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# שפה ברורה

*The Halachos of Kashering for Pesach*

*Including the Halachos of Kashering Year Round*

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A Project of the  
Midwest Agudas Yisroel  
Council of Synagogue Rabbonim



מהדורת מגנצא

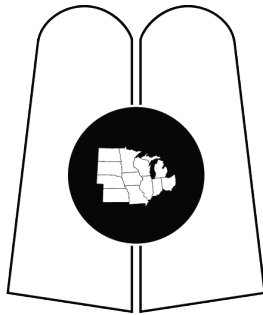
שפה ברורה

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# הלכות הכשר כלים

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THE HALACHOS OF KASHERING FOR PESACH  
Including the Halachos of Kashering Year Round



AGUDATH ISRAEL OF ILLINOIS

A project of  
MIDWEST AGUDAS YISROEL  
COUNCIL OF SYNAGOGUE RABBONIM



**לעילוי נשמת אבינו**  
**משה זנבל בן ישראל ע"ה**  
 George Varnai a"h

ויבלח"ט

**לזכותם של סבינו וסבתינו**  
 הרב נח בן חיים שיחי'  
**ומלכה פערל בת אליעזר שתחי'**  
 Wolff

**נדבת משפחת מגנצא**



Compiled and Written by:

Rabbi Yaakov Robinson

*Menahel*, Midwest Agudas Yisroel Council  
 of Synagogue Rabbanim

*Rav*, Beis Medrash Mikor Hachaim, Chicago, IL

Reviewed by:

Rabbi Shmuel Fuerst Shlit"a

*Dayan*, Agudas Yisroel of Illinois

Proofreading by:

Mrs. Miriam Sara Rosenberg

Typeset and prepared for print by:

Machon Tiferes Lakewood



315 4<sup>th</sup> St., Lakewood NJ 08701

732.474.0101

[machon@bpprintgroup.com](mailto:machon@bpprintgroup.com)

For questions or comments,  
 please contact (773) 279-8400

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# *The Halachos of Kashering for Pesach*

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## I. INTRODUCTION

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- A. **Background** — Many families have utensils, appliances, and kitchen areas that are used year-round that they would also like to use on Pesach. To be able to do so, a *kashering* (making kosher) process must be done to remove any physical *chametz* or *bliys* (absorptions) of *chametz* from these items.
- B. **Layout of Kuntris** — The following are the halachos of *kashering* a kitchen for Pesach, and they will be divided into three sections-
- i. Methods of *kashering*
  - ii. Which materials may or may not be *kashered*
  - iii. Step-by-step guide for each appliance and area of the kitchen
- C. **Pesach vs. Year-Round** — Please note, that on occasion, the *halachos* of *kashering* for Pesach are more stringent than the halachos of *kashering* from non-kosher

year-round. In most places, we will mention these discrepancies.

**D. Milk to Meat and Vice Versa** — The process of *kashering* utensils from being *milchigs* to *fleishigs* and vice versa is the same as *kashering* from non-kosher. However, there is an Ashkenazi minhag to prohibit *kashering* one's utensils back and forth between milk and meat. This *minhag* developed out of concern that one will lose track of the utensil's current status and it will get used with the opposite type's ingredients. There are, however, several scenarios that *kashering* between milk and meat is permitted —

- i. **Non-Kosher Utensil** — If the utensil became not-kosher and it needs to be *kashered* anyways, one may switch its type after completing the *kashering* process.
- ii. **Kashering for Pesach** — If one is *kashering* utensils for Pesach, the utensils may be switched to the opposite type.
- iii. **Received as Gift** — If one received a kosher used utensil as a gift, it may be *kashered* to switch its type.
- iv. **Kashering with Libun** — This *minhag* only applies to *kashering* with *hagalah*, when *kashering* with *libun* there are no limitations to *kashering* back and forth. This is very helpful for families who only have one oven. (See below for the definitions of *libun* and *hagalah*)
- v. **Wait a Year** — If the utensil has not been *kashered* in a year, then it may be *kashered* to the other type.



E. **Rabbinic Supervision** — *Kashering* should only be done by someone who is thoroughly familiar with the process of *kashering* and all of the relevant *halachos*. In fact, the Shulchan Aruch gives direction to only do *kashering* in the presence of a Rav. To this end, many cities offer communal *kashering* for Pesach under the supervision of a Rav. Although it is praiseworthy to use their services, practically, we are lenient to allow *kashering* in private residences if it will be done properly.

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## II. METHODS OF KASHERING

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**PLEASE NOTE** — As a general rule, any time that the word “utensil” is used, it is also a reference to appliances and kitchen surfaces that one would like to *kasher*.

### A. General Rules and Background —

- i. **K'bolo Kach Polto** — There is a general rule when it comes to *kashering* called כבולעו כך פולטו. This means that the same method through which the *chametz* entered the utensil, should be the method used for the *chametz* to be removed.

1. **Application** — There are 3 primary methods of *kashering* appliances and utensils —

- a. **Dry Heat** — If a vessel absorbed *chametz* through dry heat, then it can only be removed with dry heat. This is a method called *libun*, and it will be discussed in detail below. [Example: Bread on a baking pan.]
- b. **Liquid Medium** — If a utensil absorbed *chametz* with a liquid medium, either a hot liquid or even a cold one that was in the utensil for more than 24 hours (*kavush*), it needs to be removed with a hot liquid medium. This is a method called *hagalah* and it will be discussed in detail below. [Example: Pasta cooked in a pot.]
- c. **No Heat at All** — If the utensil did not actually absorb any *chametz* because it was only used with cold *chametz* for a short amount of time,

then it just needs to be cleaned off well and it can then be used on Pesach. [Example: Bowl used for cold chametz cereal.]

2. **Full List of Methods** — The full list of the different forms of kashering, when they should be done and how they are done, are listed below starting with “b. Libun Gamur”.
  - ii. **Using a Stronger Method of Kashering** — The methods of *kashering* enumerated below are listed in order of the intensity of their effectiveness. One may not use a lower level of *kashering* than needed, it simply would not be effective. However, if one wants to, he may use a higher level of *kashering*. For example, if one only needs to do a *hagalah* (d. below), he may choose to do a *libun* (b. below) instead.
  - iii. **One Part at a Time** — If one is unable to *kasher* an entire utensil at once, it may be done in stages. All that matters is that in total, every part of the utensil was *kashered*. This contrasts with *tevillas keilim* where the entire utensil must be submerged at the same time.
  - iv. **Rov Tashmisho** — Many items are used with both dry heat and with a liquid medium. For example, a shallow pot that is used the vast majority of the time for soups and liquids, but on occasion it is used to make blintzes in shallow oil.
1. **The Discussion** — There is a debate amongst the poskim if it is sufficient to *kasher* according to the majority use (*rov tashmisho*) and a *hagalah* would

suffice, or is it necessary to *kasher* even from the minority usage and a *libun* would be necessary.

