

[HaShem](hashem.html)'s Food for Man

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Everything in [creation](bara.html) was originally created perfect. Because of the [sin](sin.html) of [Adam](adam.html), all of [creation](bara.html) crashed. Originally, [Adam](adam.html) [ate](eating.html) only vegetables and fruits and there was no excretion because his food had no negative components which needed refining. After the [sin](sin.html), there was a negative component to food which needed refining. This is why the [Jews](gen-jew.html) of the [Exodus](exodus.html) in the days of Moses did not have to go to the bathroom. The manna had no negative component,[[1]](#footnote-1) therefore there was no excretion, as we read in the [Midrash](orallaw.html).

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XVI:24*** *The Holy* [*One*](one.html)*, blessed be He, said to them- ‘You provoke Me by means of the very good that I have conferred upon you! When they came to the wilderness, I gave them manna to* [*eat*](eating.html)[*forty*](forty.html) *years, and none of them needed to answer nature's call during all those* [*forty*](forty.html) *years. They* [*ate*](eating.html) *the manna and it was transformed into flesh for them’; as it says, Man did* [*eat*](eating.html) *the bread of the mighty (Ps. LXXVIII, 25).1 With this bread they provoked Him.* [*One*](one.html) *would say to the other: ‘Do you not* [*know*](daat.html) *that we have passed many days without having had a call of nature, and that a man who does not receive such a call* [*four*](four.html) *or* [*five*](five.html) *days dies?*

This was a great mercy from [HaShem](hashem.html)! Consider that the [camp in the wilderness](stages.html) was more than [ten](ten.html) miles across. This means that [one](one.html) would have had quite a hike just to go to the bathroom! (Excretory functions had to be performed outside the [camp](stages.html).)

Just as man is made up of a [spiritual](physical.html) and a [physical](physical.html) component, so too is everything that lives. Things like fruits and vegetables, as well as meat, have a [physical](physical.html) and a [spiritual](physical.html) component. Thus the [physical](physical.html) component is used to nourish the [body](body.html) and the [spiritual](physical.html) component is used to nourish the soul. This is why [eating](eating.html) only those things permitted by [HaShem](hashem.html) is so important! If we [eat](eating.html) that which is not called “food”, then we fail to nourish our souls and we become unable to absorb [spiritual](physical.html) matters. Throughout the Tanakh and the Nazarean Codicil[[2]](#footnote-2), if it is permitted by [HaShem](hashem.html) to be [eaten](eating.html), then it is called FOOD. Unkosher things which are [eaten](eating.html), are never called food by [HaShem](hashem.html).

When we [eat](eating.html), we are extracting the positive components of food and excreting the negative components. The [physical](physical.html) is excreted as brown stuff, and the [spiritual](physical.html) component is the smell. As Chazal [teach](teacher.html), the sense of smell is a direct [connection](connection.html) to the soul.

Consider the following very sober thought: Since [Yeshua](yeshua.html)[[3]](#footnote-3) kept the whole Torah ([law](law.html)) therefore He [ate](eating.html) only kosher things. He [ate](eating.html) only what the Bible calls food. Everything He [ate](eating.html) was kosher.

**Could** [**Yeshua**](yeshua.html) **come to your house for dinner?**

**At the** [**marriage**](mashal.html) **feast of The Lamb will everything be kosher?**

How ought we to live in light of this? Do we want [Yeshua](yeshua.html) to be able to come in and sup with us? Do we want to have fellowship with [HaShem](hashem.html)?

The rest of this paper will be examining what it takes to be able to have [Yeshua](yeshua.html) come to your house for dinner.

**Definitions and explanation:**

What is food? We can understand the answer to this question by examining what happens when we stop [eating](eating.html). After a few days, or less, we start to become weak and faint. If we continue without food for an extended period, we will die. Therefore, Chazal (Our Sages) [teach](teacher.html) that food is used to connect the soul to the [body](body.html). This explains why the korbanot (sacrifices) are called “food” for [HaShem](hashem.html). [HaShem](hashem.html) does not [eat](eating.html) in the sense that we [eat](eating.html). [HaShem](hashem.html) has no [physicality](physical.html). Thus we understand that [HaShem](hashem.html)’s food is that which [connects](connection.html) Him to our [physical](physical.html) [world](worlds.html). He is The “soul” of the [world](worlds.html) He is the [spiritual](physical.html) component of our [physical](physical.html) [world](worlds.html). In fact, the [Hebrew](hebrew.html) word korbanot means “to draw near”.

The only [time](time.html) the word "kasher" or Kosher is found in the scriptures is in the following passages. Note that the context has nothing to do with food:

[***Esther***](esther.html) ***8:5*** *"If it pleases the king," she said, "and if he regards me with favor and thinks it the right thing to do, and if he is pleased with me, let an order be written overruling the dispatches that* [*Haman*](esther.html) *son of Hammedatha, the Agagite, devised and wrote to destroy the* [*Jews*](gen-jew.html) *in all the king's provinces.*

***Kohelet (Ecclesiastes) 10:10*** *If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success.*

***Kohelet (Ecclesiastes) 11:6*** *Sow your* [*seed*](flower.html) *in the morning, and at evening let not your* [*hands*](fourteen.html) *be idle, for you do not* [*know*](daat.html) *which will succeed, whether this or that, or whether both will do equally well.*

Strong’s concordance shows ‘kosher’ as [number](nchart.html) 3787 kasher, kaw-share'; a prim. root prop. to be straight or right; by impl. to be acceptable; also to succeed or prosper:-direct, be right, prosper.

The Encyclopedia Judaica translates the word to mean "fit" or "proper". The encyclopedia Judaica says that it is to "denote food that is permitted", among other things.

[HaShem](hashem.html)'s food for man before the flood:

***Bereshit (Genesis) 1:26-31*** *Then G-d said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So G-d created man in his own image, in the image of G-d he created him;* [*male and female*](male%2Bfemale.html) *he created them. G-d blessed them and said to them, "Be fruitful and increase in* [*number*](nchart.html)*; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then G-d said, "I give you every* [*seed*](flower.html)*-bearing plant on the* [*face*](body.html) *of the whole earth and every tree that has fruit with* [*seed*](flower.html) *in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so. G-d saw all that he had made, and it was very good. And there was evening, and there was morning--*[*the sixth day*](six.html)*.*

Originally man and animals were vegetarians. Were mushrooms included? It says every "green" plant...

***Bereshit (Genesis) 2:15-18***[*HaShem*](hashem.html) *G-d took the man and put him in the* [*Garden of Eden*](eden.html) *to work it and take care of it. And* [*HaShem*](hashem.html) *G-d commanded the man, "You are free to* [*eat*](eating.html) *from any tree in the garden; But you must not* [*eat*](eating.html) *from the* [*tree of the knowledge of good and evil*](knowledge.html)*, for when you* [*eat*](eating.html) *of it you will surely die."* [*HaShem*](hashem.html) *G-d said, "It is not good for the man to be alone. I will make a helper suitable for him."*

[Eating](eating.html) food was the initial factor which caused man's death. The original [sin](sin.html) was [eating](eating.html) non-kosher food!!

***Bereshit (Genesis) 3:17-19*** *To* [*Adam*](adam.html) *he said, "Because you listened to your wife and* [*ate*](eating.html) *from* [*the tree*](thetree.html) *about which I commanded you, 'You must not* [*eat*](eating.html) *of it,' "Cursed is the ground because of you; through painful toil you will* [*eat*](eating.html) *of it all the days of your life. It will produce thorns and thistles for you, and you will* [*eat*](eating.html) *the plants of the field. By the sweat of your brow you will* [*eat*](eating.html) *your food until you return to the ground, since from it you were taken; for* [*dust*](rock.html) *you are and to* [*dust*](rock.html) *you will return."*

We are to [eat](eating.html) of that which is from the ground.

The [first](one.html) or "original" [sin](sin.html) was [eating](eating.html) non-kosher food. What we [eat](eating.html) is important! Look at all of the [consequences](conseq.html) of that [first](one.html) [sin](sin.html).

