

Passover



בס"ד
VAAD HOEIR OF ST. LOUIS

GUIDE

5786-2026

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Dear Fellow Community Members,

We are pleased to present to you the 5786 Passover Guide of the Vaad Hoer of St. Louis. You will find in the coming pages much useful information to help you prepare for yom tov.

It is impossible to properly list all suitable products available for Passover, however we have endeavored to include some of the most pertinent information. Please call the Vaad office with any questions you might have regarding specific products.

In order to produce a guide with the most comprehensive information we have selected to include links to specific parts of the OU, Star-K and cRc Pesach guides.

As well as a special thank you to Mr. Max Gornish - President of the Board and his fellow board members for their continued efforts to insure the success of our organization.

The continuous work performed daily by the Mashgichim and office staff of the Vaad Hoer is appreciated by all kosher consumers in the St. Louis area.

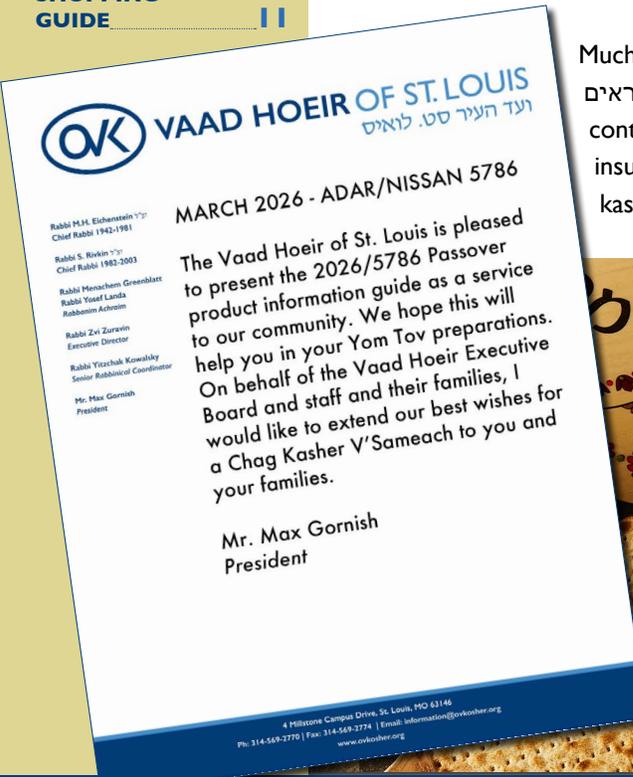
Wishing you all a Chag Kosher V'Sameach,

Rabbi Zvi Zuravin
Executive Director

Rabbi Yitzchak Kowalsky
Senior Rabbinical Coordinator

Rabbi Eliyahu Goldstone
Sr. Rabbinical Field Representative

Much appreciation is due to the רבנים אחרים of the Vaad for their continuous direction and input to insuring the highest level of kashrus supervision in St. Louis.



TO OUR DEAR BROTHERS AND SISTERS:



On the Festival of Pesach, particularly the night of the Seder, the Torah instructs us to recall and recount the events of Yetziat Mitzrayim, the exodus from Egypt. We do so with a number of biblical and rabbinic Mitzvot, including the recitation of the Haggadah, eating Matzah and Marror, drinking four cups of wine etc. This annual reliving of the exodus is addressed in the verse which instructs us to “remember this day in which you went out of Mitzrayim” (Shemot 13:2) “This day”, of course, refers to the 15th of Nissan, the date of the first day of Passover. Similarly, the Torah relates that “on that very day all the hosts of the children of Israel exited from the land of Mitzrayim”. “That very day” was the day that marked the birth of a liberated people, on their way to receive the Torah at Mount Sinai, and to fulfill their G-dly destiny – to be a “kingdom of priests and a holy nation”.

