

# 2017 Shenk Shul Pesach Guide

## Selling Chametz

The Rabbi will be available for the Sale of Chametz as follows:

- Monday, March 27, 9:30 PM At Shenk Shul
- Sunday, April 2, 9:00-11:00 AM Glueck 2<sup>nd</sup> Floor
- Monday, April 3, 9:30 PM At Shenk Shul
- Motzai Shabbat , April 8<sup>th</sup>, Shenk Shul, immediately after Maariv
- Sunday, April 9<sup>th</sup>, Rabbi's house, 475 W. 186<sup>th</sup> St, Apt 1d. , 9:00-11:00 AM

If you cannot make any of these times please email me at [Wiederblank@hotmail.com](mailto:Wiederblank@hotmail.com).

## Special Pesach Shiurim

*Monday, March 27, 8:30 At Shenk Shul*

### *Ideas to Share with Your Family on Pesach*

Prepare yourself spiritually for Pesach by exploring the major hashkafic themes of the holiday.

Open to men and women.

*Monday, April 3, 8:30 At Shenk Shul*

### *Common Pesach Questions and Answers*

Prepare for Pesach by exploring the major halachik issues of the holiday. Topics include:

- Do I have to clean if I am going away for the entire pesach
- How to kasher a Washington Heights kitchen for Pesach
- Is it ok to sell chametz gamur and what constitutes chametz gamur
- Do cosmetics and medicines need to be kosher for Pesach
- How much matza must I eat at the seder

Open to men and women.

*Wednesday, April 5, 9:15 PM, Glueck room 516*

### *The Obligation to Ask Questions at the Seder:*

### *Exploring the geder of מצות סיפור יציאת מצרים*

## *שבת הגדול Drasha—Shabbat, April 8th, 10:30 AM*

*Why Can't I Eat Kitniot on Pesach: Must we always observe minhagim?*

## PASSOVER ZMANIM

- Eating Chametz Latest Time Magen Avraham 10:22 AM
- Eating Chametz Latest Time GRA 10:46 AM
- Annulling Chametz Latest Time Magen Avraham 11:40 AM
- Annulling Chametz Latest Time GRA 11:52 AM
- Candle Lighting First Night 7:12 PM
- Candle Lighting Shvii Shel Pesach 7:18 PM
- Candle Lighting Acharon Shel Pesach 8:19 PM

## Laws of Selling Chametz

1. It is permissible to sell all of your *chametz*. Many people, however, prefer to dispose of their "*chametz gamur*" (actual bread items such as pasta, cookies, oatmeal etc.) and only sell food items that contain some *chametz*.
2. For a guide of what is considered "*chametz gamur*" see <http://www.star-k.org/articles/wp-content/uploads/2016/03/RealChometzChart.pdf>. According to the Star K the following items are NOT *chametz gamur*:
  - a. Barley
  - b. Condiments containing vinegar e.g. ketchup and pickles
  - c. Flour
  - d. Gefilte Fish
  - e. Wheat germ
  - f. Yeast
3. There are two forms which can be filled out:
  - a. Someone away from their home **all of Pesach** may fill out form A. doing this will absolve them from the obligation to clean their house for pesach since their entire home will be leased to a non-Jew from before the 14<sup>th</sup> of Nisan and for the

duration Pesach. **If you will be in Israel (or any place to the East of NY) for Pesach you must fill in form A.**<sup>1</sup> There are many

who recommend that even someone going away for the entire Pesach should attempt to fulfill the mitzvah of bedikas chametz. One who wishes to fulfill the mitzvah of bedikas chametz without cleaning and checking his entire home can exclude one room from the lease. (There is a line on the form that makes this clear.) Those who choose this option should do a bedika on the room excluded from the sale but need not do a bedika on the rest of their house.<sup>2</sup>

- b. Someone who will be home for part of Pesach should fill out form B. The must do a bedika on their house before leaving for Pesach. If it is done before the night of April 9, 2017 it should be done **without** a bracha.

