BALANCE

Many women are overwhelmed by the task of preparing their home and particularly their kitchen for Pesach. They approach Pesach with anxiety and even panic. Some women believe that the house must be rid of even the smallest speck of *chametz*. Anything that may have come into contact with *chametz*, even by remotest chance, must be scrubbed and kashered. This admirable and wholesome instinct to prepare for Pesach in the most comprehensive manner possible is inherited from our grandmothers. However, the shoe must fit the foot. Truth be said, much of this cleaning is a *chumrah* (praiseworthy, no less) that is not absolutely required by halachah. While one is obligated to follow halachah in all its details, one may not accept *chumros* that are beyond one's limits. Our grandmothers lived in a harsher environment; life was more difficult and accepted as such. For better or worse, we live an easier life in the physical sense and are less equipped for physical and emotional strain. When we are exacting beyond our physical and emotional capabilities, other aspects of *avodas Hashem* inevitably suffer. This may manifest itself in impatience with our children or irritability toward our spouse. It may be that we come to subconsciously resent the mitzvah and even the Yom Tov itself. We approach Yom Tov exhausted and physically spent and sit at the Seder less than half awake. While we worked so hard to make Yom Tov beautiful for everyone else, for us it may have lost its charm and splendor. Therefore, it is imperative that each woman understand her limits.

Halachah must be followed without compromise, but *chumros* must be carefully evaluated. Am I emotionally and physically able to follow these *chumros* without losing appreciation for the mitzvah?¹ There is no easy formula to apply; it is a matter of balance. I certainly wish to properly prepare my home for Pesach, and I am not looking for shortcuts. However, I must be reasonable and practical. Is it rational to imagine that there is *chametz* on the top shelf of the closet? What

1. Rav Yerucham Levovitz, in *Daas Torah, Bereishis* pp. 19-20, writes that one may not accept upon himself additional *chumros* if they will become a burden. A *chumrah* is healthy if it increases one's love for *avodas Hashem*; if not, it is not only unhealthy but dangerous.

type of *chametz* am I looking for? Am I actually required to ensure that there is no crumb anywhere in my home? It is not the purpose of this book to discuss the details of Pesach cleaning. One must consult a Rav or attend a *shiur* to become properly informed as to which parts of Pesach cleaning are actually necessary. Much of what we do may be admirable but halachically unnecessary. A woman under stress should not do more than is halachically required. One must balance the sincere and pure desire to properly serve the *Ribbono Shel Olam* with the recognition of one's limitations. When relating to aspects of *avodas Hashem* that are beyond the scope of halachah, we apply the dictum “ רַחֲמָנָא לִיבָא בְּעֵי , *Rachmana liba ba'ei* — Hashem desires the [sincerity of the] heart.”

This having been said, one must recognize the enormous impact that Pesach cleaning has upon our children. The children see their mother seriously cleaning the home, worrying about *chametz*, and approaching the Yom Tov with sincerity and concern. This apprehension instills in the children *yiras Shamayim* and reverence for mitzvos. If done properly, it teaches them love for mitzvos as well. Those who go to hotels for Pesach and “rent” their home, with the *chametz*, to a non-Jew, to avoid Pesach cleaning and preparation, deprive their children of these lessons and may be paying a serious price for the convenience and comfort. As with everything in life, emotional and spiritual health comes with finding the proper balance between wholesome and serious concern about the approaching Yom Tov and proper evaluation of our limits and the need to love and appreciate mitzvos.

If the reader does not mind the musings of an old-fashioned Jew: in previous times (decades, not centuries, ago), Pesach was a time when one learned that one can make do with less. Life was generally simpler and Pesach was simpler yet. There were hardly any “kosher for Pesach” products; there were neither groceries nor cosmetics, not even aspirin or coffee for Pesach. One managed for eight days with even less than the little that was available kosher year-round. There was a beauty to the simplicity that Pesach imposed upon us. One looked forward to, and even relished, the thick, dark baking chocolate or the hard, barely tasty macaroons that were the only treats available for Pesach. Times have surely changed; *baruch Hashem* we are affluent and more comfortable, both year-round and on Pesach. However, we pay a price: we have lost touch with that simpler way of life. There is an unspoken feeling that we must have everything. This feeling pervades our lives

all year. Whatever product is available to the non-Jewish society must be obtainable in a kosher form; whatever is available all year must be available for Pesach as well: we cannot do without it.

This is a serious threat to the recognition of Jewish separateness and the *mesiras nefesh* that one must feel for Torah. Perhaps there is something wrong if our children must have kosher for Pesach potato chips, bubble gum, or pizza. Perhaps it means that we may not have imbued our children with the awareness that sometimes you must sacrifice something for the *Ribbono Shel Olam*. We adults are not immune to this attitude either. When we ask a *sheilah*, often it is with a subconscious assumption that there must be some way that halachah permits me to do what “I” wish. “It is the Rav’s duty to find me some *heter*.” It is sometimes difficult to accept a *psak* that prohibits what we wish to do. In such cases, there is no recourse but to submit to the dictates of halachah. This attitude is relevant to Pesach preparations as well. When we plan our Pesach preparations, we must understand and accept that one does not need every appliance on Pesach. Those that are difficult to kasher, or it is questionable whether they can be kashered, should be cleaned and put away. Do we really need a dishwasher or an outdoor grill for Pesach? How many days of *Chol Hamoed* are there to use a dishwasher or grill? Is it really necessary to kasher a microwave? Although a microwave is convenient, it probably cannot be kashered for Pesach. If we have difficulty managing for four days a year without a microwave or grill, we need to re-evaluate our relationship to Hashem, His mitzvos, and our attitude to life in general. These are thoughts that we should contemplate while making our kitchen kosher for Pesach.

A. INTRODUCTION

In the previous chapter we discussed the general principles of kashering. The primary goal of this chapter is to provide a basic guide for kashering a kitchen for Pesach. There are many customs with regard to kashering for Pesach and it is beyond the scope of this work to cite each opinion and custom. As always, one should consult one’s individual Rav and follow his instructions.

In previous times, it was common practice to kasher many kitchen utensils, such as pots, kettles, and pans. In today’s affluent times, one usually purchases separate Pesach utensils to be kept from year

to year for Pesach use. Similarly, throughout the year, one generally does not purchase and kasher used nonkosher utensils or kasher ordinary *treif* utensils that were inherited from a non-observant relative. Most kashering done in a Jewish home today is for an accidental use of a utensil for the opposite type or for kashering kitchen utensils for Pesach use. Therefore, we will not discuss kashering barbecues, broilers, food processors, hot plates, Shabbos *blechs*, and toaster ovens, as these are usually not kashered for Pesach. One who needs to kasher these items must consult a Rav.

B. PREPARING THE KITCHEN

There is a difference between kashering nonkosher utensils and kashering for Pesach. Normally, when kashering, it is adequate to ensure that both the utensil being kashered and the kashering pot are both clean and non-*ben-yomo*. However, when kashering for Pesach, while halachically one may use a clean non-*ben-yomo* chametz pot, it is customary to kasher the *chametz* kashering pot before it is used for kashering.² If one uses a Pesach pot for kashering, it is customary to kasher the pot afterward before using it for Pesach foods.³ Thus, either way, the kashering pot is kashered, either before or after kashering. It is a worthwhile investment to purchase a large, inexpensive pot to be used each year solely for kashering.⁴ In this way one can eliminate the need to kasher the pot each year. The kashering pot should be marked “kashering pot,” lest one forget and use it during Pesach.