Remarkably, while the Jewish People’s glorious transformation from bondage to true liberation and peoplehood occurred on a single day, there is another verse that speaks of Yetziat Mitzrayim, the exodus, occurring on *multiple* days. The prophet relates Hashem’s promise to the Jewish people regarding the forthcoming and future redemption of the Jewish People through Moshiach. “As in the days of your exodus from Mitzrayim will I show you wonders”. Here the Torah uses the plural “days” referring to the exodus.

These seemingly contradictory verses prompt the Zohar to ask: “Why the reference to [the exodus from Egypt occurring on]

multiple days? Did not Yetziat Mitzrayim, [the Exodus] take place in one single day?”

So we have one reference to a *single-day* Yetziat Mitzrayim, and another reference to *multiple-day* Yetziat Mitzrayim.

The explanation that is given is that while the original exodus truly occurred on one day, the 15th of Nissan 2448, in a deeper sense, all the days beginning with the Jewish People’s original departure from Mitzrayim, until the arrival of the future and final redemption through our righteous Moshiach, are all days of a continuing emergence from Egypt, an ongoing daily Yetziat Mitzrayim.

It is noteworthy that in practice, we also have two kinds of remembrances of the Exodus. We have the super once-a-year, full-blown remembrance of Yetziat Mitzrayim at our Seder table with all its related Mitzvot of the holiday, including the Matzah, Marror, four cups of wine etc. In addition, we also have an ongoing obligation to recall Yetziat Mitzrayim each and every day. We do that in our daily prayers and in the recitation of the Shema, as well as in Kiddush on Shabbat and Yom Tov etc.

How can we understand the significance of these two types of remembrances – the one-day remembrance and the multiple-day remembrances – and what is their relevance to our daily lives, particularly on a spiritual level?

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Letter From the **רבנים אתראים**



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Herein lies a deeper teaching: The word Mitzrayim, on the simple level is a geographic location where the Jewish people were enslaved. On a deeper level, however, Mitzrayim is etymologically related to the word “Mitzarim” – which means constraints or limitations. In all spheres of life a person may encounter obstacles or challenges that represent these “Mitzarim” – constraints or hindrances. These are the impediments which tend to get in the way and inhibit or limit the Jew from living up to his/her fullest G-dly potential, the potential which flows from the Jew’s eternal G-dly essence. The source of these hindrances or limitations can be either internal, as in inborn traits or acquired habits, or external, as in the influences of one’s social environment and circumstances. Achieving a personal, everyday Yetziat Mitzrayim, calls for us to free ourselves from those impediments and direct our efforts towards our service of G-d.

Accordingly, the explanation of the two seemingly contradictory verses may be as follows: From the day on which the Jewish people came out of Egypt, out of the *house of bondage*, they were taken out forever of the category of slavery, transposed into a new category, that of *free men*. However, the transition from slavery to freedom is not a one-time happening, but a continuous process. It calls for frequent and constant reflection so as to experience once again, in a personal way and on a daily basis, the coming out from slavery into freedom i.e. overcoming the challenges and constraints,

the “Mitzarim”, whether internal or external that may stand in the way of the enormous reservoir of G-dly potential which resides within each and every Jewish person.

Hence, although the Exodus from Mitzraim — of the entirety of the Jewish people together with all their possessions, etc. — took place in one day, the true liberation, the ongoing spiritual liberation, including also from all inner constraints and limitations, is something that is accomplished through *daily* reflection and remembrance, as it is written, “In every generation, *and in every day*, a Jew should consider himself as though *personally* came out *this day* from Mitzrayim.” This is in keeping with the obligation to remember and mention Yetzias Mitzraim every day.

Our heartfelt wishes for each of us and the entire Jewish community to successfully achieve the true and complete spiritual liberation, to overcome any and all Mitzarim, the spiritual constraints and impediments, so that we may indeed live up to our mandate to be a “kingdom of priests and a holy nation”.

May we indeed merit to experience “As in the days of your exodus from Egypt I will show you wonders”, speedily in our days.

With prayerful wishes for the safety and security of our brothers and sisters in the Holy Land and wherever they may be, and with blessings for a happy and kosher Pesach.

Best wishes for a Chag Kasher V’sameach!