<sup>1</sup> If you will be in Israel (or any place to the East of NY) for Pesach you must fill in form A. Otherwise you may fill in form B even if you will be away all of Pesach, assuming you clean your home and do a bedika. One might wonder why form A suffices for someone planning to be in Israel since the first mechira takes place after the zman bedika in Israel (and we follow the location of the person not the chametz). The answer is that those going to Israel who sign form A and do not do a bedika are relying on prevailing opinion that if one plans to lease their house (and not just the chametz in the house) on the fourteenth they are exempt from bedika on the night of the fourteenth. [If one wished to be יוצא לכל and has left America before the zman bedika, one would have to do the sale on Thursday morning or do a bedika before leaving to Israel.]

משנה ברורה סימן תלו סקל"ב

ולענין אם מחויב לבדוק בליל י"ד החדרים שבדעתו למכור למחר לנכרי עם החמץ שלהם יש דעות בין האחרונים שדעת המקור חיים (סימן תלו, ס"ק ד) והחיי אדם שצריך לבדוק מאחר שלע"ה החדרים לא נמכרו והם ברשות ישראל ואפילו אם נמכרו עדיין לא החזיק בהם הנכרי וגם המפתח הוא ברשות בעה"ב עדיין.

אמנם בתשובת בני עולם סימן כ' חולק ודעתו דא"צ בדיקה דבזה עצמו שמוכר למחר לעכו"ם מקיים תשבייתו וביעור ולא גרע מחמץ שמוצא אחר הבדיקה שמשירר למאכלו למחר ואינו מחויב לבער הכל ואף בזה בעת שמקיים בדיקה בביתו הוא משייר לאלו החדרים למוכרו למחר לעכו"ם וכן בתשובת חתם סופר סימן קל"א דעתו להקל כשמקיים מצות בדיקה בשאר חדרים וכן בספר אשל אברהם כתב דמסתברא להקל וכן פשוט המנהג ע"ש אך שצריך לזהר שיבאר בעת המכירה שמוכר לו החדר וכל החמץ הנמצא בו (כדי לכלול בזה גם החמץ הנמצא בחורין ובסדקין) ולא יאמר לו בסתמא שמוכר לו החדר והי"ש והשכר הנמצא בו [פתחי תשובה] ומ"מ אף דאין למחות ביד המקילין המוכר ביום י"ג שפיר עדיף טפי.

<sup>2</sup> Those who recommend this practice see the mitzvah of bedikas chametz as a positive mitzvah one should seek to fulfill. Therefore, circumventing the obligation by leasing one's house would be inappropriate. Others disagree and maintain that the mitzvah is only obligatory upon someone who has a home obligated in bedikah. There is no reason to put yourself in a situation where you would be chayav. Therefore there is no reason to leave out one room.

4. If you will be home for Pesach the chametz that is sold to a non-Jew must be gathered together to specific locations and prominently marked. If the chametz is in a cabinet or closet the cabinet or closet should be locked or taped shut. According to many authorities the seller is obligated to erect a ten-tefach (a little less than one meter) partition in front of the chametz.<sup>3</sup>
5. One need not (and should not) sell their chametz utensils. If one is home for Pesach all chametz utensils should be in designated places that are locked or taped.<sup>4</sup>
6. One is not selling the chametz to the rabbi. Rather, one is appointing the rabbi to act as an envoy (shliach) to sell one's chametz to a non-Jew, and to rent him the place where the chametz is located. The rental of the place is necessary in order to legally transfer the chametz to the non-Jew's possession.
7. Although a document is customarily used, it is possible to appoint an envoy verbally. Of course,

<sup>3</sup> See Shulchan Aruch 440:2 who rules that a mechitza must be erected in front of chametz that belongs to a non-Jew that is in my house. Poskim assume that this must be a halachic mechitza (10 tfachim) that is firmly in place (see MB 12). R. Shlomo Zalman (Halichos Shlomo 6:12) argues that in our case this is not necessary since the area where the chametz is located is also leased to the non-Jew. Nevertheless one would have to keep the chametz in a place where they will not accidentally come to eat it as can be seen from א סימן תנא סעיף א [One might ask that if the taped area suffices why is there ever a need for a ten tefach mechitza. The answer is that the ten tefach mechitza is based on a takana mentioned in the Gemara. Therefore, where it is required only an actual mechitza suffices. However the takana was only instituted for chametz belonging to a non-Jew in the property of a Jew. Thus, it does not apply to vessels or to chametz in property that has been leased to a non-Jew. In these cases as long as there is no practical concern that the chametz would be consumed no mechitza is necessary. Likewise, the obligation of erecting a partition applies only to edible items that are actual chametz, and not to items that are not fully considered chametz, or to inedible items (Eishel Avraham 440).]