***Bereshit (Genesis) 3:21-24***[*HaShem*](hashem.html) *G-d made garments of skin for* [*Adam*](adam.html) *and his wife and clothed them. And* [*HaShem*](hashem.html) *G-d said, "The man has now become like* [*one*](one.html) *of us, knowing good and evil. He must not be allowed to reach out his* [*hand*](fourteen.html) *and take also from the* [*tree of life*](eternal.html) *and* [*eat*](eating.html)*, and* [*live forever*](eternal.html)*." So* [*HaShem*](hashem.html) *G-d banished him from the* [*Garden of Eden*](eden.html) *to work the ground from which he had been taken. After he drove the man out, he placed on the* [*east*](east.html) *side of the* [*Garden of Eden*](eden.html)[*cherubim*](angels.html) *and a flaming sword flashing back and forth to guard the way to the* [*tree of life*](eternal.html)*.*

[Eating](eating.html) of [one](one.html) tree will cause us to [live forever](eternal.html).

***Bereshit (Genesis) 6:21-22*** *You are to take every kind of food that is to be* [*eaten*](eating.html) *and store it away as food for you and for them."* [*Noah*](noachide.html) *did everything just as G-d commanded him.*

The only food that G-d permitted to be [eaten](eating.html) were green plants for both man and animal!

G-d's food for man after the flood:

***Bereshit (Genesis) 9:1-5*** *Then G-d blessed Noah and his sons, saying to them, "Be fruitful and increase in* [*number*](nchart.html) *and fill the earth. The* [*fear*](fear.html) *and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your* [*hands*](fourteen.html)*. Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. "But you must not* [*eat*](eating.html) *meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.*

G-d gave Noah and his family and descendents plants and animals to [eat](eating.html).

G-d specifically forbids [eating](eating.html) meat with [blood](body.html) in it. Does this prohibit transfusions? (no!)

This section is used by our Hakhamim to forbid [eating](eating.html) flesh from a live animal. Also used to forbid suicide.

Did G-d give Noah meat because most vegetation was destroyed in the flood?

Some see that there is a comparison between animals and "green" plants. That is: Just as some plants are poisonous so too are some animals permitted and some animals not permitted.

Some see that only properly slaughtered animals are permitted.

Notice that even before the flood some animals were "[clean](purity.html)". (I [know](daat.html) 'just' before...)

***Bereshit (Genesis) 7:1-3***[*HaShem*](hashem.html) *then said to Noah, "Go into the* [*ark*](ark.html)*, you and your whole family, because I have found you righteous in this* [*generation*](toldot.html)*. Take with you* [*seven*](seven.html) *of every kind of* [*clean*](purity.html) *animal, a* [*male*](male%2Bfemale.html) *and its mate, and* [*two*](two.html) *of every kind of unclean animal, a* [*male*](male%2Bfemale.html) *and its mate, And also* [*seven*](seven.html) *of every kind of bird,* [*male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html)*, to keep their various kinds alive throughout the earth.*

How did Noah "[know](daat.html)" the [clean](purity.html) and the unclean?

[CLEAN](purity.html) means: 2889 tahowr, taw-hore'; or tahor, taw-hore'; from 2891; pure (in a phys., chem., cerem. or moral sense):-[clean](purity.html), fair, pure (-ness).

---------------- Dictionary Trace ---------------------- 2891 taher, taw-hare'; a prim. root; prop. to be bright; i.e. (by impl.) to be pure (phys. sound, clear, unadulterated; Levit. uncontaminated; mor. innocent or holy):-be (make, make self, pronounce) [clean](purity.html), cleanse (self), purge, [purify](purity.html) (-ier, self).

**Unclean food and animals:**

A person or object can become *tamay* (טָמֵא) "ritually impure," in a [number](nchart.html) of ways:

1. By contact with a "dead [body](body.html)"—*tumat met*—which, in addition to the [body](body.html) itself, includes significant parts of a [body](body.html), soil in which the [body](body.html) decomposed, and others.
2. By being present in a building or roofed structure containing a dead [body](body.html) (*tumat ohel*).
3. By [coming](coming.html) in contact with certain dead animals, including most insects and all lizards (enumerated in Leviticus, Chapter 11, verses 29–32).
4. By contact with certain bodily fluids—*niddah*, *zav/zavah* - This view is held by Orthodox Judaism and remains a traditional view withinConservative Judaism. Although Conservative Judaism retains the concept of *niddah* and a prohibition on sexual relations during the*niddah* period (including childbirth), recent decisions by the Committee on [Jewish](gen-jew.html) [Law](law.html) and Standards have endorsed multiple views about the concept of *zavah*, as well as the *tumah* status of a *niddah*. The liberal view held that the concepts of *tumah* and *taharah* are not relevant outside the context of a Holy [Temple](temple.html) (as distinct from a [synagogue](synagog.html); hence a *niddah* cannot convey *tumah* today), found the concept of*zavah* no longer applicable, and permitted spouses to touch each other in a manner similar to siblings during the *niddah* period (while retaining a prohibition on sexual conduct). The traditional view retained the applicability of the concepts of *tumah*, *taharah*, and *zavah*, and retained a prohibition on all contact. See [Niddah](http://en.wikipedia.org/wiki/Niddah). (See [Leviticus](http://en.wikipedia.org/wiki/Leviticus) Chapter 15)
5. By giving [birth](birth.html) to a child (the [time](time.html) of *tumah* is 7 days for a boy, followed by 33 days of *taharah* and 14 days for a girl followed by 66 days of*taharah*).
6. By contact with a primary source of *tumah* or an object that has been in contact with a primary source of *tumah*.
7. By contracting [*tzaraath*](http://en.wikipedia.org/wiki/Tzaraath)—see [Leviticus](http://en.wikipedia.org/wiki/Leviticus) chapters 13–14.

This mysterious [Hebrew](hebrew.html) word, TaMaY, is often inadequately translated as ‘unclean’ or ‘impure’ but that misses the mark. TaMaY is a complex concept meaning that we become subconsciously overwhelmed by a debilitating and disturbing sense of hopelessness, gloom, personal inadequacy and even death. That causes us to sabotage our success.

[HaShem](hashem.html)'s food for man after [Sinai](stages.html):

***Vayikra (Leviticus) 11:1-8***[*HaShem*](hashem.html) *said to Moses and Aaron, "Say to the Israelites: 'Of all the animals that live on land, these are the ones you may* [*eat*](eating.html)*: You may* [*eat*](eating.html) *any animal that has a split hoof completely divided and that chews the cud. "'There are some that only chew the cud or only have a split hoof, but you must not* [*eat*](eating.html) *them. The camel, though it chews the cud, does not have a split hoof; it is ceremonially unclean for you. The coney, though it chews the cud, does not have a split hoof; it is unclean for you. The rabbit, though it chews the cud, does not have a split hoof; it is unclean for you. And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not* [*eat*](eating.html) *their meat or touch their carcasses; they are unclean for you.*

Animals that we may [eat](eating.html) after [Sinai](stages.html).

***Vayikra (Leviticus) 11:9-12*** *"'Of all the creatures living in the water of the seas and the streams, you may* [*eat*](eating.html) *any that have fins and scales. But all creatures in the seas or streams that do not have fins and scales--whether among all the swarming things or among all the other living creatures in the water--you are to detest. And since you are to detest them, you must not* [*eat*](eating.html) *their meat and you must detest their carcasses. Anything living in the water that does not have fins and scales is to be detestable to you.*

Sea creatures we may [eat](eating.html) after [Sinai](stages.html).

***Vayikra (Leviticus) 11:13-19*** *"'These are the birds you are to detest and not* [*eat*](eating.html) *because they are detestable: the eagle, the vulture, the black vulture, The red kite, any kind of black kite, Any kind of raven, The horned owl, the screech owl, the gull, any kind of hawk, The little owl, the cormorant, the great owl, The white owl, the desert owl, the osprey, The stork, any kind of heron, the hoopoe and the bat.*

Birds we may [eat](eating.html) after [Sinai](stages.html).

