ערוך השולחן

לרבינו הגאון

רבי יחיאל מיכל הלוי אפשטיין זצ"ל

אב בית דין נאווהרדק

אורח חיים

הלכות פסח

סימנים תמ"ט–תע"א · כרך ב'

Aruch HaShulchan

by Rabbi Yechiel Michel HaLevi Epstein

Av Beis Din of Novardok (1829–1908)

Pesach — Vol. 2 — Orach Chaim 449–471

With interlinear translation, comparative halachah
from the Mishnah Berurah, Shulchan Aruch HaRav, and today's poskim.
Includes a practical summary of every siman

Kesser Shem Tov
PUBLISHING

Aruch HaShulchan

Orach Chaim — The Laws of Pesach · Volume Two



Kesser Shem Tov Publishing

www.kstpublishing.com

The foundational Hebrew text utilized in this Kesser Shem Tov edition is sourced from the Sefaria database, with minor emendations by the editor to ensure textual accuracy.

Copyright © 2026 Kesser Shem Tov Publishing

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

First Kesser Shem Tov edition

Version 2.00

ISBN: 9798194802821

For inquiries and permissions: publisher@kstpublishing.com

A NOTE ON METHODOLOGY

The Nature of this Work
This volume presents an original English elucidation and commentary, prepared through a combination of advanced language and translation technology and human editorial oversight. The methods employed were carefully configured to adhere to Orthodox Jewish *hashkafa* and to preserve fidelity to the original Hebrew text. Even so, this edition does not carry the authority of a translation prepared and certified by a full team of rabbinic scholars.

Usage and Limitations
This translation is intended as a tool to help advanced learners access the depth of the original work. It is **not** intended to replace the original Hebrew source, nor to serve as a substitute for study under a qualified teacher.

Because the nuance of Torah study often transcends any single method of preparation, we ask the reader to keep two things in mind:

1. **Verification:** Any novel insight, ruling, or conclusion drawn from this translation should be checked against the original Hebrew.
2. **Consultation:** All practical questions or derived lessons should be discussed with and verified by a qualified rabbinic authority before being relied upon.

The goal of this edition is to make these teachings accessible to a wider audience, but the responsibility for accurate understanding and practical application remains with the reader.

Contents

Introduction 7

Laws of Matzah **13**
Siman 449: Laws of Chametz Found in a Store or on the Road After Pesach 14
Siman 450: Laws Pertaining to Chametz Debts and Jewish–Gentile Partnerships . . . 19
Siman 451: Laws of Purging Chametz from Utensils 45
Siman 452: The Process and Timing of Hag'alah for Pesach Utensils 103
Siman 453: The Laws Pertaining to the Grain Used for Matzah 135
Siman 454: Which Matzah May Be Used to Fulfill the Obligation on Pesach 179
Siman 455: Laws Governing the Water Used for Kneading Matzah Dough 194
Siman 456: The Maximum Size of Dough to Knead for Pesach Matzos 215
Siman 457: Laws of Separating Challah from Matzah Dough 222
Siman 458: The Time for Baking the Matzah Used for the Mitzvah and Related Customs 248
Siman 459: The Place and Procedure for Kneading the Matzos 260
Siman 460: Laws Pertaining to the Matzah Used for the Mitzvah of Eating Matzah . . 284

Laws of Erev Pesach **299**
Siman 461: Laws of Baking Matzah and Which Matzah Fulfills the Obligation 300
Siman 462: The Laws of Whether Mei Peiros (Fruit Juice) Causes Dough to Become Chametz 323
Siman 463: Laws of Singeing Stalks of Grain, Cooking with Roasted Flour, and Vatica on Pesach 345
Siman 464: Laws of Mustard and Dips into which Flour was Mixed on Pesach 351
Siman 465: Laws of Bran on Pesach and Feeding Animals 354
Siman 466: Whether Saliva, Urine, and Similar Substances Cause Leavening 361
Siman 467: Laws Regarding Wheat That Came in Contact with Water and Kernels Found in Food on Pesach 385
Siman 468: The Prohibition of Performing Work on Erev Pesach 435
Siman 469: The Prohibition of Saying 'This Meat Is for Pesach' 454
Siman 470: The Fast of the Firstborn on Erev Pesach 462
Siman 471: The Prohibition Against Eating on Erev Pesach Before the Seder 476

these vessels neither hag'alah nor filling and emptying helps even in a shaas hadechak, and that although with other materials the taste may first be spoiled with cleaning agents, with glass one should not be lenient. Others hold that by strict law the three-day filling and emptying works for them as for any glass, even without first spoiling the taste (*Shulchan Aruch HaRav* 73; *Orchos Chaim* 467:23 citing *Shaalas Shalom*), while *Imrei Yosher* holds that a baal nefesh should be stringent with himself. According to the Mechaber, washing and rinsing suffice even for these (*Chazon Ovadiah*). Small glasses in which whiskey stands only briefly are treated by nearly all authorities like any other glass, *Igros Moshe* 1:151 alone being stringent there too.

All of this is only in a shaas hadechak, where a person has no other glassware for Pesach and cannot buy new, and where the vessels can be cleaned so that no residue remains stuck in them. Where he can set aside glassware for Pesach, he should not depart from the custom of not using on Pesach the glass used all year, even glass used only cold.