2. **The Halacha** — The Shulchan Aruch is lenient, but the Rama is of the opinion that we do not follow “*rov tashmisho*” (the majority use), and a *libun* would be necessary.
3. **Exceptions** — There are scenarios that even the Rama would be lenient —
  - a. If the stricter use is rare or unlikely, then one does not need to be concerned about it.
  - b. In a situation that it isn’t possible to do the stricter *kashering* method, then one may be lenient and *kasher* based on the primary use. For example, if one owns a pot that is rarely used for shallow frying *chametz*, and this pot would get ruined in a *libun* process, one may *kasher* using *hagalah*.
  - c. If one only *kashered* according to the primary use, and then cooked food in the pot, the food would still be kosher.

#### B. ליבון גמור **Libun Gamur** —

- i. **What is Libun Gamur** — *Libun gamur* is done by heating up the item until “sparks come from it”. Practically, this is around 850 degrees Fahrenheit. Some *poskim* are lenient and are of the opinion that reaching 700 degrees is sufficient.
- ii. **When is Libun Gamur Needed** — *Libun gamur* is needed when the utensil or appliance absorbed

*chametz* on a heat source without a liquid medium.  
For example —

1. Bread on a toaster rack.
2. Cookies made on a baking pan.
3. Blintzes made in a frying pan (with only a little oil)
4. Bun that was put onto the barbecue grill.

iii. **When is Libun Gamur Not Needed** — If the utensil absorbed *chametz* without a liquid medium but it was not on the heat source, then *libun kal* or *hagalah* (see below) can be used. For example, if a knife was used to cut hot bread, it may be *kashered* with a *hagalah*.

iv. **How to Prepare for Libun Gamur** —

1. **No Pre-Cleaning** — Pre-cleaning the utensil from all physical *chametz* does **not** need to be done before doing *libun gamur*. This is because the intensity of the heat is so great that it disintegrates all the *chametz* that is there. In contrast, pre-cleaning must be done before doing *hagalah*.
2. **No Waiting 24 Hours** — One does not need to wait 24 hours before doing *libun gamur*. In contrast, waiting 24 hours must be done before doing *hagalah*.

v. **How to Do Libun Gamur** — There are a few practical methods available to do *libun gamur* —

1. **Warning** — Before doing any method of *libun gamur*, do research to ensure that it will not ruin the surface or utensil.
2. **Stove Flame** — Items held in or on the stove flame

for long enough to become red hot are considered to be *kashered* with *libun gamur*. This is how most stove grates are *kashered*.

3. **Self-clean** — Self-clean mode on an average oven reaches 880 degrees, and therefore counts as *libun gamur*. Accordingly, self-clean mode may be used to *kasher* the oven itself and its racks, and anything else that is put in there during the self-clean cycle. Two warnings regarding using self-clean mode —
  - a. It is important to note that many ovens cannot handle frequent self-cleaning.
  - b. Self-clean mode can cause discoloration of the racks.
  - c. Note —In most scenarios a *libun kal* (below) would suffice and one would not need to risk ruining the oven.
4. **Blowtorch** — If one has a specific small area that needs a *libun*, there are affordable home use blowtorches available that can be used to *kasher* those spots. The torch should be held in place until the area becomes red hot.
  - a. A common scenario that a blowtorch is helpful is when a utensil technically only needs a *hagalah* but there are spots that can't be reached to clean well before doing the *hagalah*. The solution would be to blowtorch that area, because *libun gamur* doesn't need pre-cleaning, and then a *hagalah* can be done on the rest.

- vi. **After Libun Gamur** — After *libun gamur* is done, the utensil is kosher and nothing further, even rinsing,

needs to be done. Rinsing in cold water is something that needs to be done after doing *hagal*.

### C. **ליבון קל Libun Kal** —

i. **What is Libun Kal** — *Libun kal* is a method of *kashering* with dry heat but at a much lower temperature than *libun gamur*, approximately 450 degrees Fahrenheit. In some cases, *libun kal* is sufficient and a full *libun gamur* is not necessary.

#### ii. **When is Libun Kal Effective-**

1. **In place of hagalah** — In a case that only a *hagal* is needed and one finds it easier practically to do a *libun kal*, *libun kal* may be done.
2. **When libun is a chumra** — There are some scenarios that as a *chumra* it is advisable to do a *libun*. In those cases, a *libun kal* would be sufficient.
3. **Heteira Balah** (Not Relevant to Pesach) — When the absorptions are kosher (*heteira balah*) but one would still like to remove them, a *libun kal* would be sufficient. For example, someone accidentally fried a meat knish in shallow oil in a *pareve* frying pan and the owner wants the pan to remain *pareve*, doing a *libun kal* is sufficient. This is not relevant to *kashering* a utensil to remove absorptions of *chametz*.

#### iii. **How to Prepare for Libun Kal** —

1. **Pre-Cleaning** — One should thoroughly pre-clean the utensil or appliance before doing a *libun kal*.

2. **Waiting 24 Hours** — *Libun kal* cannot be done on a utensil or appliance that was used for hot food within 24 hours (*ben yomo*). If one is unable to wait 24 hours a Rav should be consulted because there are authorities that allow a *libun kal* within 24 hours.

#### iv. How to do Libun Kal —

1. **Put in Oven** — *Libun kal* can be done by putting the item in the oven until it reaches over 450 degrees for at least 45 minutes.
  2. **Stove or Blowtorch** — One can use the flame of the stove or a blowtorch for a shorter amount of time than a *libun gamur*.
- v. **After Libun Kal** — After *libun kal* is done, the utensil is kosher and nothing further, even rinsing, needs to be done.

#### D. הגעלה Hagalah-

- i. **What is Hagalah** — *Hagalah* is a method of *kasher-ing* that is done by using boiling water to purge the absorptions that are in the walls of the utensil.
- ii. **When is Hagalah Needed** — *Hagalah* is needed for utensils that absorbed *chametz* in the following ways—
  1. **Hot Liquid Medium** — A utensil that absorbed *chametz* though a hot liquid medium. For example—
    - a. Pot used to make pasta.