***Vayikra (Leviticus) 11:20-25*** *"'All flying insects that* [*walk*](walking.html) *on all* [*fours*](four.html) *are to be detestable to you. There are, however, some winged creatures that* [*walk*](walking.html) *on all fours that you may* [*eat*](eating.html)*: those that have jointed* [*legs*](body.html) *for hopping on the ground. Of these you may* [*eat*](eating.html) *any kind of locust, katydid, cricket or grasshopper. But all other winged creatures that have* [*four*](four.html)[*legs*](body.html) *you are to detest. "'You will make yourselves unclean by these; whoever touches their carcasses will be unclean till evening. Whoever picks up* [*one*](one.html) *of their carcasses must wash his clothes, and he will be unclean till evening. Insects we may* [*eat*](eating.html) *after* [*Sinai*](stages.html)*. (John the Baptist food. Yuch!). Note also that while the "bee" is forbidden; honey is permitted because it is understood as "transferred nectar".*

Things not [eaten](eating.html) for other reasons

***Bereshit (Genesis) 32:24-32*** *So* [*Jacob*](israelja.html) *was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of* [*Jacob*](israelja.html)*'s hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak." But* [*Jacob*](israelja.html) *replied, "I will not let you go unless you bless me." The man asked him, "What is your* [*name*](name.html)*?" "*[*Jacob*](israelja.html)*," he answered. Then the man said, "Your* [*name*](name.html) *will no longer be* [*Jacob*](israelja.html)*, but* [*Israel*](israelja.html)*, because you have struggled with G-d and with men and have overcome."* [*Jacob*](israelja.html) *said, "Please tell me your* [*name*](name.html)*." But he replied, "Why do you ask my* [*name*](name.html)*?" Then he blessed him there. So* [*Jacob*](israelja.html) *called the place Peniel, saying, "It is because I saw G-d* [*face*](body.html) *to* [*face*](body.html)*, and yet my life was spared." The* [*sun*](hachama.html) *rose above him as he passed Peniel, and he was limping because of his hip. Therefore to this day the Israelites do not* [*eat*](eating.html) *the tendon attached to the socket of the hip, because the socket of* [*Jacob*](israelja.html)*'s hip was touched near the tendon.*

A tendon attached to the socket of the hip? Our Hakhamim say it is the sciatic nerve.

***Shemot (***[***Exodus***](exodus.html)***) 12:14-20*** *"This is a day you are to commemorate; for the* [*generations*](toldot.html) *to come you shall celebrate it as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html)*--a lasting ordinance. For* [*seven*](seven.html) *days you are to* [*eat*](eating.html) *bread made* [*without yeast*](chametz.html)*. On the* [*first*](one.html) *day remove the* [*yeast*](chametz.html) *from your houses, for whoever* [*eats*](eating.html) *anything with* [*yeast*](chametz.html) *in it from the* [*first*](one.html) *day through the* [*seventh*](seven.html) *must be cut off from Israel. On the* [*first*](one.html) *day hold a* [*sacred assembly*](rehearse.html)*, and another* [*one*](one.html) *on the* [*seventh day*](seven.html)*. Do no work at all on these days, except to prepare food for everyone to* [*eat*](eating.html)*--that is all you may do. "Celebrate the* [*Feast of Unleavened Bread*](chametz.html)*, because it was on this very day that I brought your divisions* [*out of Egypt*](thebirth.html)*. Celebrate this day as a lasting ordinance for the* [*generations*](toldot.html) *to come. In the* [*first*](one.html) *month you are to* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, from the evening of the* [*fourteenth*](fourteen.html) *day until the evening of the* [*twenty*](twenty.html)*-*[*first*](one.html) *day. For* [*seven*](seven.html) *days no* [*yeast*](chametz.html) *is to be found in your houses. And whoever* [*eats*](eating.html) *anything with* [*yeast*](chametz.html) *in it must be cut off from the* [*community*](community.html) *of Israel, whether he is an* [*alien*](aliens.html) *or native-born.* [*Eat*](eating.html) *nothing made with* [*yeast*](chametz.html)*. Wherever you live, you must* [*eat*](eating.html)[*unleavened bread*](chametz.html)*."*

[Yeast](chametz.html) is not to be [eaten](eating.html) during [Passover](passover.html), but, is permitted the rest of the year.

***Shemot (***[***Exodus***](exodus.html)***) 21:28-30*** *"If a bull gores a man or a woman to death, the bull must be stoned to death, and its meat must not be* [*eaten*](eating.html)*. But the owner of the bull will not be held responsible. If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or woman, the bull must be stoned and the owner also must be put to death. However, if payment is demanded of him, he may* [*redeem*](redemption.html) *his life by paying whatever is demanded.*

A permitted animal becomes forbidden when it kills a man.

***Shemot (***[***Exodus***](exodus.html)***) 22:31*** *"You are to be my holy people. So do not* [*eat*](eating.html) *the meat of an animal torn by wild beasts; throw it to the dogs.*

Some food is only dog food.

***Vayikra (Leviticus) 3:12-17*** *"'If his* [*offering*](korbanot) *is a goat, he is to present it before* [*HaShem*](hashem.html)*. He is to lay his* [*hand*](fourteen.html) *on its* [*head*](body.html) *and slaughter it in front of the* [*Tent of Meeting*](mikdash.html)*. Then Aaron's sons shall sprinkle its* [*blood*](body.html) *against the altar on all sides. From what he offers he is to make this* [*offering*](korbanot) *to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*: all the fat that covers the inner parts or is connected to them, Both* [*kidneys*](body.html) *with the fat on them near the loins, and the covering of the* [*liver*](body.html)*, which he will remove with the* [*kidneys*](body.html)*. The* [*priest*](priests.html) *shall burn them on the altar as food, an* [*offering*](korbanot) *made by* [*fire*](fire.html)*, a pleasing aroma. All the fat is* [*HaShem*](hashem.html)*'s. "'This is a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live: You must not* [*eat*](eating.html) *any fat or any* [*blood*](body.html)*.'"*

Fat from the [kidneys](body.html) or all fat?

***Vayikra (Leviticus) 7:15-20*** *The meat of his fellowship* [*offering*](korbanot) *of thanksgiving must be* [*eaten*](eating.html) *on the day it is offered; he must leave none of it till morning. "'If, however, his* [*offering*](korbanot) *is the result of a vow or is a* [*freewill*](freewill.html)[*offering*](korbanot)*, the* [*sacrifice*](korbanot.html) *shall be* [*eaten*](eating.html) *on the day he offers it, but anything left over may be* [*eaten*](eating.html) *on the next day. Any meat of the* [*sacrifice*](korbanot.html) *left over till the* [*third*](three.html) *day must be burned up. If any meat of the fellowship* [*offering*](korbanot) *is* [*eaten*](eating.html) *on the* [*third*](three.html) *day, it will not be accepted. It will not be credited to the* [*one*](one.html) *who offered it, for it is impure; the person who* [*eats*](eating.html) *any of it will be held responsible. "'Meat that touches anything ceremonially unclean must not be* [*eaten*](eating.html)*; it must be burned up. As for other meat, anyone ceremonially* [*clean*](purity.html) *may* [*eat*](eating.html) *it. But if anyone who is unclean* [*eats*](eating.html) *any meat of the fellowship* [*offering*](korbanot) *belonging to* [*HaShem*](hashem.html)*, that person must be cut off from his people.*

Meat involved in sacrifices has special requirements.

***Vayikra (Leviticus) 7:22-27***[*HaShem*](hashem.html) *said to Moses, "Say to the Israelites: 'Do not* [*eat*](eating.html) *any of the fat of cattle, sheep or goats. The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not* [*eat*](eating.html) *it. Anyone who* [*eats*](eating.html) *the fat of an animal from which an* [*offering*](korbanot) *by* [*fire*](fire.html) *may be made to* [*HaShem*](hashem.html) *must be cut off from his people. And wherever you live, you must not* [*eat*](eating.html) *the* [*blood*](body.html) *of any bird or animal. If anyone* [*eats*](eating.html)[*blood*](body.html)*, that person must be cut off from his people.'"*

Fat from cattle, sheep, and goats is forbidden.

[Blood](body.html) is forbidden.