<sup>4</sup> שולחן ערוך אורח חיים הלכות פסח סימן תנא סעיף א קדירות של חרס שנשתמש בהם חמץ כל השנה, אפילו אותם שעושים בהם דייסא ומיני קמחים, משפשפן היטב בענין שלא יהא חמץ ניכר בהם, ומותר להשהותן לאחר הפסח להשתמש בהם בין במינו בין שלא במינו. ומצניען בפסח במקום צנוע שאינו רגיל לילך שם, כדי שלא יבא להשתמש בהם בפסח, וטוב לטוּגַרם בחדר ולהצניע המפתח.

MB explains that the purpose of hiding the key (even though you know where you hid it) is that by the time you unlock the cupboard you will have remembered that the dishes are chametz and can't be used. Therefore, R. Moshe (cited by R. Eider ch. 14 note 176) rules that tape is sufficient, one need not actually lock it, since you will remember by the time you take off the tape.

While SA ruled that חמץ ניכר בהם is not necessary if one is selling their chametz.

one must notify the envoy of his appointment (by phone, e-mail, etc.) so that he will know that he must sell the person's chametz. The envoy must also be informed as to where the chametz is located, enabling him to pass on the information to the non-Jew.

8. There is no need for witnesses to be present at the time of appointment.
9. It is customary to make a kinyan sudar (the rabbi gives the seller an object e.g. his pen) at the time of appointment. However, there is no obligation to do this, and the practice is not universal. The purpose of the kinyan sudar is to grant the rabbi the legal authority (power-of-attorney) to make the sale on behalf of the seller. (It is not a kinyan on the chametz.)
10. A kinyan sudar is carried out by the seller taking an item belonging to the envoy in his hand and temporarily acquiring the item (before giving it back to the envoy). There is no need to raise the item, and it is sufficient to hold the item in one's hand.
11. Therefore, if it is not possible for you to meet with the Rabbi personally, please fill out the form, which designates the Rabbi as your agent for the sale of chametz, sign it and email to [Wiederblank@hotmail.com](mailto:Wiederblank@hotmail.com).
12. The appointment and sale should be done in a way that is both halachically binding and legally binding according to American law.
13. Should he so demand, the non-Jew must be allowed free access to the *chametz* he has purchased. Therefore, if one is going away for Passover, keys to the home should be left with the Rabbi or a neighbor.

## Kosher for Pesach product information

The following information has largely been collected from the OU, Star K, and CRC Pesach guides, all of which are available online. What follows are some of the most common questions:

### Baby Foods:

*Formula* – Materna formula, made in Israel is the only non-kitniyot Kosher for Pesach formula.

Enfamil, Prosobee, Carnation, Isomil, and

Similac contain kitniyot. However, they may be used without special Pesach supervision with the following conditions:

1. **They must be used in separate utensils and may not be washed in a Kosher for Pesach sink!**
2. **It is preferable to buy all formula before Pesach as it contains traces of ascorbic acid (which may be Chametz).**

This applies to both powder and liquid varieties.

### Chapstick:

May be used on Chol HaMoed only if new and unflavored.

### Coffee:

***Instant:* Requires Pesach Supervision, except for Folgers (regular and decaffeinated) and Original Unflavored Nescafe Taster's choice (not decaffeinated).**

***Coffee "Singles":* Require Pesach Supervision, except for Classic Roast Unflavored Folgers (not decaffeinated) and Original Unflavored Nescafe Taster's choice (not decaffeinated).**

*Regular:* All unflavored ground coffees with an OU may be used on Pesach without special Pesach Supervision.

*Decaffeinated:* Requires Pesach Supervision. Maxwell House, Sanka, Maxim and Yuban have special Pesach Supervision. Starbucks' Flavorlock bags and Regular Coffee may have an OUP, but one may not buy fresh coffee from a Starbucks store on Pesach.

*Flavored:* Requires Pesach Supervision. Most brands are NOT kosher for Pesach.

