



KITNIYOS: USING IT ON PESACH

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There is a well-known difference in Minhagim regarding the consumption of Kitniyos on Pesach. In order to safeguard against the possibility of eating Chametz, Ashkenazic Jewry follows the Rema's Psak, which forbids the eating of Kitniyos. Jews of Sephardic descent, however, follow the Beis Yosef, who permits Kitniyos on Pesach (see Mishna Berura 453:6 for the reasons behind this custom).

Since Kitniyos is not Chametz, one does not have to sell it, and one may derive benefit from it, such as using it for pet food. In the case of medications, corn starch is a common binder used in pills, but due to the medical need involved, ingesting them is permitted.

Many Pesach guides, when discussing the issue of paper towel rolls, recommend that the first three sheets and the last sheet attached to the cardboard should not come into direct contact with food, since a corn starch based glue may be used. However, Harav Y. Belsky felt that one may place food directly on the paper towel. Shulchan Aruch (O.C. 453,1) says that one can use a lamp filled with Kitniyos oil even though some oil will inevitably fall into the food. Also, in the case of the paper towels, it has never been confirmed that any starch from the paper towel leaks into the food, since it is so firmly bonded to the paper towel.

When necessary, one may cook Kitniyos for a Choleh. Most Poskim require using separate utensils when

preparing the Kitniyos. The cooking, however, can be done on the regular stovetop. If anything spills from the pot onto the burner, it can just be wiped up. Even if one forgot and used the "Kitniyos pot" for regular Pesach food, everyone is permitted to eat the food. As mentioned previously, if some Kitniyos drips into food, it may still be eaten; this certainly holds true when it is just the pot used for cooking Kitniyos being used.

If the Kitniyos pot has not been used for twenty four hours (אינו בן יומו), would it be permitted for use for regular Pesach food? There are divergent opinions on this matter. Some permit this without reservation. The reason a dairy pot can't be used for meat even when אינו בן יומו is because one might forget and use it before twenty four hours are up. In this situation, even if by mistake one did this, the food would be permitted. Therefore it should be permitted to use it when אינו בן יומו.

Some Poskim permit this only in very limited circumstances. Others would require Kashering the utensil before using. Harav Belsky ruled that since the Minhag of not eating Kitniyos has become so well established for all Ashkenazim, one is required to Kasher that utensil before using it for Pesach food.

Based on all of the above, the following situations provide some food for thought:

- If one is invited to eat at a Sephardic neighbor, can he eat there as long as he does not

partake of the Kitniyos? Should he ascertain if the pot was אינו בן יומו, or maybe he doesn't have to ask?

- The Sephardic neighbor asks to borrow a pot. Can one lend it and just wait until it is אינו בן יומו before using it?
- A caterer needs to cook Kitniyos before Pesach for a customer. Does the Pesach utensil require Kashering?
- One wants to cook Kitniyos on Yom Tov for his Sephardic neighbor and send it over that day. Is he allowed to cook it?

Rema (527,20) Paskens that one who is fasting may not cook on Yom Tov for others. Since cooking for himself is not a Yom Tov need, he is not permitted to cook at all. Here, too, since the cook can't partake of the Kitniyos, it should also be prohibited to cook for others.

For the answer to all of these questions, consult your Rav. 🕒