§51 עוֹד כָּתַב: (וְכֵן כְּלֵי כֶסֶף שֶׁיֵּשׁ בְּתוֹכוֹ הִיתּוּךְ זְכוּכִית שֶׁקּוֹרִין גישמעלצ"ט – אֵין לְהַגְעִילוֹ. אֲבָל מִבַּחוּץ אֵינוֹ מַזִּיק.) עַד כָּאן לְשׁוֹנוֹ, מִשּׁוּם דְּמִבַּחוּץ לֹא נִכְנָס הַבְּלִיעָה בְּכָל הַכְּלִי. אַךְ לְפִי מַה שֶּׁכָּתַבְתִּי בְּיוֹרֶה דֵּעָה סִימָן צב סְבִירָא לַן דְּהוֹלֶכֶת בְּכָל הַכְּלִי, אַךְ בְּכָאן כָּתְבוּ עוֹד טַעַם, מִשּׁוּם דִּכְלִים אֵלּוּ אֵין מִשְׁתַּמְּשִׁין בָּהֶם בְּחַמִּין (עַיֵּין מָגֵן אַבְרָהָם סְעִיף קָטָן נ). וְכֵלִים כָּאֵלּוּ אֵינָם יְדוּעִים לָנוּ בְּיָמֵינוּ אֵלֶּה.

§51 **He further wrote: 'Similarly, silver utensils with melted glass on the inside, called gishmeltst – should not undergo hag'alah. But on the outside it does not harm.' End quote, because from the outside the absorption does not enter the entire utensil. However, based on what I wrote in Yoreh Deah Siman 92, we hold that it does travel through the entire utensil, but here they wrote another reason: these utensils are not used with hot food (see Magen Avraham se'if katan 50). Such utensils are not known to us in our times.**

§52 בְּסְעִיף יג נִתְבָּאֵר דְּשַׁפּוּד צָרִיךְ לִיבּוּן. וְזֶהוּ בְּשַׁפּוּד שֶׁצָּלוּ עָלָיו חָמֵץ כְּמוֹ פשטיד"א וְכַיּוֹצֵא בּוֹ, דְּאִם רַק מַה שֶּׁצּוֹלִין עָלָיו בָּשָׂר – אֵין בָּזֶה חָמֵץ. וַאֲפִילּוּ צָלוּ בּוֹ בָּשָׂר מָלוּחַ מִמֶּלַח שֶׁלֹּא נִבְדַּק, מַה בְּכָךְ? וְאִם הָיָה בָּזֶה מַשֶּׁהוּ חָמֵץ – כְּבָר נִתְבַּטֵּל קוֹדֶם הַפֶּסַח, וּלְכָל הַיּוֹתֵר דַּי בְּהַגְעָלָה (ט"ז סְעִיף קָטָן ח). וְאִם צָלוּ בּוֹ בָּשָׂר וְעוֹפוֹת בְּפֶסַח, אֲפִילּוּ בִּלֹּא שׁוּם הֶכְשֵׁר – מֻתָּרִין. מֵיהוּ אֵין לְהַתִּיר רַק בְּדִיעֲבַד, וּלְכַתְּחִילָּה צָרִיךְ הֶכְשֵׁר. וְאָצְלֵינוּ הַווילקע"ס שֶׁמַּעֲמִידִין בָּהֶם הַקַּתְדֵּרוֹת בַּתַּנּוּר, וּבָהֶם מוֹצִיאִין הַקַּתְדֵּרוֹת, מֵהַתַּנּוּר – צְרִיכִים הַגְעָלָה, דְּכַמָּה פְּעָמִים נִשְׁפַּךְ עֲלֵיהֶן מִן הַקְּדֵרוֹת. וְהַיְדוֹת שֶׁל עֵצִים הַתְּחוּבִין בָּהֶן – אֵינָם צְרִיכִים כְּלוּם, לְפִי שֶׁהֵם רְחוֹקִין מֵהַקְּדֵירָה. וּמִכָּל מָקוֹם נָהֲגוּ לַעֲשׂוֹת חֲדָשִׁים. וְהַווילקע"ס מְלַבְּנִין בָּאוּר.

§52 **In Se'if 13 it was explained that a spit requires libbun. This applies to a spit on which chametz was roasted, like pie and the like, if only meat was roasted on it – there is no chametz involved. Even if salted meat was roasted on it with unchecked salt, what of it? If there was a trace of chametz – it was already nullified before Pesach, and at most hag'alah suffices (Taz se'if katan 8). If meat and fowl were roasted on it during Pesach, even without any kashering – they are permitted. However, one should only permit this after the fact; l'chatchilah kashering is required. In our community, the 'vilkes' (oven forks) used to place and remove pots from the oven – require hag'alah, because food frequently spills on them from the pots. The wooden handles inserted in them – need nothing, since they are far from the**

