

# In Hilchos YOM TOV

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## Kashering the Kitchen: An Overview

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to [InHilchosShabbos@gmail.com](mailto:InHilchosShabbos@gmail.com)

The Shulchan Aruch<sup>1</sup> writes that, "thirty days before the Yom Tov of Pesach arrives one should begin reviewing the halachos of Pesach." The Mishnah Berura<sup>2</sup> explains that the halachos of Pesach are extensive and it is therefore necessary to begin reviewing them in advance. Perhaps one of the most difficult halachos of Pesach is the halachos of *kashering* our kitchens for Pesach. In the following chapter we will review the background and basic halachos of *kashering*. The Mishnah Berura<sup>3</sup> writes, "the halachos of *kashering* are very complex, and it is therefore recommendable that someone who is knowledgeable in the halachos of *kashering* be charged with this task." Indeed, the *poskim*<sup>4</sup> recommend that one should have separate dishes and utensils for Pesach, rather than relying on *kashering* one's utensils for Pesach. Still, for many items this is not practical, such as sinks, counters and ovens, which must be *kashered* for Pesach. Thus, before *kashering* such items, one should consult a *rav* for halachic guidance in order to ensure that the *kashering* is done properly.

### Introduction: *Bliyos* – The absorbed "Taste" of prohibited foods

There are numerous prohibitions in the Torah that forbid eating different types of foods, one such prohibition is eating Chametz on Pesach. The Gemara<sup>5</sup> teaches that not only is it prohibited to eat an actual piece of Chametz but included in this prohibition is also eating any "taste" which is extracted from these foods. For example, if barley (Chametz) is cooked together with potatoes, the potatoes may not be eaten on Pesach, because the cooking process extracts the "taste" of the barley and transfers it into the potato. Therefore, eating the potato is prohibited *mid'Oraisa* because by doing so one eats the "taste" of the Chametz which is absorbed inside the potato.<sup>6</sup> This principle is referred to as "*taam k'ikar*," which means that the *taste* of a food has the same forbidden status as the *food itself*.

### *Bliyos* (absorbed taste) in the walls of a vessel

When Chametz (e.g., barley) is cooked in a pot, the "taste" of the Chametz is absorbed into the walls of the pot. The taste absorbed inside the walls of the pot is referred to as "*bliyos*" - absorbed taste. If the pot is used again to cook other foods, the *bliyos* of the Chametz will be expelled from the walls of the pot and infused into the food inside the pot. As a result, one may not eat such food on Pesach, because it now contains the "taste" of Chametz. This presents an obvious challenge with using pots, dishes, utensils, and ovens that have been used throughout the year and have absorbed *bliyos* of Chametz. Even our sinks, and counters have come in contact with hot Chametz, and have absorbed *bliyos* of Chametz. Therefore, to permit using these items on Pesach, we must remove the Chametz *bliyos* from these items. The Torah gives us a method to remove Chametz *bliyos* (or any non-kosher *bliyos*) from our vessels known as "*kashering*" (making utensils kosher).

### The *Kashering* Process: Removing the *Bliyos*

The Torah<sup>7</sup> recounts, how after *Bnei Yisroel* won the battle against *Midyan* they returned to the Jewish camp with the spoils of the war. Included in the spoils were non-kosher pots and utensils. Hashem commanded the Jewish people that they must first *kasher* the pots and remove the non-kosher *bliyos* before using them. The Torah then gives the basic guidelines for *kashering*:

- 1) **Utensils were used for cold food or liquid.** If a vessel or utensil came in contact with cold non-kosher food or liquids, it does *not* absorb non-kosher *bliyos*. Without the use of heat, the *bliyos* cannot be transferred into the walls of the pot. Therefore, the Torah writes that to permit using such vessels one must merely wash them with cold water before using them.
- 2) **Utensils that have been used for hot food or liquid:** If a vessel or utensil came in contact with hot non-kosher food or liquid, it *does* absorb the non-kosher *bliyos* from the food. Therefore, the Torah writes that to remove the non-kosher *bliyos* one must *kasher* the by "*passing them through the fire*."

We will now define the requirement of "*passing them through the fire*," and how it relates to *kashering* modern-day kitchens and utensils.

### The two levels of *kashering*: *Libun* and *Hagalah*

Rashi<sup>8</sup> explains that when the Torah writes that utensils used for hot food must be "*passed through the fire*," it includes two different *kashering* processes: *Libun* and *Hagalah*.