- b. Bowl used in the microwave to heat up soup with noodles or knaidel.
  - c. Pan used for deep-frying breaded chicken. (Shallow oil needs *libun gamur*)
2. **Cold Liquid for 24 Hours** — A utensil that absorbed *chametz* by storing a *chametz* liquid for more than 24 hours (*kavush*). For example —
- a. A pot that stored cold pasta in water for more than 24 hours.
  - b. A container that stored oat milk for more than 24 hours.
3. **Dry Heat Off Heat Source** — A utensil that absorbed *chametz* through dry heat off the heat source. For example —
- a. A knife used to cut hot bread.
  - b. A spoon used to draw hot pasta out of a pot that was already emptied of its water.

iii. **How to Prepare for Hagalah** —

1. **Pre-Clean** — The utensil should be cleaned from any physical pieces or residue of food and any removable rust.
- a. **Rust** — Only rust on the inside of the utensil is a concern, not on the outside.
  - b. **Discoloration** — Discoloration is not a problem, only food and other external matter that can be felt with the finger are an issue. Therefore, if after scrubbing thoroughly there are still stains, *kashering* may be done.
  - c. **Thorough Cleaning** — Every crevice, crack,

and surface of the entire utensil must be cleaned completely to allow a *hagalah* to be done. This is the most tedious part of the process.

- d. **Can't Clean Well** — If the utensil cannot be cleaned well, there are two options available-
    - i. Do a *libun* on the hard to clean areas.
    - ii. Do not use the utensil on Pesach and put it away with the *chametz* items.
  - e. **Common Items that are Hard to Clean** —
    - i. Mixer
    - ii. Food processor
    - iii. Blender
    - iv. Sieve/Strainer
    - v. Rolling pin
    - vi. Grinder
2. **Wait 24 Hours** — *Hagalah* cannot be done on a utensil that was used for hot food within 24 hours (*ben yomo*). Therefore, the utensils should be cleaned and then only *kashered* once 24 hours have passed from their last use.
- a. **Wasn't Used but Wasn't Cleaned** — If one waited 24 hours but forgot to clean the pot from physical residue first before the waiting period, he may wash the pot now with lukewarm water and soap and still proceed with the *kashering*.
  - b. **Case of Need** — In a scenario that one needs to *kasher* a pot that is still within 24 hours of its last use, the following leniency may be used: A *davar pagum* (foul tasting substance), such as

a cleaning agent, should be put into the *kashering* water and then the *hagalah* should be done. Please note that one should not intentionally choose to utilize this leniency, it is only for *b'dieved* situations.

3. **Prepare Kashering Pot** — A few *halachos* to keep in mind when preparing the pot that the utensils will be *kashered* in-
  - a. **Large Pot** — Find a pot large enough to fit the utensils into. As stated above, the utensils being *kashered* don't need to be fully submerged at one time, they may be done in stages. This is commonly needed for utensils that have long handles.
  - b. **Pesach Pot vs. Year-Round Pot** — There is a discussion if it is better to use an *eino-ben-yomo* year-round pot or a Pesach pot to *kasher* in. Practically, both are valid options, but using a Pesach pot is preferable.
    - i. **If Using a Pesach Pot** — If a Pesach pot was used for *kashering* and one intends to use that pot on Pesach as well, according to some authorities it itself needs to be *kashered* after doing all the *kashering*. A pot or kettle, however, that is used for *kashering* with an *irui* does not need to be re-*kashered* to be able to use it on Pesach.
    - ii. **If Using a Year-Round Pot** — The pot that the *kashering* is being done in has two requirements-

1. It needs to be completely clean.
  2. It cannot have been used in the previous 24 hours (*eino ben yomo*).
- iv. **How to do Hagalah** — The following is the procedure for how to do a proper *hagalah*-
1. **Fill Pot** — Fill *kashering* pot with water and bring to a boil.
    - a. **Only Water** — *Hagalah* can only be done with water and not with any other liquid.
    - b. **Rolling Boil** — The water should reach a rolling boil before putting the utensils in. Note that the second utensil should not be put in until the pot regains its rolling boil.
  2. **Immerse Utensils** — Immerse the utensil(s) into the *kashering* pot-
    - a. **Practical Tip** — The utensil can be immersed by holding it in the water with heat resistant rubber gloves or tongs, or by tossing it in and retrieving it after a few seconds with tongs. One should avoid just tossing it in and only removing when the water cools.
    - b. **Dry** — The utensil should be completely dry when it is placed into the boiling water.
    - c. **Touch All Parts** — All parts of the utensil need to touch the boiling water at some point for the *kashering* to work. A couple of items to be cautious about—
      - i. Be attentive that water should also touch the spot that is being held while immersing. This

- can be done by loosening one's grip or by shifting one's grip to a new location.
- ii. Avoid *kashering* stacks of items that the weight of which may prevent water from reaching in between the layers.
  - d. **How Long** — The utensil should be kept in the water for a few seconds but not for too long.
  - e. **Utensil Too Big** — If the utensil is too big to fit at one time into the *kashering* pot, the following two options are available-
    - i. Immerse the utensil in stages. When possible, try to avoid *kashering* the same spot twice, but there will have to be a bit of an overlap to ensure that every spot was *kashed*.
    - ii. Fill the pot or pan to the brim with water and bring to a rolling boil. Then immerse a hot stone or brick into the water to cause it to overflow and *kasher* the upper rim and sides. Another option is to pour in some boiling water from a different pot to cause the water to overflow.
  - f. **Milk and Meat Utensils Together** — If all the utensils have not been used in 24 hours, then milk and meat utensils may be *kashed* at the same time.
3. **Rinse** — After *hagal* the utensils should be removed and rinsed in cold water.
- a. **Forgot** — If one forgot to rinse, the *kashering* is still valid.

- b. **If Rinsing Will Break** — If the item will break from putting it in cold water right away, it does not need to be rinsed immediately. It may be rinsed after it cools off.

E. **עירוי כלי ראשון ואבן מלובן Irui Kli Rishon and Even Meluvan-**

[**Please note** that Rabbi Fuerst is of the opinion that it is very difficult to do the *even meluvan kashering* process properly. Therefore, the *even meluvan* method should only be utilized if one is very familiar and comfortable with the procedure and confident that it will be done according to *halacha*. Otherwise, doing a regular *irui kli rishon* would be sufficient.]

i. **What are Irui Kli Rishon and Even Meluvan-**

- 1. **Irui Kli Rishon** — *Irui kli rishon* is a method of *kashering* by pouring boiling hot water on a surface.
- 2. **Even Meluvan** — *Even meluvan* is an enhanced version of *irui* that is done by pouring boiling hot water over a heated stone over the surface being *kashered*.

ii. **When is Irui Kli Rishon Needed** — *Irui kli rishon* is needed when a utensil or surface had hot *chametz* splatter or get poured onto it. For example-

- 1. The handle of a pan usually only has splatters of food on it.
- 2. Kitchen counters that had splashes of *chametz*

soup or water on it. (Counters may need the method of *even meluvan*.)