pot. Nevertheless, the custom is to make new ones. The vilkes are subjected to fire. וְדַף שֶׁסּוֹתְמִין בּוֹ הַתַּנּוּר – צָרִיךְ הַגְעָלָה, אוֹ חֲדָשָׁה לְגַמְרֵי. — The board used to close the oven – requires hag'alah, or a completely new one. וְהַבְּרָזוֹת שֶׁבְּחָבִית שֶׁל יַיִן – מוּתָּר לְהִשְׁתַּמֵּשׁ בִּבְרָזוֹת שֶׁהָיוּ בְּיַיִן שֶׁל חָמֵץ. — The spigots of wine barrels – it is permitted to use spigots that were in chametz wine. וְנוֹהֲגִין לְהַדִּיחָן, דִּשְׁמָא נָטְלוּהוּ בְּיָדִים שֶׁהָיוּ מְדוּבָּקִים בְּחָמֵץ. — The custom is to rinse them, perhaps they were handled with hands soiled with chametz. אֲבָל בְּרָזוֹת שֶׁל שֵׂכָר וְשֶׁל יַיִן שָׂרוּף – צְרִיכִים חֲדָשִׁים אוֹ לְהַגְעִילָן, שֶׁהֵם קָלְטוּ רֵיחַ חָזָק שֶׁל חָמֵץ. — But spigots of beer and whiskey – require new ones or hag'alah, since they absorbed a strong chametz smell. וְכֵן הָעֲצִים שֶׁתּוֹחֲבִים בָּהֶם כְּלֵי שְׁתִיָּיה שֶׁקּוֹרִין פּראבקע"ס – צְרִיכִין הֲדָחָה לָשׁוּם אוֹתָהּ בִּכְלֵי פֶּסַח. — Similarly, the wooden pegs on which drinking vessels are hung, called 'probkes' – require rinsing to use them with Pesach utensils. וְכָל הַכִּיסּוּיִים דִּינָם כֵּן, שֶׁהֲרֵי אֵין בָּהֶם שׁוּם תַּשְׁמִישׁ כְּלָל. — All covers have the same law, since they have no actual usage at all. They are merely stoppers and do not absorb from hot food. **אַךְ כִּיסּוּיִים שֶׁל שֵׂכָר וְשֶׁל יַיִן שָׂרוּף צְרִיכִים הֶכְשֵׁר אוֹ חֲדָשִׁים, שֶׁהֵם קָלְטוּ רֵיחַ חָזָק, וְיֵשׁ לְהַחְמִיר בָּהֶם. — But stoppers of beer and whiskey require kashering or new ones, since they absorbed a strong smell, and one should be stringent about them.**

תמצית ערוך השולחן

Tamtzis Aruch HaShulchan

The siman's dinim in brief — Kashering Vessels for Pesach

From the Braitman Family Edition of the Tamtzis Aruch HaShulchan series, published by Kesser Shem Tov Press.

Earthenware *Chametz* Pots After *Pesach*

Earthenware pots, bowls, and stewpots used with *chametz* all year — even those used for porridge and flour dishes whose *chametz* cakes onto the sides — may be scrubbed well until no *chametz* is visible, kept past *Pesach*, and then used, whether for the same food or a different food. (AH §1)

- This is not like a *chametz* mixture, which may not be kept, since here the *chametz* is absorbed and unseen, and its absorbed taste becomes spoiling after a day. (AH §1)
- Although in general we forbid a pot even after a day's time, and even for a rabbinic absorption, in the case of *chametz* the pot itself is not forbidden. (AH §1)

Some rule that if a full twelve months passed since the *chametz* was cooked in a non-*ben-yomo* pot, food later cooked in it is permitted, since its taste has entirely dissipated. (AH §2; Chacham Tzvi §75)

- The Rashba explicitly rules otherwise — the vessel remains in its prohibition, and aging of twelve months helps only for wine vessels — so one may not rely on this, (AH §2; Rashba, Responsa §575) though it may be combined with another leniency where one exists. (AH §2)[1]

During Pesach these *chametz* vessels should be stored in an out-of-the-way place; it is good to lock them in a room and hide the key. (AH §3)

- Some place them high on the walls, out of reach; from the letter of the law there is no basis to protest, and one who is stringent will be blessed. (AH §3)

Why Earthenware Cannot Be Kashered

Earthenware alone cannot be kashered by *hagalah*, and even *libun* does not help it — even filling it with coals does not work, lest one spare it and not heat it properly. (AH §4; *Pesachim* 30b)

No firing on a fire helps any earthenware vessel used with *chametz* hot liquid — even where hot liquid was only poured into it, since pouring (*irui*) causes earthenware to absorb greatly. (AH §4; *Zevachim* 95b)

Some forbid even where liquid was poured from the pot into a *keli sheni* and this vessel was then placed inside it; the custom is to be stringent with a *keli sheni* for *chametz* as with a *keli rishon*. (AH §4; Rashba)[2]

- With a *keli shelishi* one need not be stringent after the fact. (AH §4)

If earthenware was returned to the kiln where new earthenware is fired, it is permitted, since with so great a firing one certainly will not spare it — but not with our ordinary ovens. (AH §5; Beis Yosef)

Metal, Glazed, and Stone Vessels

Metal vessels, which do not crack in the fire, may be filled with coals inside, leaving the coals until touching the outer wall would scald the hand; this light *libun* is no worse than *hagalah* and kashers them. (AH §5; *Shulchan Aruch HaRav* §10)

The metal cooking pots lined inside that people scorch out for *Pesach* have no concern, since this cracking worry was stated only for earthenware, their firing is like a kiln, and *hagalah* alone would suffice for them. (AH §6)[3]

