

Dear Congregant,

My 5786 guide to Pesach observance details issues of permitted and forbidden foods and foodware, includes a form for selling **Chametz**, and explains the fast of the first-born. It is available in the office for pick-up. Please also note the following:

1. If you are willing to host someone at your **kosher seder** or if you are unable to make your own **seder** and would like to attend a **kosher seder**, please let me know and I will try to arrange the **shidduch**. If you have a serious financial need and want to observe Pesach and attend **sedarim**, please call me.
2. Check out www.kashrut.org – Rabbi Abadi answers a wide range of questions, **kashrut** among them, according to **halachah**, not politics.
3. A few copies of the Pesach booklets from the CRC (kosher products listings, etc.) are available in the office. Booklets from both CRC and O-U can also be downloaded: <https://oukosher.org/passover/download-passover-guide-signup/> <https://consumer.crckosher.org/pesach-2026/> For several years, I have explained my decisions using THEIR OWN WORDS (pp. 7-11).
4. **New for 2026** -- I have organized the 2026 CRC Pesach Guide into categories and specifics, along with a few areas of disagreement. Some information repeats from previous sections, but this is directly connected to the CRC guide. (pp. 15-18)
5. **Halachah** requires that the **seder** begin after dark, i.e. after 7:56 PM CDT on Wednesday night April 1, 2026. Candle lighting for the 1st day is 7:06 PM.
6. We begin counting the **Omer** on the second day (*at night*) of **Pesach** for 49 days to **Shavuot**. I encourage you to adopt this once-a-day **Mitzvah** (x 49) each night.
7. Finally, even after Pesach concludes, we are not permitted to eat **chametz** which a Jew has owned during Pesach -- **חמץ שעבר עליו הפסח**. This includes food from food stores, supermarkets, bakeries, etc. that are owned by Jews. After Pesach, we may immediately purchase **chametz** only from Jewish-owned stores that sell their **chametz**. Please call Rabbi Zuravin at the Va'ad (314-569-2770) for a list of those stores. For those Jewish-owned stores which do not sell their **chametz** before Pesach, **the custom is to wait several days after Pesach for bread and a month for shelf items.**

Marian and I wish you and your loved ones a **chag kasher v-same'ach** -- a kosher and joyous **Pesach**.

Rabbi Seth D. Gordon

BASIC GUIDE TO PESACH OBSERVANCE

Pesach is unlike any other Jewish holyday in scope and preparation, in ritual richness. Large numbers of American Jews attend a Pesach **sefer**. Our faithful adherence is an important commitment to God, Torah, and the strength of the Jewish people.

There are three basic dimensions to observing Pesach: (1) careful preparation, especially **b'dikah** (physically removing) and **bitul** (mentally disowning) **chametz**; (2) religious worship, including the **s'darim** (*seders*); (3) and refraining from halachically defined work (on the first two and last two days). The primary concern of this guide is with the first aspect – **chametz**, though the **sefer** and worship are also addressed.

CHAMETZ and KITNIYOT – חמץ וקטניות – The Main Principles

The Torah forbids us to eat **chametz** on Pesach. What precisely is **chametz**? **Chametz** is any one of five specific grains – and only of these five – which has leavened: wheat, oats, barley, rye, and spelt (or emmer). The grains themselves are not **chametz**; they become **chametz** only after they have been ground into flour and the flour comes into contact with water for more than 18 minutes (when the fermenting process begins). (**Matzah** must be made from one of these grains; the crucial distinction is that the flour does not come in contact with water for 18 minutes.)

In addition to the prohibition against eating **chametz** on **Pesach**, we are also **halachically** forbidden to own or derive any benefit from **chametz**, including selling it, feeding it to animals, or giving it to non-Jews on Pesach. Typical **chametz** foods are: bread-like products, crackers, pasta, beer and whiskey -- derived from the five grains.

B'dikah, Bi'ur, and Bitul -- the three Bs -- בדיקה, ביעור, ביטול

We physically rid ourselves of known **chametz** by first cleaning (culminating in **b'dikat chametz** – searching), then **bi'ur** – burning it or crumbling and scattering it to the wind or sea, or by crumbling it and flushing it down the toilet. We then mentally disown any **chametz** which we do not see or do not know exists by means of a **bitul** (nullification) formula commonly found in most **haggadot**. The prohibition against legally owning **chametz** gave rise to the practice of selling **chametz** (see further).