1) ***Libun* – Getting the vessel red-hot.** The highest form of *kashering* is called *Libun*, which is accomplished when the walls of the vessel are heated up until they get red-hot.<sup>9</sup> When a vessel gets red-hot the *bliyos* inside the vessel are *burnt and destroyed*, effectively *kashering* the vessel.



2) ***Hagalah* – Immersing the utensil in boiling hot water.** The next level of *kashering* is *Hagalah*, which is accomplished when a vessel is immersed in boiling hot water (212°F). When a vessel is immersed in boiling hot water the *bliyos* are extracted from the vessel.



Rashi continues to explain that depending on how a vessel will determine which one of these two processes must be used to *kasher* the vessel. This principle is known as *k'boleah kach palto* - the manner that the *bliyos* entered the vessel is how they must be removed.

***Libun*: Required for utensils used to cook food which are directly on the fire** Utensils that foods are cooked on by means of a *direct flame*, require *Libun* to remove the *bliyos*.<sup>10</sup> For example, grill pans, barbecue grills and frying pans all cook food directly on the heat of the fire. There is no water or liquids used as an intermediary to cook the food on these utensils. Since the *bliyos* are absorbed into these utensils through the direct *heat of a pure fire* they can only be removed by using *Libun* which removes the *bliyos* by using a *pure fire* to get the vessel red-hot.



***Kashering an oven and stovetop grates.*** The most practical example of a vessel needing *Libun* is an oven. The Rema<sup>11</sup> discusses *kashering* a tripod. When a pot of food (that contains Chametz) is cooked on a tripod, very often the Chametz food will splatter onto the tripod causing it to absorb *bliyos* of Chametz. The Rema rules that since the Chametz food touches the tripod when it is directly over the fire, it is necessary to perform *Libun* to *kasher* the tripod for Pesach. Our modern-day ovens and stovetop grates can be compared to the tripod discussed in the Rema, because when they are used throughout the year Chametz may have accidentally splattered onto the walls or shelves of the oven. Therefore, in order to *kasher* these items for Pesach one would need to perform *Libun*.



### The Two Levels of *Libun*: *Libun Gamur* and *Libun Kal*

The Rema<sup>12</sup> writes that there are really two levels of *Libun*:

1. ***Libun Gamur* (a complete *Libun*)** where the walls of the vessel get *red-hot*.
2. ***Libun Kal* (a lenient *Libun*)** where the walls of the vessel get *hot* to the point that it can cause something to catch on fire, but do not turn red-hot.

The Rema<sup>13</sup> rules that we generally follow the first opinion which requires *Libun Gamur*. Accordingly, Rav Moshe Feinstein<sup>14</sup> and other *poskim*<sup>15</sup> rule that to *kasher* an oven for Pesach one must perform *Libun Gamur* and can be accomplished by running a complete self-cleaning cycle. When the oven is set on self-clean cycle the oven reaches a heat of 900-1000°F (480-520°C), and according to many *poskim*<sup>16</sup> this satisfies the requirement of *Libun Gamur*. To *kasher* the oven racks and stovetop grates, one may place them into the oven when self-cleaning cycle is run.<sup>17</sup> Before *kashering* the oven one should be careful to first clean the doors of the oven well (including under the rubber door-seal and the bottom of the doors) as these areas are generally not cleaned well by the self-clean cycle.

**Ovens that do not have a self-clean function.** If an oven does not have a self-clean feature, it is difficult to perform *Libun Gamur* and can be accomplished by using a blowtorch on each spot of the oven. Some *poskim*<sup>18</sup> rule that ovens that do not have a self-clean feature may be *kashered* with the lower level of *Libun Kal*. This is based on a number of halachic factors, one of which is due to the fact that since foods are generally not placed *directly* on the oven racks or stovetop grates, one may rely on the lenient opinion that permits *Libun Kal* to *kasher* for Pesach. Before performing *Libun Kal* the oven must be cleaned with a cleaning agent, and not used for twenty-four hours prior to *kashering*.<sup>19</sup> The oven is then turned onto the highest temperature for forty minutes<sup>20</sup> to an hour.<sup>21</sup> Since there is a dispute as to whether ovens and stovetop grates may be *kashered* with *Libun Kal*, one must consult a *rav* on this issue.