***Vayikra (Leviticus) 17:10-12*** *"'Any Israelite or any* [*alien*](aliens.html) *living among them who* [*eats*](eating.html) *any* [*blood*](body.html)*--I will set my* [*face*](body.html) *against that person who* [*eats*](eating.html)[*blood*](body.html) *and will cut him off from his people. For the life of a creature is in the* [*blood*](body.html)*, and I have given it to you to make* [*atonement*](atonemen.html) *for yourselves on the altar; it is the* [*blood*](body.html) *that makes* [*atonement*](atonemen.html) *for* [*one*](one.html)*'s life. Therefore I say to the Israelites, "None of you may* [*eat*](eating.html)[*blood*](body.html)*, nor may an* [*alien*](aliens.html) *living among you* [*eat*](eating.html)[*blood*](body.html)*."*

[Blood](body.html) is forbidden again - same basic consequence just emphasized.

***Vayikra (Leviticus) 19:26*** *"'Do not* [*eat*](eating.html) *any meat with the* [*blood*](body.html) *still in it. "'Do not practice divination or sorcery.*

[Blood](body.html) is forbidden AGAIN.

***Vayikra (Leviticus) 11:29-45*** *"'Of the animals that move about on the ground, these are unclean for you: the weasel, the rat, any kind of great lizard, The gecko, the monitor lizard, the wall lizard, the skink and the chameleon. Of all those that move along the ground, these are unclean for you. Whoever touches them when they are dead will be unclean till evening. When* [*one*](one.html) *of them dies and falls on something, that article, whatever its use, will be unclean, whether it is made of wood, cloth, hide or sackcloth. Put it in water; it will be unclean till evening, and then it will be* [*clean*](purity.html)*. If* [*one*](one.html) *of them falls into a clay pot, everything in it will be unclean, and you must break the pot. Any food that could be* [*eaten*](eating.html) *but has water on it from such a pot is unclean, and any liquid that could be drunk from it is unclean. Anything that* [*one*](one.html) *of their carcasses falls on becomes unclean; an oven or cooking pot must be broken up. They are unclean, and you are to regard them as unclean. A spring, however, or a cistern for collecting water remains* [*clean*](purity.html)*, but anyone who touches* [*one*](one.html) *of these carcasses is unclean. If a carcass falls on any* [*seeds*](flower.html) *that are to be planted, they remain* [*clean*](purity.html)*. But if water has been put on the* [*seed*](flower.html) *and a carcass falls on it, it is unclean for you. "'If an animal that you are allowed to* [*eat*](eating.html) *dies, anyone who touches the carcass will be unclean till evening. Anyone who* [*eats*](eating.html) *some of the carcass must wash his clothes, and he will be unclean till evening. Anyone who picks up the carcass must wash his clothes, and he will be unclean till evening. "'Every creature that moves about on the ground is detestable; it is not to be* [*eaten*](eating.html)*. You are not to* [*eat*](eating.html) *any creature that moves about on the ground, whether it moves on its belly or walks on all fours or on many* [*feet*](heel.html)*; it is detestable. Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. I am* [*HaShem*](hashem.html) *your G-d; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground.*

Reptiles we may not [eat](eating.html) after [Sinai](stages.html)

***Vayikra (Leviticus) 11:41-45*** *"'Every creature that moves about on the ground is detestable; it is not to be* [*eaten*](eating.html)*. You are not to* [*eat*](eating.html) *any creature that moves about on the ground, whether it moves on its belly or walks on all fours or on many* [*feet*](heel.html)*; it is detestable. Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. I am* [*HaShem*](hashem.html) *your G-d; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am* [*HaShem*](hashem.html) *who brought you up* [*out of Egypt*](thebirth.html) *to be your G-d; therefore be holy, because I am holy.*

Insects are off limits because of G-d's holiness.

***Ezekiel (Yehezekel) 33:24-29*** *"Son of man, the people living in those ruins in the* [*land of Israel*](city.html) *are saying, '*[*Abraham*](avraham.html) *was only* [*one*](one.html) *man, yet he possessed the land. But we are many; surely the land has been given to us as our possession.' Therefore say to them, 'This is what the Sovereign* [*HaShem*](hashem.html) *says: Since you* [*eat*](eating.html) *meat with the* [*blood*](body.html) *still in it and look to your idols and shed* [*blood*](body.html)*, should you then possess the land? You rely on your sword, you do detestable things, and each of you defiles his neighbor's wife. Should you then possess the land?' "Say this to them: 'This is what the Sovereign* [*HaShem*](hashem.html) *says: As surely as I live, those who are left in the ruins will fall by the sword, those out in the country I will give to the wild animals to be devoured, and those in strongholds and caves will die of a* [*plague*](plagues.html)*. I will make the land a desolate waste, and her proud strength will come to an end, and the mountains of Israel will become desolate so that no* [*one*](one.html) *will cross them. Then they will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*, when I have made the land a desolate waste because of all the detestable things they have done.'*

[Eating](eating.html) meat with the [blood](body.html) still in it has a more emphatic consequence.

***Vayikra (Leviticus) 11:39-40*** *"'If an animal that you are allowed to* [*eat*](eating.html) *dies, anyone who touches the carcass will be unclean till evening. Anyone who* [*eats*](eating.html) *some of the carcass must wash his clothes, and he will be unclean till evening. Anyone who picks up the carcass must wash his clothes, and he will be unclean till evening.*

We are permitted to [eat](eating.html) that which dies? Apparently not without [consequences](conseq.html).

***Vayikra (Leviticus) 19:5-8*** *"'When you* [*sacrifice*](korbanot.html) *a fellowship* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*,* [*sacrifice*](korbanot.html) *it in such a way that it will be accepted on your behalf. It shall be* [*eaten*](eating.html) *on the day you* [*sacrifice*](korbanot.html) *it or on the next day; anything left over until the* [*third*](three.html) *day must be burned up. If any of it is* [*eaten*](eating.html) *on the* [*third*](three.html) *day, it is impure and will not be accepted. Whoever* [*eats*](eating.html) *it will be held responsible because he has desecrated what is holy to* [*HaShem*](hashem.html)*; that person must be cut off from his people.*

Even permitted food must be taken at a permitted [time](time.html):

***Vayikra (Leviticus) 19:23-25*** *And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as* [*uncircumcised*](circumcz.html)*:* [*three*](three.html) *years shall it be as uncircumcised unto you: it shall not be* [*eaten*](eating.html) *of. But in the* [*fourth*](four.html) *year all the fruit thereof shall be holy to praise* [*HaShem*](hashem.html) *[withal]. And in the* [*fifth*](five.html) *year shall ye* [*eat*](eating.html) *of the fruit thereof, that it may yield unto you the increase thereof: I [am]* [*HaShem*](hashem.html) *your G-d.*

Remember also that [chametz](chametz.html), [leaven](chametz.html), is permitted all year EXCEPT at [Passover](passover.html).

The following vision is often misunderstood. Most folks believe that it means that there are no longer requirements for kosher food:

***II Luqas (Acts) 10:13-35*** *Then a voice told him, "Get up, Peter. Kill and* [*eat*](eating.html)*." "Surely not, Lord!" Peter replied. "I have never* [*eaten*](eating.html) *anything impure or unclean." The voice* [*spoke*](mashal.html) *to him a second* [*time*](time.html)*, "Do not call anything impure that G-d has made* [*clean*](purity.html)*." This happened* [*three*](three.html) *times, and immediately the sheet was taken back to* [*heaven*](heaven.html)*. While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate. They called out, asking if Simon who was* [*known*](daat.html) *as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, "Simon,* [*three*](three.html) *men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them." Peter went down and said to the men, "I'm the* [*one*](one.html) *you're looking for. Why have you come?" The men replied, "We have come from Cornelius the centurion. He is a righteous and G-d-fearing man, who is respected by all the* [*Jewish*](gen-jew.html) *people. A holy* [*angel*](angels.html) *told him to have you come to his house so that he could hear what you have to say." Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along. The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his* [*feet*](heel.html) *in reverence. But Peter made him get up. "Stand up," he said, "I am only a man myself." Talking with him, Peter went inside and found a large* [*gathering*](gather.html) *of people. He said to them: "You are well aware that it is against our* [*law*](law.html) *for a* [*Jew*](gen-jew.html) *to associate with a* [*Gentile*](gen-jew.html) *or visit him. But G-d has shown me that I should not call any man impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?" Cornelius answered: "*[*Four*](four.html) *days ago I was in my house* [*praying*](prayer.html) *at this hour, at* [*three*](three.html) *in the afternoon. Suddenly a man in shining clothes stood before me And said, 'Cornelius, G-d has heard your* [*prayer*](prayer.html) *and remembered your gifts to the poor. Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.' So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of G-d to listen to everything the Lord has commanded you to tell us." Then Peter began to* [*speak*](mashal.html)*: "I now realize how true it is that G-d does not show favoritism But accepts men from every* [*nation*](nations.html) *who* [*fear*](fear.html) *him and do what is right.*

Now, in the above passage, I would like everyone to note that Peter DID NOT [EAT](eating.html) ANYTHING! This was a VISION. Further, Peter himself tells us that the vision had absolutely nothing to do with food! It had to do with the acceptance of righteous [Gentiles](gen-jew.html).