In addition to **chametz**, **Ashkenazic** Jews (those whose ancestors originally resided in Christian European countries) observe a **minhag** (custom or regional ordinance) to not eat **kitniyot**. **Kitniyot** are: corn, rice, and legumes (peas and beans, including lentils, soybeans, and mustard). The 2022 O-U edition also adds sunflower and poppy seeds, and includes green beans and peanuts, which I permit.) Most of us are **Ashkenazic**. **Kitniyot** are not **chametz**; although they may not be eaten by **minhag**, they may be

owned and therefore are not subject to **b'dikat chametz** and **bitul**. Baby formula made from soybeans, for example, may be owned and fed to infants. (See details further on.)

Moreover, we may not use our everyday foodware (pots, pans, utensils, glassware, etc.) during Pesach. We store them away and use special Pesach foodware for the full eight days of the festival. A second option is to **kasher** some of the everyday dishes, utensils, etc. for the holyday. **Be aware, however, that not all foodware can be kashered** (see Kashering of Foodware). Please feel free to address any specific questions to me by phone or in person.

CLEANING FOR PESACH / BURNING CHAMETZ

All places into which **chametz** may reasonably have been brought must be thoroughly cleaned. This includes most rooms in a house or apartment, as well as cars, offices, and even clothes' pockets. Places into which we are reasonably certain that food was not brought need not be cleaned for the holyday. (Spring cleaning is a separate issue.) **Chametz** cleaning will be more efficient and organized if you divide your home into two sections – the kitchen, and everywhere else. Save the kitchen for last and gradually, over a few weeks, begin to restrict eating to the kitchen while the rest of the house is in the process of becoming **Pesach-dik**.

Pesach cleaning culminates in **B'dikat Chametz** which this year takes place on Tuesday evening, March 31, at dusk. **B'dikat Chametz** is a wonderful opportunity for the family, especially the children. Once all **chametz** has been removed, a number of small packets of **chametz** are intentionally hidden throughout the house (ten or so will suffice). **B'dikat Chametz** is made with a feather, candle, and bag for the last remains of **chametz**. Just before searching, recite the **berachah**:

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חָמֵץ

Baruch Atah Adonai Elo'hainu Melech ha-olam asher kidd'shanu b-mitz'votav v-tzi'vanu al bi'ur chametz.

Praised are You, God, our Lord, King of the universe, who has sanctified us through His mitzvot and has commanded us about burning (ridding) Chametz.

(Be sure to find all of the packets!) The packets are then set aside for the next morning's burning (or otherwise ridding) of **chametz**.

We then recite the following legal formula which nullifies all **chametz** unintentionally forgotten or not found. The formulas are in Aramaic but should be recited in a language you understand.

כָּל חֲמִירָא וְחֲמִיעָא דְאִכָּא בְּרִשׁוּתֵי דְלָא חֲמַתָּה וְדְלָא בְעֵרְתָּהּ וְדְלָא יִדְעָנָא לָהּ לְבַטֵּל וְלֵהוּי
הַפְּקָר כְּעַפְרָא דְאַרְעָא

“Any leaven which may be in my house or in my possession, which I have not seen or not removed, or of which I have no knowledge, shall be as if it does not exist and be as the dust of the earth.”

We may eat **chametz** until the fourth daylight hour of the day on which the first **seder** takes place – this year, in St Louis, we must stop eating **chametz** on Wednesday, April 1 by **10:56 AM CDT**. The disposing of all **chametz** is done by the fifth hour – **12:00 noon CDT**. A nullification formula similar to the one recited the night before is also found in your **haggadah**. The **halachic** requirement is to consider all of our **chametz** as non-existent. It is important to recite the formula to nullify all other **chametz**.

SELLING CHAMETZ – מְכִירַת חֲמֵץ

As noted previously, we are not **halachicly** permitted to own **chametz** on Pesach. Cleaned dishes and utensils are set aside and locked away so that we will not inadvertently use them on **Pesach**. The same is true for **kitniyot**. However, **chametz** which is not disposed of may be sold to a non-Jew. The period of ownership is stated in the contract and it commences at the moment when we are not permitted to own **chametz**. **Halachically this gentile does own the property once the sale is made!**

If you would like me **to serve as your agent** in this transaction, you may do so in one of two ways: (1) Return the form (last page of this document) which must be **completed and reach me no later than 12:00 noon on Thursday, March 26** (the office will not be open from Friday, March 27 until **chol hamoed Pesach**); or (2) sell me your **chametz** in person through the ceremony of **kinyan** (acquisition). I will be available immediately before Minchah-Arvit (6:30 pm) on Tuesdays March 24 & 31. For those who choose to sell their **chametz** in person, please make every effort to sell your **chametz** then. It is recommended that you email a pdf of your completed form ASAP, or send a picture of it by email to: traditionalcong@gmail.com