Rabbi Menachem Greenblatt

Rabbi Yosef Landa

Rabbanim Achraim

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Cleaning for Pesach



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These notes are compiled from Rabbi Greenblatt's annual lecture to women as a guide to properly kasher for Pesach. Any questions on these halachos should please be directed to Rabbi Greenblatt.

I. Cleaning for Pesach:

- **As an overall rule: Pesach cleaning ≠ spring cleaning!** You can take this as an opportunity to clean your house/garage/car thoroughly, but that's not the point. For instance, dusting, weeding out your closets, etc. are not part of cleaning for Pesach, per se.
- **Clothing:** If you never put *chametz* in your pockets, then you do not have to go through cleaning them. But, since most all of us will put candy, etc. in our pockets at some time during the year, then you must go through to make sure that it's not there anymore.
- **Books:** If you want to use them at the table that you are eating on Pesach, then you should clean them out. This is because if you have even the smallest crumb in a book, and then bring it to the table and it mixes with your Pesach food, you may have rendered your food and dishes *trief*. You should not use *benchers* that you normally use during the year on Pesach. Put them away with the rest of the *chametz* stuff that you are going to sell.
- **Pets:** One cannot feed their pets *chametz* food, because if you own the pet and the pet benefits from the food, then you benefit from the food.
- **School projects:** One does not need to get rid of the cute noodle projects since the *chometz* on them is rendered inedible.
- **Toys for outside only:** These do not need to be thoroughly cleaned. A simple inspection will suffice.
- **Anything truly beyond one's reach** does not need to be cleaned. For instance, if there is a space between your



countertop in the kitchen and your fixed stove, then you do not need to try to squeeze between there or move the stove to clean that space. But, movable appliances (like many refrigerators) should be moved in order to clean behind and around them. A good rule of thumb is that if you do not move a piece of furniture during the year (i.e. a big dresser) then you do not need to move it to clean for Pesach.

- **Small kitchen appliances** (i.e. toasters, bread makers) that one is not going to use on Pesach do not need to be cleaned. Just put them away with the things that will be sold.
- Stains (like on books or clothing) are not a problem.

II. Kashering the Kitchen:

- Materials that can be *kashered* include metal, wood, natural stone and natural rubber.
- Materials that cannot be *kashered* include earthenware (ceramics), plastic, other synthetics.
- Regarding glass vessels, there is a possibility for them to be *kashered* with a special method called *milui virui*. It involves soaking the glass for 24 hours, three times. If one needs to do this, consult your Rav.
- The way to *kasher* something is dependent on the way in which it is used. In general, there are three ways to *kasher* items listed above.
 - *Hagalah* (via boiling water)
 - *Libun Kal* (dry heat which is hot enough to singe straw)
 - *Libun Gamur* (dry heat which is glowing hot)
- In general, before anything can be *kashered* (as delineated below), it should be thoroughly cleaned and then left unused for 24 hours. For things that cannot be totally cleaned and will always have a bit of grime left over, one should use a

Cleaning for Pesach



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caustic or ammonia-containing cleanser. The reason for this is that these cleaners render the grime that is left over *batul* (void and totally unfit to be eaten).

- When one *kashers* vessels by method of *hagalah* it can be accomplished by one of the following methods:
 - o Boil water in a tea kettle that you normally use during the year (after it has been cleaned).
 - o Put the items that need to be *kashered* into a pot of boiling water. One should ideally use a Pesach pot for this purpose. But, one can also use a pot from year-round use that has been cleaned well and has not been used for the past 24 hours. The *minhag* is to *re-kasher* the pot if you used a Pesach pot to *kasher* the utensils.
- **Refrigerator:** Since there are no hot foods in the fridge, there is no need to *kasher* it. All one needs to do is clean it thoroughly and empty it of any *chametz* (or separate the *chametz* items and cover them away). One does not need to line the shelves with anything. If it is your tradition to cover the shelves, you should punch holes in the covering so that the air can circulate through the fridge.
- **Tables & Countertops:** If they are made of synthetic materials, there is no way to *kasher* them for Pesach and they should be covered with any material that prevents liquid or heat from seeping through (i.e. plywood, plexiglass, contact paper etc.). If they are made of natural granite or stainless steel, you can *kasher* them by *hagalah* (pouring boiling water over the area).
- **Sinks:** Stainless steel sinks can be *kashered* by *hagalah*. They should be thoroughly cleaned but can be used for the next 24 hours before the *kashering*, if one only uses cold water.