### *Hagalah*: Required for utensils used to cook foods through water or other liquids

Utensils that cook foods through the use of water or other liquids require *Hagalah* (immersion in boiling hot water) to remove the *bliyos*.<sup>22</sup> For example, to *kasher* a pot one would be required to perform *Hagalah*, because one uses a pot to cook food with water that is boiled in the pot. Since one generally does not use a pot to cook foods with *pure heat* but by *means of water* it therefore suffices to *kasher* them using *Hagalah*. Similarly, cups, utensils, and ladels, generally do not come in contact with food while they are directly on the fire, therefore they may be *kashered* through *Hagalah*. Countertops and sinks may be *kashered* with *Hagalah* as well, because although they may come in contact with hot food their contact is *not directly on the fire*, it therefore suffices to use *Hagalah*.



There are several important *halachos* to keep in mind when performing *Hagalah* (i.e., before immersing a vessel in boiling water or pouring boiling water on a countertop or sink):

1. **The utensils, counters and sinks must be cleaned well.** The Shulchan Aruch<sup>23</sup> writes that before performing *Hagalah* one must clean the utensils well. If any dirt or rust<sup>24</sup> remains on the utensil, sink or countertop it will invalidate the *Hagalah* process.

1 O.C. 429:1 2 429:1 3 452:8 4 Rav Shmuel Kamenetzky (Kovetz halachos pg. 101). See also *Y'sod v'shoresh ha'avoda* (hilchos *hagalas keilim*) 5 Pesachim 44 6 Shuchan Aruch Y.D. 98:2 Taz 98:3 7 Bamidbar 31:21-23 8 Bamidbar 31:23 9 Shuchan Aruch 451:4 "until sparks can come out of the metal" 10 Shuchan Aruch O.C. 451:4 11 451: end of 4, Mishna Berura 541:34 12 451:4, see Mishna Berura 451:28 13 451:4, see Mishna Berura 451:28 14 Quoted by Rabbi Forcheimer (on halachos of Pesach) pg. 23, Rabbi Eider pg. 180 note 136 15 Rav Elyasiv (Asrei Ish 3:53:35) Rav Vosner (*kovetz m'bais levi* 1 pg. 29) see also Kovetz Halachos pgs. 111-113 note 33 and 35 16 See Shulchan Halevi pg. 234 from Rav Yakov Kamenetzsky and many *poskim*. Although the oven does not get red-hot this heat is still sufficient. The reason for this is that in truth the heat is sufficient to get the aluminum red-hot it is only because only iron becomes red-hot not aluminum. Some *poskim* require that the inside of the oven door be covered as it does not reach the heat of *Libun Gamur* during the self-cleaning process. A *rav* should be consulted on this issue. 17 Rabbi Forcheimer pg. 24 18 Rav Yaakov Kamenetzky *Emes l'Yakov haarah* 440, Rav Ahron Kutler quoted by Rabbi Forcheimer pg. 23, Kovetz Halachos pg. 119. This is based on the Mishna Berura 541:34 that in a time of need one may rely on the fact that the Chametz generally does not come directly in contact with the oven 19 Rav Forcheimer pg. 23, Rav Eider pg. 181. However, see Kovetz halachos pg. 122 writes that although some people wait 24 hours before performing *Libun Kal* it is not halachically necessary. 20 Heinemann Star-k article 21 Rabbi Belsky (Shulchan Halevi pg. 238). See Kovetz Halachos (pg. 119) where he writes that one must allow the oven to run for a half an hour *after* the oven is preheated. 22 See Shuchan Aruch 452:1

**2. The water must be boiling.** The Rema<sup>25</sup> rules that in order for the *Hagalah* to be effective the water must be boiling [212°F (100°C)<sup>26</sup>]. The Mishna Berura<sup>27</sup> adds that the water in the pot must be boiling throughout the entire *Hagalah* process.



For example, if one is *kashering* many utensils in the pot of boiling water, he must be careful not to place too many utensils in the pot at once as this will cool down the temperature of the water. Rather, the utensils must be placed in the pot of boiling water only one at a time, allowing the water in the pot to remain at 212°F.

When *Hagalah* is used to *kasher* a countertop or sink, water is poured over the entire surface of the counter or sink. The Mishna Berura<sup>28</sup> writes that when *kashering* a counter or sink there is halachic considerations that may permit using water that is only *yad soledes bo* (160°F / 71°C).