Halachah pertaining to leaving your home before Pesach:

1. If you leave your area **more than 30 days before Pesach**, i.e., from before Purim, **and do not intend to return for Pesach**, then you do not need to do the **b'dikah** (remove all **chametz** from the premises and search). The **bitul** (nullification) suffices.
2. If however, you leave within 30 days of Pesach then you must do the **b'dikah** (remove all **chametz** and search).
3. Similarly, if you leave before 30 days and intend to return before Pesach, since you may be delayed and might come back too near Pesach to remove the **chametz**, you must do so before you leave. (RaMBaM, Hilchot Chametz u-Matzah, 2:19)

FAST OF THE FIRST-BORN & סיום בְּכוֹרִים -- Siyyum B'chorim

In commemoration of God's sparing the Israelite first-born, first-born males fast on the day before Pesach. However, a widespread **minhag** developed to annul the fast through a **siyyum**, completing a seder of **Mishnah** or massechet of **Talmud** and celebrating with a modest party. Therefore, many first-born males, fathers and sons, listen to a summary and the conclusion of the study session, and enjoy celebratory refreshments. This year's **siyyum b'chorim** will take place on Wednesday, April 1 at **7:30 AM CDT**. Zoom link:

<https://us02web.zoom.us/j/84049086894?pwd=xrKKH26Z8KnwOrC9eH5FI4CTbPpgEF.1>

Meeting ID: 840 4908 6894

Passcode: 179220

KASHERING OF FOODWARE (see my summary of the O-U 2019 edition on next page)

Many families own a separate set of dishes, pots and pans, utensils, glassware, etc. for Pesach. However, it is possible to use most of our regular foodware on Pesach by purging them of any **chametz** which they may have absorbed. This is known as **kashering**. A general list of what may be **kashered** and what may not be **kashered** follows below. This year all **kashering** must be completed by 12:00 noon CDT, Wednesday, April 1.

Any vessel which is to be **kashered**, before undergoing the **kashering** process, must be thoroughly cleaned and left unused for 24 hours.

A. **ליבון -- Li'bune** -- All **cooking vessels and utensils which directly come into contact with the heat source** must be **kashered** by direct flame. This includes stoves and ovens as well as pots and pans which are used on stoves or in ovens. These vessels must be heated until red hot, so that when touched with paper, the paper will be singed. Self-cleaning ovens achieve the same results. Stoves and ovens may be set to their highest temperature, and left on long enough for the heat to fully penetrate.

B. **הגעלה -- Hag'a'lah** -- All secondary vessels, **utensils which have touched hot food but not the flame itself**, are **kashered** via boiling water. Most utensils fall under this category. Simply immerse the cleaned utensil in a pot of boiling water so that it is fully immersed. Tables and countertops can also be kashered by pouring boiling water over them; hot steam cleaners will achieve the same results. Keep towels nearby to absorb the water. Countertops and tables may be covered depending upon your family tradition. (See below from O-U and CRC rulings on glassware.)

C. **שטיפה -- Glassware** which has contained only cold food and liquid is **kashered** by soaking in cold water for 72 hours. The water is changed every 24 hours. (However, see below from O-U and CRC rulings on glassware.)

D. **Microwave ovens** (without browning devices) should be cleaned well, then run through a cycle with a cup of boiling water.

WHAT MAY NOT BE KASHERED:

A. Utensils where food may be trapped between the metal and the wood or metal attachment.

B. Earthenware and porcelain because **chametz** can become embedded into the vessel.

C. Electrical appliances whose parts cannot be immersed without suffering damage. Detachable parts which can safely be immersed may be **kashered**.

D. Glassware which has come into contact with hot food. This includes Pyrex and CorningWare. (However, see below from O-U and CRC rulings on glassware.)

2022 O-U -- "The O-U Guide to Passover" ("CRC" is indicated for 2022 CRC rulings)
4 Levels of Kashering (p. 42-43 in 2022 version):

1. Libun Gamur -- ליבון גמור -- First Degree Burning -- 850 degrees in oven = until it glows. Utensils used directly on fire are kashered by direct fire, high heat.

2. Hag'alah -- הגעלה -- Boiling -- Utensils used for hot liquid are kashered by hot water.
 - a. May not kasher utensils with cracks or handles that can trap food.
 - b. May not kasher electric items which can be destroyed (RSG)
 - c. Must be scrubbed clean and not used for 24 hours. (24 hours after is ok -- RSG)
 - d. Minhag to use kashered pot (Unnecessary -- RSG)

3. Irui -- עירוי -- Pouring -- Utensils which had hot food poured on to it -- sinks, countertops -- kashered by pouring
 - a. O-U follows the rule to heat stones to add heat -- (Unnecessary -- RSG) CRC does not require a stone, but states that sink strainers and aerators should be replaced. CRC does not permit kashering porcelain sinks, but notes that Rav Ovadia Yoseph permits, like stainless steel.
 - b. CRC -- Countertops, including quartz resin and acrylic (without nicks, cracks) -- cover with non-porous material which will not easily tear. Once kashered, need not be covered, but some do cover them.