When kashering for Pesach with *iruy kli rishon*, such as when kashering a sink, one may use a Pesach kettle and use it for Pesach afterward, since the kettle does not come into direct contact with the utensil being kashered.⁵ One may also kasher with a kettle used all year if it is never used or washed with *chametz*.

When boiling water for kashering, one may place the pots or kettles

2. *Shaar HaTziyun* 452:15. In Chapter Fourteen, Section V, A, 14, we noted that when kashering a large pot that cannot fit into a larger pot, one must put a hot stone into the boiling water. In this case, where the pot is being kashered merely to be used as a kashering pot, it is not necessary to do so (see *Mishnah Berurah* 452:29).

3. See *Mishnah Berurah* *ibid.* §10 and §13.

4. In the opinion of most *Poskim*, the pot does not require *tevilah* (however, see *Darchei Teshuvah* 120:10).

5. See *Taz*, end of 452. However, see *Chok Yaakov* 451:55 and *Graz* 451:59.

on clean *chametz* grates. Nevertheless, it is preferable to place a piece of heavy-duty foil on the grates while boiling the water.

1. Countertops:

Countertops come into contact with hot foods and liquids. Hot liquids often spill, and hot foods are sometimes placed directly upon the countertop. These hot liquids are, at most, merely *iruy kli rishon* and the hot foods are a *kli sheini*. Thus, one should be permitted to kasher countertops with *iruy kli rishon*, since that replicates the exact manner in which the nonkosher taste was absorbed.⁶ One should avoid placing hot foods or pouring hot liquids on the countertop 24 hours before kashering so that it is not a *ben-yomo*. However, since, in the opinion of some *Poskim*, solid food retains the status of a *kli rishon*, some *Poskim* require that a countertop should be kashered with an *even-meluban* (a hot stone) in conjunction with *iruy kli rishon*.⁷

There are steam machines available today that may possibly be used for kashering countertops. The hot water produced by these machines may be the equivalent of kashering with an *even-meluban*. One should only use a machine approved by a reliable Rabbinic authority and follow his instructions.

a. Granite, marble, metal, and (smooth) wooden countertops:

As noted above, some *Poskim* require countertops to be kashered with an *even-meluban*. There is even more reason to require an *even-meluban* for granite and marble countertops.⁸ The simplest manner to prepare these countertops for Pesach is to clean them thoroughly and cover them.⁹ They should be covered with a thick corrugated cardboard or similar

6. See *Orach Chaim* 451:20.

7. *Mishnah Berurah* 451:114. According to some *Poskim*, solid matter (*davar gush*) retains the status of *kli rishon* even when placed into a *kli sheini* (see Chapter Two, II, C, 2); thus, *iruy kli rishon* is not sufficient. If one did not use an *even-meluban* and hot food came into contact with the countertop, the food may, nevertheless, be eaten on Pesach (*Mishnah Berurah* *ibid.*).

8. It is questionable whether one may rely on *iruy kli rishon* to kasher granite and marble countertops since very hot pots are often placed upon these surfaces. The bottom of a hot pot is a *kli rishon*, according to all *Poskim*, and, since we do not follow the principle of *rov tashmisho*, the countertop should require an *even-meluban*.

9. Pouring scalding water over countertops can harm the wooden veneer of the cabinets.

plastic covering. An alternate method is to kasher the countertop with *iruy kli rishon* but to cover an area with a small metal sheet (a small *blech*) or use trivets upon which to put hot pots. It is advisable to cover the backsplash of the counters as well,¹⁰ since foods often touch it. However, a sturdy, thinner covering, such as heavy-duty foil, is sufficient. One who moves into a previously nonkosher home should kasher granite countertops with *iruy kli rishon* and preferably an *even-meluban*.

b. Formica and Corian:

We noted in Chapter Fourteen, Section III, C, that there is a difference of opinion with regard to kashering plastic utensils. Common custom is to permit kashering plastic when kashering from nonkosher use or when meat and dairy utensils were used for the opposite type. However, it is customary not to kasher plastic for Pesach use. Therefore, one should not kasher Formica, Corian, and Silestone¹¹ countertops for Pesach use. They should be cleaned and covered in the manner described above. One who moves into a previously nonkosher home should consult a Rav as to whether he may kasher Formica countertops with *iruy kli rishon*.¹²

c. Porcelain and enameled surfaces:

Porcelain and enameled countertops cannot be kashered; they must be covered in the manner described above.

d. Sanding down the surface:

There is an alternative to kashering countertops with *iruy kli rishon*. Since the nonkosher or *chametz* taste is absorbed only into the thinnest layer (כְּדֵי קְלִיפָה) (*k'dei klipah*) of the countertop surface, one may sand down the surface layer of a granite or Corian countertop. One should remove a layer approximately the thickness of a piece of paper.

10. One need not cover the entire backsplash; it suffices to cover it until the height of *chametz* pots and food that are put on the countertop.

11. Silestone is a composite of quartz material and plastic. It consists of approximately 93 percent quartz and 7 percent polymer (plastic). Thus, with regard to kashering, it should be treated as plastic. There is a similar question regarding the sealant on granite. However, it seems that the purpose of granite sealer is to cover the granite surface but to be absorbed into the pores and cracks. thus, it is less of a problem than silestone.

12. As noted in footnote 7, there is reason to require an *even-meluban*.

It should be apparent that kashering countertops properly for Pesach is a daunting task. It is much simpler to wash the countertops thoroughly and cover them with a sturdy and thick covering material, such as corrugated cardboard or plastic. There are usually several types of coverings available in stores that supply Pesach needs.¹³ Some women are reluctant to use such coverings since they do not match the décor of the kitchen. One should not lose sight of the fact that it is an issue of little more than a week, and perhaps the plastic-covered counters, sink inserts, and foil-covered stovetops are part of the beauty of the Pesach Yom Tov. These changes impact our children by making Pesach different from the rest of the year, imbuing them with the feeling of the specialness of the Yom Tov.

2. The oven:

It is commonly accepted that a gas or electric oven may be kashered with *libun kal*.¹⁴ However, there are those who question this practice and require *libun gamur*. Since it is difficult and dangerous to use a blowtorch in a household oven, the stricter opinions require that, in addition to the method of kashering described below, one place a metal insert into the oven or line the oven with heavy-duty aluminum foil. A full self-cleaning cycle may be sufficient even according to most of the stricter opinions.

Following are the commonly accepted methods of kashering various types of ovens:

a. Cleaning the oven:

Before the oven may be kashered, it must be cleaned of any actual *chametz* (or nonkosher food) or baked-on grease. The entire oven and its racks should be cleaned with a caustic cleanser. Every area onto which food may spill must be cleaned. This includes, but is not limited to, the grooves of

13. It should be noted that some have a practice to kasher countertops in addition to covering them. This is the common practice in Eretz Yisrael (see Rav Shlomo Zalman Auerbach cited in *Shalmei Moed*, page 332). This is probably based upon the custom cited in *Mishnah Berurah* 451:115. However, as *Mishnah Berurah* notes, this may not apply to our smooth-surfaced countertops.