**3. Vessels should not be used for twenty-four hours prior to the *Hagalah* process.** The Rema<sup>29</sup> writes that when using *Hagalah* to *kasher* utensils, sinks or counters they should not be used for twenty-four hours prior to performing *Hagalah*. Waiting twenty-four hours make the *bliyos* in the vessel into *aino ben yomo* and are less difficult to *kasher*.

**4. Rinsing the vessel with cold water after performing *Hagalah*.** The Shulchan Aruch<sup>30</sup> writes that the custom is to rinse the vessel with cold water after performing *Hagalah*. The Mishna Berura<sup>31</sup> explains that this is due to the following concern: if the hot water of the *Hagalah* remains on the vessel, the *bliyos* which are now in the hot water may become reabsorbed in the vessel. Therefore, this water must be rinsed off the vessel. If one did not rinse the vessel afterward *Hagalah*, it does not invalidate the *Hagalah*.<sup>32</sup>

**Being knowledgeable in the halachos of *Hagalah*.** The Mishna Berura<sup>33</sup> writes “The *achronim* state that because the *halachos* of *Hagalah* are complex, one should appoint someone knowledgeable in these halachos to perform *Hagalah*.” Similarly, one should consult a *rav* for practical guidance on how to properly perform *Hagalah*.

### Which Material Can Be Kashered?

The Torah<sup>34</sup> writes that the following metals may be *kashered*: gold, silver, copper, iron, tin and lead. The *poskim* discuss *kashering* other types of materials which are not explicitly mentioned in the Torah. In the following paragraphs we will discuss these different materials, and review some practical halachos involved in *kashering* one’s kitchen.

**1) Metals.** The Shulchan Aruch<sup>35</sup> writes that not only may one *kasher* the metals listed explicitly in the Torah, but all types of metals may be *kashered* for Pesach. For example:

- **Stainless-steel utensils** (e.g., forks, spoons) that were used for hot Chametz may be *kashered* through *Hagalah* by immersing the utensil in boiling hot water.<sup>36</sup> [Regarding *kashering* knives. The Mishna Berura<sup>37</sup> writes that it is not uncommon for knives to have been used to cut foods that were directly on the fire which may require *Libun* to *kasher* them. The Mishna Berura<sup>38</sup> concludes that “when it is possible, it is a mitzvah to acquire new knives for Pesach rather than *kasher* them.”]

- **Stainless-steel Sinks.** Many *poskim*<sup>39</sup> rule that a stainless-steel sink may be *kashered* for Pesach with *Hagalah* by pouring boiling hot water on the entire surface of the sink. One should ensure that the boiling hot water is poured over the entire surface of the sink.<sup>40</sup> [Before performing *Hagalah* one should clean the sink (and the drain) with ammonia rendering any Chametz which remains in the sink unfit for consumption.] However, other *poskim*<sup>41</sup> rule that to properly *kasher* a sink one must use a hot stone (e’ven *m’luban*) to aid the *Hagalah* process (see footnote<sup>42</sup> for elaboration); a *rav* should be consulted on this issue.

**Using a Sink Insert.** Some *poskim*<sup>43</sup> rule that if one does not wish to perform *Hagalah* on a sink he may cover the sink by placing an insert in the sink. The sink insert will block any *bliyos* from transferring from the walls of the sink into the Pesach dishes. Before performing *Hagalah* one should clean the sink (and the drain) with ammonia rendering any Chametz which remains in the sink unfit for consumption.<sup>44</sup> Some are accustomed to first *kasher* the sink and then cover it with an insert.

- **Silver Kiddush cups** may be *kashered* for Pesach with *Hagalah* by immersing the Kiddush cups into a pot of boiling hot water.<sup>45</sup> Technically, since the Kiddush cups are not used for hot drinks it would suffice to merely wash out the Kiddush cups with cold water, nevertheless, the prevalent custom is to use *Hagalah* to *kasher* the Kiddush cups.<sup>46</sup>

- **Ovens**, which are made of aluminum or other metals, may be *kashered* for Pesach.<sup>47</sup> However, as we discussed earlier, it is necessary to perform *Libun* (either *Libun Gamur* or *Libun Kal*) on the oven since Chametz may have come in direct contact with the oven while on the fire.