4. Libun Kal -- ליבון גמור -- Second Degree Burning -- 550 degrees in oven (CRC 500)
 - a. Can be used in place of hag'alah -- הגעלה -- boiling
 - b. Utensils not used directly on fire -- liquid or secondary heat are kashered by direct fire / heat.

1. May not Kasher -- ceramic, china, enamel coated pots. CRC adds cement and concrete

2. O-U and CRC permit kashering plastic and other synthetic material; also by Rav Ovadia Yoseph (former Chief Sephardic Rabbi of Israel)

3. O-U permits kashering quartz counters, metal, wood, stone, natural rubber and fabric.

4. CRC does not permit kashering glass for Pesach. It notes that Rav Ovadia Yoseph permits kashering glass and crystal, including Pyrex and Duralux, as long as it is 100% glass. It needs only to be washed and cleaned. If, however, the glass contains other material, like glass stove tops, it may not be kashered.

5. CRC -- Baking, roasting, and frying pans -- may not be kashered.

6. Shelves -- CRC requires covering, but notes that Rav Ovadia Yoseph rules that it is not necessary if no hot items were placed on them.

Fabric items -- wash in hot water, make sure no food adheres. CRC -- not vinyl.

COMMON KOSHER FOR PASSOVER ITEMS

Many foods are now available for use on Pesach. A bonafide **hechsher** (a rabbinical seal of **kashrut**) is the most reliable indication that a product may be used on Pesach and many Pesach foods require a special **hechsher** for Pesach. However, there are unnecessary stringencies.

Once again, take note of the significant difference between **chametz** and **kitniyot**. **Chametz** (see definition cited earlier), even the smallest amounts, one may not (a) eat it, (b) own it, or (c) derive any benefit from it (sell, feed to animals, give to non-Jews, etc) from the morning of the 14th of Nissan (this year Friday, April 1, 2026) through the end of **Pesach**. **Kitniyot** (many beans, peas, rice, corn, or mustard) may not be eaten on Pesach by long-standing **Ashkenazic minhag** (custom) but may be owned and one may derive benefit from them. Some have extended prohibitions.

CRC 2022 -- Kitniyot -- “Not only may one not eat these items as-is, but it is also forbidden to eat the derivatives of these. For that reason, corn syrup and peanut oil are not allowed on Pesach.” (p. 20)

I, the UTJ, and Rabbi Abadi, among others, do not apply these stringencies. In this section, I will address inconsistencies and differences with the kashrut supervising division of the O-U (Orthodox Union).

Why I permit **Kitniyot** derivatives (including corn oil, peanut oil)

The status of oils derived from **kitniyot** is the issue with the most far-reaching impact on Pesach foods. Unlike the overwhelming majority of Orthodox rabbis, I (and others) permit using the derivatives of **kitniyot**. The arguments for observing the Ashkenazic prohibition of **kitniyot** are themselves not strong, but the prohibition is a long well-established Ashkenazic **minhag** and so I do observe it and encourage its observance.

However, I do permit some items that the O-U tends to prohibit and I permit the derivatives of **kitniyot**, most commonly the oils, because (1) The Talmud itself distinguishes between a substance and its oil derivative. (2) **Halachah** articulates legitimate concern for imposing additional burdens on the community, including unnecessary financial burdens; (3) we need not extend a **minhag** beyond its original scope; it is an unnecessary stringency.

Inedibles (p. 35-37 in 2019 O-U version):

1. Toothpaste, mouthwash, treatments (mouth?) -- O-U states that there is a difference of opinion; O-U takes no position.
2. Paper plates -- O-U Permits

3. Creams -- O-U Permits
4. Medications --
 - a. Non-chewable are permitted
 - b. Chewable -- not permitted, because it may contain chametz-based flavorings -- only permitted if a life is in danger without it.