14. This is based upon a ruling cited in the name of Rav Aharon Kotler and Rav Yaakov Kamenetsky (in responsa *Emes L'Yaakov*, page 203, note 440). In Eretz Yisrael the custom is to be more stringent.

the shelves, the oven door, and all crevices and corners. If any spots remain, the area should be cleaned again following the instructions on the caustic cleanser. Any stubborn stain that remains may be ignored. In a convection oven, the fan should be sprayed with a caustic cleanser while it is circulating, and cleaned to the best of one's ability.

b. The kashering process:

After the oven and the racks have been sufficiently cleaned, the racks should be put back into the oven. The oven should then be heated on its highest setting (if the oven has a broiler setting, it should be set on "broil") for between 45 minutes and one hour. Once this is done, the oven is considered kashered. Since *challos* are sometimes placed directly on the oven racks to warm, it is advisable to kasher the racks in a self-cleaning oven. If this is not possible, they may be covered with foil for the duration of Pesach. One should consider purchasing a separate set of oven racks for Pesach use.

c. A self-cleaning oven:

A self-cleaning oven may be kashered by running it through a full self-cleaning cycle. It is not necessary to clean the oven itself beforehand. However, the oven door (especially the area that remains outside the oven chamber) and gasket (especially the groove under the gasket) should be cleaned beforehand. After the cleaning cycle is complete, one should check the oven to ascertain that it is completely clean. An oven cleaned with a full self-cleaning cycle may be considered sufficiently kashered even according to many of the stricter opinions cited above. However, even after kashering a self-cleaning oven, it is preferable to avoid placing pots to rest on the oven door.

d. A continuous-cleaning oven:

It is questionable whether a continuous-cleaning oven can be kashered. It is difficult to clean a continuous-cleaning oven, since one cannot use abrasive cleansers. In addition, the heat of its cleaning cycle does not approach the heat level of a self-cleaning oven. One should not purchase such an oven. There are opinions that permit kashering the oven by cleaning it well with suitable cleansers and running it for an hour to activate

the self-cleaning process. If spots remain, the oven should be run for several hours for a “deep cleaning” cycle. After the oven is clean, it should be set to broil for between 45 minutes and one hour to kasher the oven. One should consult one’s Rav as to whether one may rely on this process.

3. The stovetop:

A gas stovetop has several parts that must be considered: the metal grates upon which one places the pots, the burners from which the flame emerges, the drip-pan, and the entire stovetop surface.

a. The grates:

Since pots come into direct contact with the grates and food often spills onto them, they must be kashered. Some opinions require *libun gamur*;¹⁵ however, the commonly accepted custom is to kasher them with *libun kal*.¹⁶ They may certainly be kashered in a self-cleaning oven. One should note that some grates may discolor or lose their luster as a result of a self-cleaning cycle.¹⁷ The grates may also be kashered by covering them with a clean *blech* or a double layer of heavy-duty aluminum foil and turning the burners on the highest setting for 10 to 15 minutes while they are covered.¹⁸ One must use extreme caution when kashering in this manner. It is not advisable to kasher all the burners at once, and all plastic parts (e.g., knobs) should be kept clear of the *blech* or foil. The stove should not be left unattended while being kashered. If it is difficult to kasher the grates using one of these methods, one may kasher the grates by cleaning them thoroughly and holding each part of the grate in the flame (with a flame-retardant oven mitt) for a minute. One should consider the option of purchasing special grates to be used year after year for Pesach.

15. This would seem to be the opinion of *Graz* 451:24, who cites *Rema* without noting, as *Mishnah Berurah* does, that it is a *chumrah*.

16. The source for this is *Mishnah Berurah* 451:34, who notes that *Rema*’s requirement of *libun gamur* is a *chumrah*. Thus, since it is difficult under household conditions to do *libun gamur*, and since many grates are damaged by such intense heat, we can rely on *libun kal*.

17. Some grates have removable rubber padding on their legs, which may become ruined in a self-cleaning cycle.

18. This method may be considered *libun gamur*.

b. The burners:

The burners (the parts from which the flames emerge) should be thoroughly cleaned and turned on for a few minutes to burn off any actual food that may remain. They need not be kashered, since they never come into contact with the Pesach pots.

c. The drip-pan:

The drip-pan should be thoroughly cleaned. It is advisable to cover the area of the drip-pan directly beneath the cooking area, since liquids may drip onto the drip-pan and the resulting steam may enable *chametz* taste absorbed in the drip-pan to reach the Pesach pots. There are disposable aluminum covers available in most stores that sell Pesach supplies.

If, during Pesach, any food comes into contact with the burners or the drip-pan, the food should be discarded.

d. The stovetop surface:

In many modern stoves, the grates cover the entire stovetop. In these models, the grates are kashered in the manner described above. The stovetop surface beneath the grates (whether metal or glass) is cleaned thoroughly but need not be covered.¹⁹ In models with an exposed area (upon which one often places hot pots²⁰), the exposed surface should be thoroughly cleaned and covered with a double layer of heavy-duty aluminum foil.

Glass, Corning, and other nonmetal surfaces may be ruined when covered and are nearly impossible to kasher. Initially, one should not purchase such a stove. One who wishes to use such a stovetop on Pesach should consult a Rav.

e. The backsplash:

Hot pots often touch the backsplash of the stovetop. Therefore, the backsplash should be thoroughly cleaned and covered with a sheet of heavy-duty foil. One must be careful not

19. It is advisable to cover the area directly below the pots, as was noted with regard to the drip-pans.

20. Incidentally, if the stove is used year-round for meat and dairy, one may not place any pots or containers on this area, since meat and dairy splatter there. One should not even put cold items on it, since the area is hot when the oven is heating.

to cover the oven vents in the backsplash. Today, many ovens vent through the rear burners; one must be careful during the year not to place dairy (or parve) pots over these burners while meat foods are cooking in the oven (or the reverse).

f. The knobs:

The knobs should be removed (if possible) and thoroughly cleaned. Some punctilious individuals cover the knobs; however, halachically, this is not necessary. One can obtain separate knobs for Pesach, but this, too, is halachically unnecessary.

g. An electric stovetop:

An electric stovetop is kashered in the same manner as a gas stovetop except that, since the pots sit directly upon the burners, there are no grates to kasher. One kashers the burners by cleaning them thoroughly and turning them on the highest setting until they glow.

h. The oven hood:

The oven hood and fan should be cleaned well but they need not be covered for Pesach²¹ unless the hood is very low. One should be careful not to place very large pots directly under a hood during Pesach.²² They should rather be placed on the front burners. Some punctilious individuals cover the oven hood with foil.

4. The broiler:

There are two types of broiler systems. Older ovens have a separate broiler compartment in a drawer beneath the oven. Many newer models (usually the self-cleaning models) have the broiler in the oven chamber itself. Since it is difficult²³ to kasher the broiler pan itself, it should be replaced for Pesach. In newer ovens with the broiler in the oven itself, the kashering of the oven (with self-cleaning) kashers the broiler mechanism as well. After kashering the oven and replacing the broiler pan, the broiler may be used. In older models with a separate broiler compartment, the broiler compartment must be thoroughly cleaned. This is a difficult task, since the top

21. If the hood is not very low, there is no concern of *zei'ah*, since the area between the pots and the hood is open and any steam dissipates in the air.

22. One should do the same during the year as well, if one cooks meat and dairy in large pots.

23. In addition, many broiler pans are coated with porcelain and cannot be kashered.

of the compartment is not easily accessible. One should seriously consider whether the broiler is needed for Pesach. If the broiler is not needed, the oven chamber may be used if the broiler compartment is cleaned; kashering is unnecessary. If one needs the broiler on Pesach, the compartment should be thoroughly cleaned and the broiler should be set to broil for between 45 minutes and one hour.