**2) Wood:** The Shulchan Aruch<sup>48</sup> rules that utensils made of wood may be *kashered* for Pesach. For example:

- **A wooden spoon or bowl** may be *kashered* for Pesach through *Hagalah* by immersing it in boiling hot water.<sup>49</sup>

- **A wooden table** may be *kashered* through *Hagalah*, by pouring boiling hot water on the table.<sup>50</sup> However, the Mishna Berura<sup>51</sup> suggests that since it is difficult to clean out the crevices of the wooden table and small pieces of Chametz may remain there, one

should ensure that the table is covered for Pesach. Once the table is covered no further *Hagalah* is necessary, because there is no longer a concern that the *bliyos* (which are absorbed in the table) will transfer into food served on the table as the covering will block the *bliyos* from reaching the food.<sup>52</sup> One should ensure that the table is properly covered with a covering that will not tear or fall off during Pesach.

**3) Stone.** The Shulchan Aruch<sup>53</sup> rules that any utensil made from stone may be *kashered* for Pesach. For example:

- **A granite countertop or sink** may be *kashered* through *Hagalah* by pouring boiling hot water over the counter.<sup>54</sup> As we mentioned earlier some *poskim*<sup>55</sup> rule that when pouring the boiling hot water onto the counter, the use of a hot brick is necessary to aid the *Hagalah* process.

There are many countertops and sinks are made from granite composite which is made of a mixture of granite and plastic. As we will soon discuss, many *poskim* rule that one may not *kasher* plastic items for Pesach, and accordingly these counters may not be *kashered*, and must be covered.<sup>56</sup> One should consult a *rav* on this issue.

**4) Earthenware.** Earthenware vessels cannot be *kashered*. The Gemara<sup>57</sup> teaches us that due to the nature of earthenware material, *bliyos* which are trapped inside the earthenware walls cannot be expelled by merely performing *Hagalah*. Although the stronger *kashering* process of *Libun* can expel the *bliyos* from the earthenware walls, the Gemara<sup>58</sup> explains that as a general rule *Libun* may not be performed because we are concerned one will not perform *Libun* properly out of fear that the extreme heat of the *Libun* process will damage the earthenware utensils. Therefore:

- **China or earthenware dishes and utensils** may not be *kashered* for Pesach.<sup>59</sup> Accordingly, one must have a separate set of dishes for Pesach use.

- **Sinks made of porcelain or enamel** should not be *kashered* for Pesach as many *poskim*<sup>60</sup> compare these materials to earthenware. Therefore, sinks made of these materials should be covered with a sink insert.<sup>61</sup> Many *poskim*<sup>62</sup> rule that once the sink insert is in place no further *kashering* is necessary. One should first clean the sink (and the drain) with ammonia rendering any Chametz which remains in the sink unfit for consumption.<sup>63</sup> Some *poskim*<sup>64</sup> suggest that because of this concern one should only wash dishes on Pesach in a separate dish pan.

**5) Glass.** There is a dispute amongst the *poskim* how to treat glass materials. The Shulchan Aruch<sup>65</sup> rules that glass is the most lenient of materials as it cannot absorb any *bliyos*. Accordingly, *Sephardim* who follow the ruling of the Shulchan Aruch may use glass vessels on Pesach by simply washing them thoroughly, because Chametz *bliyos* cannot be absorbed inside them. However, the Rema<sup>66</sup> rules stringently that glass materials have the same *halachic* status as earthenware and cannot be *kashered* for Pesach. *Ashkenazim* who follow the ruling of Rema will thus have a difficult time *kashering* items made of glass. For example;

- **Pyrex dishes** should not be *kashered* for Pesach.<sup>67</sup>

- **Drinking glasses** should not be *kashered* for Pesach use.<sup>68</sup> The Mishna Berura<sup>69</sup> explains that although these glasses are generally only used for cold drinks, since they occasionally come in contact with hot Chametz (e.g., when washing dishes) they should preferably not be *kashered* for Pesach use.

- **Glass stovetops:** It is difficult to *kasher* a glass stovetop for Pesach, since removing the *bliyos* of Chametz that are absorbed in glass is challenging.<sup>70</sup> One should consult a *rav* regarding the proper way to *kasher* or use a glass stovetop for Pesach.