An oven is certainly kashered by *libun*; the concern raised from *Tosafos* applies only to *tumah* and *taharah*, not to prohibitions, and our ovens are built structures, not the small movable ovens of Scripture. (AH §7; Magen Avraham)

A *kuvya* (a brick-and-earth baking-frying vessel) or small oven heated from outside may not be baked in on *Pesach*, but if filled with coals inside it is permitted, there being no cracking concern. (AH §8; Beis Yosef)

- A *kuvya* of kiln-fired bricks has the full status of earthenware, and if hot liquid was spilled on it its only remedy is *libun*. (AH §8; Magen Avraham)
- A sun-dried brick has the status of an earthen vessel. (AH §8; Magen Avraham)
- Vessels of dung or stone are like wood and metal and are kashered by *hagalah*. (AH §8; Tur)

Buying Vessels from a Non-Jew

New pots and any vessels bought from a non-Jew — earthenware, metal, or glass — that are sold in the market and appear new, need no concern that they were used, since goods for sale are not used. (AH §9)

From his household, however, take only a vessel that is certainly unused; where there is doubt, do not take it unless he states while unaware that it was not yet used. (AH §9)

- A glass vessel may be permitted even without such a statement if it appears clear and new and unused. (AH §9; *Shulchan Aruch HaRav* §5)
- Glass cups used only for hot drinks absorb nothing but hot water and sugar, so during the year there is no concern; only for *Pesach* they should not be bought, and one should not drink hot drinks from them at a non-Jew during *Pesach*. (AH §9)

Knives

Chametz knives are by strict law like all vessels used with hot food and require *hagalah* in a *keli rishon*. (AH §10)[4]

As a measure of piety one should do more with knives, since they are used constantly with *chametz* and have unseen cracks and are sometimes used over fire. (AH §10)

- One who can make new ones — that is praiseworthy. (AH §10)
- Otherwise, *libun* the iron in fire and *hagalah* the handle in boiling water. (AH §10)
- If even that is hard, *hagalah* the whole knife in boiling water, since we follow its majority use, which is with boiling. (AH §10)

If the handle is wood attached with small nails, some say *hagalah* does not help because of the grooves, but this is only a stringency; when the iron is well joined to the handle with no cracks we kasher it by *hagalah*, first removing any rust. (AH §10; Bach)[5]

A knife-sheath cannot be kashered by *hagalah*, since it cannot be cleaned well of the *chametz* stuck in it, so on *Pesach* one should not insert knives into it. (AH §11)

- If one opens the stitching and scrapes it well, it needs no *hagalah* at all, since it never had hot use. (AH §11; *Shulchan Aruch HaRav* §23)

General Rules of Hagalah

A vessel requiring *libun* or *hagalah* may not be used even cold without being kashered; if used incidentally when clean or rinsed first, it is permitted after the fact. (AH §11)

Anything requiring *libun* that received only *hagalah* and was then used hot is forbidden even after the fact, since it did not expel everything. (AH §11; Chok Yaakov)

Before *hagalah* every vessel must have all its rust removed; a rusty knife must be scoured well with a whetstone or stone. (AH §12)

A knife or vessel with pits that cannot be cleaned well is not helped by *hagalah* at those places and needs *libun* there — placing burning coals on the spot. (AH §12)

- This applies only to rust with substance; mere blackness or reddishness that remains, as on pots and pans, is disregarded, else almost no vessel could be kashered. (AH §12; Taz)

Keli rishon hagalah means a vessel heated at the fire; even after removal it is a *keli rishon* as long as the hand scalds from it. (AH §12)

Libun and Hagalah — Which Vessels

Vessels used over fire without water — such as spits and grills for roasting on fire — require *libun*, and *hagalah* does not help; what is absorbed through fire is expelled only through fire. (AH §13)

Baking-vessels used for bread or pastry require *libun*. (AH §13)

A frying pan in which one fries with fat, oil, or butter is like cooking, and *hagalah* suffices. (AH §13)

- **Some require** *libun* for a frying pan, since the fat sometimes dries and the dough bakes onto it, but light *libun* — a straw burning on its outside — suffices, and the custom is to *libun* it *lechatchilah*; if it was given *hagalah* it suffices after the fact if it has no pits. (AH §13)[6]

Full *libun* is until sparks fly off; some are lenient that it suffices when a straw burns on the outside. (AH §14)

- For *chametz* some say this light *libun* suffices, since *chametz* is 'a permitted thing absorbed'; others hold *chametz* is 'a prohibited thing absorbed'; the custom follows the first view. (AH §14; Magen Avraham, Taz)
- Where *libun* is required only as a stringency, or for cracks, pits, or rust, the light *libun* described suffices. (AH §14)

A trivet on which the pot stands requires *libun*, since food sometimes spills onto it; light *libun* suffices. (AH §14)

Matching the Kashering to the Vessel's Use

Every kashering is according to the vessel's use: if used in a *keli rishon* — such as a stirring spoon, or a ladle drawn from a *keli rishon* — it is kashered in a *keli rishon*. (AH §15; Chok Yaakov)

A vessel used over fire itself — such as a cooking pot — is not kashered merely by immersion in a *keli rishon* but only over the fire, since a *keli rishon* is a lower level than a vessel standing at the fire. (AH §15; Rambam, Hilchos Chametz uMatzah 5:23)