5. The sink:

A stainless-steel or granite sink may be kashered. Porcelain or Corian (or any other synthetic material) sinks should not be kashered for Pesach use.

a. Preparing the sink:

The sink must be thoroughly cleaned and should not be used with hot water for 24 hours prior to kashering. It may be used with cold water during this time. Since a member of the household may inadvertently turn on the hot water, it is prudent to shut the hot-water valve beneath the sink for the duration of the 24-hour period.²⁴ If there is reason to suspect that someone may pour hot water into the sink, the sink should be covered (with a board or towel) during the 24-hour period. After 24 hours have passed, the sink is ready to be kashered.

Since it is difficult to completely clean the crevice between the sink bottom and the drain, one should pour some ammonia or bleach²⁵ over the area before kashering to render any *chametz* inedible.

b. Preparing the kashering water:

One may kasher with either a Pesach kettle or a year-round kettle, if it is not used with *chametz*.²⁶ It is difficult to kasher

24. If the sink was accidentally used with hot water, one must consult a Rav. Essentially, since 24 hours passed since actual *chametz* use, the use of non-*chametz* hot water during the 24 hours does not make the sink *ben-yomo*. We may rely on the opinions that *chametz* is considered *heteirah balah* and that we do not consider this *chatichah naasis neveilah*, the piece (or mixture) becomes a nonkosher entity.

25. **One should never mix ammonia and bleach; this produces deadly chlorine gas.**

26. Although we noted above (see note 2) that a *chametz* pot should be kashered before use for Pesach kashering, and a Pesach pot should be kashered after it is used for kashering *chametz* utensils, in this case it is unnecessary. A *chametz* kettle is not considered an actual *chametz* utensil since it is not used with *chametz*. A Pesach kettle used for kashering a sink does not require kashering afterward since it does not come into direct contact with *chametz* utensils. See note 5.

even one sink with only one kettle of water; one kashering two sinks will need several kettles of water. A convenient solution is to boil a large volume of water in the large kashering pot. When the water boils, one fills a small pot or kettle by inserting it into the large pot. Since this small pot is not considered a *kli rishon*, one must keep it in the kashering pot until the water in it boils,²⁷ or one should remove it and place it momentarily on another flame until it boils (which should be a minute or two). One then uses the smaller pot to kasher the sink, refilling it as needed in the manner just described. We noted above that one can fill the large kashering pot with hot tap water to lessen the time needed for it to boil. The manner described is not halachically required; it is merely practical advice.

Preparing water to kasher the sink

In short: One takes two pots (either Pesach pots or kashering pots): one large pot and one smaller pot with a handle. One turns on two burners. The large pot is filled with hot tap water and placed on one burner. When the large pot boils, the small pot is dipped into the large pot and filled with boiling water. The small pot is then placed upon the second burner until it, too, boils and bubbles. One then takes the small pot and begins kashering the sink. When the pot is empty, it is dipped into the large pot again and refilled and placed on the second burner again to boil. This process is repeated until the sink is completely kashered. A pot with a spout, such as a kettle, is preferable since it is easier to aim the flow of the hot water when pouring from a spout.

See Section C below as to how one kashers the instant hot-water device and the soap dispenser.

c. Kashering the faucet:

The faucet and its knobs or lever should be cleaned thoroughly. The aerator or spout should be removed, if possible, and all crevices should be cleaned. One should take the kashering pot or kettle and pour boiling water over the faucet, the knobs or lever,²⁸ and the faucet base. Each part of the faucet

27. See *Mishnah Berurah* 452:20.

28. This is not halachically required; however, since hot *chametz* pots may touch the knobs during the year, it is advisable to kasher the knobs as well. Some have the custom to cover the sink knobs.

should come into contact with the direct stream of boiling water. One should splash boiling water on the underside of the faucet as well. It is advisable to turn on the hot water before kashering the faucet and pour the boiling water over the faucet as the hot water flows through the faucet. In this way, the faucet is heated both within and without in scalding water.²⁹ This replicates more fully the manner in which the faucet is used with *chametz* during the year. Many individuals change the faucet's aerator/spout for Pesach. Alternatively, one may open the spout, clean its components, and kasher it in a kashering pot. In newer faucets that have an extendable sprayer faucet, one may (after cleaning the spout thoroughly) extend the faucet and place the entire faucet head into the kashering pot for a few seconds.³⁰

d. Kashering the sink:

The sink strainer should be removed and the sink should be dried of any remaining water. When kashering the sink, it is not sufficient to pour the boiling water over a general area of the sink and let it flow in all directions, since *iruy kli rishon* is effective only on the area touched by a direct flow from a *kli rishon*. Rather, one should pour the water carefully over every part of the sink's surface. One should kasher the sink bottom by pouring the boiling water back and forth along the bottom until every spot has been exposed to a direct flow from the boiling kettle.³¹ When kashering the sides, one preferably starts at the sink bottom and works one's way up the sides, pouring the water along a horizontal line back and forth until one reaches the sink top.³² It is convenient to kasher one side of the sink at a time. If using a Pesach kettle, one should be

29. One need not be concerned about hot water reaching the sink since, once 24 hours pass without use of hot water, the sink is no longer *ben-yomo*.

30. Although the faucet head may have plastic parts, since it usually does not come into direct contact with *chametz*, it may be kashered. One should not leave the faucet head in the boiling water for more than a few seconds, since the heat may ruin the plastic parts.

31. To a certain degree, the kashering of the sink bottom is more severe than the kashering of the sides. The sink bottom absorbs *chametz* through direct *iruy kli rishon*, whereas the walls absorb *chametz* through indirect *iruy kli rishon* (*nifsak hakiluach*).

32. See *Maadanei Shmuel* 116:51 at end.

careful that the kettle does not touch the unkasherred surface of the sink. When all the sides have been kasherred, one should pour some drain cleaner, ammonia, or bleach³³ directly into the drain to render inedible any food particles remaining in the drain. One then pours boiling water into the drain. If the sink is equipped with a garbage disposal system, one should pour a kettleful of boiling water into the drain to kasher the basin beneath the drain. [It is advisable that one who has a garbage disposal system should purchase a finer sink strainer for the Shabbos/Yom Tov days of Pesach (or any Yom Tov) since the drain often clogs during a two-day Yom Tov and the garbage disposal system cannot be activated on Yom Tov.]

An alternate method of kasherred the sink is to seal the sink drain, fill the sink with boiling water, and drop a large *even-meluban* (see Chapter Fourteen, Section, V, C) into the water to cause the water to boil. This gives the water in the sink the status of a *kli rishon*.

Regardless of the method used to kasher the sink, one must also kasher the top of the sink that overlaps onto the countertop. Granite sinks are usually connected to the underside of the countertop. This area must be thoroughly cleaned (while being careful not to damage the sealant between the sink and the counter bottom). After cleaning, one pours or splashes water into the crevice between the sink and the countertop.