O-U -- Does not need a special Pesach certification, but may need regular certification

1. Eggs
2. Coconut oil
3. Frozen fruit
4. Raw unshelled nuts
5. White sugar
6. Non-iodized salt
7. Milk (but purchase before Pesach and recite the bitul (nullification formula))
8. Extra Virgin Olive Oil

O-U: Needs special Pesach certification

Reason

Meat & Poultry

Fish

Frozen Vegetables

Milk Substitutes

Ground Spices

Brown Sugar

Glazes

Anti-foaming agents, machinery with pasta

Emulsifiers

O-U Prohibits without Special Certification because of Kitniyot (I permit -- RSG)

Honey Corn Syrup

Shelled nuts BHA / BHT (preservatives)

Kosher iodized salt

Kitniyot (as listed by O-U) (Commonly used)

Rice, Beans, Corn, Peas, Lentils, Soybeans, Mustard, Poppy seeds, Sunflower seeds

Kitniyot (as listed by O-U) (Commonly used) which I permit:

Peanuts

Green Beans

Not Kitniyot

Safflower seeds, Carob, Coriander, Cumin

From previous (2019) O-U publications

Needs a Pesach Hechsher

- a. Ground meat and ground poultry (even when bearing a hechsher, needs a Pesach hechsher. Meat and poultry in their original manufacturer packaging are inherently **chametz**-free and do not need a special Pesach hechsher. (p. 29)
- b. Frozen salmon – “due to the frequent application of glazes to raw fish.” (p. 29)
- c. Canned tuna – maltodextrin, which is “either **kitniyot** or **chametz** derivative” is added even to water-packed tuna. (p. 55)
- d. Cut raw fish (the O-U may be a bit too stringent here.)
- e. **Frozen** vegetables – “are washed in water that often contains **chametz** anti-foaming agents.” (p. 31)
- f. Prepared baby food – “may utilize **chametz** preservatives.” (p. 31)
- g. Ground spices – (see p. 55)
- h. **Flavored** soda, seltzer, and water – The O-U explains that flavorings can contain **chametz** ingredients. (p. 54)
- i. **Decaffeinated or flavored coffee or tea, and instant coffee.** “Decaffeination is a process during which the coffee beans are sprayed with various substances that remove the caffeine. Ethyl acetate (unlike Ethyl Mertz), derived from alcohol, is one of the common agents used for decaffeination. Instant coffee – some companies add maltodextrin (see above).
- j. Lactaid tablets are likely to have **chametz**. Lactaid milk is permitted, like regular milk in general, (see above). (p. 31)
- k. Pet food –If **chametz**; if it contains only **kitniyot**, one may feed it to pets.
- l. “Pure fruit juices are processed with enzymes frequently derived from **chametz**.” (p. 55)
- m. Iodized salt – “The iodine is added to the salt by a starch carrier which is either **kitniyot** or **chametz**. Brown sugar may use **chametz** derivatives in production.” (p. 55)
However: Regular salt and white granulated sugar are permitted without a Pesach hechsher.
- n. The O-U has adopted a rather strict regimen for romaine lettuce. (see p. 16). I think it is unnecessary and excessive.

Does **Not Need** a Pesach Hechsher

- a. Meat and poultry in their original manufacturer packaging
- b. Unflavored water and seltzer
- c. Regular unflavored coffee and tea
- d. Cosmetics, Lotions, and inedible items such as non-chewable pills and Play-Doh need not be sold.
- e. Toiletries – not fit for a dog to eat – do not need special Pesach certification. (The O-U writes that there is a “difference of opinion on lipstick, mouthwash, toothpaste.”)

Other:

1. Alcoholic beverages are nearly always made from forbidden grains and are not permitted. This includes, among others, vodka, rye, scotch, and beer.
2. Other chametz items are: (CRC) -- soy sauce, licorice, candy -- “wheat” is listed prominently on the ingredients.
3. Pearled, or processed, barley, is not chametz; barley malt is.
2. Wine vinegar and apple cider are made from wine and apple cider, which are not inherently **chametz**. However, due to the possibility that the equipment used and/or the processing aids are chametz, it is prudent to only consume wine or apple cider vinegar which is certified as kosher for Pesach. (CRC)
3. Most pills are acceptable; I have a list. The 2019 O-U limits the prohibition to liquid medicines, chewable tablets, and those coated with a flavored glaze that are **chametz** and used in non-life-threatening situations. In serious cases, that is, life-threatening instances, the **halachah** is that the **kashrut** is suspended to save life. Aspirin and saccharin are permitted. The CRC publishes a more elaborate list and explanation:
 - a. All pill medications – with or without **chametz** – that one swallows is (sic) permitted. Liquid and chewable medications may contain **chametz**. Liquid and chewable medications that contain **kitniyot** may be consumed by someone who is ill.
 - b. All varieties of blush, body soap, conditioners, creams, eye shadow, eyeliner, face powder, foot powder, foundations, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on Pesach, regardless of the ingredients contained within them.
 - c. Many liquid deodorants, hair mousse, hairsprays, perfumes, colognes, and shaving lotions contain denatured alcohol and therefore should not be used on Pesach unless they are listed as **chametz**-free on a reliable list of Pesach products.