### Cosmetics:

Do not require Pesach supervision. However, some are strict about lipsticks (especially flavored ones). To see a list of acceptable lipsticks, see star k guide.

### Dental Floss:

Any unflavored does not require Pesach Supervision.

### Dishwashing Detergent:

Does not require Pesach Supervision.

## Eggs:

*Fresh* - Do not require Pesach Supervision. Preferably should be purchased before Pesach. However, should one run out of eggs one can buy eggs on Pesach as chickens are generally no longer fed grain.

*Liquid* - Requires Pesach Supervision

## Juice:

*Frozen* - 100% pure orange or grapefruit concentrate without sweeteners, additives, enrichments (e.g. Calcium) or Vitamin C (Ascorbic Acid), Citric Acid or preservatives does not need Pesach Supervision. All other juices require supervision as enzymes are used in processing.

*Liquid* - requires Pesach Supervision.

## Medicine:

According to most poskem, *tablets, caplets, capsules or unflavored liquids* - can be assumed to be Kosher for Passover. This is true for vitamins as well. All major painkillers and non-liquid cold medications are OK. However, if one is aware that a particular pill contains chametz *and a substitute is readily available*, one should take the substitute instead. One need not check popular lists of medicines and toiletries to determine the Pesach status of each pill or capsule, as they are inedible and permitted from the letter of the law.

*Chewable Tablets* – Require Pesach Supervision. TUMS and Lactaid chewables are not acceptable for Pesach.

*Flavored cold and cough syrups and elixirs* - must be checked. Advil Children's Liquid, Comtrex liquid, Orabase B Gel and Kaopectate products may contain chametz and should not be used. The following liquids are known to be OK: Anbesol, Delsym, DM, Tempra, Triaminic liquids, Tylenol products and Vicks Nyquil and Dayquil Cold/Flu.

*Laxatives* - should be checked, as *many* are unacceptable. Powdered Metamucil contains kitniyot. One who takes Metamucil every day

may continue to do so on Pesach, but should keep the powder away from other Pesach utensils, glasses and sinks. Benefiber should only be used in consultation with a Rav.

*Liquid Antacids* – Most flavored antacids require Kashrut and Pesach Supervision. However, Pepto Bismol, Gaviscon and Mylanta are OK.

*Flavored, Chewable Vitamins* – Require Pesach supervision. For pills that are swallowed, see above.

## Milk:

*Fresh* - Does not require Pesach Supervision if purchased before Pesach. On Chol HaMoed it is best to buy only Chalav Yisrael milk with Pesach Supervision. Flavored milks require Pesach Supervision.

*Lactaid* - Can be purchased before Pesach for those with Lactose intolerance. **Chewable Lactaid pills should be avoided.**

## Mouthwash:

All major brands, with the exception of Flourigard and Prevident Mouthrinse are OK. **Listerine Pocketpaks are not recommended for Passover use.**

## Paper Goods:

*Napkins*: Do not require Pesach Supervision.

*Plastic* - Does not require Pesach Supervision.

*Styrofoam* - Does not require Pesach Supervision.

*Paper* – Does not require Pesach Supervision. However, the cheapest uncoated paper plates should not be used, as powder may be used between the plates to aid in separation.

*Paper Towels*: May have starch-based glue at beginning and end. (Some say do not use first 3 and last sheets. Most are lenient in this regard.)

## Pet Food

One of the many challenges of Pesach is finding permitted pet food. There are two separate Kashrus issues for us to be aware of: one related specifically to Pesach, the other related to the rest of the year as well. The year-round problem concerns meat and milk. Commonly, dog and cat foods that contain meat (not chicken) and milk together is rendered forbidden to Jewish pet owners all year round. However there is even more for a Jewish pet owner to be concerned about during Pesach. Due to the prohibition of deriving any pleasure or benefit from chametz, we are not permitted to use or own pet food containing any type of chametz on Pesach. It is therefore important to be aware of the prevalent use of the five grains (wheat, rye, barley, oats, spelt) in dog and cat foods today. Almost all dry pet food list wheat or oats as their first ingredient. This is true for fish food and bird food as well.

### Teas:

*Unflavored, regular* - Does not require Pesach Supervision.

*Decaffeinated* – Requires Pesach Supervision. Most brands are not acceptable. Lipton unflavored decaf does not require OUP.