The boiling water needs to be poured over the entire sink, as well as the faucet and handles.

- **Garbage disposal:** clean by pouring down bleach and boiling water.
- **Spray nozzle from the kitchen sink:** These are very difficult to clean and *kasher*, secondary to the small holes. The best thing is to buy a new one at a place like Home Depot. They cost a few dollars.
- **Oven:**
 - o If self-cleaning: These are *kashered* by *libun*. One should first remove any actual pieces of *chametz*, then let it run through a self-cleaning cycle. This *kashers* the oven as well as the racks inside. One does not need to wait 24 hours before *kashering* a self-cleaning oven.
 - o If not self-cleaning: Clean it very well with a caustic cleaner, then put it on the highest temperature setting (550°F or broil) for 1.5 hours. Ideally, one should put a disposable aluminum pan with water in the oven during the last half-hour so that the steam can also *kasher* it (by *hagalah*).
- **Stove:**
 - o If gas: Clean all the components (drip pans, grates and caps) very well, and then place them in the oven while you are *kashering* the oven. Alternatively, you can put pans of water over the burners and then turn them on high for about 20-30 minutes. This will spread the flame and *kasher* the burner grate. If one has a self-cleaning oven, beware of putting the components inside, since the heat from the self-cleaning cycle may ruin their enamel finish. Instead, apart from *kashering* the oven,



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- one can put it on 550°F (like the regular oven) and then put the stove components inside for *kashering*. Note, if you don't *kasher* the drip pans, then they should be covered with foil or purchase new ones for Pesach.
- o If electric: Clean and then turn it on to the highest setting and let it become red-hot for a few minutes.
 - o Stovetop: Should be cleaned very well, and then covered with a double layer of foil.
 - o Stove knobs: Clean very well, does not need to be covered.
 - o Exhaust fan above: Clean with a caustic/ammonia cleaner
 - o Vents that come up to the stove that is on top of an oven: Clean with a caustic/ammonia cleaner.
- **Utensils:** Metal ones that are used during the rest of the year can be *kashered* by *hagalah* after you clean them well and don't use them for 24 hours. This is not true for knives because of the handle/blade interface.
 - **Freezer Ice Maker:** Clean it well, as one tends to put their *schmutzy* hands in there all year round.
 - **Microwave:** They are harder to *kasher* for Pesach. Either do without it (since you only have 3-4 days between the Yom Tovim to use it anyway) or buy a new one for your Pesach investments.
 - **Urn for hot water:** These are very hard to *kasher* for Pesach since the steam from the hot drinks, made under the spigot during the year comes up into the spigot. Either get a new one or ask your Rav specifically about this.
 - **Dishwasher:** Since there are many plastic components contained within, it cannot be *kashered* for Pesach.
 - **Tablecloths:** Wash them in hot water with detergent, they can then be used on Pesach.

III. Miscellaneous:

- One should preferably buy all the eggs they will need for Pesach before the holiday starts.
- Beware of things that have powder coatings (i.e. gloves for washing dishes). This powder is often made from a corn base and is problematic for Ashkenazim.



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Tuesday Night, March 31

Bedikas Chametz

On Tuesday night after 8:09pm, one should immediately perform Bedikas Chametz (Search for Leaven). The beracha and kol chamira are recited.

Wednesday, April 1

Taanis Bechorim (Fast of the Firstborn)

Erev Pesach

Chametz may not be eaten after 10:34am according to the Magen Avraham or after 10:58am according to GR"A.