The following passage again emphasizes that the vision had nothing to do with food, further, it was just a VISION:

***II Luqas (Acts) 11:1-18*** *The apostles and the brothers throughout Judea heard that the* [*Gentiles*](gen-jew.html) *also had received the word of G-d. So when Peter went up to* [*Jerusalem*](city.html)*, the* [*circumcised*](circumcz.html) *believers criticized him And said, "You went into the house of uncircumcised men and* [*ate*](eating.html) *with them." Peter began and explained everything to them precisely as it had happened: "I was in the* [*city*](city.html) *of Joppa* [*praying*](prayer.html)*, and in a trance I saw a vision. I saw something like a large sheet being let down from* [*heaven*](heaven.html) *by its* [*four*](four.html) *corners, and it came down to where I was. I looked into it and saw* [*four*](four.html)*-footed animals of the earth, wild beasts, reptiles, and birds of the air. Then I heard a voice telling me, 'Get up, Peter. Kill and* [*eat*](eating.html)*.' "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my* [*mouth*](body.html)*.' "The voice* [*spoke*](mashal.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html)*, 'Do not call anything impure that G-d has made* [*clean*](purity.html)*.' This happened* [*three*](three.html) *times, and then it was all pulled up to* [*heaven*](heaven.html) *again. "Right then* [*three*](three.html) *men who had been sent to me from Caesarea stopped at the house where I was staying. The Spirit told me to have no hesitation about going with them. These* [*six*](six.html) *brothers also went with me, and we entered the man's house. He told us how he had seen an* [*angel*](angels.html) *appear in his house and say, 'Send to Joppa for Simon who is called Peter. He will bring you a message through which you and all your* [*household*](househld.html) *will be saved.' "As I began to* [*speak*](mashal.html)*, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'John* [*baptized*](forty.html) *with water, but you will be baptized with the Holy Spirit.' So if G-d gave them the same gift as he gave us, who believed in the Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, who was I to think that I could oppose G-d?" When they heard this, they had no further objections and praised G-d, saying, "So then, G-d has granted even the* [*Gentiles*](gen-jew.html) *repentance unto life."*

Has G-d "cleansed" the unclean animals for food? The issue seems to be [Gentiles](gen-jew.html) not food. Why [three](three.html) (3) times?

***Matityahu (Matthew) 15:1-20*** *Then some Pharisees and* [*teachers*](teacher.html) *of the* [*law*](law.html) *came to* [*Yeshua*](yeshua.html) *from* [*Jerusalem*](city.html) *and asked, "Why do your disciples break the* [*tradition of the elders*](orallaw.html)*? They don't wash their* [*hands*](fourteen.html) *before they* [*eat*](eating.html)*!"* [*Yeshua*](yeshua.html) *replied, "And why do you break the* [*command*](cmds613.html) *of G-d for the sake of your tradition? For G-d said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to G-d,' He is not to 'honor his father' with it. Thus you nullify the word of G-d for the sake of your tradition. You hypocrites! Isaiah was right when he prophesied about you: 'These people honor me with their lips, but their* [*hearts*](body.html) *are far from me. They worship me in vain; their teachings are but rules* [*taught*](teacher.html) *by men.'"* [*Yeshua*](yeshua.html) *called the crowd to him and said, "Listen and understand. What goes into a man's* [*mouth*](body.html) *does not make him 'unclean,' but what comes out of his* [*mouth*](body.html)*, that is what makes him 'unclean.'" Then the disciples came to him and asked, "Do you* [*know*](daat.html) *that the Pharisees were offended when they heard this?" He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit." Peter said, "Explain the parable to us." "Are you still so dull?"* [*Yeshua*](yeshua.html) *asked them. "Don't you see that whatever enters the* [*mouth*](body.html) *goes into the stomach and then out of the* [*body*](body.html)*? But the things that come out of the* [*mouth*](body.html) *come from the* [*heart*](body.html)*, and these make a man 'unclean.' For out of the* [*heart*](body.html) *come evil thoughts, murder, adultery,* [*sexual immorality*](marriageact.html)*, theft, false testimony, slander. These are what make a man 'unclean'; but* [*eating*](eating.html) *with unwashed* [*hands*](fourteen.html) *does not make him 'unclean.'"*

The issue in this passage is unclean [hands](fourteen.html), NOT food. [Messiah](mashiach.html) says that we do not have to [baptize](forty.html) our [hands](fourteen.html) before we [eat](eating.html).

***Marqos (Mark) 2:23-28***[*One*](one.html)[*Sabbath*](sabbath.html)[*Yeshua*](yeshua.html) *was going through the grain fields, and as his disciples walked along, they began to pick some heads of grain. The Pharisees said to him, "Look, why are they doing what is unlawful on the* [*Sabbath*](sabbath.html)*?" He answered, "Have you never read what David did when he and his companions were hungry and in need? In the days of Abiathar the* [*high priest*](priests.html)*, he entered the* [*house of G-d*](housegod.html) *and* [*ate*](eating.html) *the consecrated bread, which is* [*lawful*](law.html) *only for* [*priests*](priests.html) *to* [*eat*](eating.html)*. And he also gave some to his companions." Then he said to them, "The* [*Sabbath*](sabbath.html) *was made for man, not man for the* [*Sabbath*](sabbath.html)*. So the Son of Man is Lord even of the* [*Sabbath*](sabbath.html)*."*

The sages [teach](teacher.html) that life has precedence over the [law](law.html). The purpose of the keeping the [law](law.html) is for us to live, not die. In this passage [Messiah](mashiach.html) is apparently [teaching](teacher.html) the same thing.

The following is an interesting statement...repeated [three](three.html) (3) times!!

***Shemot (***[***Exodus***](exodus.html)***) 23:19*** *"Bring the best of the firstfruits of your soil to the house of* [*HaShem*](hashem.html) *your G-d. "Do not cook a young goat in its mother's milk.*

***Shemot (***[***Exodus***](exodus.html)***) 34:26*** *"Bring the best of the firstfruits of your soil to the house of* [*HaShem*](hashem.html) *your G-d. "Do not cook a young goat in its mother's milk."*

***Devarim (Deuteronomy) 14:21*** *Do not* [*eat*](eating.html) *anything you find already dead. You may give it to an* [*alien*](aliens.html) *living in any of your towns, and he may* [*eat*](eating.html) *it, or you may sell it to a foreigner. But you are a people holy to* [*HaShem*](hashem.html) *your G-d. Do not cook a young goat in its mother's milk.*

1. What is the relationship of this to firstfruits?

2. What is the relationship of a dead animal to this?

3. Why is it repeated [three](three.html) (3) times?

\* \* \*

 **A Guide to Keeping Kosher**

Fundamental Practices of the [Jewish](gen-jew.html) Dietary [Laws](law.html)

**Why Keep Kosher**

In seeking a rationale behind any [commandment](cmds613.html), [one](one.html) must understand that the essence of a [mitzvah](cmds613.html) is its emanation from G-d: a holy Divine decree designed to elevate the [Jew](gen-jew.html) in both [body](body.html) and spirit. Whatever reasons we discover to explain and heighten the importance of keeping kosher are merely theories, not meant to supersede the ultimate value of kashrut - the establishment of a bond between G-d and His people.

[Eating](eating.html) is a basic function, common to all human life. We spend a good deal of our [time](time.html) with food: buying it, cooking it, [eating](eating.html) it. No fewer than 50 of the [613 Biblical commandments](cmds613.html) deal with food. A [Jew](gen-jew.html) must approach this universal need in a [spiritual](physical.html) as well as a [physical](physical.html) manner, and elevate it to a holy act. by asking, "Is it kosher?", by shaping our diet to conform to G-d's dictates, we sanctify our tables, and ourselves.

