

KITNIYOT

This document, based on Volume I, Chapter 16, of _____ by Rabbi Shlomo Zalman Grossman) is intended for information only. It is not intended to embody *halakhic* judgments. Therefore, I have edited the original Hebrew text of the list only slightly. The numbered footnotes are based on Grossman's notes. The lettered endnotes are my own comments.

Rabbi Gershom Barnard
Cincinnati, OH 5768/2008

- _____ ¹ rice *Oryza sativa*
- _____ alfalfa *Medicago sativa*
- _____ ² peas *Pisum sativum*
- _____ ³ peanuts *Arachis hypogea*
- _____ millet *Panicum miliaceum*
- _____ sorghum *Sorghum bicolor* or *Sorghum X almum*
- _____ ⁴ chickpeas *Cicer arietinum*
- _____ ⁵ fenugreek *Trigonella foenum*
- _____ ⁶ sunflowers *Helianthus annuus*
- _____ ⁷ mustard *Sinapis alba* and *Brassica nigra*
- _____ carob *Ceratonia siliqua*
- _____ grasspea or Indian vetch *Lathyrus sativus*
- _____ buckwheat *Fagopyrum esculentum*

¹ Rambam on *M. Kilayim* 1:8, *Tosafot* to *Hullin* 52a s.v. "kitniyot," *Rosh Kilayim* 2:2

² *Rambam loc. cit.* However, according to *M. Kilayim* 3:2, "afunim" are considered to be a vegetable and not *kitniyot*. Some authorities distinguish between the seeds, which are considered *kitniyot*, and the pods, which are not.

³ *Resp. M'lamed L'hoil OH* 88 and *Resp. S'ridei Esh* 1:50 permit the use of peanut oil on *Pesah*.

⁴ *Hullin* 52a

⁵ Rambam on *M. Kilayim* 2:5, where *hilbeh* is an alternative name for *tiltan* (*vide infra*)

⁶ *Resp. Bet Shearim OH* 215. The author (Rabbi Amram Bloom), wrote that, in principle, sunflower seeds should not be considered *kitniyot*, but, after consultation with Rabbi Yekutiel Yudah Teitelbaum, he prohibited their consumption on *Pesah*. [*Resp. Beit Shlomo YD* 177 is also cited as prohibiting sunflower seeds, but I have been unable to verify that reference as I have done in the case of other references here. – GLB]

⁷ *Rema* to *ShAr OH* 464:1 and *Taz ad loc.* #1

- _____ cumin *Cuminum cyminum*
- _____ saffron *Crocus sativus*
- _____ bitter vetch *Vicia ervilia*
- _____ ⁸ cowpea *Vigna unguiculata*
- _____ soy *Glycine max*
- _____ lentils *Lens culinaris*
- _____ French vetch *Vicia narbonensis*
- _____ broad beans *Vicia fabia*
- _____ (_____ _____) yellow lupine *Lupinus luteus*
- _____ poppy *Papaver somniferum*
- _____ ⁹ flax *Linum usitatissimum*
- _____ legumes Family *Leguminosae*
- _____ ¹⁰ caraway *Carum carvi*
- _____ ¹¹ hemp, marijuana *Cannabis sativa*
- _____ rapeseed, canola *Brassica rapa*
- _____ licorice Genus *Glycyrrhiza*
- _____ acacia Genus *Acacia*
- _____ beans (navy, lima, green, etc.) Genus *Phaseolus*
- _____ ¹² sesame *Sesamum indicum*
- _____ lupines Genus *Lupinus*

⁸ Rambam on *M. Kilayim* 2:2

⁹ *Maharil Hil. Maakhalot Asurot B'pesah* 17. *Nishmat Adam Sh'elah* 32 and others attribute this view also to *Terumat Hadeshen* 1:113. However, not all editions of that text include *pishtan* in their discussion.

¹⁰ *Magen Avraham* to *Sh.Ar. OH* 453 #3

¹¹ *Resp. Terumat Hadeshen* 1: 113, *Resp. Maharil* 25

¹² *Sh. Ar. YD* 297:3

_____ _____ lupine *Lupinus termis*

_____ corn *Zea mays*

_____ fenugreek *Trigonella foenum-graecum*

_____ _____ tamarind *Tamarindus indica*

NOTES

A. Grossman refers to *Melamed L'hoil* and *S'ridei Esh* (as well as to other authorities whose positions I have not been able to verify) as permitting specifically peanut oil on Pesah. However, the arguments of those authorities would seem to serve to permit the consumption of peanuts themselves.

B. Grossman lists glucose as a type of *kitniyot*, whereas it is, in fact, a derivative of any of several different types of plants, some of them *kitniyot* and some not. (Grossman notes that fact himself.)

C. Grossman lists *grisim* as a type of *kitniyot*, whereas it is not a type of plant, but rather to a way of presenting grain. *Grisim* is coarsely milled cereal, and the Hebrew word may be translated as “groats” or “grits”. Grits are usually made from corn, which is *kitniyot*. Groats are probably kasha, made from buckwheat (*Fagopyrum esuclentum*), which is *kitniyot*.

D. The inclusion of carob in the list is problematic. Carob is mentioned in *Mishnah Kilayim 1:2*. Indeed, the carob tree is a leguminous plant. However, Grossman cites the general rule that the products of trees are not subject to the prohibition of *kitniyot*, and he therefore writes (in his note 16) that the *haruv* which is *kitniyot* is “like the carob tree”. However, I have been unable to identify any plant which fits that description. My understanding is that, today, some authorities consider carob and its derivatives to be *kitniyot*, and others do not.

E. Grossman lists cornflour (corn meal) as a type of *kitniyot*, whereas it is, as he notes himself, a derivative of corn.

F. Grossman identifies cumin with caraway. Although the two types of seeds are similar in appearance, they are from different plants, and I have listed them separately.

G. In several instances, Grossman's apparent identification of plants differs from that of Prof. Yehuda Feliks. I have followed Grossman and common usage, even when it may not be botanically incorrect.

H. The scientific name *Zea mays* covers most varieties of corn. According to some scientists, sweet corn, the kind commonly eaten, is a variety of *Zea mays*, and, according to others, it is a distinct species, *Zea saccharata* or *Zea rugosa*.

I. Grossman's inclusion of *kitnit*, a whole family of plants, in his list, the rest of which is comprised of individual species, points to a question concerning the definition of *kitniyot* for the purposes of Pesah observance. One approach is to understand the customary

prohibition as applying only to specific species, those which were originally prohibited by some Ashkenazic *rishonim*, or those which share the characteristics of being ground into flour or grown or stored near true grain. Another approach is to use the definition of *kitniyot* for the purposes of the law of *kilayim* given by Rambam at *Hil. Kilayim 1:8*, all edible seeds other than grain. Grossman states the general definition as: edible seeds, not surrounded by flesh, of plants, other than trees. In his list, he seems to combine both approaches.

J. Like the carob, the acacia tree is a leguminous plant. However, the inclusion of acacia in the list of *kitniyot* does not sit well with Grossman's stipulation that the products of trees are not subject to the prohibition of *kitniyot*.

K. Licorice is a leguminous plant, although it is the roots and not the seeds that are customarily used for food.