KASHERING FOR PESACH ACCORDING TO SEPHARDI MINHAGIM

Rabbi Emanuel Goldfeiz, Rav Hamachsir STAR-S

מקצת הלכות הגעלת והכשרת הכלים לפסח לפי מנהגי ספרדים

- 1. Utensils that are used during the year with *chometz* are forbidden to be used during Pesach without *kashering* them according to Halacha. From the time it is prohibited to eat *chometz* on Erev Pesach, it is forbidden to use the utensils without *kashering* them according to Halacha. The proper *kashering* method used to rid a vessel of *chometz* is dependent upon the original method of food preparation through which *chometz* was absorbed into the vessel.¹
- 2. We do not recite a *bracha* when *kashering* an item since it is a negative commandment not to consume the taste of non-kosher food.²
- 3. Sephardic custom is that the method of *kashering* depends upon the most common usage of the vessel. Therefore, it is sufficient to pour boiling hot water from a כלי ראשון on a hot plate after cleaning it to make sure there is no *chometz* on it.³
- 4. Utensils (such as cups) that were used year-round with cold *chometz*, even if they are made from earthenware or nylon, can be *kashered* by washing them well with cold water.⁴ Although the vessel may have come into contact with hot bread, as long as it was not used within the past 24 hours with hot *chometz*, it can be *kashered*.
- 5. Utensils made from wood, stone, bone, plastic or nylon can be *kashered* like metal vessels according to the method of their usage.⁵
- 6. Glassware needs to be washed well inside and out with cold water. Pyrex can be *kashered* in the same manner.⁶
- 7. A hot water urn needs to be *kashered* for Pesach, even though it was most often used for water and not *chometz*.⁷
- 8. The halachot of kashering are numerous and complex. Therefore, it is proper for a talmid chochom to oversee the process.8

- 2. (סז בודה זרה (כלל נח סימן קד) ספר הפרדס (דף כח ע"א) ולא כתוס' עבודה זרה (סד :)
- שלחן ערוך סימן תנא סעיף כה ,שו"ת רב פעלים חלק ג(סימן כח), חזון עובדיה פסח עמוד קלד
- 4. אין סימן שעב. ש"ע סימן הרשב"א חלק א סימן שעב. ש"ע סימן תנא
- 5. חזון עובדיה פסח עמוד קנא, ציץ אליעזר חלק ד סימן ו
- 6. שולחן ערוך סימן תנא סעיף כו, אבות דר' נתן פרק מא הלכה ו
- 7. מה שאמרו שהולכים בכל כלי אחר רוב תשמישו, אין הכוונה אם השתמשו בו ברוב פעמים לחמץ או לא, אלא לאופן השימוש בכלי. ילקוט יוסף איסור והיתר כרך ג עמוד תסט
- 8. ספר חסידים סימו תשלא

^{1.} שולחן ערוך סימן תנא