## Kashering for Pesach

### The Oven:

The best way to kasher an oven is with self clean. In a **self-cleaning** oven, the self-cleaning cycle will clean and kasher the oven simultaneously. This is true for **convection** ovens with a self-cleaning feature as well. The oven need not be cleaned well before the process begins because everything inside of the oven is reduced to ash. The oven door and rubber around the door should, however, be completely clean before beginning the self-clean cycle.

If your oven does not allow you to do this then according to Rav Moshe you need an oven insert.<sup>5</sup> Others, including the Rav and Rav Aharon Kotler allow the oven

to be koshered as follows. In a conventional oven, gas or electric, the oven must be completely clean before kashering can begin. Oven cleaner may be necessary to remove baked on grease. If a caustic type of oven cleaner (such as Easy-Off) was used to clean the oven and some stubborn spots remain after the caustic cleaner has been applied a second time with similar results, the remaining spots may be disregarded. Once the oven and racks have been cleaned run the oven for one hour at the highest setting. In a gas oven the broil setting will allow the flame to burn continuously. In a conventional electric oven the highest setting, broil or 550°F, kashers the oven.

### The Cooktop:

The best way to kasher you cast iron or metal grates is to place them in a self-cleaning oven. Note: this may cause discoloration. Alternatively, after they have been thoroughly cleaned boil a large pot (that covers the entire grate) of water while the stove is on high for several minutes. (If one has a self-cleaning oven one need not clean the grates first.) The rest of the range should be cleaned and covered with a double layer of heavy-duty aluminum foil. The burners themselves do not need Kashering or covering, just cleaning. The drip pans should be thoroughly cleaned and need not be kashered. Kashering a **Glass, Corning, Halogen or Ceran** electric range top for Pesach is a very difficult task. The elements of the stove can be turned on until they come to a glow. The **burner areas** are now considered Kosher for Pesach. However, the rest of the cook top presents a serious Kashering problem. The unheated area of glass top ranges cannot be covered with foil like conventional or porcelain tops. Since glass tops are made of tempered glass, and are not meant to be covered, there is a risk that the glass cooktop will shatter if it is covered. Therefore, one should check with the company before attempting to kasher a Corning stove top. In an **electric cooktop**, one only needs to turn the burners on the high heat setting for a few minutes in order to kasher them, since the burners come to a glow in a few minutes. The remaining cooktop areas should be covered. The **knobs** with which the gas or electricity is turned on should be cleaned. No other process is necessary to kasher the knobs.

<sup>5</sup> Presumably, one could also bake everything covered after koshering in the method that follows.

**The Broiler:** The broiler pan and grill cannot be kashered by just turning on the gas or electricity. Since food is cooked directly on the pan or grill, they must be heated to a glow in order to be used on Pesach. An alternate method is to replace the pan with a new pan and Kasher the empty broiler cavity by cleaning and setting it to broil for forty minutes. If one does not intend to use the broiler on Pesach, one may still use the oven, even without Kashering the broiler, provided that the broiler has been thoroughly cleaned. Similarly, other cooktop inserts such as a griddle or a barbecue broiler would require "Libbun Gamur" - heating the surface to a red glow before usage. If not, the insert should be cleaned and covered and not used for Pesach

**Microwave Ovens** are difficult to kasher and subject to numerous disputes among poskim therefore I recommend against koshering microwaves. One may use a non-koshered microwave on Pesach if the food is double wrapped. Make sure that the wrapping remains intact throughout the heating process.<sup>6</sup>

**Metal Utensils** that have been used for **cooking, serving** or **eating hot Chametz** may be Kashered by cleaning them thoroughly, waiting twenty-four (24) hours and then immersing them, one by one, into a Kosher for Pesach pot of water which has been heated *and is maintaining a rolling boil when the vessel is immersed*.