Biur & Bitul Chametz

(Burning & Nullification of the Chametz)

Sale and burning of the chametz must be completed by 11:49am according to the Magen Avraham or by 12:01pm according to the GR"A.

Wednesday Evening, April 1

Eruv Tavshilin

1st Night of Pesach

Candle lighting time is 7:06pm.

Thursday, April 2

2nd Night of Pesach

Candle lighting is not before 8:11pm

Note: The beracha of She'hecheyanu is recited with the candle lighting on the first and second nights only.

Chatzos (Midnight)

For the first two nights of Pesach is at 1:05am

Tuesday Evening, April 7

7th Night of Pesach

Candle lighting time is 7:12pm

Wednesday Evening, April 8

8th Night of Pesach

Candle lighting is not before 8:16pm

Thursday, April 9

Yizkor is said on the 8th day of Pesach

Pesach ends with nightfall at 8:17pm

Note: Those who sold their chametz through their Rav should allow at least 30 minutes at the end of Pesach, for the Rav to buy the chametz back

Millstone Mikvah Schedule for Men:

Wednesday, April 1st Erev Yom Tov - Hours TBD

Tuesday, April 7th Erev Yom Tov (2nd Days) - Hours TBD

Shabbos Mikvah Schedule for Men:

March 31 - April 3 (Tuesday thru Friday) - Not Available

April 4 - 5 (Shabbos & Sunday Chol Hamoed) - Available

April 6 - 10 (Monday Chol Hamoed thru Friday) - Not Available

April 11 - (Shabbos) - Available



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The Rabbi Sholom Rivkin Tzedakah Merle Hartstein Maos Chitim Fund

Please consider making a gift to The Rabbi Sholom Rivkin Tzedakah/Merle Hartstein Maos Chitim Campaign. These funds provide many families in our community with assistance for Passover and during the year. Your donation would be greatly appreciated.

Please make your checks payable to Maos Chitim and send to Vaad Hoer 4 Millstone Campus Drive, St. Louis, MO 63146. Credit/Debit Cards donations also can be made online by going to www.stlmaoschitim.com

Hag'olas Kalim - Kashering Utensils for Passover

Kashering utensils for Passover use will take place, G-d willing, **Sunday March 29th. Time will be from 10am-2pm.** We will only be kashering kiddush cups and cutlery necessary for Pesach.

Kelim Mikvah

The Keilim Mikvah located on the Millstone Campus. The Kelim Mikvah is accessible through a rear door entrance. The code to enter is aleph, gimmel, hey. Please use the parking lot in the front of the building.

Shatnes Testing

The Vaad Hoer Shatnes Center in memory of Barbara Mendelson is located at the home of Hillel Anton, 915 Dalkeith Lane in University City. Please call 314-997-4416 prior to dropping off and picking up to make sure someone is home. Mr. Asher Spetner is also available to check for shatnes. He can be reached at - 314-368-1729.

Items Produced Locally for Pesach under OVK certification:

MILK (Fresh):

Schnucks & Dierbergs will be carrying a variety of brands of white milk in plastic gallon and 1/2 gallon jugs, which will have a P or KP in the date code (e.g. 04/12/26P). This milk is not Cholov Yisroel, but uses Passover certified vitamins.

Cholov Yisroel milk will also be available in **Schnucks-Ladue**. Please look for the special Passover designation.

NUTS (RAW) & DRIED FRUIT:

Mound City: when bearing the OVK Kosher for Passover sticker.



Medicine & Cosmetics



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The following is an adaptation of a Halachic statement released by the cRc regarding medicine, cosmetics and toiletries for Pesach. The Rabbanim Achraim of the Vaad Hoeir have adopted this Pesach policy regarding medicines, cosmetics and toiletries.

Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your doctor and Rabbi.

Medicines Guidelines

- All pill medication – with or without chametz – that one swallows are permitted. Vitamins and food supplements do not necessarily fall into this category.
- Liquid and chewable medications that may contain chametz should only be used under the direction of a doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains chametz, and the possibility of substituting a swallowable pill.
- Liquid and chewable medications that contain kitnios may be consumed by someone who is ill.
- For the general laws of taking medicine on Shabbos and Yom Tov, please consult your Rabbi.