A new sink strainer should be purchased for Pesach and may be kept from year to year.

e. An enameled sink:

A porcelain, Corian, or enameled sink (sinks with a white enameled surface) cannot be kasherred. The sink should be thoroughly cleaned and not used with hot water for 24 hours. The faucet, knobs, and drain should be kasherred in the manner described above. Afterward, one does one³⁴ of the following:

- The sink itself should be completely lined with heavy-duty aluminum foil. A Pesach rack is placed upon the covered

33. See note 25.

34. A third option is to kasher the sink three times (since it is not certain that enamel is considered *cheres* and, in some cases, even *cheres* can be kasherred in this manner) and then cover it with a double layer of heavy foil. Even in this case, it is advisable to use a Pesach rack; however, it is not necessary to use a pan or an insert.

sink bottom and a large Pesach dishpan is placed on the rack. All dishes, pots, and flatware are washed in the pan, not on the aluminum covering of the sink.³⁵ If one sink is used for meat and dairy, one needs separate racks and pans for meat and dairy.

- One should purchase a plastic sink insert and place it into the sink. These inserts are available today in a variety of sizes. One who uses an insert usually does not need a rack on the sink bottom, since most often the insert is suspended above the sink bottom. If the insert does rest upon the sink bottom, one should place a rack under the insert. One who uses a sink insert does not need to cover the sink surface or use a dishpan. If the sink is used for both meat and dairy utensils, one must use two sink inserts.

Whichever option is used, one should kasher the faucet, spout, and knobs and replace the sink strainer.

In the course of washing dishes, hot water may (due to poor drainage) rise and fill the sink bottom. This exposes the dishes to hot water that is in contact with the unkashed sink surface. Therefore, one must ensure that the sink drain does not become clogged. This is especially important when using a sink insert, since access to the sink drain is often limited.

Due to this problem, some advise that even a porcelain sink that will be covered should be kasherred with boiling water in the manner described above.

f. Stricter opinions:

It should be noted that there are stricter opinions with regard to kashering a sink for Pesach. Some require that an *even-meluban* be used when kashering the sink bottom.³⁶ If

35. Essentially, either lining the sink with foil or inserting a dishpan suffices. However, since one usually removes the dishpan, it is not advisable to leave a *chametz* sink uncovered during Pesach. In addition, relying upon the foil covering alone is not advisable, since the utensils being washed usually touch the foil-covered sink sides. Often there is water between the sink side and the foil covering that can enable *chametz* taste from the sink to pass through the foil and penetrate the utensils. Although halachic grounds can be found to be lenient with regard to these concerns, using both foil and an insert is preferable.

36. The sink sides do not require an *even-meluban*; see note 31. Kashering with an *even-meluban* can be done either by placing the stone on each area of the sink bottom as hot water is being poured over that area, or by filling the sink with boiling water and dropping in the *even-meluban*, as described above.

an *even-meluban* is not used, these opinions require that after kashering with *iruy kli rishon*, the sink should be covered in the manner cited in *e.* above. One should follow one's custom or, in absence of a custom, consult one's Rav.

6. The pantry and kitchen cabinets:

The cabinets in which one stores *chametz* food and dishes should be thoroughly cleaned if they are to be used during Pesach. After the cabinets are cleaned, they require *bedikah*. This must be done at night in good light.³⁷ After they are cleaned, they may be used on Pesach. However, many have the custom to line all cabinets that are to be used for Pesach foods and dishes with paper. If the cabinets will not be used, they should be cleaned and sealed.³⁸

7. The refrigerator and freezer:

The refrigerator and freezer should be cleaned thoroughly. All shelves and bins that are removable should be removed and washed. Some have the custom of lining the shelves with foil. However, since this is not halachically necessary and may inhibit air circulation, many do not require that the refrigerator shelves be covered. Glass shelves may be covered with plastic covers that are available in many Pesach stores, although this is not halachically required.

8. Microwave oven:

It is questionable whether a microwave oven can be kashered for Pesach. It should be cleaned and sealed for the duration of Pesach.

General kashrus principles regarding a microwave

Preferably, one should not purchase a used, nonkosher microwave even for year-round use. If one purchases a home with a built-in microwave, it may be kashered by thoroughly wiping and cleaning all inside surfaces. One must be careful to thoroughly clean the area near the vent. If the vent cover can be removed, one should clean behind the cover. If it cannot be removed, one should spray a strong cleanser through the vent.³⁹ After cleaning, one should boil a

37. This *bedikah* can be done earlier than the evening before Pesach night. Many are lenient and do not do *bedikah* on their cabinets, based upon *Shaarei Teshuvah*, end of 433.

38. If one wishes to avoid doing a *bedikah* on these cabinets, they should be included in the sale of the *chametz*.

39. This will make any food remnants inedible.

bowl of water in the microwave oven until the oven fills with steam. The glass turntable should be replaced.

If a microwave was inadvertently used for meat and dairy foods or for foods of questionable kashrus, after waiting 24 hours it should be kashered as above. One should also cover the turntable with hot water⁴⁰ and turn on the oven to boil the water.⁴¹ It is questionable whether a combination microwave-convection oven may be kashered, since the heat of the convection feature may not reach the required temperature for *libun kal*. One should consult one's Rav.

One who is traveling and must use the microwave in a hotel room should kasher the microwave oven as above and place a Styrofoam or paper plate over the turntable. It is advisable⁴² that the food be covered or placed into two plastic bags. Since the bags may burst during cooking, the bags should not be sealed; rather, they should open in opposite directions. The inner bag should open (for example) to the left and the outer bag to the right.

It is questionable if there is any practical method by which one may use a microwave in an office shared by non-Jews.⁴³ One should consult one's Rav as to whether any method or combination of the methods noted above may be used.

9. Highchair:

A baby's highchair should be thoroughly cleaned. The tray should be covered with contact paper.⁴⁴ The tray should not be washed in a Pesach sink.

40. The turntable usually has a rim and holds some water. If not, one should pour boiling water over the turntable.

41. This replicates the manner in which the turntable may have absorbed nonkosher taste. It may take several minutes for the water to boil. Even if the water does not boil, it probably reached a temperature at least as high as that at the time of the nonkosher use, and may therefore be considered kashered.

42. This additional precaution is advisable, since the method of kashering a microwave oven may not be effective. In addition, as opposed to a home microwave inadvertently used for the wrong type, a motel microwave is completely *treif*.

43. The oven is usually not clean and is almost certainly a *ben-yomo*.

44. Children usually tear off a foil covering. If not all parts of the tray can be covered, it is advisable to pour boiling water over the tray before covering it. One should not rely upon pouring boiling water alone, since it is customary not to kasher plastic for Pesach use.

10. Table:

Any table upon which one eats (the kitchen and dining-room tables) should be washed thoroughly and covered with a heavy, waterproof covering. A table that is opened and extended with additional leaves should be opened and all crevices should be thoroughly cleaned.

11. Dishwasher:

The issues involved in kashering a dishwasher are noted in Chapter Nine. A dishwasher usually has enamel walls that cannot be kashered. Even a stainless-steel dishwasher has many crevices and hollow areas that are inaccessible and cannot be cleaned properly. With regard to Pesach, since even a stainless-steel dishwasher has many plastic parts, it should not be kashered.

12. Items not kashered for Pesach:

Items that are not kashered for Pesach should be put away in a place inaccessible on Pesach. They should be locked and the key should be hidden.⁴⁵ A “china” closet with silver *Kiddush* cups and trays should also be locked or taped shut. Kitchen cabinets with *chametz* dishes should be sealed with tape. Some advise that they be labeled “*chametz*.”

C. KASHERING VARIOUS UTENSILS

Below is a list of various kitchen utensils and a discussion of whether and how they may be kashered.

