

FAQs



FOOD

BROWN SUGAR

Genuine brown sugar is a precursor to white sugar and does not require special Pesach certification. However, nowadays much of the brown sugar sold on the market is actually white sugar which is colored brown with molasses or caramel color, and those two ingredients are potentially not acceptable for Pesach (for reasons that are beyond the scope of this Guide). Additionally, in some brown sugar, the process begins with an enzymatic “inversion” of the sugar. For these reasons, we recommend that consumers only purchase brown sugar that is certified for Pesach or approved for Pesach by a reliable agency.



EGGS

Raw eggs that are still in the shell can be used for Pesach, even if they are not specifically certified for Pesach. This is true of both white and brown eggs and also applies to eggs which are pasteurized in-shell. However, if you will be using eggs which are not specifically certified for Pesach, we recommend that you buy them before the holiday so as to avoid the small chance that there was *chametz* in the ink used to mark the eggs or as an additive to the water used to wash the eggs. [Such *chametz* would not pose a concern if it was present before Pesach.]

In contrast, liquid eggs (refrigerated or frozen) and cooked eggs require special Pesach certification, because they may possibly contain sensitive ingredients or have been processed on equipment used for other items.

INK USED TO MARK MEAT

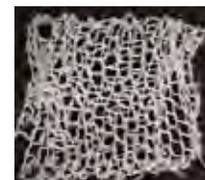
The government and *Shochtim* mark meat with special edible inks. The USDA regulates the exact ingredients allowed in

the ink, and several them are possibly *chametz*, but – in the United States – those sensitive ones are most likely *kitnios*. The sensitive items include dextrose, (denatured) ethyl alcohol, and glycerin. As no one has been able to obtain approved inks which are certified as being kosher for Pesach, many Rabbonim recommend that people should cut the “ink mark” off of the meat which they cook on Pesach. [It cannot easily be washed off.] It is likely that the letter of the law is that the ink does not have to be removed (since the *kitnios* is likely *batel b’rov* in the ink, the sensitive ingredients are *batel* in the meat, and the alcohol is denatured and also likely evaporates when the meat is stamped), but nonetheless it is an appropriate practice to remove the ink-mark before cooking the meat.

NETTING AND TWINE

[A primary source for much of the information presented below, is Rabbi Yaakov Lach, author of *Chullin Illuminated* and manager of a twine and rope company.]

There is currently only one manufacturer in the United States who takes “dirty” cotton from the fields and converts it into twine. That manufacturer produces both regular and “polished” twine, and until a few years ago he would sprinkle flour onto the polished twine at the end of the process so as to help it dry. The application of flour was a very messy operation done in the part of the plant where the twine was wound onto the rolls, and invariably there would be a dusting of flour on the non-polished twine as well. Rabbi Wagshall (New Square) became aware of this and prevailed upon this manufacturer to switch from flour to ground marble (rock) powder.



There is no reputable information as to whether the same issue applies to twine manufacturers in other countries.

This type of twine is used by bakeries and is also sold to companies which use it to manufacture the netting which holds together pieces of meat. Due to concerns that the twine might have a dusting of flour on it, many *hashgachos* are particular that the twine used in a *matzah* bakery and the netting used in their packing houses must come from sources which are known to be free of this *chametz* concern.

That said, the actual concern of flour/*chametz* having an effect on the person's food *b'dieved*, appears to be quite minimal if the person used netting made from unpolished twine. The *halachic* rationale for that position is that even if the twine was made in a factory that also uses flour, the ratio of flour to twine is assumed to be relatively small, and is likely decreased each time the twine is wound/unwound or handled (e.g., when creating the netting, packaging it, putting it on the meat). Thus, the only concern is that a miniscule amount of flour remains on the netting, and then if the meat is cooked on Pesach, it will affect the meat. However, it would appear that any bit of flour left on the netting would be treated as already being in a mixture which is designated as being "*lach b'lach*"¹ – either because it is mixed/absorbed into the actual netting or into the meat – such that it was already *batel* before Pesach. Lastly, there is only a *safek* if there is any flour on a given netting or piece of twine, and when there is a *safek* regarding an *issur mashehu*, the general rule is that it can be *batel* even on Pesach.²

While these lines of reasoning justify the permissibility of the meat made in a netting of unknown status, it is appropriate that a *hashgachah* should be careful to only allow "approved" twine and nettings to be used in certified bakeries, stores, and packing houses.

A secondary [year-round] issue which was raised by Rabbi Elisha Rubin (OK) is that there are some nettings companies that submerge the nettings in a kosher-sensitive liquid so that the netting will be "quick release" or have other special features.³ It is worthwhile to pay attention to these issues when selecting a netting to be used in a kosher packing house.

MEDICAL

COLONOSCOPY

It appears that the primary solutions used to flush the patient's colon in advance of a colonoscopy are polyethylene glycol-based (e.g. GoLYTELY, NuLYTELY, MiraLAX). The ingredients⁴ used in the unflavored versions of these solutions do not pose any Pesach concern and may be consumed on Pesach. These solutions are also available pre-flavored or with a "flavor pack" that one adds to the solution, and these are not recommended for Pesach.

If someone is unable to drink the unflavored solution, a Rabbi and doctor should be consulted as to whether one may take the flavored solution and/or reschedule the procedure for before or after Pesach.

GLUCOSE TABS

Although there is a small chance that the common ingredients in glucose tablets (dextrose, ascorbic acid, citric acid, and flavors) might well be *chametz*, the likelihood is that they are not, and – in light of the seriousness of controlling one's diabetes – it is permitted to take them on Pesach. If one's doctor permits one to substitute some other item (such as dried fruit) for glucose tablets, and those items are known to be kosher for Pesach, it would be preferable to use that substitute.