3. A bowl that had soup poured into it (and was never used in microwave or to dip into the pot itself).

### iii. When is Even Meluvan Needed —

1. **Occasional Direct Contact** — There are many surfaces that are usually only splashed on with *chametz* but on rare occasion hot *chametz* touches them directly. As mentioned above (II.a.iv.) we try to *kasher* from all possible absorptions and not just according to *rov tashmisho* (the primary form of absorption). Therefore, in cases like this, it is preferable to *kasher* with *even meluvan* and not just a regular *irui*.

#### a. Common Examples —

- i. Kitchen counters
- ii. Kitchen sinks

- b. **If Can't Do Even Meluvan** — If one is unable to *kasher* with an *even meluvan* either because he does not have one or because it will ruin the surface, then a regular *irui* may be done. This is on condition that the surface was predominantly only in contact with *chametz* through splashes and not direct contact.

2. **Instead of Hagalah** — A utensil that needs a *hagalah* but for some reason a *hagalah* cannot be done (e.g. — it's too big to fit into the *kashering* pot), an *irui* with *even meluvan* may be done instead. In this case, if an *even meluvan* cannot be done, a regular *irui* would not suffice.

iv. **How to Prepare for Irui Kli Rishon and Even Meluvan** — All the details of preparing for *hagal*, apply to preparing for *irui kli rishon* and *even meluvan*. The following is the checklist of items, for details see (D.iii.3.) above.

1. **Pre-Clean** — The surface should be cleaned from any physical pieces or residue of food and any removable rust before doing the *irui*.
2. **Wait 24 Hours** — *Irui kli rishon* cannot be done on a surface that has been used for hot food within 24 hours (*ben yomo*). Therefore, the utensils should be cleaned and then only *kashered* once 24 hours have passed from their last use.
3. **Prepare Kashering Pot** — Prepare either a Pesach pot or a clean year-round pot or kettle that has not been used in 24 hours for the *irui*.

v. **How to do Irui Kli Rishon-**

1. **Fill and Boil** — Fill the *kashering* pot or kettle with water and bring it to a boil.
  - a. **Only Water** — *Irui kli rishon* can only be done with water and not with any other liquid.
  - b. **Rolling Boil** — The water should reach a rolling boil before using for the *irui*.
2. **Pour** — Pour boiling water on the utensil or surface.
  - a. **Warning** — Please be very careful when doing this process as spills and burns can happen *r"l*.
  - b. **Dry** — The surface or utensil must be completely dry when it is being *kashered*.



- c. **Direct Stream** — The stream of water being poured must touch the pot and the surface at the same time (עירוי שלא נפסק הקילויח). In other words, the water shouldn't just be splashed out of the pot, it should be a connected stream.
- d. **Touch Every Spot** — All parts of the surface must be poured upon directly from the *kashering* utensil. It is not sufficient to pour on one spot and then allow it to flow to a second. Every spot needs direct contact.
  - i. **Tip** — Pour from a pot that has wide lip and can therefore have a wide stream to pour. Some people boil water in a rectangle pan that can have a very wide stream.
  - ii. **Be Aware** — This process often takes several kettles-full of water to do. If one needs to pause the process to boil more water, the surface that wasn't *kashered* yet with a direct pour needs to be redried before *kashering*.
- e. **After Kashering** —
  - i. **Rinse** — After *irui* is done, the surface should be washed with cold water.
  - ii. **Kashering Pot** — If a Pesach pot or kettle was used for the *irui*, it does not need to be *kashered* again afterwards to be able to use it on Pesach. (This contrasts with the pot that is used for *hagalah*.)
- vi. **Adding an Even Meluvan** — If one is doing the process of *even meluvan* to *kasher*, all the steps of *irui* should be followed with the following additions-

1. **Heat Stone** — A brick or stone should be put into the oven and heated to the point that water poured over it boils.
2. **Hold Stone** — The stone should be removed with metal tongs and held over each surface that will be *kashered*.
3. **Pour Over Stone** — As the stone is held over each spot, the process of *irui kli rishon* should be done over the stone and onto the surface.
4. **Additional Forms of Even Meluvan** — Some poskim add the following additional ways to perform the process of *even meluvan* —
  - a. Pour the water from a boiling electric kettle over the surface while it is still plugged in and turned on.
  - b. Slowly run a hot iron over the hot water on each spot of the surface.
- vii. **Using a Steamer** — According to many poskim one may technically *kasher* surfaces using a hot steamer machine. The problem is that most steamers do not emit steam at temperature that is hot enough to constitute a valid *irui*. If one would like to utilize this method, a Rav should be consulted.

#### F. **Milui V'irui** —

- i. **What is Milui V'irui** — *Milui v'irui* is a form of *kashering* done in certain specific cases by leaving the

utensil completely immersed in water for lengths of time.

ii. **When is Milui V'rui Used —**

1. **Pesach-**

- a. **Used Only With Cold** — If one has drinking glasses that were only used with cold then *milui v'rui* may be done.
- b. **Used Also With Hot** — If one owns drinking glasses that were used with hot *chametz* contents or were washed with hot *chametz*, they may not be *kashered* at all for Pesach.

2. **Year-Round —**

- a. **Used Only With Cold** — If one has drinking glasses that were only used with cold then *milui v'rui* may be done.
- b. **Used Also With Hot** — According to many poskim, glass cannot absorb *blios* (See III.C.3. below). Therefore, one may be lenient for year-round use and only *kasher* with *milui v'rui* even if the glass was used with hot food. Some are more stringent and require a *hagalah* unless it will get ruined in the hot water. [Note — Pyrex cannot be kashered with *milui v'rui*, a *hagalah* would be needed.]

iii. **How is Milui V'rui Done** — The procedure is as follows-

- 1. **Clean** — Clean the drinking glasses well.
- 2. **Fill Container** — Fill a large container with water.
- 3. **First Immersion** — Immerse the glasses in the

water and allow them to remain there for 24 consecutive hours.

4. **Empty Water** — After 24 hours, empty out the water.
5. **Second and Third Immersions** — Then repeat the same process a second and third time.

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### III. WHICH MATERIALS MAY BE KASHERED

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**A. Background** — Not all materials are able to be *kashered*. Some absorb *bliot*, but are unable to exude them back out. The following is a guide to the materials that can or cannot be *kashered*.

- i. **NOTE** — Some materials, such as ceramic, technically can be *kashered*, but the *kashering* process will likely break the utensil. Out of a concern that the owner will not *kasher* properly to avoid breaking it, Chazal instituted a decree that one may not even attempt to *kasher* these materials in the first place.