One should note that many punctilious individuals do not use any year-round utensil for Pesach unless it is kashered. In addition, this list refers to the basic halachah. It is not meant to set a standard or to encourage anyone to do less than their family tradition or personal custom.

1. Kashering with *hagalah*:

Many of the utensils listed below require *hagalah* (kashering in boiling water). The process of *hagalah* was described in detail in Chapter Fourteen, Section V, A, 3-15. We will present a short summary.

45. *Orach Chaim* 451:1.

2. How *hagalah* is done:

- The utensil is first cleaned of any foreign matter. Any rust must be removed except rust that is merely a discoloration.
- All crevices are cleaned of any foreign matter.
- One waits 24 hours after the last use before kashering a utensil with *hagalah*.
- After the utensil has been cleaned and 24 hours have elapsed, one fills a pot with water and brings it to a boil (the process can be hastened by filling the kashering pot with hot water from the tap⁴⁶ and then bringing it to a boil).
- We noted above that when kashering for Pesach, it is customary to kasher the *chametz* kashering pot before it is used for kashering. If one uses a Pesach pot for kashering, it is customary to kasher the pot afterward before using it for Pesach foods. It is a worthwhile investment to purchase a large, inexpensive pot to be used each year solely for kashering.
- If a *chametz* pot is being kashered for use as a kashering pot, it should not be used during the previous 24 hours.
- The water should be kept at a boil throughout the *hagalah* process.
- *Hagalah* may be done only in water, not other liquids.
- The utensil should be dry before placing it into the boiling water.
- All surfaces of the utensil must come into direct contact with the boiling water (but not necessarily at the same time).
- If the utensil is too large to submerge into the water all at once, one may insert one half of the utensil, remove it, and then insert the other half.
- When kashering many utensils, one should wait until the water returns to a boil before adding additional utensils to the kashering pot.
- One should keep the utensil in the boiling water for a moment and then remove it immediately.
- Immediately after kashering, the utensil is rinsed in cold water.

46. One should use water from a hot-water tap that was not used for 24 hours.

- When kashering a few small items (e.g., flatware), they may be kashered in a small pot with a handle. After kashering, one removes the pot from the fire, pours out the hot water, and fills the pot with cold water.
- Alternatively, one can place many utensils into a basket and lower the basket into a larger boiling kashering pot; after kashering is complete, one removes the basket and rinses the basket with the utensils in cold water. Utensils, e.g., *Kiddush*-cup trays, should not be piled in the basket one atop the other, since their weight may prevent the water from reaching all surfaces.
- One who kashers a set of flatware in a basket may put all the flatware into the basket before putting it into the boiling water, and then agitate the basket while the flatware is submerged.
- A pot handle must also be kashered, either by immersing the entire pot with its handle into the boiling water or by immersing the pot and then the handle. Even a plastic handle must be kashered. One must thoroughly clean any crevices between the utensil and its handle. If the handle is easily detachable, it is preferable to remove the handle and clean all crevices and grooves.
- A large pot cover may be immersed part by part, providing that each part of the cover, even the center, is ultimately immersed into the boiling water.
- A large pot may also be kashered by filling the pot to the brim with water and bringing the water to a boil. A hot stone or brick is then put into the pot while the water is boiling to cause the boiling water to flow over and kasher the pot rim.
- It is customary to rinse the utensil in cold water immediately after *hagalah*. If the utensil was not rinsed afterward, the *hagalah* is nevertheless valid.
- A collection of assorted non-*nei-yoman* spoons, knives, and forks, some meat, some dairy, and some *parve*, may be kashered together in either a meat or a dairy pot if it is not *ben-yomo*.
- Although one may not kasher utensils to change them from meat to dairy use, or the reverse, when kashering a utensil for

Pesach, it may be changed from one use to the other, since that was not the primary purpose of the kashering.⁴⁷

3. A list of utensils and how they are kashered:

APRONS

See “Tablecloths.”

BABY BOTTLE

One should purchase new baby bottles and nipples for Pesach. Baby bottles come into contact, and are washed, with *chametz*. The custom is not to kasher glass and plastic for Pesach use. One should purchase a new bottle-brush as well. If one uses baby formula containing *kitniyos* (legumes, which are not eaten on Pesach), the bottles and nipples should not be washed in a Pesach sink.

BARBECUE GRILL

It is extremely difficult to kasher a barbeque grill. Even if the grates and griddles are replaced, the inside of the grill requires *libun gamur*,⁴⁸ since it may come into contact with food. The inside top of the grill requires at least *libun kal*, since food splatters on it during barbecuing. Due to the difficulty of kashering a grill, it is not advised that a homeowner kasher a nonkosher grill or kasher one for Pesach use. One who uses a grill professionally should consult a Rav with regard to the proper manner in which it may be kashered. An electric grill (“George Foreman”) certainly cannot be kashered.

BIBS

See “Tablecloths.”

BITE PLATE

See “Dentures.”

BLECH

Since, during the course of the year, *chametz* usually falls onto the *blech*, it requires *libun*.⁴⁹ Since this is difficult to accomplish, one should purchase a new *blech* for Pesach.

47. *Mishnah Berurah* 451:19.

48. It cannot be kashered in a self-cleaning oven.

49. *Chut Shani*, p. 122, rules that *libun kal* suffices.

BLENDER

The receptacle of a blender is made of either plastic or glass; neither of these may be kashered for Pesach use.⁵⁰ The blades are kasherable through *hagalah* if one can ascertain that the crevices between the blades are completely clean of any food residue. It is advisable to purchase new blades, and a new receptacle and cover. The base of the blender should be thoroughly cleaned. Some require that the base be covered with foil. A *chametz* hand-held blender should not be used for Pesach foods.

BRACES

See “Dentures.”

BROOM

A broom often contains bread crumbs; it should be cleaned well. One should vacuum it and wash it well. Some have the custom of putting the broom away with the *chametz* utensils and purchasing a special Pesach broom. The vacuum cleaner broom attachment should be cleaned well.

CAN OPENER

It is difficult to clean a can opener thoroughly. One should clean it to the best of his ability and purchase a new, inexpensive Pesach can opener.

CANDLESTICKS

Shabbos candlesticks that are placed on the table should be thoroughly cleaned. This applies to a candlestick tray as well. Many have the custom not to place items that were on a *chametz* table onto a Pesach table. To conform to this custom, one may put a piece of foil between the tablecloth and the candlesticks or tray. Alternatively, one can kasher the bottom of the candlesticks by placing the bottoms into the kashering pot. The candlesticks may then be placed directly on the Pesach table without hesitation.⁵¹ Candlesticks should not be washed in a Pesach sink.

50. A blender is used at times for hot or sharp foods and is usually washed with *chametz* dishes.

51. If the tray is kashered, the candlesticks need not be kashered.

COFFEEMAKER

A coffeemaker that is used exclusively for pure, unflavored, non-decaffeinated coffee is essentially kosher for Pesach. However, since it often comes into contact with non-Pesach foods, and the carafe is washed with *chametz*, the coffeemaker should be washed thoroughly and a new carafe should be purchased. If the plastic filter-holder is washed with *chametz*, it should be replaced. A coffeemaker used with flavored or decaffeinated coffees should not be kashered for Pesach use.⁵²

COFFEE MILL

A coffee mill used exclusively for plain nonflavored coffee and not washed with *chametz* may be used on Pesach, if it is thoroughly cleaned.