Keeping kosher, a way of life not nearly as difficult as it at [first](one.html) seems, carries with it immense rewards and satisfactions. It makes a home a [Jewish](gen-jew.html) home; it gives our meals a unique, traditional quality; it forges a link in the grand chain of Judaism now more than 3,000 years young. Above all, it creates a special feeling in that man, woman, boy, or girl, who is making his or her life a little bit more divine.

**How Do I** [**Know**](daat.html) **It's Kosher?**

The word "kosher" means fit for use according to [Jewish](gen-jew.html) [law](law.html). Although the Torah does list the [signs](signs.html) identifying kosher animals and fish, the intricacies of food processing today require a strict supervision by a qualified Mashgiach (kashrut supervisor). For all processed foods, it is absolutely impossible to determine the kashrut of a product strictly by examining the ingredients on a package. Federal [law](law.html) does not require the listing of all ingredients. A product may contain kosher ingredients but be prepared in an unkosher fashion (i.e., pans greased with animal fat); an ingredient may in itself require supervision (i.e., mono and diglycerides). Therefore, an essential part of kashrut is the symbol accompanying the product which informs the consumer that every aspect of kashrut has been observed regarding this product.

There are many kashrut symbols. The most widely accepted of these are the Circle-U (OU), Circle-K (OK), Chof-K, and the Triangle-cRc. Other symbols should be checked out with a competent orthodox Rabbi as to the level of qualified supervision. A "K" alone on a product does not assure its kashrut, since the "K" cannot be copyrighted and anyone may put a "K" on a product, kosher or not. The words "Kosher", "Parve", or "Kosher-style" do not assure kashrut, again for the above-mentioned reasons. Both products and establishments (butcher shops, restaurants, etc.) need proper supervision by a competent orthodox Rabbinical [authority](authority.html) or organization.

**Setting Up a Kosher Kitchen**

Kashrut, there are several steps involved in setting up a kosher kitchen.

1) Consult your rabbi to determine what foods, utensils, appliances, and kitchen paraphernalia are kosher or may be made kosher.

2) Make a list of the utensils and dishes for meat and dairy meals.

3) Tour a supermarket with a kashrut-observing friend to familiarize yourself with kosher products.

4) Designate specific areas of your kitchen for meat and dairy.

5) Color-coordinate your meat and dairy utensils and dishes.

6) Designate and label baking utensils as pareve, and store them in a parve area.

7) Designate [one](one.html) sink (or [one](one.html) side of the sink) as meat and the other as dairy. Each should have its own dish rack, sponge, and mat.

8) Prepare a brief description of your kitchen's kashrut setup (such as where you keep your meat and dairy dishes and silverware) for baby sitters and house guests.

9) There are several organizations which provide subsidies for those converting a home to kosher. Up to 50% of the cost of your [new](new.html) dishes may subsidized. Contact your rabbi for details.

10) In the [event](feasts.html) of a mix-up in your kitchen, set aside the dish or utensil and contact your rabbi.

**Separate Dishes and Utensils**

The kosher kitchen has separate sets of dishes, pots, silverware, trays, and sugar and salt containers. It is advisable to have different colors or patterns for meat and dairy utensils, so as to avoid their accidentally being mixed together. Utensils should be differently designed or properly labeled "M" or "D", if possible, and kept in separate cabinets.

 **The Sink**

Separate sinks for washing dishes and preparing foods are preferable. If there is only [one](one.html) sink, dishes and silverware should not be placed directly in the sink. Separate dish pans or slightly elevated racks should be placed in the sink, and the meat or dairy dishes placed on them.

The sink accessories, such as dish towels, sponges, scouring pads, and draining boards, should be separate for meat and dairy, The same tablecloth, unless washed in between, should not be used interchangeably for meat and dairy. Kosher detergents and soaps must be used.

 **The Refrigerator and Freezer**

Meat and dairy products may be placed in the same refrigerator or freezer; however, care should be taken to prevent spilling or leaking from [one](one.html) shelf to another. It is advisable to designate different shelves for meat and dairy products.

**The Dishwasher**

It is preferable that a dishwasher be used for either meat or dairy only, but not both.

**Small Appliances**

A mixmaster, blender, food processor, grinder, etc. does not require a separate motor in order to be used for meat and dairy products. However, [one](one.html) must use separate attachments to the appliance (blades, dough hooks, glass bowls, etc.) which come into direct contact with food. Even when using separate attachments, the machine should be cleaned thoroughly after each use.

 **The Oven and Stove**

It is preferable to have separate ranges and ovens for meat and dairy products. For those who do not, meat and dairy products should not be baked or broiled in the same oven at the same [time](time.html), even in separate and closed bake ware. [One](one.html) should also see that dairy products baked in an oven which is also used for meat do not absorb the splattering of meat which may drip from the top or sides of the oven.

Meat and dairy products may be cooked separately on the same stove, but care should be taken to avoid splattering or boiling over from [one](one.html) pot to another.

**Microwave Oven**

Again, it is preferable to have separate ovens for meat and dairy products. For those who don't, both meat and dairy food may be cooked in the same microwave oven, though not at the same [time](time.html). However, separate dishes for holding food should be used for meat and dairy.

 **Meat**

The Bible identifies kosher meat as that which comes from an animal which both chews its cud and has split hooves, and is slaughtered according to [Jewish](gen-jew.html) [law](law.html) (Lev. 11:1-43). The abundance of [laws](law.html) and the necessity of skill involved in shechita (kosher slaughtering) has created regional centers where slaughtering is performed by a trained, observant Shochet with the meat then shipped to local butchers. Cattle and sheep are the most frequently used sources of kosher meat.

In addition to kosher meat markets (which, like all food, must be under proper Rabbinical supervision), most major supermarkets have a kosher frozen foods section and carry several varieties of pre-wrapped kosher meat.

Only the forequarters of a kosher animal may be [eaten](eating.html). The hindquarters contain the sciatic nerve and fats forbidden by the Torah, and may not be [eaten](eating.html). Therefore, because of the difficulty of removing the nerve and fat, real sirloin or T-bone steaks are not available.

 **Fowl - Poultry**

[Physical](physical.html) characteristics are not relied upon as a means of kosher identification of fowl species. Only fowl having a tradition of being a kosher species may be used. These include: Capon, chicken, turkey, pigeon, tame duck, tame goose, tame dove. Wild birds such as wild hen, wild duck, wild goose, and birds of prey are not kosher. Fowl and poultry, like meat, must be ritually slaughtered by a qualified shochet.

Except for Yemenite [Jews](gen-jew.html), who have a tradition of which insects are kosher (as per Lev. 11:21-22), all manner of insects are forbidden. Foods, especially vegetables, should be checked to be free of insects and worms.

 **Kashering of Meat**

The Torah explicitly forbids the [eating](eating.html) of [blood](body.html) (Lev. 17:11) for "the life of the flesh is the [blood](body.html)". Therefore, after an animal is properly slaughtered, the [blood](body.html) must be removed. Though this is usually done by the butcher, or processing plant, [one](one.html) must inquire so as to be absolutely certain that the meat has been properly kashered. If the meat has not been kashered, there are [two](two.html) methods of removing the [blood](body.html): salting or broiling.

 **A. Broiling**

Proper broiling of meat extracts all [blood](body.html). Prior to broiling, the meat should be rinsed in cold water and lightly sprinkled with coarse salt. The meat is then immediately placed over an open flame or electric grid on a perforated tray, and broiled until at least half-done, on each side. The drippings and the pan used to collect the drippings are not kosher, and should not come into contact with the meat. The meat is then rinsed after broiling. Separate knives and forks should be set aside for use with unkoshered meat being broiled.

**B. Salting**

Meat must be salted within 72 hours of being slaughtered, unless the meat has been thoroughly rinsed within that [time](time.html). [One](one.html) [needs](needs.html) [four](four.html) objects for salting: 1) coarse "Kosher" salt, 2) cold water, 3) a deep tub for soaking, and 4) an inclined perforated board.