- The Tur and *Shulchan Aruch* wrote simply '*keli rishon*' without distinguishing. A pot, or a spoon that stirred it on the fire, ordinarily requires kashering over the fire; merely placing a glowing stone in the water may amount only to a *keli rishon*, and one view doubts even that status. The intensive current method described in §19 — several well-heated small stones that markedly intensify the boiling — certainly works. (AH §16; Tur)

Thus: a vessel used over fire is kashered over fire; one used in a *keli rishon* off the fire is kashered likewise; one used in a *keli sheni* is kashered in a *keli*

sheni; and one used by pouring is kashered by *irui* from a *keli rishon*, but not by a *keli sheni*. (AH §17; Taz)

Every vessel follows its majority use; thus bowls, mostly used with pouring, are kashered accordingly. (AH §18)

- Some are stringent to kasher bowls too in a *keli rishon*, and this is the common custom which should not be changed, all the more so spoons and forks that are often thrust into the pot. (AH §18)
- The custom is to be stringent to kasher all drinking vessels fit for *hagalah*, since bread is sometimes soaked in them for a full day, and soaking is like cooking; after the fact a mere rinse suffices. (AH §18)

Large Vessels and Stones in Water

Large bowls that cannot fit into a *keli rishon* are kashered by placing a glowing stone on them, pouring boiling water over from a *keli rishon*, and passing the stone over the whole vessel — making it like a *keli rishon*. (AH §19; Rema §6)[7]

- Some say this does not have full *keli rishon* status and does not help where *hagalah* is strictly required, nor where there are rims and protrusions the stone cannot reach. (AH §19; Magen Avraham, Bach)
- The current custom is to *libun* small stones well in fire and place them in the water, so the boiling greatly intensifies; this certainly helps even where *hagalah* is required, being better than a *keli rishon*. (AH §19)[8]

Wood, Stone, Metal, Bone, and Salting Vessels

Vessels of wood, stone, metal, and bone are kashered by *hagalah*. (AH §20)[9]

- Some say horn spoons and knife handles partly of horn, or handles set with glue, cannot be kashered, lest one spare them; but these are stringencies, and after the fact *hagalah* helps. (AH §20)

Baskets used for salting meat: some require *hagalah*, some hold they do not need it — and their view appears correct — yet it is good to *hagalah* them or buy new; some say *hagalah* does not help at all. (AH §20; Taz)

- **After the fact**, if one salted on *Pesach* on baskets used all year, it is permitted even without any kashering, since salt is not presumed to hold *chametz* and salting does not cause a vessel to expel. (AH §20; Magen Avraham)
- Likewise if meat was soaked or rinsed after salting in the year-round vessel, or salted on the year-round board, it is permitted. (AH §20)

Kashering Multiple Vessels and Repetition

A vessel too large to kasher all at once may be kashered half at a time; if too long for the middle to enter, *libun* the middle and *hagalah* the sides. (AH §21)

One who kashers before the fifth hour may kasher a *keli rishon* and *keli sheni* together, and vessels that absorbed much *chametz* together with those that absorbed little, and may repeat the *hagalah* — none of which applies after the fifth hour. (AH §21)

Handles

All handles of vessels require *hagalah*, since they surely received some *chametz* taste during the year and *matzah* may touch them on *Pesach*. (AH §22)

- If the handles were not kashered it is not forbidden after the fact, being a mere concern. (AH §22)
- A spoon must be kashered entirely, since it wholly enters the pot, and this is indispensable even after the fact. (AH §22)
- A knife too should be treated stringently after the fact, since the *Gemara* required kashering its handle. (AH §22; *Pesachim* 30b; Taz)
- Kashering a handle by pouring over it suffices, since its absorption is not even like pouring. (AH §22)

If a vessel used entirely was kashered only in part and then used in the kashered part, it is per-

mitted; but if used in the un-kashered side, it is forbidden. (AH §22; Magen Avraham)

Patched Vessels

A vessel with a patch of tin melted onto the spot by fire has no concern, since all the prohibition was burned away when the patch was set. (AH §23; Taz, Chok Yaakov)

With a patch set by nails: if the patch preceded the absorption — set when the vessel was new, or after it was kashered — it need not be removed now; if there may be small holes with *chametz* crumbs, pick them out, or if impossible place a little coals there. (AH §24)

If the absorption preceded the patch, either remove the patch before *hagalah* or place coals on the patch until sparks fly, then *hagalah* the whole vessel. (AH §24)

- Some require light *libun* on the spot even where the patch preceded the absorption, but this is an unnecessary added stringency. (AH §24; Magen Avraham, Chok Yaakov)

Old vessels re-tinned by melting lead onto them by fire: some are stringent to require subsequent *hagalah*, but it suffices with this *libun*, which is better than *hagalah*; this is the practical ruling. (AH §25; Re'em; Magen Avraham)[10]

Engravings, Ears, and Nailed Handles

Craftsmen's engraved markings and letters are not like cracks and pits requiring *libun*, since they are made new before use and are smooth and fine; the *hagalah* passes through them and one picks them out well. (AH §26)

- If they cannot be picked out, one must place a little coals there. (AH §26)
- One must dig well around the ears of vessels, where there are fine pits, and around nails fixing handles. (AH §26)