COSMETICS

ALCOHOL

Benzyl alcohol, methyl alcohol (a.k.a., methanol), isopropyl alcohol and stearyl alcohol are not made from *chametz*.

Ethyl alcohol, a.k.a. ethanol, can be made from *chametz*, and isoamyl alcohol is often a byproduct of whisky. [These may also appear on an ingredient panel as part of a compound such as ethyl acetate or isoamyl butyrate.] Accordingly, they are not recommended unless they are known to be free of *chametz*.

Denatured alcohol, a.k.a. SD Alcohol, is ethyl alcohol which has been blended with other materials to render it not potable; there are different opinions as to whether such alcohol is forbidden on Pesach. The cRc position is that if the denatured alcohol is in a product manufactured in the United States, one can use the product. [For more on the Pesach status of denatured alcohol, listen to the *shiur* on the cRc website at <http://kshr.us/SD-Alcohol>.]

KASHERING

BABY BOTTLES

One should either purchase new bottles or else *kasher* existing ones before Pesach.

Please also bear in mind that most infant formulas – even those approved for Pesach use – contain *kitnios*. Accordingly, if you put infant formula into the bottle, one should not wash the bottle in the sink used for Pesach foods, but rather wash it in the bathroom or elsewhere.

BARBECUE GRILL

The grates of a barbecue grill must be *kashered* with *libun gamur*, and the simplest way to do this is by sandwiching

the grill between layers of charcoal. Place a layer of charcoal on a cement surface, put the grate on top of the charcoal, and cover the gate with another layer of charcoal. Light all of the charcoal, and allow it to burn for an hour. This will *kasher* the grates. Alternatively, one can purchase separate grates for Pesach.



See <https://kshr.us/Grill> for a short video about this

The rest of the grill can be *kasher*d with *libun kal*, which can be accomplished relatively easily, as follows: If the grill comes with a cover, light the grill with coals or gas, close the cover, and allow it to burn on its highest setting (or filled with a considerable amount of coal) for an hour. If the grill does not have a cover, follow the same procedure, but make sure that all surfaces of the grill are covered with coals. As with all items being *kasher*d, it is crucial that the grill be cleaned thoroughly of all food residue, which is often a particular difficulty in a barbeque grill. In fact, if the grill has too many holes, cracks, and crevices where food may get trapped, one should refrain from *kasher*ing the grill at all.

DISHWASHERS

The first step in *kasher*ing any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food might get trapped should not be *kasher*d for Pesach because of the difficulty in getting the utensil perfectly clean. According to Rav Schwartz, zt”l, the racks, silverware holder, and drain/filter areas of a dishwasher are classic examples of *Rema*’s ruling; since there is a concern that food might be left in these areas, a dishwasher cannot be *kasher*d for Pesach. Others hold that *Rema*’s ruling is limited to strainers and other items that (a) have smaller and many more holes and (b) come in direct contact with Pesach food.



FAUCET WITH SPRAY HOSE

The first step in *kasher*ing any item is to remove all residual *chametz*. With this in mind, *Rema* 451:18 rules that any utensil which has small cracks and crevices where food might get caught should not be *kasher*d for Pesach because of the difficulty in getting the utensil perfectly clean. This poses a concern for many pull-out faucets, because the hose is made of a ribbed material where bits of food can get trapped and then fall out into the Pesach food. Accordingly, any faucet with this type of hose cannot be *kasher*d for Pesach.

The good news is that the only concern is if the faucet is pulled out, thereby exposing the ribbed portion of the hose.

Therefore, one may use the faucet on Pesach if (a) the hose is not pulled out, and (b) the rest of the faucet is *kasher*d in the typical manner as described in our Pesach Guide and website.

POT USED FOR KASHERING

It is not necessary to *kasher* meat utensils in a meat pot and dairy utensils in a dairy pot. The only requirements for the *kasher*ing pot are that it be clean and not have been used for 24 hours. Once those requirements have been met, you may *kasher* any dishes in it regardless of whether they or the pot were previously used for kosher, non-kosher, dairy, meat, *chametz* or Pesach. Some have a *minhag* to have a designated “*kasher*ing pot” which is used for nothing else aside from *kasher*ing; families with this custom should continue to follow it.

STEAMERS/IRON FOR KASHERING

The general rule (as per *Iggeros Moshe* YD 1:60) is that one must *kasher* with water which is in liquid form and cannot *kasher* with steam. Accordingly, a steamer can only be used for *kasher*ing if two conditions are met – firstly, the steam must condense to the point that the whole area being *kasher*d is covered with water, and secondly, that water must be at approximately the boiling point (212°F). Most steamers sold for cleaning purposes do not meet these criteria and cannot be used for *kasher*ing.

One cannot *kasher* a counter with an iron without any water present. [The exact details as to why are beyond the scope of this Guide.] Theoretically, hot water could be put onto the counter and then the iron could be used to bring that water to a boil, but it would be too difficult to know if every spot came into contact with boiling water (or if, instead, the water only hit certain spots), so we would not recommend it. ▲

ENDNOTES

- 1 It might be more accurate to say that this is an example of a *ta'aruvos* which is *lach b'yavesh*, where *Biur Halacha* (447:4 s.v. b'lach) notes that if they were mixed together before Pesach it remains permitted on Pesach.
- 2 See *Biur Halacha* 447:4 s.v. *shema*.
- 3 A specific example he pointed to was <http://www.flavorseal.com/products/netting/sure-release-ii-netting/>, which is an OK certified netting company.
- 4 Aside for polyethylene glycol (a.k.a. PEG 3350), other ingredients used include potassium chloride, sodium bicarbonate, sodium chloride, sodium sulfate, and water.