**B. Can Be Kashered** — The following materials can be *kashered*-

- i. **All metals** — For example, gold, silver, copper, iron, tin, lead, and aluminum.
- ii. **Wood**
- iii. **Stone** (If reconstituted or resurfaced with another material, the *halacha* may vary)

**C. Cannot Be Kashered for Pesach** [Year-Round May Be Different — see below]

- i. **Kli Cheres — Earthenware** (even glazed like a crock pot).
  - 1. **Example** — For example, many kitchen mugs are made out of earthenware.
  - 2. **Corningware** — Corningware falls into this

category and may not be *kashered* for Pesach. [Note — Corningware that was made before 1995 has the same status as glass.]

3. **Enamel** — Enamel lining is made out of *kli cheres* and cannot be *kashered*, even for year-round use. If one has an enamel lined pot that needs to be *kashered*, a Rav should be consulted.

ii. **China/Ceramic/Porcelain** (ask a Rav in a case of major need)

iii. **Glass-**

1. **Background** — There are three basic opinions how to treat glass-
  - a. Glass doesn't absorb *blios* (absorptions of flavor), and therefore doesn't ever need to be *kashered*.
  - b. Glass absorbs *blios* and can also emit them with a *kashering* process, similar to metal.
  - c. Glass can absorb *blios* but is unable to emit them back out, similar to the properties of earthenware.
2. **Regular Use** — Some individuals follow the first opinion above and use the same glasses for both milk and meat, but the most common *minhag* nowadays is to dedicate separate glasses for milk and meat.
3. **Kashering-**
  - a. **Year-Round** — Most *poskim* are lenient and allow *kashering* glass for year-round use. Even more, being that the primary opinion is that

glass cannot absorb non-kosher *bliss* at all, in some scenarios we are lenient on the method needed for *kashering*.

- b. **Pesach** — The consensus of *poskim* is that glass that was used with hot *chametz* may not be *kasherred* at all for Pesach, but if it was only used with cold *chametz* it may be *kasherred* with *milui v'irui*.

4. **Regular Glass (Drinking glasses, plates, bowls, etc.)** —

a. **Pesach-**

- i. **Used Only With Cold** — Glass utensils that were only used with cold contents may be *kasherred* with *milui v'irui*. (Example — Regular drinking glasses)
- ii. **Used Also With Hot** — Glass utensils that were used with hot *chametz* contents or were washed with hot *chametz* may not be *kasherred* at all for Pesach. (Example — Glass mug used for hot oatmeal)

b. **Year-Round** —

- i. **Used Only With Cold** — According to all opinions, glass utensils that were only used with cold contents may be *kasherred* with *milui v'irui*.
- ii. **Used Also With Hot** — Glass utensils that were used with hot contents may still be *kasherred* with a *milui v'irui*. This is because we rely on the opinion that glass does not absorb in the first place and therefore we can

be lenient and allow a *milui v'irui*. There are some authorities, however, who are more stringent and are of the opinion that a *hagalah* would be needed to *kasher* glass for year-round use, unless the *hagalah* will break the utensil.

5. **Pyrex and Corelle** — Pyrex and Corelle are categorized like glass. Therefore-

a. **Pesach** — Pyrex and Corelle cannot be *kashered* for Pesach.

b. **Year-Round** — Pyrex and Corelle may be kashered for year-round use with a *hagalah*. Although they are categorized as glass, they have a more stringent status because there are other materials mixed in as well. Therefore, a *milui v'irui* would not be sufficient.

6. **Glass-top Stoves** — If one owns a glass-top stove and acquiring a different kind of stove is not an easy option, it may be *kashered* for Pesach. See more below (IV.V.i.3.) for details.

iv. **Plastic** — There is considerable debate if plastic can be *kashered* for Pesach. Most poskim are of the opinion that although we are lenient to allow *kashering* plastic year-round, it may not be *kashered* to use on Pesach.

1. **Teflon** — Teflon is an example of a material that is categorized as plastic and may not be *kashered* for Pesach.

2. **Plastic Handles** — If a pot has plastic handles,



many poskim are lenient and allow the metal pot to be *kashered* along with the handles.

- v. **Rubber and Other Synthetic Materials** — Synthetic rubber and other synthetic materials have the same status as plastic.

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#### IV. UTENSIL-BY-UTENSIL GUIDE

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##### A. Baby Bottles —

- i. **Pesach** — Baby Bottles may not be *kashered* for Pesach, it is advisable to purchase new bottles for Pesach.
- ii. **Year-Round** — Baby bottles may be *kashered* with *hagalah*.

##### B. Blender (Ninja etc.)/Food Processor (Cuisinart etc.)-

- i. **Pesach** — The receptacle and blades (that are attached to plastic) may not be *kashered* for Pesach. If one wants to buy a new receptacle and blades for Pesach and just use the base, that may done after the base is cleaned thoroughly. Most people purchase designated blenders and food processors for Pesach.
- ii. **Year-Round** — The receptacle and blades can be *kashered* with *hagalah*.

##### C. Braces — See Dentistry Items

**D. Cabinets-**

- i. **Clean** — All the shelves and doors should be cleaned thoroughly from crumbs and grime.
- ii. **Line Shelves** — It is customary, but not mandatory, to line the shelves before using them for Pesach dishes.

**E. Coffeemaker (Traditional and Keurig) —**

- i. **Pesach** — It is advisable not to use the year-round coffee maker on Pesach. If one specifically wants to *kasher* his coffee maker, a Rav should be consulted to discuss if it is even possible to *kasher* and what the process would be.
- ii. **Year-Round** — A coffee maker can be *kashered* by utilizing the following procedure-
  1. Traditional Coffee Maker-
    - a. Clean well.
    - b. Do not use for 24 hours.
    - c. Run a hot water cycle through the system.
    - d. Use a new carafe.
  2. Keurig-
    - a. Clean well.
    - b. Do not use for 24 hours.
    - c. Do *irui* or *hagalah* on the K-cup holder.
    - d. Run a hot water cycle through the system.

**F. Countertops—**

- i. **Material** — The ability to *kasher* a counter-top for Pesach depends on the material it is made from.
- ii. **Pesach vs. Year-Round** — There are certain materials that may be *kashered* for year-round use but not for Pesach. These distinctions will be indicated in the chart below.

