

**Synthetic Materials**

**Minchat Yitzchak 3: 67**

Regarding *hagala* on plastic utensils:

Rosh Chodesh Nisan, Manchester.

There are two aspects to consider; (1) whether *hagala* works on plastic to remove the issur, even if one would do proper *hagala*, and (2) whether there is a concern that the plastic might become ruined through the heat, and therefore a person will not do *hagala* properly....

The halachic conclusions are as follows:

1. Regarding chametz on Pesach: (1) If it is used as a *kli rishon* it is unclear whether it can be kashered, even if one does *hagala* in a *kli rishon*, because we are concerned that they will not do it properly in case it gets ruined. (2) If it is only used through *irui* (pouring) or as a *kli sheni* it can be kashered with hot water in the same way. (3) If it is only used for cold but things have been left in it for more than 24 hours (*kavush*) it can be kashered through *milui v'irui* (filling and emptying 3 times over 3 days). (4) If it used for both *irui kli rishon* and cold for *kavush* it can also be kashered using both methods above, first pouring hot water, then *milui v'irui*.
2. Regarding other forbidden things (during the rest of the year), and for kashering a non-Jewish factory; (1) and (2) are the same as for chametz, if possible. If it is not possible, in case (1) in emergency situations or *b'dieved* perhaps it might be sufficient to do *hagala*. (3) and (4) can be kashered both through *irui* and through *milui v'irui*, and in cases of emergency, if the non-Jewish factory owner won't agree to both, perhaps one can be lenient to only do one of them.
3. Regarding purchasing used utensils from a non-Jew; *l'chatchila* one should not purchase used plastic utensils from a non-Jew.
4. A Jew's utensils that became forbidden accidentally, the same halachot apply as for a non-Jewish factory without the emergency leniencies.

**שו"ת מנחת יצחק חלק ג סימן סז**

בהגעלת כלי פלסטיקה וניילון.  
 ב"ה ר"ח ניסן תשי"ט לפ"ק מנשסתר יצ"ו.  
 תשובה. הנה יש לחקור בזה בתרתי, א' אם פועלת בהו  
 ההגעלה לפלוט הבליעה מתוכם, אף אם יהי' נעשה  
 ההגעלה כדינו, ב' אם אין חשש מחמת שמתקלקל ע"י  
 חמי האש, דלמא חייס, ולא יעשה ההגעלה כדינו....  
 והיוצא לנו לדינא בהכשר כלי הפלסטיקה.  
 (א) לענין חמץ בפסח.  
 (א) אם תשמישן בכלי ראשון, צ"ע אם מהני ההכשר,  
 אף אם יגעילו בכלי ראשון, מחשש דלמא חייס. (ב) אם  
 תשמישן בכל פעם ע"י עירוי או כלי שני, יכשירו בחמין  
 כעין תשמישן. (ג) אם תשמישן בצונן בכבוש מעל"ע,  
 מהני הכשר ע"י מילוי ועירוי ג' מעל"ע. (ד) אם תשמישן  
 בשתיים, בחמין שלא ע"י כלי ראשון, וגם בכבוש  
 מעל"ע, יש להכשירם ג"כ בשתיים, ע"י חמין כעין  
 תשמישן, וגם במילוי ועירוי כנ"ל.  
 (ב) לענין שאר איסורים ובהכשר בית תעשי' של נכרי.  
 א' וב', כמו בחמץ ופסח, אם אפשר, ובדלא אפשר  
 לענין דין א', ובשעת הדחק דכדיעבד דמי, אולי יש  
 להתיר ג"כ, ע"י הכשר בכלי ראשון. ג' וד', יש להכשיר  
 ע"י הגעלה בכלי ראשון, וגם ע"י מילוי ועירוי, ובשעת  
 הדחק דהנכרי אינו רוצה רק בהכשר חדא, היינו או  
 בהגעלה בכלי ראשון או בחמין כעין תשמישן, וגם מילוי  
 ועירוי כנ"ל, אפשר להקל ג"כ.  
 (ג) לקנות כלים ישנים כאלו מנכרי. הנה לכתחילה אין  
 לקנות כלים ישנים כאלו מנכרי כנ"ל.  
 (ד) כלי של ישראל שנבלע בו איסור באקראי. א' ב' ג'  
 וד', כמו בבית תעשי' של נכרי, שלא בשעת הדחק.