COLANDER

See “Strainer.”

COOLING RACKS

A cooling rack used for *chametz* must be thoroughly cleaned and kashered with *hagalah*.

CORKSCREW

One may use a year-round corkscrew during Pesach. However, preferably it should not be brought to the Pesach table.

CROCKPOT

A Crockpot (slow cooker) cannot be kashered for Pesach use. The insert is usually ceramic or Teflon-coated metal with a glass or plastic lid; neither of these can be kashered for Pesach. Even if one were to purchase a new insert and cover, since food often spills on or comes into contact with the outside shell, it should not be used on Pesach.

CUTTING BOARD

A wooden cutting board usually has cuts and crevices that are difficult to clean; it should not be kashered for Pesach use.

52. One does not kasher plastic utensils for Pesach use.

DENTURES (and other dental appliances)

Dentures⁵³ or any dental appliances that remain in the mouth during meals should be thoroughly cleaned after the last *chametz* meal. Those appliances that cannot be removed from the mouth must be thoroughly cleaned with a toothbrush and with dental floss if necessary. One who wishes to be stringent should avoid eating hot *chametz* 24 hours before the morning of Erev Pesach.⁵⁴ One may also rinse his/her mouth with “hot” water (“hot” to the degree of hot foods and drinks, such as tea) before the time when the prohibition of *chametz* begins.⁵⁵ One with braces must be especially thorough when cleaning them, since food particles often remain between the wires. One should use appropriate tools such as a “Proxa” brush or the like. It is advisable that one with braces should not eat actual *chametz* several hours before the prohibition of *chametz* begins. Some require that removable dental appliances should be kashered in hot water.⁵⁶ One should check with an orthodontist as to whether this would damage the appliances. One should consult one’s Rav about whether to follow these stringencies. Those appliances that are not kept in the mouth during meals (e.g., a bite plate) should merely be washed thoroughly.

DISH SOAP

It is customary to use a new container of “kosher for Pesach” dish soap. If one uses kosher for Pesach soap (as most are) throughout the year, one is not required to empty the reservoir of a sink soap dispenser of any remaining soap.

53. *Darchei Teshuvah* 89:11 cites *Poskim* who maintain that dentures are hard and smooth and are similar to glass, which does not absorb taste. *Igros Moshe: Orach Chaim* 1:5 (at end) maintains that food put into the mouth is not *yad soledes bo* and does not cause absorption of taste into the dentures. *Minchas Shlomo* 2:46 rejects these two arguments and offers a reason of his own. He maintains that the constant warmth of the mouth ruins any taste absorbed into the dentures and renders it inedible. See also *Nitei Gavriel*, Pesach, Vol. I, 78:2.

54. See *Responsa Minchas Shlomo* *ibid.* and *Emes L’Yaakov*, page 203, note 441.

55. See *Tzitz Eliezer* 9:25 and *Minchas Shlomo* *ibid.* This follows the principle of “*k’bolo kach polto*” — the taste is purged in the very same manner that it was absorbed.

56. Even according to their opinion, it would be sufficient to kasher them through *iruy kli rishon* or in a *kli rishon* that was removed from the fire but is *yad soledes bo* (approximately 160°).

DISHTOWELS

See “Tablecloths.”

DISHWASHER

A dishwasher cannot be kashered for Pesach.

DRINKING GLASSES

According to Ashkenazic tradition, one does not kasher *chametz* glasses for Pesach use.

ELECTRICAL APPLIANCES

Any electrical appliance that requires *libun* cannot be kashered (e.g., a “George Foreman” grill, a bread machine, a sandwich maker, a toaster, or a waffle maker). Even an electrical appliance that requires *hagalah* cannot be kashered, since it is liable to be ruined when immersed in boiling water.

FILLINGS

See “Dentures.”

FLATWARE

Flatware and silverware are usually used with a *kli sheini* (except spoons that are sometimes used to stir a pot); thus, they can be kashered in a *kli sheini*.⁵⁷ However, it is customary to kasher all utensils in a *kli rishon*.⁵⁸ Therefore, all flatware should be kashered in a pot of boiling water. The method of *hagalah* is described above. All flatware must be cleaned thoroughly before kashering. Special care must be given to cleaning any designs engraved or etched on the handles. Flatware with wooden handles may be kashered; however, those with plastic handles should not be kashered for Pesach. Any crevices between the utensil and its handle must be cleaned. If these crevices cannot be completely cleaned, the item should not be kashered.

FOOD PROCESSOR

Generally, one should purchase a new food processor for Pesach. The bowl and many of the parts are made of, or partially made of, plastic, which one does not kasher for Pesach use. In addition, the

57. *Orach Chaim* 451:5.

58. *Bach: O.C.* 451 s.v. *keilim*.

base has many crevices and vents that are difficult to clean (see “Blender” above). One who has a specific need should consult a Rav.

FOOD SCALE

See “Scale, food.”

FRYING PAN

The method to choose when kashering a frying pan for Pesach is discussed in Chapter Fourteen, notes 64, 65.

GRATER

A grater cannot be cleaned properly.⁵⁹ Theoretically, a metal grater can be kashered with *libun*. However, it is more practical to purchase a new grater for Pesach.

GRINDER

A grinder may be kashered if it can be disassembled and each part can be cleaned properly. Some grinders have parts with small holes that are difficult to clean. These may not be kashered.

HAND MIXER

See “Mixer.”

HOT PLATE

It is difficult, if at all possible, to kasher a hot plate. It should be cleaned and put away for the duration of Pesach.

HOT-WATER URN

Since a Shabbos hot-water urn is generally not used with *chametz*, it should be sufficient to simply clean the urn thoroughly. The spout can be kashered by inserting it into a *kli rishon*.⁶⁰ However, since the urn is usually on a kitchen counter in close proximity to *chametz* foods and one often warms foods on the lid, some require that it be kashered.⁶¹ The plastic lid should not be kashered. Since

59. Sometimes a grater is used to grate bread to make bread crumbs.

60. Although it is plastic, it is not used directly with *chametz*.

61. A pump urn is less problematic since the outside of the cover does not become *yad soledes bo*. In addition, the outside casing of the urn is completely separate from the hot-water receptacle. It may be sufficient to clean the outside surface thoroughly. One should not place the urn where it may come in contact with Pesach foods.

it is difficult to kasher an urn with *hagalah*, it is prudent to purchase a separate urn for Pesach use. If this is difficult, one should consult one's Rav.

INSTANT HOT-WATER DISPENSER

Since one uses a hot-water device for *chametz* foods (e.g., instant oatmeal, hot cocoa, or flavored coffees) it must be kashered for Pesach use. After cleaning thoroughly and waiting 24 hours, one should turn on the device and, when the water runs hot, pour boiling water over the spigot.

JUICER

A juicer that is not used or washed with *chametz* may be thoroughly cleaned and used on Pesach.

KETTLE

A kettle is usually used in proximity to *chametz* and is washed with *chametz* dishes and must be kashered for Pesach. A kettle used with *chametz* should not be kashered unless one can visually ascertain that its inside is thoroughly cleaned. Therefore, a kettle with a nonremovable cover cannot be kashered. An enamel-coated kettle cannot be kashered. A metal kettle can be kashered by cleaning it thoroughly (especially all crevices) and immersing the entire kettle into the kashering pot. One cannot kasher a kettle by filling it, bringing it to a boil, and dropping in a hot stone (see 2 above), since a kettle usually cannot be filled completely.