d. Lipstick, mouthwash, and toothpaste that contain **chametz** should not be used.

e. “One should not rely on the listed ingredients on the label alone ... as many of these products may contain actual **chametz**.” (p. 8)

3. Gluten-free matzah was once and may still be available – Lakewood Matzoh Bakery – 732-364-8757. Lakewoodmatzoh.com

4. Some of the measurements for various foods in the O-U booklet (p. 14-15 in 2019 version) are larger than those I accept: Matzah: the size of a credit card; Wine: 4.4. oz cup; you must drink at least half of the cup.

Previous O-U Publications with my comments

Regarding milk, the O-U publishes: “Milk contains a slight **chametz** risk, therefore it is best to purchase milk before Pesach at which time **chametz** can be nullified.” (p. 31) What the O-U seems to mean by “slight **chametz** risk” is itself dubious – often it relates to the machinery used in production or the concern that **chametz** may inadvertently enter the food, i.e., the **chametz** of workers. Even if we accept this vague concern, I have two issues:

a. I believe that their language is too weak. The issue is not “it is best,” but since they pose a “slight chametz risk,” i.e., a possible trace, then we must purchase the product before Pesach and before we recite the nullification formula. Again, reciting the formula is crucial; at the correct time it is legally effective.

b. On the other hand, if the issue is a “slight **chametz** risk,” why is the same rule not applied to other products where no **chametz** is detected, though somehow a trace may be present? For example, the O-U writes that orange and grapefruit juice require a Pesach hechsher and explains, “Since orange and grapefruit juices are pasteurized at the bottler’s facility this equipment can potentially contaminate them.” (p. 55) I see no distinction whatsoever in this explanation between permitting milk without a Pesach hechsher and requiring one for orange and grapefruit juice. Moreover, any pure food, where there is no evidence that **chametz** is present, may be eaten on Pesach, provided it was purchased before (this year @)11:55 CDT) and the **bitul** formula is recited by that time.

However, there are products that the O-U requires a Pesach hechsher, and they provide specific information about **chametz**. Unless I learn of a reason to dissent, I accept their logic and specific technical knowledge of the reality.

Kitniyot – What is, What Isn’t, and Why

Regarding **kitniyot**, the O-U writes: “ ... the widespread Ashkenazic custom is to refrain from consuming ...” **kitniyot** ... “This custom was instituted because of the similarities between legumes and **chametz** – which may cause confusion – and / or because **chametz** grains may be mixed in with legume seeds as these items were typically grown in close proximity of each other.”

“The precise species included under this prohibition **is subject to custom**, but the generally accepted position is to restrict the following items: rice, buckwheat, millet, lentils, peas, snow peas, chickpeas, sunflower and poppy seeds. Coffee, tea, garlic, radish, nuts, potatoes and spices are not considered **kitniyot**.” (pp. 16-17) Note that according to the O-U, the specific items included in the custom are themselves subject to custom.

The O-U then writes, “The O-U does not certify peanuts or peanut-based products.” (pp. 16-17) Their statement is left without further comment. The CRC elaborates (p. 14) that Rav Moshe Feinstein “assumes that peanuts are not **kitniyot**, but some have a custom to be **machmir**” (stringent). From my perspective, peanuts and therefore all peanuts and peanut derivatives – peanut oil, peanut butter, etc. are ok.

The status of peanuts is not only about peanuts, but is an example of a larger principle regarding **kitniyot**. The CRC adds that Rav Feinstein reasoned that “only foods which we know were specifically included in the **minhag** are forbidden.” If so, American corn (maize) should also be permitted, but the Mishnah Berurah ruled it was **kitniyot**, and most follow this ruling. (Some added restrictions on potatoes, honey, raisins, dried fruit, sugar, saffron, and cloves, and others. (CRC p. 16)

Oils Derived from Kitniyot

The O-U continues: “Oils derived from **kitniyot** are also prohibited under this custom. This includes corn, soybean, and canola (grapeseed) oil. ... The O-U does not consider cottonseed oil as **kitniyot**.” (pp. 16-17) The CRC expresses it this way: “The earlier **poskim** (rabbinical decisors), including Rema, clearly indicate that oil made from **kitniyot** is forbidden on Pesach, but some of the later **poskim** suggest that oil may be permitted ... It is generally accepted to follow the stricter opinion in this matter ...”