**Igrot Moshe OC2; 92**

Whether utensils made of rubber may be kashered: Rubber which comes from trees can be kashered through *hagala*, even if there is a doubt because of some other kind of chemical mixed in with it, since it is a Rabbinic *safek* and we can be lenient. However, if the rubber is not from a tree, but is entirely synthetic, which is a new thing that has not been discussed by earlier sources, it can not be kashered through *hagala*.

**ש"ת אגרות משה חלק או"ח ב סימן צב**

ובדבר כלי מראבער אם מהני הגעלה, הנה הראבער שהוא מעץ מהני הגעלה ואף אם יש ספק מצד שיש שם גם איזה חומר כימי הוא ספק דרבנן שהוי לקולא. אבל יש ראבער שאינו מעץ אלא מתערובות מינים כימיים שהוא דבר חדש שלא נמצא בדברי הקדמונים אין להתיר להגעילם.

**Kashering for Pesach**Ovens

If it is not going to be used during Pesach, just a simple cleaning with oven cleaner.

If it is going to be used during Pesach, *machlokes* R' Aharon Kotler and R' Moshe Feinstein whether heating it for half an hour is sufficient, or if it requires *libun gamur*.

Self cleaning oven, run it through the self-cleaning cycle which is the same as *libun gamur*.

Microwaves

If it is metal inside, clean it, then place a cup of water inside and heat it until the whole oven is filled with steam. (some people repeat this stage a second time). Wipe it down with a damp cloth.

Stove tops (gas/ electric/ ceramic)

Gas:

The top of the stove cannot be kashered at all and must be covered. The black grates that the pots stand on are always kosher, but the minhag is to do *libun* by either placing them inside a self-cleaning oven cycle, or turning them on for half an hour with a metal blech over the top.

Electric:

The top of the stove cannot be kashered at all and must be covered. The elements themselves are always kosher but the minhag is to turn them on until they are red hot.

Ceramic:

There is no practical way of kashering them for Pesach, and covering them is also not practical.

Remember that under the stove top must be cleaned thoroughly for chametz.

Blech and Hotplate

Cannot be kashered for Pesach. Buy a new one.

Countertops and Sinks

If they are made of stone (e.g. granite) or metal they can be kashered with *irui* (pouring boiling water over them).

If they are made of synthetic materials (like the Israeli 'shayish') they must be covered (some first pour boiling water over them to be stringent).

Dishwashers

Some authorities permit kashering through *irui* (pouring boiling water), depending on the lining material. One must purchase new racks.

Many authorities do not permit kashering dishwashers for Pesach.

Fridges and Freezers

Must be defrosted and cleaned thoroughly. The minhag is to line the racks with something before placing food on them.

Tables etc.

Formica or other synthetic tabletops must be covered (some first kasher with *irui*).

Wooden tables are usually manufactured with a synthetic coating, or have scratches in them, and should therefore also be covered (although plain wood could be kashered with *irui*)

Silverware

Do not use for 24 hours before kashering. If they are of materials that can be kashered they can be dipped into a pot of boiling water (*hagala*). After they are removed they should be placed into cold water (though if this stage is forgotten they are still kosher)

Anything with a separate handle or made of synthetic materials should not be kashered for Pesach.

Kitchen Walls

The surfaces that may have come into contact with food must be covered (e.g. wall immediately above the countertop, oven etc. Similarly underside of cabinets that are above work surface that have come into contact with steam from hot food)

Candlesticks, Vases etc.

Ashkenazim require that anything which will be placed on the table during Pesach must be kashered through *irui* (pouring). Sefardim are lenient and do not require any kashering.

Cupboards

Technically do not require kashering, only cleaning. The minhag is to cover them before putting any Pesach food or dishes on them.