Lids

An iron lid covering the pot requires *hagalah*, since it constantly sweats from the pot's heat and vapor and absorbs, having the status of the pot itself — indeed we are more stringent with a lid. (AH §27)

- **If a chametz lid was used on a pot during Pesach**, the whole dish is forbidden, since the lid's sweat mixes into the food. (AH §27)
- But if the lid had long gone unused with *chametz* and was completely dry, the food is not forbidden. (AH §27)

A lid placed on *chametz* bread requires *libun*, and all the more so iron or other metal bowls in which *chametz* was baked. (AH §27)

- If *matzah* was baked in them before *libun*, even if they and their lids were given *hagalah*, all the *matzah* is forbidden even if not *ben-yomo*, since the absorption in them is great. (AH §27)

The Mortar

A mortar — of wood, stone, or metal — in which *chametz* was sometimes pounded together with garlic and onions requires *hagalah* even though used cold, since pounding with sharp foods causes absorption like cooking; one must dig out its cracks. (AH §28)

- If too large to enter the boiler, place boiling water in it and insert stones heated in fire so the boiling rises over its whole rim, becoming like a *keli rishon* or more. (AH §28)

Some hold a mortar is like a leavening-vessel and requires *libun* — the view of Rashi — but the slightest *libun* suffices; the Rema notes the custom to *libun lechatchilah*, though *hagalah* suffices if it has no pits, and a wooden mortar should be shaved with a tool and then given *hagalah*. (AH §29; Tur; Rema §16)

- In our times, however, mortars are used only for salt and pepper; even if bread was pounded there occasionally, that is incidental and at most *hagalah* suffices. (AH §29; Magen Avraham)
- Spices and salt pounded in our mortars before *Pesach* without *hagalah* are certainly not forbidden, and even any bit of *chametz* was nullified before *Pesach*. (AH §29)

- **If pounded on Pesach in a chametz mortar**, they may certainly not be added to a dish, yet after the fact if added, it is not forbidden, being a mere concern. (AH §29; Magen Avraham, Taz)[11]

Boards, Kneading Troughs, and Barrels

The board on which dough is rolled and the trough in which one kneads require *hagalah*, since despite cold use the constant kneading and leaven cause much absorption; without *hagalah* they are forbidden even after the fact, and even shaving with a tool does not help since the absorption pervades them. (AH §30)

- The custom, however, is not to use a *chametz* board or trough on *Pesach* at all, even by *hagalah*, because of the cracks and their resemblance to a leavening-vessel; one may not use them even with an interposing cloth, and they are stored with the *chametz* vessels. (AH §30)

For this reason we do not kasher a barrel that held flour all year, or that held *kvass* of bran and bread crumbs, lest a bit of *chametz* be hidden in a crack. (AH §31; Taz)

- If before *Pesach* water was kept in it for some time, it may be kashered, since the water washed out all the cracks. (AH §31; Taz)
- A barrel that held water all year needs nothing but cleaning, even if *chametz* vessels were sometimes dipped into it. (AH §31)
- A baker's barrel, into which he often rinses dough-covered hands and onto which flour-dust falls, may not be permitted without *hagalah* or the three-day pouring method. (AH §31)

An earthenware barrel that held barley beer is permitted by *hagalah* or the three-day *irui* method — filling it with water for three full days, changing the water each day, even non-consecutive. (AH §32; Beis Yosef; Yerushalmi Pesachim)

- Since it absorbed only cold, even earthenware absorbs only a little, and the taste is spoiling since it is not *ben-yomo*. (AH §32; Taz)

To kasher such a barrel, heat stones, place them in it, pour boiling water from a *keli rishon* over them, and roll the barrel so the water reaches everywhere. (AH §33; Tur)

- After the fact, if wine or honey was placed in a well-rinsed barrel without *hagalah* before *Pesach*, it may be drunk on *Pesach*, since the *chametz* taste is nullified in sixty and is spoiling. (AH §33; Magen Avraham, Mordechai)[12]

In practice we do not kasher a beer barrel, because of its pits between the boards, nor any wooden vessel with pits. (AH §34; Bach, Maharshal, Levush)

- All the more so a whiskey barrel may not be kashered by law, its scent being strong and sharp, and even standing in water does not help it, unless twelve months passed since it held whiskey. (AH §34)[13]
- A beer barrel that stood in water for some time may be kashered. (AH §34)
- *Irui* helps only for vessels used cold; drinking vessels used cold are better done by *irui* than kashered with vessels used hot, though our custom is to kasher together since we kasher long after use and before the time of *chametz* prohibition. (AH §34; Magen Avraham)

The Sieve and Grating Utensils

A sieve must be scrupulously cleaned of *chametz* crumbs stuck in the mesh and wood, scrubbing it well in water; if water came upon even part of it, it has no remedy for *Pesach* use. (AH §35; Magen Avraham)

- One should not even sift *Pesach* flour on it; better not to sift at all. (AH §35; Magen Avraham)
- The custom is not to use a sieve even by *hagalah*, and this should not be changed. (AH §35)

The same applies to a grater on which bread was sometimes crumbled, or on which horseradish cut with a *chametz* knife was grated: if grated on *Pesach*, forbidden even after the fact; if before *Pesach*, permitted, being nullified in sixty. (AH §35; Magen Avraham)[14]

- It appears that with our graters, used only for cleanly grated horseradish cut with a clean knife, even on *Pesach* itself it may be permitted. (AH §35)

