The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"א סעיף י"ח

Overview

Siman 451 Seif 18:

One must be very careful to clean a sieve from chometz crumbs that cling and adhere in the holes of the mesh and the wood. It should be scrubbed well with water. The same applies for any utensil used for kneading and scrubbing is extremely important. The custom is not to use a sieve even after hagalah, and one should not deviate from this. The same applies to all similar utensils, for example, the utensil called a רי"ב אייז"ן [a grater] or the receptacle of a mill, in all cases hagalah is ineffective. Baskets used for chometz are treated the same as sieves but old bags are treated leniently after they are laundered, but one must untie all the stitching before laundering them.

- One must launder them after cleaning them well because if it comes in contact with water even partially it will no longer be possible to use them for Pesach. (M.B. 98)
- The method of hagalah is not explained in this seif, but the intent is to teach that hagalah is not by itself sufficient. Alternatively, it is teaching that if the sieve is used for kneading only occasionally hagalah is not necessary. (M.B. 99)
- It is very difficult to clean the holes of the sieve. B'dieved if one used the sieve on Pesach after washing it well one may rely on Shulchan Aruch that washing well is sufficient. (M.B. 100)
- If there are wheat kernels in the flour, one may even l'chatchila wash the sieve well and then perform hagalah. If water came in contact with the sieve there is no way to use the sieve even according to Shulchan Aruch. (M.B. 101)
- Sometimes the grater is used for chometz and it is impossible that some crumbs will not remain. If one used the grater for horseradish that was cut with a chometz knife, the chometz taste become absorbed into the grater and then it may not be used even b'dieved even if it is used with cold. If it was used on erev Pesach the halacha will depend upon how it was used. If it was used for matzah on erev Pesach, even if some chometz became intermingled it is nullified and may be eaten until nightfall. [Once nightfall arrives the chometz is awakened and is prohibited.] If it was used for horseradish on erev Pesach it would be necessary to nullify the volume of the grater. (M.B. 102)
- The same is true regarding a sack that was used once for chometz. If one used the bag for Pesach flour and one wants to launder it to use it a second time for Pesach flour it must be laundered and the stitches loosened. (M.B. 105)
- It must be washed with hot water and ash and must be beaten. (M.B. 106)
- One must first scrape the chometz with a knife. The sheet upon which matzos are made must be changed between each kneading. If one wants to use those sheets again they must be washed well. It certainly is not effective to turn them over. B'dieved if one reused sheets without washing them at all and it was used during Pesach the food is prohibited even b'dieved. If the sheet was turned over or laundered there is no reason to be stringent even if the stitching was not loosened. (M.B. 108)

Halacha Highlight

Kashering tablecloths

Rema Siman 451 Seif 18
אבל שקים ישנים
But regarding old sacks

Shulchan Aruch discusses a sieve that was used for chometz and rules that one must first clean out of the chometz crumbs that remain and afterwards it must be washed well. If it were to be washed before it was cleaned it would no longer be possible to properly clean it for Pesach (מ"ב ס"ק צ"ח). Rema adds that the custom is not to kasher sieves for Pesach, and Mishnah Berurah (סק"ק) explains that it is due to the difficulty involved in cleaning out all of the small holes. Rema proceeds to enumerate other utensils that should not be koshered for Pesach due to the difficulty involved in cleaning them. He then notes that old bags used for flour may be koshered by laundering them after untying all the stitches. Mishnah Berurah (ס"ק ק"י) explains that the laundering process must involve hot water, ashes and beating.

Pri Megadim (משב"ז סוף סי' זה ד"ה כלי) writes regarding a tablecloth that if it was used for chometz and one wishes to use it now for Pesach it must be laundered in hot water, with ash and must be beaten. Rav Moshe Feinstein (ס' הל' פסח מה"ר שמעון אייזער פט"ז הע' ל"ה) also rules that one may kasher a chometz tablecloth by washing it in hot water with detergent. Similarly, Mekor Chaim (לבעל החות יאיר ס"א) and Rav Feinstein (כנ"ל) rule that one may use on Pesach towels that had been used to dry chometz dishes if it was laundered well before Pesach. Rav Yosef Sholom Elyashiv (אשרי האיש ח"ג פנ"ג אות י"ח) permitted kashering even a cloth that had absorbed chometz steam, for example, a cloth used to cover chometz pots to keep them warm on Shabbos. Due to his opposition against koshering plastic, Rav Feinstein did not permit using plastic table covers that had previously been used for chometz (כנ"ל).