**iii. Process—**

- 1. **Kasherable Material** — If one has a counter that is made of a material that may be *kashered*—
  - a. If it can be done properly without ruining the counters, ideally the *even meluvan* process should be followed.
  - b. Otherwise, an *irui kli rishon* should be done.
  - c. Many have a custom to cover their counters for Pesach even if the counters are a material that technically can be *kashered*.
- 2. **Non-Kasherable** — If one has a counter made of materials that cannot be *kashered*, the counters should be cleaned thoroughly and then covered with a thick non-porous material such as corrugated plastic, contact paper, or wood panels. Many are stringent that even after it is covered, they do not put hot food directly onto the counter covers.
- iv. **Chart** — The following is a chart of a selection of materials and their ability to be *kashered* for Pesach—

MATERIAL	DESCRIPTION	FOR PESACH	FOR YEAR-ROUND
Arborite	Plastic laminate (brand name)	No	Yes
Avonite	Solid-surface material (brand name)	No	No
Butchers Block	Wood	Yes	Yes
Caesar Stone	Engineered stone (brand name of quartz)	No	No
Cambria	Engineered stone (brand name of quartz)	No	Yes
Cement	Engineered (Contains many ingredients, including clay)	No	No
Ceramic Tile	Clay based	No	No
Corian	Solid-surface material (brand name)	No	Yes
Formica	Plastic laminate (brand name)	No	Yes
Glass	Glass	No	Yes
Granite	Natural stone	Yes	Yes
Granite Composite	Engineered stone	No	Yes

MATERIAL	DESCRIPTION	FOR PESACH	FOR YEAR-ROUND
Laminate	Plastic	No	Yes
Limestone	Natural stone	Yes	Yes
Marble	Natural stone	Yes	Yes
Onyx	Natural stone	Yes	Yes
Porcelain Enamel	Clay based	No	No
Quartz	Engineered Stone	No	Yes
Quartzite	Natural Stone	Yes	Yes
Silestone	Engineered stone (brand name of quartz)	No	Yes
Slate	Natural stone	Yes	Yes
Soapstone	Natural stone	Yes	Yes
Swanstone	Solid-surface material (brand name)	No	Yes
Stainless Steel	Metal	Yes	Yes
WilsonArt	Plastic laminate (brand name)	No	Yes
Wood	Wood	Yes	Yes
Zodiaq	Engineered stone (brand name of quartz)	No	Yes

**G. Dentistry Items** (Braces, Retainer and Dentures) — One does not need to kasher any dentistry items, they should just be cleaned thoroughly. However, it is appropriate to avoid eating any hot *chametz* or sharp foods with *chametz (davar charif)* for the 24 hours before *chametz* becomes prohibited on Erev Pesach.

**H. Dishtowels** — If they are run through a cycle in the washing machine with detergent they may be used on Pesach as long as they do not have any stains. Many people buy designated towels for Pesach.

**I. Dishwasher-**

- i. **Pesach** — A dishwasher may not be *kashered* for Pesach.
- ii. **Year-Round** — According to most poskim one may *kasher* a dishwasher for year-round use. A Rav should be consulted for details.

**J. Drinking Glasses-**

i. **Made of Glass** —

1. **Pesach** —

- a. **Used Only with Cold** — If one has drinking glasses that were only used with cold, then *milui v'irui* may be done.
- b. **Used Also with Hot** — If one owns drinking glasses that were used with hot contents or were washed with hot *chametz*, they may not be *kashered* for Pesach at all.

**2. Year-Round —**

- a. **Used Only with Cold —** If one has drinking glasses that were only used with cold, then *milui v'irui* may be done.
- b. **Used Also with Hot —** If one owns drinking glasses that were used with hot contents or were washed with non-kosher foods, they may be kashered with *milui v'rui*. Others, however, are more stringent and are of the opinion that a *hagalah* should be done unless there is a concern that it will break the glass.

**ii. Made of Plastic —**

1. **Pesach —** If they were ever used for hot *chametz* or had *chametz* soak in them for more than 24 hours, they may not be *kashered* for Pesach.
2. **Year Round —** Plastic drinking glasses can be *kashered* for year-round use by doing a *hagalah*.

**K. Freezer —**

- i. **Clean —** The freezer should be cleaned thoroughly; special attention should be paid to crevices.
- ii. **Line Shelves —** There is a common *minhag* to line the shelves after cleaning. Although this is not mandatory, it is appropriate and praiseworthy to do so. One should be careful not to block the air circulation with the lining.

**iii. Ice-**

1. **Ice Bin —** The ice bin that comes with the automatic ice maker should be washed well with soap

and lukewarm water and then it may be used for Pesach.

2. **Ice Trays** — If one uses plastic ice trays that are filled with water from the sink, they should be put away for Pesach because they often are washed with *chametz* during the year. If they are made out of metal they can be kashered with a *hagalah*.

#### L. **Highchair/Booster Seat-**

- i. **Cleaned** — The highchair or booster should be cleaned thoroughly.
- ii. **Tray** — The tray should be covered with contact paper.

#### M. **Microwave-**

- i. **Pesach** — One should not *kasher* a microwave for Pesach.
- ii. **Year-Round** — A microwave may be *kashered* for year-round use by doing the following procedure —
  1. Clean the microwave very well. Special attention should be made to the crevices and vents.
  2. Fill three or four microwave safe cups with water, put them into microwave and turn on high for 6 minutes. This should be enough time to steam up and *kasher* the chamber of the microwave.
  3. The tray should kashered separately by cleaning it very well and then doing a *hagalah*.

- iii. **Convection Oven/Microwaves** — Microwaves that



are also convection ovens need to be *kashered* like a regular oven (assuming the convection feature was used).

#### N. Mixer-

- i. **Pesach** — It is customary not to use the year-round mixer on Pesach.
- ii. **Year-Round** — If somehow the bowls and mixers became not kosher, they can be *kashered* using *hagalah*.

#### O. Oven —

##### i. Oven Chamber and Racks —

##### 1. Libun Kal vs. Gamur-

- a. If the oven was used with *chametz* put directly on the racks, *libun gamur* would be needed.
- b. If the oven was not used with *chametz* put directly on the racks a *libun kal* would suffice.

##### 2. Libun Gamur Methods —

- a. No pre-cleaning or waiting 24 hours is needed.
- b. Turn oven on self-clean mode, or
- c. Blowtorch every spot of the oven.

##### 3. Libun Kal Method-

- a. Clean the entire oven well with a caustic oven cleaner (e.g. — Easy Off). Some ovens warn not to use a caustic agent, and then a non-caustic cleaner should be used. Read the owner's manual.
- b. It generally takes some scrubbing with

scotch-brite or the like to properly clean the oven. Discoloration is not a concern, only actual physical food particles and residue.

- c. Turn on the oven to its highest setting for at least 45 minutes.

4. **Window** — After *kashering*, it is not necessary to cover the window on the inside of the oven.