The meat is rinsed and submerged in cold water in the tub for [one](one.html) half-hour. The meat is then drained and placed on the inclined perforated board so that the [blood](body.html) will be able to drain away from the meat. The meat is then salted on both sides with a fine covering of coarse salt. The salt will extract the [blood](body.html) from the meat. The meat should then remain on the board, covered by the salt for [one](one.html) hour. The meat should then be thoroughly rinsed [three](three.html) times.

[**Liver**](body.html)

Because it contains an abundance of [blood](body.html), [liver](body.html) can be kashered ONLY through broiling. A special pan used exclusively for broiling [liver](body.html) should have a top or grid with regularly spaced holes, allowing the [blood](body.html) to drip into the pan while the meat broils. The [liver](body.html) may not be broiled in its own [blood](body.html). The utensils used for broiling [liver](body.html) should be set aside and not be used for any other purpose. The [liver](body.html), after being sprinkled lightly with coarse salt, should be broiled on both sides until edible, or at least until a crust is formed. After rinsing the [liver](body.html), it may be cooked in any way desired.

[ONE](one.html) SHOULD BE CAREFUL TO REMOVE THE PACKAGED [LIVER](body.html) FROM CHICKENS AND TURKEYS BEFORE COOKING.

If [one](one.html) did inadvertently cook with the [liver](body.html) inside the fowl, an orthodox Rabbi should be consulted.

**Salt-Free Diets**

People on an absolutely salt-free diet, may broil their meat on a grid to remove the [blood](body.html) before [eating](eating.html). Again, meat which is soaked for [two](two.html) hours after salting does become dietetically salt-free, but a doctor should be consulted.

 **Eggs**

Only eggs of kosher fowl are permissible to be [eaten](eating.html); eggs of non-kosher birds or fowl are not kosher.

A [blood](body.html) spot found on the white or yolk of an egg renders the entire egg not kosher. Each egg should be examined individually after cracking to determine whether there are any [blood](body.html) spots. In making an omelet, for example, each egg should be examined by itself before being combined with the other eggs. When boiling eggs, [one](one.html) should always boil a minimum of [three](three.html) eggs, so as to render any possible [blood](body.html) spotted egg in the minority.

Eggs are a basic ingredient in many food items, including such products as noodles, mayonnaise, and salad dressings. Therefore, all products containing eggs or egg albumen require kashrut supervision.

 **Fish**

Only fish with both fins and scales may be [eaten](eating.html). While all fish which have scales have fins as well, many fish which have fins do not have scales and are therefore not kosher.

There is no prohibition regarding the [eating](eating.html) of [blood](body.html) from fish, nor is any ritual slaughter necessary.

Fish are considered pareve (neither meat or dairy – *in Ashkenaz tradition. Some Sefardim treat fish like meat*) and may be [eaten](eating.html) together with milk or meat meals. However, fish should not be cooked or [eaten](eating.html) together with meat, and [one](one.html) should use separate utensils for [eating](eating.html) fish and meat.

A partial list of kosher fish includes: anchovies, bass, bluefish, carp, cod, flounder, haddock, halibut, herring, mackerel, pike, red snapper, salmon, sardines, shad, smelt, sole, trout, tuna, whitefish. Among the non-kosher fish are catfish, eel, porpoise, shark, sturgeon, and swordfish.

Crustaceans: All shellfish, such as clams, crabs, lobsters, oysters, scallops, and shrimp are not kosher.

Caviar: The eggs of non-kosher fish such as lumpfish or sturgeon are forbidden, as is caviar made from it. The roe (eggs) of salmon and other kosher fish is permissible, but would require kosher certification.

Fresh Fish: When buying fresh fish which is filleted, [one](one.html) must be sure that the fish was not filleted with the same knife or on a board used for filleting non-kosher fish. It is preferable to either fillet the fish yourself, or purchase fish from a store which sells only kosher fish.

Processed Fish: Fried fish, fish sticks, or fish patties need proper kashrut supervision, so as to be sure that the fish, oil, and other ingredients are kosher, as is the preparation of the fish.

Smoked Fish: Kashrut certification is needed for smoked fish products, even if the fish is whole and not filleted. Many companies which produce both kosher smoked fish (sable, salmon, whitefish) also produce non-kosher varieties (eel, sturgeon) and use the same utensils and smoke house for both. Also, smoked salmon is often sliced and packed in oil which must be certified as kosher.

Herring: Herring products must be certified as kosher. Pickled herring contains several spice blends which are often prepared with mono- and di-glycerides which need certification. Vinegar must be of kosher origin. Wine vinegar requires certification. Sour cream used in herring must also be certified. Chopped herring may contain bread crumbs, spices, and dressings, all of which need supervision. Some varieties of Matjes herring are made with wine and are not kosher. Schmaltz herring, while inherently kosher, must be sliced and prepared in a kosher manner, separate from non-kosher products.

 **Dairy Products**

Dairy products should not be assumed to be kosher merely because they are dairy. Numerous dairy products may be non-kosher unless properly supervised.

Cheese: All varieties of cheese require Kosher certification, including hard cheeses (American, Swiss, Cheddar, Muenster, etc.). Cheeses are often processed with rennet, which is derived from the stomach lining of animals, usually, calves. Kosher cheese requires that the rennet used be from kosher animals properly slaughtered. Some cottage cheeses and yogurts are also made with rennet and therefore need proper supervision.

Whey: Cheese by-products may be used only when the rennet used in the cheese manufacture is kosher. Whey is derived from the watery part of milk which is separated from the curd in cheese-making. It is used widely in ice cream and baked goods and therefore they require supervision.

Ice Cream: Contrary to popular opinion, ice cream must be supervised for kashrut. It contains a variety of emulsifiers, stabilizers, and flavorings which require supervision. Even when the ice cream itself is certified as kosher, [one](one.html) must be sure that the toppings - both flavorings and whipped cream, as well as the cones and cookies served with it, are kosher.

 **"Non-Dairy" Products**

Very often products such as margarine, coffee creamer, or imitation sour cream are labeled as "non-dairy". This may indicate only that the product is not a NATURAL dairy food product. It may, however, contain dairy ingredients (such as whey, sodium caseinate, etc.) and therefore is to be considered dairy. [One](one.html) should examine the kosher symbol and look for a "D" (for dairy) next to it or the word Pareve.

Sherbet: Government regulations require that any products labeled as "sherbet" contain milk. Even water ices should not be assumed to be pareve, nor should they be assumed to be kosher unless so certified, because of the flavorings and stabilizers involved.

 **Fruits, Vegetables, and Canned Goods**

All fresh fruits and vegetables are kosher. Processed fruits and vegetables, when in sauce, need proper supervision. Frozen vegetables without sauce are kosher. Canned fruits, because they are processed seasonally in canneries dealing only with fruits, are kosher. However, tomato juice, ketchup, canned soups, sauces, or beans (other than string beans) must be kosher endorsed. They are usually processed in plants producing similar varieties of products that contain meat, cheese, and other non-kosher food.

Pure frozen or fresh juice (other than grape juice) is permissible. Blended juice drinks and fruit punch , however, need kosher certification, as they may contain grape juice, flavorings and stabilizers of non-kosher origin.

 **Baby Foods**

All baby foods - vegetables, fruits, cereals, and puddings - must be certified kosher, since baby foods are produced in plants which also produce baby food meats, using the same equipment. Most baby cereals contain mono- and di-glycerides, which are kosher only if manufactured under supervision.

If your baby has a dietary need involving a product not under supervision, a competent orthodox Rabbi should be consulted.

 **Wines, Liqueurs, and Grape Products**

Wines and wine products, such as champagne, vermouth, brandy, and cognac must be prepared under strict Rabbinical supervision. Grape juice and wine vinegar are considered as wine and must also be certified as kosher.

Many alcoholic beverages have a grape base and require supervision. These include fruit liqueurs, cordials, Sangrias, and coolers. All products whose ingredients include grapes or grape flavor require Rabbinical supervision.

**Vitamins**

Vitamins, or the capsules in which they are contained, often contain stearates, gelatin, animal by-products, or coatings of non-kosher origin. Kosher-certified vitamins are widely available. In cases where a medical need is involved, a proper rabbinical [authority](authority.html) should be consulted.