Cosmetics & Toiletries

- All varieties of blush, body soap, creams, eye shadow, eyeliner, face powder, foot powder, ink, lotions, mascara, nail polish, ointments, paint, shampoo, and stick deodorant are permitted for use on Pesach.
- Many liquid deodorants, 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. Such products manufactured in the USA may be used.
- Lipstick, mouthwash and toothpaste which contain chametz should not be used.

An Important Reminder

As a reminder to the public to be aware that just because a product is found in the “Kosher for Passover” section of a supermarket, does not necessarily mean it is Kosher for Passover. Most food products require special certification for Passover. Look for a “P” designation next to the kosher symbol, or specific “Kosher L’Pesach” mention made on the product. Since there are some products on the market that say “Kosher for Passover,” **but contain kitniyos** (such as peanuts, beans, peas, similar items from the legume family, corn, bean sprouts, alfalfa sprouts, green beans, mustard, and foods derived from these) or other

problematic ingredients, we recommend that consumers use accepted national certifications such as the OV, OU, OK, Kof-K, cRc, Star-K, etc. It is very important to check every label. Local St. Louis supermarkets do not consult the Vaad regarding Passover products. Often they do not even separate Kosher for Passover from Non-Kosher for Passover items.

Please do not hesitate to call the Vaad office with any questions, especially if you are in doubt.



Quick Links for Pesach



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Quick Web Links for Pesach Certification Lists:

- The cRc has created an online tool to determine if a specific lipstick product is acceptable for Passover..... [CLICK HERE](#)
- Link for OU products acceptable without P is: [CLICK HERE](#)
- List of OU Infant Formulas & Nutritional Supplements is:..... [CLICK HERE](#)
- Link for Star-K quick-pick personal care list:..... [CLICK HERE](#)
- Link for Star-K quick-pick medicine list:..... [CLICK HERE](#)
- Link for Star- K quick-pick pet food list:..... [CLICK HERE](#)



Shopping Guide



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List of Non-Food Items that Do Not Require Passover Certification

Air Freshener (only solid, not liquid)

Aluminum foil

Aluminum baking pans

Baby oil, ointments & powder (talc)

Bags (paper or plastic)

Band Aids

Body wash

Bowl and tub cleaners

Candles

Cardboard

Carpet cleaners

Charcoal

Cheese Clothes

Coffee Filters

Conditioners

Contact Lens Solution

Contact Paper

Cosmetics (except lipstick - need to ascertain does not contain chometz)

Crock Pot Liners

Cupcake holders

Cups (paper, plastic or Styrofoam)

Deodorants (All stick are acceptable, liquid - need to ascertain does not contain chometz. All that are manufactured in USA are acceptable)

Dental Floss/Tape (any unflavored including waxed are acceptable)

Detergents (laundry and dishwashing)

Drain openers

Fabric protectors

Furniture polish

Glass cleaners

Hair gels, sprays and mousse (All that are manufactured in the USA are acceptable. If not, need to ascertain that it does not contain chometz.)

Hand Sanitizers

Hydrogen Peroxide

Insecticides (Sprays, some traps contain chometz)

Isopropyl alcohol

Jewelry polish

Latex Gloves (only powder free, not powderless or with powder)

Lotions

Napkins

Nail Polish



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List of Non-Food Items that Do Not Require Passover Certification

Nail Polish Remover

Oven cleaners

Paper towels

Petroleum Jelly

Perfumes (All that are manufactured in the USA are acceptable. If not, need to ascertain that it does not contain chometz.)

Plastic containers

Plastic Wrap

Plates (paper, plastic or Styrofoam)

Scouring pads

Shampoos

Shaving cream, gels & lotions

Silver polish

Skin cream

Soaps

Suntan lotion

Tissues

Water filters

Wax for Braces

Wax paper