KIDDUSH CUP

A *Kiddush* cup is kashered with *hagalah*.⁶² The cup must be cleaned thoroughly. Any design etched into the cup must be scrubbed clean. If the cup has a foot, the inside of the foot must be cleaned.

KNIFE SHARPENER

After cleaning, one may use a year-round sharpener to sharpen knives for Pesach, since one sharpens only clean, cold knives.

62. Essentially, a *Kiddush* cup should not require kashering, since it is used with cold liquid only. Nevertheless, it is customary to kasher it, since it is often washed with *chametz* dishes.

MEASURING CUP

A measuring cup that is used only for non-*chametz* cold foods may be washed and used for Pesach. However, since a measuring cup is often used for flour and washed with *chametz*, one should purchase a new measuring cup for Pesach use.

MEASURING SPOON

See “Measuring cup.”

MEAT GRINDER

See “Grinder.”

MEAT SLICER

A meat slicer that is used solely for cold meats⁶³ and not washed with *chametz* dishes does not need to be kashered for Pesach. It should be thoroughly washed. If the blade may have been washed with *chametz* dishes, the blade may be kashered with *hagalah*. The plastic gears on the back of the blade are of no concern since they do not come into contact with food.

MIXER

A *chametz* mixer is generally not kashered for Pesach. The metal beaters and bowl are difficult to clean thoroughly. Even if one were to purchase new beaters and bowls, since a mixer is used to make dough and batter, there is concern that flour may have entered the motor housing and vents. This *chametz* may loosen and fall into Pesach foods.

NUTCRACKER

A nutcracker does not come into contact with hot *chametz* even if it is used at the table. It may be washed thoroughly and used for Pesach.⁶⁴ Nevertheless, since it is an inexpensive item, one usually purchases a new nutcracker for Pesach use.

ONION CHOPPER

An onion chopper without plastic parts may be kashered with *hagalah* if all parts are accessible and can be cleaned. Nevertheless, one usually purchases a new chopper for Pesach.

63. Excluded are meats that contain sharp spices or olives (e.g., delicatessen). A blade used for such meats should not be kashered.

64. As noted above, some have the custom of not placing on the Pesach table any item that was placed on a *chametz* table.

OVEN MITT

An oven mitt may be kashered if all *chametz* residue is removed and the mitt is machine-washed with hot water and detergent. If the mitt is torn or has holes, it should not be kashered, since tiny *chametz* particles may be present in the filling material.

PEELER

A vegetable or potato peeler is usually washed with *chametz* dishes and is difficult to clean. A new peeler should be purchased for Pesach.

PEPPER MILL

A pepper mill that is used to grind pepper directly into cooking pots, or one that is washed with *chametz* dishes, requires *hagalah*. If it can be disassembled and cleaned, it may be kashered. It is usually simpler to purchase a new pepper mill for Pesach.

PERCOLATOR

See “Coffeemaker.”

PLACEMATS

See “Tablecloths.”

POTATO PEELER

See “Peeler.”

POT HOLDER

A pot holder may be kashered if all *chametz* residue is removed and the pot holder has no holes or tears. It is machine-washed with hot water and detergent.

POTS

Pots are kashered with *hagalah* as described in Chapter Fourteen, Section V.

POULTRY SHEARS

Poultry shears are impossible to clean without being disassembled and cannot be kashered.

REFRIGERATOR

The method of cleaning a refrigerator is described above, Section B, 7.

RETAINER

See “Dentures.”

RINGS

Rings come into contact with *chametz* throughout the year and must be cleaned thoroughly. Some advise that a woman not wear her rings while preparing Pesach foods. Some advise that rings should be kashered after cleaning by pouring boiling water over them.⁶⁵

SALTSHAKER

Essentially, saltshakers can be washed thoroughly and used for Pesach, since they are not used with hot foods or washed with *chametz*. However, it is customary to purchase new saltshakers for Pesach.

SCALE, FOOD

A food scale that is used only for cold foods and is not washed with *chametz* may be cleaned thoroughly and used for Pesach. It is advisable to weigh Pesach foods inside a plastic bag.

SHEARS

See “Poultry shears.”

SIFTER

A sifter is very difficult to clean properly. Therefore, the Ashkenazic custom is not to kasher a sifter, even if it was thoroughly cleaned.⁶⁶

SILVERWARE

See “Flatware.”

SOAP DISPENSER

A soap-dispenser pump attached to the sink is kashered⁶⁷ in the following manner. If the dispenser was used for nonkosher for Pesach soaps (most soaps that are kosher for year-round use are kosher for Pesach as well), initially, all remaining soap should be

65. See *sefer Hagalas Keilim* (Rav Z. Cohen) 13:103, who questions whether this is necessary.

66. *Rema* 451:18.

67. Essentially, it is sufficient to merely wash the dispenser thoroughly.

removed.⁶⁸ The reservoir should be filled with water and the dispenser pumped to remove any remnant of the soap. This should be repeated until the water runs clear. One should then pour hot water from the kashering pot over the dispenser handle and spout. Alternately, the outside of the dispenser may just be washed thoroughly and not used during Pesach.

STORAGE CANISTERS

Plastic or glass storage canisters cannot be kashered for Pesach. One should not kasher metal canisters, since it is difficult to clean their seams and crevices properly.

STRAINER

A strainer cannot be kashered, since it is difficult to clean properly. See above, Section B, 5, d.

SUGAR DISH

See “Saltshaker.”

TABLECLOTHS

Tablecloths, dishtowels, aprons, and bibs that were used with *chametz* may be used on Pesach if they are washed with detergent in hot water.⁶⁹ Plastic tablecloths and bibs cannot be kashered. Many households keep separate tablecloths and dishtowels for Pesach.

TEAKETTLE

See “Kettle.”

THERMOS BOTTLE

One cannot kasher a thermos bottle.

TOASTER, TOASTER OVEN

A toaster or toaster oven is not kasherable for Pesach. One in a difficult situation should consult a Rav.

TONGS

Tongs used to remove steak from a grill should be kashered with *libun gamur*.⁷⁰

68. This is halachically not required since the soap is completely inedible.

69. See *Mishnah Berurah* 451:106.

70. If they are kosher but being kashered for Pesach, one may kasher them with

TRAY, SERVING

A serving tray used for hot foods must be kashered with *hagalah*. Usually, a tray is too large to fit into a kashering pot. A tray used only for cold foods (e.g., cold drinks) may be washed and cleaned thoroughly. However, one usually does not use a *chametz* serving tray during Pesach.

TRIVET

A trivet upon which hot pots are placed should be kashered with *hagalah*. One should not use the same trivet for meat and dairy foods.

URN

See “Hot-water urn.”

WARMING DRAWER

It is hardly possible to kasher a warming drawer. It should be cleaned but not used for Pesach. It is proper to seal the drawer (and all similar appliances not kashered for Pesach) for the duration of Pesach. One who purchases a home with a nonkosher warming drawer should consult his Rav. Incidentally, the same warming drawer cannot be used for both meat and dairy foods.

WASHING CUP

One usually does not use a year-round washing cup on Pesach, since it is placed in the sink with *chametz* dishes and is difficult to clean and kasher. One who has a separate washing sink need not kasher the year-round washing cup for Pesach.

WATER URN

See “Hot-water urn.”

hagalah if they are not used with actual *chametz*.