Therefore, provided that one purchases them before Pesach and recites the **bitul** formula –

1. The oils derived from corn and rice – including corn oil, corn syrup, etc., are not under the prohibition of **kitniyot** and may be eaten on **Pesach**.
2. Green beans are not **kitniyot** and are permitted by Rema (R Moshe Isserles of the Shulchan Aruch). (UTJ)

3. Fresh fruit and vegetables may be eaten without a **hechsher**.
4. Milk and orange juice may be consumed without a **hechsher**.
5. **Provided that they have no additives**, coffee, tea, salt, sugar, and dried fruit are permitted.
6. Quinoa is acceptable. It is neither ***chametz*** nor ***kitniyot***.
7. Butter does not need a Pesach hechsher if purchased (and ***bitul*** is said) before Pesach. (UTJ)
8. There does exist Kosher for Pesach brandy and gin – it needs a Pesach hechsher. (UTJ)
9. Pure honey does not need a Pesach hechsher.
10. In general, spices need Passover certification because of the ways in which spices are dried, cured, and produced. In addition, some spices are sprayed with a ***chametz*** spray to make them dry better and more quickly. Hence, spices need certification. Some years, there are spices that are acceptable without special Passover certification. (UTJ)
11. Canola oil, safflower oil, peanut oil, and Extra Virgin olive oil do not need a Pesach hechsher. (UTJ)

Warning: While we stand by these legitimate ***halachic*** rulings, since some members of your family, based upon CRC, O-U, Va'ad Hoeir, and other rulings may object, you must weigh these rulings against ***Shalom Bayit*** (peace in the house). However, distancing ourselves from legitimate ***halachic*** rulings reinforces the drift which delegitimizes legitimate non-stringent opinions.

CRC -- Chicago Rabbinical Council

In addition to all forms of bread which use flour and are by definition **chametz** -- Brewer's Yeast, Flour, Play-doh are prohibited on Pesach as **chametz**.

All of the following Basic foods need ***hashgachah*** -- Baby Food (jarred or canned), Canned Fruits or vegetables, including baby carrots), Cheese & Cheese spreads, Frozen dinners, Matzah, Milk, Salads (bagged), Salmon (canned, frozen, processed), Poultry (ground cooked, or repackaged), Vegetables (canned, cooked, frozen), Tuna (canned), Yogurt.

All Beverages -- Juice -- Apple & Lemon (including concentrate; Grape, Grapefruit), Coffee Beans (unless plain, unflavored, and not decaffeinated; grinder must be cleaned; Instant, flavored or decaffeinated and K cups require certification), Herbal tea, Liqueur, Seltzer, Soda, Non-dairy Creamer, Wine.

Desserts -- Candy, Dessert Gels and Puddings, Dates (due to glaze), Dried fruit, Ice Cream and Ices, Fruit preserves, Gum, Prunes, Raisins, Sorbet, Sugar (unless pure, white cane w/o additives),

Supplementary -- Baking Powder, Brown Sugar, Butter, Cooking oils & spray, Cooking Wine, Food coloring, Jam, Jelly, Syrups.

Spices -- Dill (dried; fresh leaves OK), Garlic (peeled in jars or can; fresh is OK), Honey, Ketchup, Margarine, Mayonnaise, Pickles, Potato Chips, Tomato-based products, Vanilla, Vegetable oil, Vinegar,

Over-the counter medicines -- Chewable pills and antacid, Medicines (liquid), Tums, Vitamins.

Additives -- Aspartame, Splenda, Stevia, MSG.

Miscellaneous -- Dog Food, Listerine Pocketpaks.

Does not need Pesach hashgachah (certification) (Alphabetical)

Foods

Baby carrots (raw with no additives), Bicarbonate Of Soda, Coconut (shredded if unsweetened and unflavored), Eggs (bought before Pesach), Fennel (leaves and fresh), Orange Juice (pure frozen concentrate), Horseradish (raw), Ice (in bag), Liquid medicines (without elixirs), Meat (fresh or frozen in original packaging), Mineral water (w/o carbonation, flavors, vitamins, additives), Mushrooms (raw or dried),

Foodware products that may touch food and foodware

Aluminum foil and pans, Bags (plastic and paper), Charcoal, Coffee Filters, Crock-pot liners, Cups (plastic and paper), Cutlery (plastic), Detergent, Dishwashing soap, Hand Sanitizers, Oven cleaner, Scouring pads.

