According to the Torah, kitniot—cereal grains such as rice and corn—are considered to be the ‘laws’ and traditions governing what one may eat during Passover. Many people in the United States follow this ruling and use kitniot during the Passover holiday. However, Ashkenazic Jews throughout the centuries have adopted the practice to refrain from eating kitniot during Passover. Sephardic Jews, however, never adopted this practice. Therefore, they are allowed to eat kitniot, provided they check it to make sure there’s no wheat mixed in. (For this reason, some Sephardic Jews also have the custom to refrain from eating kitniot, although they eat other forms of kitniot.)

Now about peanut oil. Oil derived from kitniot no longer resembles chametz (leaven). But kitniot are similar to chametz in that they swell when water is added, and people often use them as a flour substitute. Furthermore, kitniot are often stored together with grain, and sometimes a bit of grain gets mixed into the kitniot. For these reasons, Ashkenazic Jews throughout the centuries have adopted the practice to refrain from eating kitniot during Passover. Sephardic Jews, however, never adopted this practice. Therefore, they are allowed to eat kitniot, provided they check it to make sure there’s no wheat mixed in. (For this reason, some Sephardic Jews also have the custom to refrain from eating kitniot, although they eat other types of kitniot.)

Why is Moses’ name not mentioned in the Haggadah?

To answer this question, let’s look at the very first Pesach Seder in history.

After a full year in the desert, the Jewish People celebrated the Pesach festival. They offered the Paschal lamb and ate matzah and maror. But when it came time to tell the Pesach story, who did they tell it to? To whom did they relate the plagues and miracles, the Strong Hand and Outstretched Arm? Everybody was there! Everyone saw it with their own eyes!

Only one person had children who did not personally experience the going out of Egypt - Moses! Moses’ two sons were in Midian during the Exodus. Moses, therefore, was the first person in history to relate the Pesach story to children who didn’t know it first-hand.

As we know, “Moses was the most humble person on the face of the earth.” Would you be surprised, then, if the world’s humblest person omitted his name from the story, and instead he attributed all the credit to Hashem? This would then become a precedent for future generations.