**6) Plastic.** There is a dispute amongst the *poskim* as to what status plastic and synthetic materials have. Rav Moshe Feinstein<sup>71</sup> ruled that one may not *kasher* plastic materials for Pesach. Since these materials were not around during the times of *Chazal*, we cannot assume that they can be *kashered*. Accordingly:

- **Plastic utensils or kitchenware** may not be *kashered* for Pesach, rather new utensils should be bought for Pesach use.<sup>72</sup>

- **Rubber utensils** (that are made of synthetic materials) may not be *kashered* for Pesach,<sup>73</sup> rather new utensils should be bought for Pesach.<sup>74</sup>

- **Formica or granite composite counters or sinks** may not be *kashered* for Pesach.<sup>75</sup> One may cover these counters and sinks for Pesach. Once these counters are properly covered (with a covering that will not tear or fall off during Pesach) no further *kashering* is necessary.<sup>76</sup>

However, other *poskim*<sup>77</sup> disagree with the ruling of Rav Moshe Feinstein, and rule that plastic and other synthetic material can be *kashered* for Pesach. Accordingly, the items mentioned above may be *kashered* for Pesach through *Hagalah*. A *rav* should be consulted on this issue.

The intention of this summary is to discuss common practical *shaylos*. One should consult a *Rav* concerning *p’sak halacha*.

23 Shulchan Aruch 491:3, see Mishna Berura 491:22 24 The Mishna Berura (441:22) points out that rust is only a problem only if there is *mamashos* (actual rust) on the vessel which prevents the hot water from reaching the vessel. However, if the vessel is merely *discolored* it does not disqualify the *Hagalah*. 25 See Rama 452:2 26 Shulchan Halevi pg. 230 27 Mishna Berura 452:8 28 Based on Mishna Berura 452:8. Since generally the counters and sinks only come in contact with Chametz with an *iruy kli rishon* they only need to be *kashered* with water that is *yad soledes bo*. 29 452:2 30 Shulchan Aruch 452:7 31 Mishna Berura 452:34 32 Mishna Berura 452:34 33 452:8 34 Bamidbar 31:22 35 451:8 36 Rabbi Eider pg. 168; 37 Mishna Berura 451:19 38 451:19 39 Rabbi Eider pg. 173 40 Kovetz halachos pg. 103 41 *Poskim* cited in Mishna Berura 451:114 [Rav Forcheimer pg. 27, heard from Rabbi Belsky, see Rabbi Eider page 173] 42 This brick (e’ven *m’luban*) is mentioned in the Rema (451:6) and is used on a vessel that requires *Hagalah* in a *kli Rishon* but cannot fit into a pot. As the water is poured onto this hot stone the water again begins to bubble and is considered to be a *kli rishon*, and not just an *iruy kli rishon*. Countertops and sinks may need *Hagalah* of a *kli rishon* because if a *davar gush* (a solid food) fell on the countertop or sink it may have the status of a *kli rishon*. Accordingly pouring the boiling water (which is only an *iruy kli rishon*) is not sufficient to *kasher* it. The red-hot stone heats up the water giving it the status of a *kli rishon*. 43 Kovetz halachos pg. 106 44 Rabbi Forcheimer pg. 27 45 Kovetz Halachos pg. 101 46 See Shulchan Aruch and Rema 451:25, see Kovetz halachos pg. 101, Rabbi Eider pg. 169 47 Rabbi Eider pgs. 179-181 48 451:8 49 Rabbi Eider pg. 137 50 See Shulchan Aruch 451:20 51 See Mishna Berura 451:115 (Rabbi Eider pg. 172) 52 Kovetz halachos pg. 109 53 451:8 54 Rabbi Heinemann article for Star-k 55 *ibid* 56 see notes 41 and 42 57 See Pesachim 30 (also see Rosh in Avoda Zara 5:36 based on *passuk*) 58 Pesachim 30a; Shulchan Aruch 451:1 59 Rabbi Eider pg. 138 60 Rabbi Eider pg. 173 61 *ibid* 62 Kovetz halachos pg. 106 63 Rabbi Forcheimer p. 27 64 Rabbi Heinemann in an article with the Star-k 65 Shulchan Aruch 451:26 66 451:26 67 Rabbi Eider pg. 171 68 See Mishna Berura 451:154 69 Mishna Berura 451:154 70 See article by Rabbi Heinemann of Star-k 71 *Igros Moshe* O.C. 2:92 72 *Igros Moshe* O.C. 2:92 73 *Igros Moshe* *ibid* 74 Rabbi Eider pg. 138 75 Rabbi Eider pg. 140, Rabbi Heinemann in article for Star-k 76 Kovetz Halachos pg. 109 77 According to Rav Yaakov Kaminetzky (see *Emes L’Yakov* O.C. *haarah* 442 also quoted in *Halacha Berura* note 7