Body Products

Baby Wipes, Body Wash, Dentures (cleaned well from chametz), Deodorant (Stick, USA), Hair gel, Hairspray (USA), Hydrogen peroxide, Tissues

Make Up

Blush, Cosmetic Creams, Eye liner and shadow, Makeup, Mascara, Mousse (Hair -- USA), Nail Polish / Remover, Perfume (USA), Shampoo, Shaving lotion, Soaps

Household & Cleaning Products

Air freshener, Alcohol (denatured or isopropyl), Ammonia, Bleach, Candles, Fabric protector and softeners, Furniture Polish, Glue, Insecticide (some traps contain *chametz*), Mineral Oil, Ointments, Petroleum Jelly.

Kitniyot -- prohibited to Ashkenazic Jews by minhag / custom. Sephardim may eat these (they were not prohibited in Gemara and Sephardim did not accept kitniyot restrictions).

Alfalfa sprouts, Anise*, Beans, Bean Sprouts, Buckwheat, Caraway, Chickpeas, Coriander seeds*, Corn and *Corn Products, Cumin, Dill seeds, Edamame, Fennel, Millet, Mustard, Popcorn, Poppy seeds, Rice, Sesame seeds, Peas (Snow peas), Sorghum, Soy producers, Spices (whole; ground requires ***hashgachah***), Sunflower seeds.

We disagree -- I permit

Canola oil -- Kitniyot -- derivatives were not prohibited

Corn Products (syrup, oil) -- derivatives were not prohibited

Green beans / string beans -- CRC -- Kitniyot -- We say they are vegetables, despite name

Nuts -- Peanuts -- **Kitniyot** -- never under original **kitniyot** prohibition

Quinoa -- not kitniyot, but to be sure there was no mixing or **chametz** -- no evidence

Kitniyot -- CRC (p. 7) cites ReMa (Shulchan Aruch) permitted Anise and Coriander seeds -- but later Rabbis ruled that we should not use them.

Pills -- (CRC p. 19) -- If swallowed -- The coating on pills usually has no chametz, but where it includes sweeteners, an inactive ingredient, like Advil -- not recommended.

CRC Kashering

A. No:

1. Some are too difficult to get into tiny areas and either (a) would destroy the item or (b) the fear of destroying them would prevent a thorough removal of **chametz**.
 - a. Air fryers, colanders, graters, griddles, rotisseries, sieves, toasters, and toaster ovens.
2. Some are explicitly forbidden or later deemed so because of the material --
 - a. china, ceramics, earthenware, enameled pots, Corelle, Duralux, mugs, porcelain, pottery, Pyrex
3. Glass depends -- some have become stringent, especially if used in ovens or on stoves:
 - a. Crystal, glass, instant pots
4. The CRC prohibits the following but I do not know why...
 - a. Baking pans, blechs, cookie sheets, dishwashers, induction cooking, pans -- frying and roasting, pizza stone, nylon tablecloths.

Steamers for kashering (CRC p. 24) -- problematic if water does not condense. It must become 212 degrees, which most do not, except Wagner Power 715.

Induction cooktops (p. 25) -- cannot be kashered, but can be used under limited circumstances.

B. Can be kashered only if made of metal, plastic, or rubber -- not if of ceramic, china, glass, or porcelain:

1. Cups / Becher (kiddush wine cup), crock-pot, plates, sinks.

C. Can be kashered only if surfaces not scratched:

1. Formica, high chair, knives, rubber, wood

D. Can be kashered only if motor area is sealed so no food can get in

1. Blender, food processor, Mixer (electric)

E. Need to ask using QR code or call:

1. Convection oven, Countertop, Hot plate, microwave oven, Urn.

CRC has an approved liquor list on p. 13. It includes Brandy, Cognac, Gin, Liqueurs, Rum, Tequila, Vodka.

Contract for Selling Chametz

I, _____, hereby authorize Rabbi Seth D Gordon to sell the **chametz** in my possession (the sale will take place by Wednesday, April 1, 2026). I understand that all places enumerated below will be sold and will not belong to me and may not be used by me from **12:00 noon CDT**, Wednesday, April 1, 2026 until **9:10 PM CDT**, Thursday night, April 9, 2026. (Note: Pesach ends at 8:20 PM, but **chametz** should not be used until 9:10 PM)

The **chametz** and the areas are at:

Street Address

City, State, Zip

*in the following specifically enumerated places: (please indicate exactly where the **Chametz** will be - room/location in room)*

Signature _____ date _____

*(It is proper to include a modest contribution for Ma'ot Chittin, to feed the poor for Pesach. (approx. \$18) Please make checks payable to **Rabbi's Discretionary Fund**. Before Pesach begins, I urge you to feed the non-Jewish poor with your **chametz**.)*

If you are emailing your form and sending the donation separately, please indicate the amount of your donation here: _____