**Note that we do not kasher pans coated with Teflon.**

If a set of flatware is being kashered for Pesach, one cannot take all the knives, forks and spoons and put them in the boiling water together. They should be placed into the boiling water one by one making sure boil continues throughout. The process is finalized by rinsing the Kashered items in cold water. If tongs are used to grip the utensil, the utensil will have to be

<sup>6</sup> Microwave Ovens are difficult to kasher as they are generally made with plastic on the inside. Many poskim do not allow koshering plastic for pesach. If necessary, follow the following procedures. Clean the microwave and do not use for 24 hours. Then boil a cup of water on the highest setting for 10 minutes. Then quickly insert your hand and touch the oven ceiling. If it is burning hot, the microwave should not be used for Pesach according to those who do not allow koshering plastic for pesach. If it is relatively cool (or even warm) the oven may be used and has just been kashered. The glass plate (if you have one) should be replaced with a cardboard or Styrofoam plate of the same size or carefully covered with a double layer of plastic.

immersed a second time with the tong in a different position so that the boiling water will touch the initially gripped area. The entire utensil does not have to be kashered at once; it may be done in parts.

Please watch out for utensils that are rusty or difficult to clean properly. Even silverware made of two parts (a handle and a blade, for instance) should most often not be kashered.

A non-Kosher for Pesach **pot** may also be used for the purpose of Kashering, provided that it is thoroughly clean and has not been used for twenty-four (24) hours. However, it is the custom to make the pot Kosher for Pesach before using it for Kashering. This can be accomplished by cleaning the pot, leaving it dormant for twenty-four (24) hours, filling the pot completely with water, waiting until the water comes to a rolling boil, and throwing in a hot stone or brick which has been heated on another burner. The hot rock will cause the water to bubble more furiously and run over the top ridge of the pot on all sides at one time. The pot is now kashered. **An alternative to using a stone is to take a smaller saucepan with boiling water and dipping it into the bigger pot causing the bigger pot to boil over.**

A helpful video about koshering kitchens and utensils for pesach can be found here

<http://www.crcweb.org/videos.php#KasherKitchen>.

Ashkenazim today do not kasher **Glass Utensils** for Pesach. **Arcolac, Pyrex, Duralex & Corelle** should be treated as glass for Kashering purposes. Plastic Utensils are not kashered.

**Sinks** are generally made from china, corian, porcelain, stainless steel or granite.

- a. **China sinks** cannot be kashered at all.
- b. **Porcelain or corian sinks** should also be considered like a china sink, since there is a controversy whether these materials can be kashered. These sinks should be cleaned, not used for twenty-four hours, and completely lined with contact paper or foil. The dishes that are to be washed should not be placed directly into the sink. They must be washed in a Pesach dishpan that is placed on a Pesach rack. Alternatively, a sink insert can be purchased, allowing for the

placement of either milchig or fleishig dishes directly into the sink. It is necessary to have separate dishpans and racks for Milchig and Fleishig dishes.

- c. **Stainless steel** sinks can be kashered by the following method. Clean the sink thoroughly. Hot water should not be used or poured in the sink for twenty-four (24) hours prior to Kashering. It is recommended that the hot shut-off valve under the sink be turned off twenty-four (24) hours before Kashering. Kashering is accomplished by pouring boiling hot water from a Pesach kettle/pot **over every part** of the stainless steel sink. The poured water must touch every part of the sink including the drain and the spout of the water faucet. It is likely that the Kashering kettle will need to be refilled a few times before the Kashering can be completed.
- d. **Granite sinks** can be kashered like a stainless steel sink.

## Countertops

Most poskim (and the prevalent practice) is to kasher (by pouring boiling water) or cover counters.<sup>7</sup>