Regarding better not to sift than to sift on a *chametz* sieve, some hold unsifted *Pesach* flour is forbidden even after the fact because of broken wheat kernels — but these words are astonishing, for if the dough did not leaven, all the more so the kernel; if one transgressed and sifted, even on *Pesach*, it is permitted after the fact if no water came upon it. (AH §36; Chok Yaakov; Tur §467)

Sacks and Cloths

Baskets used with *chametz* have the status of a sieve; old sacks, however, are treated leniently by washing, and one must open all their stitching before washing. (AH §37)

- Some say even opening the stitching does not help, since *chametz* sticks; but the Terumas HaDeshen explicitly rules leniently, requiring only that the dry spots be scraped well. (AH §37; Bach; Terumas HaDeshen §147)
- The washing must be thorough, not a mere rinse; after the fact even a rinse is not forbidden, the prohibition being cold. (AH §37; Magen Avraham)

Cloths on which *matzos* were shaped may not be reused because of the clinging dough; our custom is not to shape *matzos* on cloths. (AH §37; Magen Avraham)

- Those who shape *shemurah matzah* on paper should use each sheet for only one *matzah*. (AH §37)
- Better to shape on a smooth wooden table, or best on iron or a sheet-metal surface nailed to the table. (AH §37)

The Millstone Bag and Mill

The mill's bag is not helped by *hagalah*. (AH §38; Rema §18)

- The perforated iron chute is meant; the silk bag is removed, its stitching cut, washed, cleaned, and re-sewn, and its boxes and parts cleaned well. (AH §38)
- The first grinding is left until after *Pesach*. (AH §38)

With steam-powered mills extra care is needed, since the steam's heat and rising vapor can cause leavening; in Prague they enacted to remove the upper cover to prevent this. (AH §38; Korban Nesanel)

The Baker's Peel

A peel on which loaves are placed to set them in the oven is not helped by *hagalah* — this being fire-use requiring *libun*, and a wooden one cannot be *libun*, so a new one must be bought. (AH §39; Beis Yosef)

A *matzah* peel stored for the next year needs nothing but careful checking of its cleaning. (AH §39)

- Some *hagalah* it for the next year, but this should be discouraged, lest it lead to neglect of the checking, and lest onlookers err. (AH §39; Taz)
- Likewise all *Pesach* vessels stored for the next *Pesach* need nothing. (AH §39)

Some say it does require *hagalah* the next year lest *chametz* stuck to it, but the first view — that it needs nothing — is more correct. (AH §40; Magen Avraham, Chok Yaakov)

A *chametz* peel is not helped even by peeling with *hagalah*; yet if *matzah* was placed in a *chametz* peel, it may be permitted by peeling the *matzah*, even if removed hot. (AH §40; Magen Avraham, Maharam MiRottenburg)

- Our *matzos*, being thin, cannot be peeled. (AH §40)
- **If only one or two matzos were baked** on it they should not be eaten on *Pesach*; but if many *matzos* were baked, all are permitted, since it is dry and not *ben-yomo*. (AH §40)[15]
- Before *Pesach* there is no reason to forbid them, and one who forbids wastes Jewish money for nothing; all the more so where *matzos* are only removed with the peel, permitted without hesitation. (AH §40)

Tables, Chests, and Benches

Tables and chests where *chametz* is stored, benches on which pots are set, and the kitchen stand where hot pots are placed do not by law require *hagalah*, since the pot interposes and nothing is absorbed. (AH §41; Chok Yaakov)

- Yet since *chametz* broth may have spilled, the custom is to pour boiling water over them from a *keli rishon*. (AH §41)
- People also pass a heated stone over them, though this is not required; nowadays we clean, scrape, and dig out, and covering boards or cloths are unnecessary. (AH §41; Maharil, Magen Avraham)

Cold *Chametz* Vessels and Matzah

All vessels, even earthenware, used with *chametz* only cold, may be used for *matzah* even with hot food. (AH §42)

- Thus chests and cupboards holding *chametz* bread may hold *matzah* even with hot food without kashering, but must be washed, cleaned, scraped, and dug out to remove *chametz* crumbs. (AH §42)

Excepted are a leavening-vessel and a *charoses*-vessel (used with sharp foods and *chametz*): though used with *chametz* only cold, they may not be used for *matzah* with hot food, only cold — to hold baked *matzah* incidentally, but not on a fixed basis, and even incidental use is not proper *lechatchilah*. (AH §42)[16]

According to the Tur and *Shulchan Aruch*, *hagalah* helps a leavening-vessel and *charoses*-vessel; but Rashi and his contemporaries forbade them even by *hagalah* (allowing only *libun* for metal), and this is the accepted practice. (AH §43; Tur, SA §22; Rashi)

- Nowadays the custom is not to use any old earthenware at all, even cold, but to store it away entirely until after *Pesach*, including good glazed earthenware and glass. (AH §43)[17]
- Some err to think tin-coated earthenware is helped by *hagalah* — this is a mistake, since the coating is thin and the absorption is in the earthenware. (AH §43)

Winter Ovens and Placing Hot Pots

A winter-room oven has the status of earthenware, and nothing may be placed on top of it on *Pesach*, since the interior firing will not expel *chametz* absorbed in its upper surface. (AH §44; Rema §22)