- ii. **Gasket** — The gasket is often caked with food and it does not get *kashered* in the *libun* process. Therefore, no matter what method of *kashering* is being used, it should be cleaned very well with a cleaning agent before kashering the oven itself.

- iii. **Area that Door Hits the Oven** — The part of the door and face of the oven that meet each other are not in the oven chamber, and they do not necessarily get fully clean during a *libun* process. Therefore, no matter what method of *kashering* is being used, these areas should be cleaned very well with the appropriate cleaning agent before kashering the oven itself.

- iv. **Knobs and/or Control Panel-**

1. **Clean** — The knobs and control panel do not need to be *kashered*, they should just be cleaned very well because they were handled all year with dirty hands and will be touched on Pesach as well.

2. **Cover** — There is no obligation to cover the knobs and control panel after washing, but many have a *minhag* to do so.

- v. **Broiler** —

1. **Broil in Oven** — If the broil option of an oven

is in the regular oven chamber, then it should be kashered the same way as the regular oven itself.

2. **Separate Broiler Chamber** — If the oven has a separate boiler chamber it is very difficult to clean and there is usually no self-clean mode on that area. It should therefore not be used and just be closed off for Pesach.

#### P. Pans-

- i. **Only for Deep Frying** — A plain metal pan that was only used for deep-frying, may be *kashered* with *hagalah*. If the pan is Teflon lined, it cannot be kashered for Pesach.
- ii. **Also Used for Shallow Frying** — A pan that was also used for shallow-frying can only be *kashered* with *libun gamur*, which is often not an option because it would ruin the pan.

#### Q. Pots-

- i. **Procedure** — The average pot should be *kashered* with *hagalah*.
- ii. **Too Big** — If the pot is too big to fit into the kashering pot, after cleaning and waiting 24 hours it may be filled to the top with water, be brought to a boil and caused to overflow with a hot stone or brick.
- iii. **Lid** — The lid should also be *kashered* with *hagalah*, *irui kli rishon* would not be sufficient.

**R. Refrigerator-**

- i. **Cleaned** — The refrigerator should be cleaned thoroughly with special attention to the crevices.
- ii. **Line Shelves** — There is a common custom to line the shelves after cleaning. One should be careful not to block the air circulation with the lining.
- iii. **Water Dispenser** — If the refrigerator has a cold-water dispenser it may be used after cleaning and washing thoroughly.

**S. Rings (Finger) —**

- i. **Halacha** — Rings technically do not need to be *kashered* before Pesach, they just need to be cleaned very well. It is appropriate to not allow the rings to come in contact with hot chametz for the 24 hours leading up to the time that *chametz* becomes prohibited on Erev Pesach.
- ii. **Stringency** — Some are stringent and *kasher* rings with *hagalah* because they are often worn while doing dishes with hot water.

**T. Silverware/Cutlery**

- i. All metal silverware (forks, knives and spoons) should be *kashered* with *hagalah*.
- ii. Metal serving pieces and ladles should also be *kashered* with *hagalah*.
- iii. Plastic utensils, serving pieces and ladles may be

*kashered* with *hagalah* for year-round use but not for Pesach.

#### U. Sinks —

- i. **Stainless Steel Sink** — May be *kashered* for Pesach using the following procedure-
  1. **Clean** — Sinks should be cleaned thoroughly before *kashering*.
  2. **Wait 24 Hours** — The sink should not be used with anything hot within 24 hours before *kashering*. It is advisable to turn off the hot water hose under the sink to ensure no one turns on the hot water by accident.
  3. **Dry** — The sink should be completely dry when *kashering*.
  4. **Method of Kashering** —
    - a. The sinks should be *kashered* using the “*Irui Kli Rishon*” method.
    - b. It is praiseworthy to utilize the *even meluvan* method, but that is often not feasible.
    - c. It doesn’t matter if one starts at the top of the sink and then moves down or vice versa.
  5. **Reminder-**
    - a. The stream of *kashering* water has to touch each spot directly, it would not be sufficient to pour the water on the upper wall of the sink and have it run down.
    - b. It will likely take more than one potful to properly *kasher* the sink. If there is a break between

the boiling of each pot, the surface should be redried before continuing the *kashering*.

**6. Alternate Method of Kashering** — Some individuals *kasher* their sinks by plugging the drain, filling the sink up to the brim and then putting an immersion heater (or stone that was heated up in the oven) to bring all the water to a boil. If one has the ability to *kasher* in such a way, it is certainly praiseworthy.

ii. **Porcelain Sink** — Porcelain sinks cannot be *kashered*. Therefore, if one does have porcelain sinks, the following procedure should be used-

1. The sink should be cleaned thoroughly.
2. The sink should be lined with contact paper.
3. Dishes should only be put down in a dish pan.
4. Alternatively, a sink insert can be used. See next *halacha*.

iii. **Sink Inserts** — For Pesach, some people use a sink insert that covers the ledge of the sink and hangs over the bottom of the sink. If one uses a sink insert and none of the sink is exposed, then technically the sink underneath no longer needs to be kashered. However, one should be careful that the water underneath does not rise and come up through the drain of the sink insert.

iv. **Other Sink Parts** —

1. **Faucet-**

- a. Clean very well, including getting all the grooves in the aerator etc.
- b. Wait 24 hours
- c. Kasher the entire faucet, faucet base, soap dispenser and handles with *irui kli rishon*.
- d. Alternatively, the faucet head can also be dipped into a pot of boiling hot water.

2. **Drain and Drain Covers-**

- a. **Drain Itself** — One should clear all the physical pieces of food from the drain, and then a cleaning agent should be poured down the drain to render any leftover food inedible.
- b. **Removable Drain Covers** — It is advisable to buy new drain covers for Pesach.
- c. **Rubber Drain Cover Flaps** — Even though we normally don't *kasher* rubber for Pesach, if one's drain has rubber flaps that cover it (which is the case when there is a disposal), it is common to be lenient and just *kasher* it with the rest of the sink.

3. **Automatic Hot/Cold Dispenser** — It should be *kashered* in the same fashion as the faucet. It should be cleaned thoroughly and an *irui kli rishon* should be done. Alternatively, the spout can be dipped into a pot of boiling hot water, but *irui* would still need to be done on the rest.

4. **Sprayer-**

- a. **Metal** —
  - i. **Sprayer Head** — If the sprayer is metal it can be *kashered* by cleaning it well and then

doing an *irui kli rishon* on it or by dipping it into a pot of boiling water.