<sup>7</sup>שולחן ערוך אורח חיים הלכות פסח סימן תנא סעיף כ  
השלחנות והתיבות (קיג) לח שמצניעים בהם אוכלין כל השנה, לון  
רגילים (קיד) לערות עליהם (קטו) רותחין לפי שלפעמים נשפך מרק  
מן הקדירה לתוכן.  
הטור והשו"ע כתבו שחשש האיטור בשולחנות הוא משום שלפעמים נשפך  
עליהם מרק רותח והוי עירוי מכ"ר, ולכן מכשירין אותן בעירוי.  
והב"י הביא הגהות מיימוניות שהוסיפו דלפעמים נופלת שם פשטידא. ועיין חק  
יעקב [נה] שהביא דמהרי"ו כתב שהואיל ולפעמים שמים שם פשטידא שדינה  
ככ"ר, אינה ניתרת בעירוי רק באבן מלובנת.  
וכתב המ"ב שם (ס"ק קיד) בשם מהרי"ו דלא מהני עירוי מפני שלפעמים משים  
עליו פשטיד"א חם והוי כאילו נשתמש בכלי ראשון, כלומר דיש להחמיר דדבר  
גוש דינו ככ"ר. אלא צריך להכשירם ע"י אבן מלובנת, וכמש"כ הרמ"א (ס"ו) גבי  
קערות גדולות שלא יוכל להכניס לתוך כ"ר שיתן עליהם אבן מלובנת ויערה  
עליהם רותחין מכלי ראשון והוי ככלי ראשון. וצריך ליתן האבן בכל הכלי כדי  
שילכו הרותחין על כולו.  
לעניין בדיעבד, אם הכשיר ע"י עירוי ולא אבן מלובנת, הפרמ"ג מחמיר שלא  
במקום הפס"מ, אבל ע"י מ"ב קיד שמוטר שרוב תשמיש אינו בדבר גוש.  
ויש מחמירין להכשיר countertops לפסח ע"י הגעלה באבן מלובנת. ולפ"ז  
ה"ה נמי אף בכיור של מתכת יצטרך להגעיל בעירוי כ"ר עם אבן מלובנת מפני  
חשש שמא נגע בו דבר גוש. ושמעתי שכך סובר הר"צ שכטר שליט"א, ומש"ה  
הוא מחמיר בפסח להשתמש בכיור דוקא insert, ולכסות ה counter tops.  
ע"י מג"א לח: "כתב ד"מ דא"צ להניח דפין עליהם ומהרי"ל כתב דישים  
סמרטוטין עליהם לאחר הגעלה וכן נוהגין דשמא יש קצת חמץ בעין: גם המ"ב  
קטו כתב שיש להחמיר, ולכן כתבו כמה פוסקי א"י שאף אם יכשיר השיש ע"י  
עירוי ואבן מלובנת גם יש לכסותו. מיהו בארה"ב לא נוהגים כן, וזהו לכא'ו  
כמש"כ המ"ב תנא: קטו שבשלחנות פשוטים (smooth) אין להחמיר.  
ולכן ב granite countertops שהם פשוטין ל"צ לכסות, אך אם יש בהן סדקין  
המנהג לכסות. אם מכסים אותו לכא'ו לא צריך להכשיר אותו [אף שיש  
מחמירים גם בזה].

Thus, when it comes to counters there are three questions:

1. Can you kasher it.
  - a. If stone—yes.

**How to Kasher:** The procedure for *kashering* a countertop is to clean it thoroughly, not use it for 24 hours, and then carefully pour boiling water on all surfaces. Once the countertop is *kashered*, it may be used without being covered.

**What materials can be Kashered: Countertops** Made of granite may be kashered. In Washington Heights most countertops are made of plastic laminate such as Formica. There is a dispute among poskim whether plastic can be koshered for Pesach.<sup>8</sup> Thus, according to those who maintain that plastic cannot be koshered for Pesach these counters should be covered. Counters made of ceramic or cement may not be koshered.

**If you are not koshering you countertop:** In any situation where the countertop cannot or will not be *kashered*, it may only be used after being covered with a non-porous material which will not easily rip or tear. [Corrugated plastic works well.]

**Wood tables** that are smooth could theoretically be kashered with boiling water, but the custom is to clean and cover them.

**Shelves**—strictly speaking refrigerator shelves and cabinet shelves probably do not have to be koshered.

This is because hot food is never directly placed on them. They should therefore be cleaned thoroughly. Because of the difficulty of ensuring that they are 100% clean many have the practice to cover them.

- b. Some will not kasher if has sealant. However, if you are willing to kasher plastic for pesach then this would also be ok.
  - c. Likewise, synthetic counters, Rav Moshe would be machmir CRC, R. Willig, and others are meikel
  - d. R. Willig maintains that one does not need to kasher counters for pesach (though his wife does). That is because we don't eat of counters. (They are clean and you certainly don't put hot food on them.)
2. How do you kasher it
    - a. Irui
    - b. Even miluban
  3. Minhag to cover after kashering
    - a. Only if not smooth

<sup>8</sup> In this case, there is additional room for leniency because it is not clear that counters need to be koshered in the first place.