- If one wishes to *libun* it by placing coals on it, as we do with tiled ovens, it is certainly permitted; but this is not usually done because of the large surface area. (AH §44)

Some forbid after the fact placing a hot pot on a winter oven or in the tiled recess on *Pesach*, since actual *chametz* is sometimes placed there; but the great authorities disagreed, since the pot interposes. (AH §45; Bach)

- Only if *matzah* itself were placed on the spot would it be forbidden — not a pot. (AH §45; Taz, Magen Avraham)

Glazed, Enameled, and Coated Vessels

Earthenware coated with a glass glaze has the status of earthenware. (AH §46; Beis Yosef §23)

- The Rema notes some places had a custom not to use glazed earthenware even when new, and one should be stringent only where the custom exists. (AH §46; Rema)
- In our region there is no such custom, all our use being glazed vessels, which as made nowadays have no concern at all. (AH §46)

Wooden vessels coated with a varnish have the status of earthenware. (AH §47; Beis Yosef)

- The Rema notes some places are stringent not to use painted vessels even when new, and those tin-coated, but one should be stringent only where such custom exists. (AH §47; Rema)
- In our region painted glazed vessels are used, with no such concern, all factory-made ones being new; but tin-coated earthenware should certainly not be used, though it is not found among us. (AH §47; Magen Avraham)

Drinking and Glass Vessels

All drinking vessels used for water or wine — flasks or cups, of glass, wood, metal, or earthenware — are permitted with a mere rinse, since we follow their majority use, which is cold. (AH §48)

- Some are stringent to require *hagalah*, and so is the custom. (AH §48)

- Vessels used for beer or whiskey certainly require *hagalah*, and this applies only to wood and metal. (AH §48)

According to the *Beis Yosef*, glass vessels — even for storage and even used with hot food — need no kashering and a mere rinse suffices, since glass is smooth and does not absorb. (AH §49; Beis Yosef §26)[18]

- The Rema rules that glass is not even helped by *hagalah*, and so is the custom in *Ashkenaz* and these lands. (AH §50; Rema)
- This stringency applies only where used hot; drinking glasses used cold are helped by the three-day *irui* method, and this is the practical ruling. (AH §50)
- Even glass cups used briefly for whiskey have no concern, but glass bottles that hold whiskey for storage are not permitted by *irui*. (AH §50)

A silver vessel with enameled glass inlay may not be kashered on the inlay, but the outside does no harm, since these are not used hot; such vessels are unknown in our times. (AH §51; Magen Avraham)

Spits, Oven Implements, and Taps

A spit requires *libun* only where *chametz* such as pastry was roasted on it; if only meat was roasted there is no *chametz*, and even salted meat with unchecked salt — any bit of *chametz* was already nullified — needs at most *hagalah*. (AH §52; Taz)

- If meat and fowl were roasted on it on *Pesach*, they are permitted even without kashering, but this is only after the fact; *lechatchilah* it requires kashering. (AH §52)

The forks used to set and remove pots from the oven require *hagalah*, since pot-contents often spill on them; their wooden handles need nothing, being far from the pot, though the custom is to make new ones, and the metal forks are given *libun*. (AH §52)

The board that seals the oven requires *hagalah* or must be new. (AH §52)

Taps from a *chametz* wine barrel may be used and are rinsed lest handled with *chametz*-covered hands; but taps from beer or whiskey require new ones or *hagalah*, having absorbed a strong scent. (AH §52)

- Pegs used to plug drinking vessels require rinsing to place them in a *Pesach* vessel, and likewise all stoppers; but beer and whiskey stoppers require kashering or new ones. (AH §52)[19]

Notes

1. see *Igros Moshe* OC 5:32, who relies on the twelve-month heter for glass *chametz* vessels precisely because several other *sfeikos* join it — where three-day *irui* is no longer possible — but not for glass that regularly held *chametz* whiskey.

2. see *Mishnah Berurah* 11, who rules that *b'dieved*, in a case of great loss, one may be lenient even with earthenware used only in a *keli sheni* if it is not *ben-yomo*, since several *poskim* are lenient with *chametz notein taam lifgam*

3. see *Igros Moshe* OC 3:58, who rules that aluminum vessels are kashered by ordinary *hagalah*, dismissing the claim that their non-metal admixture prevents kashering.

4. see *Mishnah Berurah* 19, who cites the *Chasam Sofer* (§110) that *hagalah* done for *Pesach* may also switch a knife from meat to dairy, since the kashering was not intended for that purpose

5. see *Mishnah Berurah* 23, who rules that a handle joined by glue, or made of horn, likewise cannot be kashered by *hagalah*, lest one spare it from properly boiling

6. see *Be'ur Halacha* s.v. and *Mishnah Berurah* 67, that the *Peri Chadash* holds a frying pan requires *libun me'ikar hadin*

7. see *Igros Moshe* OC 3:58, who applies this *eitzah* of the *Rema* to a modern dishwasher: a metal (aluminum) one may be kashered from *chametz* before *Pesach* after thorough cleaning and 24 hours' wait, by placing a glowing stone or iron inside so the incoming hot water becomes *rosichin* — but a porcelain one can never be kashered.

8. see *Mishnah Berurah* 51, who, citing the *Eliyah Rab-*