- ii. **Hose** — The long hose should be cleaned well and have an *irui* done on it. One should avoid having food touch the hose on Pesach.

b. **Plastic** —

- i. Pesach — If the sprayer is plastic it may not be *kashered* for Pesach.
- ii. Year-Round — It may be *kashered* as described for the metal sprayer above.

V. **Stove** —

i. **Grates-**

- 1. **Gas Stove** — The following procedure should be used to *kasher* the grates of a gas stove —

- a. **Clean** — Clean well. A cleaning agent and scotch-brite often need to be used.

- b. **Kasher on the Stove Burner** — The grates can be kashered by leaving them in place and turning the burner on high for 15 minutes. It is advisable to cover with a blech, pan or pot to cause the flame to widen and directly *kasher* more of the burner, or

- c. **Kasher in the Oven** — The grates can be put into the oven while it is being self-cleaned. If choosing to do this method, bear in mind the following-

- i. When doing this method, a pre-clean is not necessary.



- ii. Be certain that self-clean mode will not ruin or discolor the grates, as is often the case.
- 
- 2. **Electric** — The following procedure should be used to *kasher* the grates of an electric stove-
    - a. Clean any caked-on pieces of food
    - b. Turn on high for 10 minutes.
  - 3. **Glass-Top** — The following procedure should be used to *kasher* the grates of a glass-top stove-
    - a. **Note** — There are some halachic concerns with *kashering* glass-top stoves. It is therefore preferable to use a *kashered* gas or electric stove for Pesach. If, however, one already owns a glass-top stove and there is no easy alternative, it may be *kashered* using the method described in the following halachos.
      - b. **Clean** — Clean the entire stovetop well.
      - c. **Burners** — Turn on all the burners at the same time to the highest setting.
        - i. **Warning** — It gets very hot when all the burners are on at the same time. If there is cabinetry or a microwave on top of the stove, it should be covered for protection.
      - d. **Middle Area** — When all the burners are turned on at the same time, the middle area also gets hot. Nevertheless, one cannot assume that it was fully properly *kashered*. Therefore, even after *kashering*, one should avoid having the pots and pans slip off the actual burner itself into the middle area.

ii. **Drip Pan** — (Gas and electric)

1. Clean out well
2. Cover with heavy duty foil

iii. **Knobs** — (All stoves)

1. All knobs should be cleaned very well as they were handled throughout the year with dirty hands and will be touched on Pesach as well.
2. There is no obligation to cover the knobs after washing, but many nevertheless have a minhag to do so.

iv. **Range Surface** (Under the Grates — Gas and Electric)-

1. Clean well
2. Ideally, do an *irui kli rishon* on that surface.
3. Cover with two layers of heavy-duty foil.
4. Caution — If it is a stove top/oven combo, be careful not to cover the vent of the oven when covering the stovetop.

v. **Burner Itself** — (Gas only)

1. Clean well
2. It will automatically be kashered when *kashering* the grates. If the grates were kashered by putting them into the oven and not on stove, then *kasher* the burner by turning it on for 10 minutes.

vi. **Hood** — (All stoves)

1. Clean well

2. A low hood should be covered as well.

vii. **Backsplash** — (All stoves)

1. Clean well and cover the area behind the stove.

W. **Strainer/Sieve** —

i. **Pesach-**

1. **Plastic** — Cannot be *kashered*.

2. **Metal** — These utensils are generally very hard to clean well enough to *kasher* on a standard for Pesach. It is therefore common to buy new strainers and sieves for Pesach.

ii. **Year-Round** — It should be cleaned very well and *kashered* with *hagalah* (or in most cases an *irui* would be sufficient).

X. **Tables-**

i. **Clean** — Any table that is used for food throughout the year and will be used on Pesach (kitchen, dining room, folding table, etc.), should be cleaned thoroughly.

ii. **Cover** — After cleaning, it should be double covered and one of the layers should be waterproof.

Y. **Tablecloths and Placemats-**

i. **Fabric** — They should be run through a cycle in the washing machine with detergent and then they may be used on Pesach if they do not have any stains.

- ii. **Synthetic Materials** — It is customary not to use the ones from year-round for Pesach.

## Z. Urn/Pump Pot —

### i. **Pesach** —

1. **Used for Chametz** — If the urn was used to pour directly on *chametz* throughout the year (oatmeal, instant noodle soup, etc.) then it cannot be *kashered* for Pesach.
2. **Never Used for Chametz** — If it was never used for *chametz* and it was kept away from *chametz* in the kitchen it may technically be cleaned and used for Pesach, but it is advisable to purchase a new one and designate it for Pesach.

### ii. **Year-Round-**

1. It should be cleaned very well.
2. *Irui Kli Rishon* should be done on the spout area.

## AA. **Washing Cup-**

- i. **Warning** — In many homes, the washing cup gets placed in both the milk and meat sinks and can pose a *kashrus* hazard. It is advisable to have separate cups for each sink or to at least be cautious to remove the washing cup before turning on the hot water with other dishes and food residue in the sink.
- ii. **Metal** — A metal washing cup can be *kashered* by cleaning well and doing a *hagalah*. Technically, an *irui*

*kli rishon* should suffice, but a *hagalah* is likely easier to do.

iii. **Plastic** —

1. **Pesach** — A plastic washing cup cannot be *kashered* for Pesach and it should be put away with the other *chametz* dishes.
2. **Year-Round** — It may be *kashered* by cleaning well and doing a *hagalah*.

BB. **Water Cooler-**

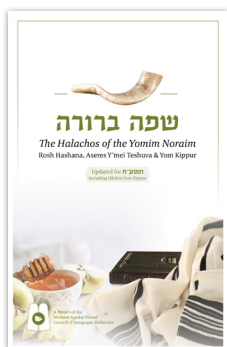
- i. **Cold Spigot** — It may be used after cleaning well.
- ii. **Hot Spigot** — Same halachos as an “Urn” (see Z. above)



# Around the Year Halacha

with the

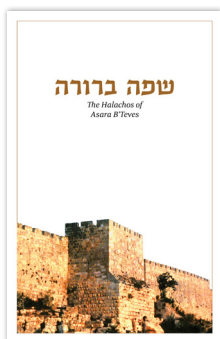
## Midwest Agudas Yisroel Council of Synagogue Rabbonim



Yomim Noraim



Chanukah



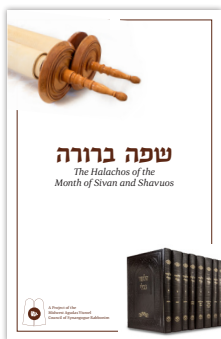
Asara B'Teves



Purim



Sefiras Ha'omer



Shavuot



The Three Weeks



*A Project of the  
Midwest Agudas Yisroel  
Council of Synagogue Rabbonim*