**Bakeries, Baked Goods, and Breads**

The manufacture of bread, pastries, and other baked products by a bakery requires proper Rabbinical supervision to resolve many questions. Is the shortening kosher? Are the pans greased with a kosher grease? Are the fillings, crèmes, or chocolates being used certified as kosher? Because of these and other questions, [one](one.html) should buy baked products from a supervised bakery or supervised packaged goods. A wide variety of kosher pastries and breads is today available at supermarkets.

 **The Taking of Challah**

The Torah requires that a portion of the dough used for baking be set aside and given to the [Kohanim](priests.html) ([priests](priests.html)). Since the destruction of the [Temple](temple.html), this [mitzvah](cmds613.html) is fulfilled by removing a small piece from the dough and burning it. The word "challah", in fact, means dough and refers to the piece which has been separated.

Only breads made from wheat, barley, rye, oats, or spelt need challah separation. If [one](one.html) prepares baked goods using more than 4 lbs. 15 & 1/3 ozs. of flour, the following blessing is to be recited:

BARUCH ATA ADONAI ELOHAYNU MELECH HA'OLAM ASHER KIDSHANU B'MITZVOSAV V'TZIVANU L'HAFRISH CHALLAH.

Blesses art thou, [HaShem](hashem.html) our G-d, King of the universe, who hast sanctified us with thy [commandments](cmds613.html), and commanded us to separate challah.

Using less than the above amount, [one](one.html) separates challah without a blessing.

If [one](one.html) has neglected to separate the portion of dough before baking, a piece may be broken off afterwards and discarded.

Kosher bakeries separate challah as a routine practice.

 **Separation of Meat and Milk**

The Torah strictly forbids the mixing of meat and dairy products, as manifested in [three](three.html) categories:

1) [Eating](eating.html): not to [eat](eating.html) any meat and dairy foods, or their derivatives together.

2) Cooking: not to cook, bake, roast, or fry meat and dairy products together, even for a purpose other than [eating](eating.html).

3) Having benefit: not to benefit from meat and dairy cooked together, such as selling them, doing business with them or gifting them.

In order to safeguard these essential [laws](law.html), our Rabbis have enacted regulations to completely separate all forms of milk and meat.

 **The Interval Between Meat and Dairy**

Although there are different customs regarding the interval between [eating](eating.html) meat and dairy foods, unless [one](one.html) has another established tradition, [one](one.html) should wait [six](six.html) hours (Ashkenaz) or [three](three.html) hours (Sephard) after the [eating](eating.html) of meat or meat products. If [one](one.html) tastes food, but does not chew or swallow it, no waiting period is necessary. Pareve food which is cooked in meat utensils but contains no meat product, should not be mixed or [eaten](eating.html) with dairy food. [One](one.html) may [eat](eating.html) dairy food directly after [eating](eating.html) pareve food. Similarly, pareve food which is cooked in dairy utensils but contains no dairy product, should not be mixed or [eaten](eating.html) with meat.

Meat may be [eaten](eating.html) after dairy meals following a brief interval, although some authorities require the rinsing of [one](one.html)'s [mouth](body.html), the [eating](eating.html) of bread, the recitation of a blessing, or a half-hour wait. [One](one.html)'s rabbi should be consulted as to the prevailing practice.

 **Pareve Food**

Pareve foods are those which contain neither meat nor dairy ingredients. Foods such as eggs, fish, juice, soft drinks, cereal (some cereals may have dairy ingredients), bread, fruit, vegetables, and grains, may be served with either meat or dairy (with the exception of fish, which may not be served with meat). Pareve foods may be prepared in meat or dairy pots, but should be served on the [type](types.html) of dish in which it was prepared (i.e., meat on meat, dairy on dairy). However, [one](one.html) need not wait [six](six.html) hours after [eating](eating.html) pareve food prepared in a meat pot.

It is not necessary to have a complete set of pareve dishes. [One](one.html) should, however, clearly label pareve utensils as such, and be careful not to use them for meat or dairy foods. Pareve foods cut with a meat or dairy knife do not necessarily become meat or dairy; however, pareve foods cut with a sharp taste such as onion, garlic, or pickles are considered meat or dairy when cut with such a knife. As such, they should not be used with foods of the opposite [type](types.html).

 **Glassware**

There are [three](three.html) categories that apply to Ashkenazic (European ancestry) [Jews](gen-jew.html) only and not to Sefardic (Middle [Eastern](east.html) & Spanish ancestry) [Jews](gen-jew.html). They are:

(1) Drinking glasses should preferably be used only for either meat or dairy

(2) Glass dishes must be separate for meat or dairy if ever used with hot foods

(3) Glassware used for cooking or baking must be used only for meat or dairy.

Sefardim use glassware for either meat or dairy and to switch between meat and dairy for the same utensil merely requires normal washing.

**Airlines, Ships, Trains, and Hotels**

**"Kosher" Vacationing**

Keeping kosher while on a vacation is easier than [one](one.html) may assume. Airlines, ships, trains, and many hotel chains provide frozen kosher meals if requested in advance. As long as the outside wrapper of the meal is sealed and intact, it may be heated in the local oven. It is advisable when planning a trip, to consult your rabbi who can provide you with information on kosher facilities the [world](worlds.html) over or you may consult The [Jewish](gen-jew.html) Traveler's Guide, available at most [Jewish](gen-jew.html) bookstores. [One](one.html) should be careful of "local" supervision of food products by individuals or organizations not generally [known](daat.html). These local agencies are only as reliable as their Mashgichim (supervisors) and the excellence of their Kashrut standards. Most local kashrut agencies are [known](daat.html) to the rabbis of the [community](community.html) who should be consulted of any question arises.

**Weddings, Bar Mitzvahs, and Kosher Functions**

The meal accompanying a religious ceremony such as a Bar-[Mitzvah](cmds613.html) or Bas-[Mitzvah](cmds613.html), Brit, [wedding](wedding.html), etc., is a Seudat [Mitzvah](cmds613.html), i.e., the meal itself becomes a religious occasion. As such, it is most appropriate that the meal conform to the highest standards of Kashrut observance. The availability of kosher caterers, kosher carry outs, and kosher [eating](eating.html) establishments has greatly facilitated this need. The caterer and the entire function should be under proper Rabbinic supervision.

 **Hospitals**

Most hospitals offer frozen kosher meals as a service to their kosher-keeping patients. These meals may be heated in hospital ovens provided the outside wrapper is sealed and intact. In addition, to these meals, many hospitals will allow meals to be brought from home and kept in hospital refrigerators.

Patients on a special diet should advise their doctor or dietician that they "keep kosher". Although most special diets are compatible with kashrut, in the [event](feasts.html) of a conflict a competent orthodox Rabbi should be consulted.

**Restaurants, Ice Cream Parlors, and "**[**Eating**](eating.html) **Out"**

Proper Rabbinic supervision is indispensable to keeping kosher. This applies not only to food products, but also to establishments serving food. Restaurants and stores which label themselves "kosher" are acceptable only if they are under proper supervision. Pre-packaged certified Kosher foods sold in an establishment that is not supervised may be purchased only in their original packaged form. Even restaurants which do not serve meat require proper supervision.

Ice cream parlors may carry a kosher brand of ice cream, but [one](one.html) should be sure that the accompanying items such as cones, toppings, cake, and whipped cream are also kosher.

In general, [eating](eating.html) out carries with it a host of real and potential kashrut problems. It is therefore necessary to [eat](eating.html) out only in restaurants under orthodox Rabbinic supervision.

 **Ritual Immersion of Utensils**

Utensils made of glass or metal that are used for preparing and [eating](eating.html) food should be immersed in a [mikveh](forty.html). This act denotes the [new](new.html) status of the utensils, which will now be used in making the act of [eating](eating.html) a [spiritual](physical.html) [experience](experience.html). Earthenware, wood, rubber, or plastic items do not require this immersion, although there are some opinions that say that these items should be immersed without a blessing. Most mikvaot have special facilities for the immersion of utensils. The blessing upon immersion is:

BARUCH ATA ADONAI ELOHAYNU MELECH HAOLAM ASHER KIDSHANU B'MITZVOSAV V'TZIVANU AL T'VILAS KAYLIM.

Blessed art thou, [HaShem](hashem.html) our G-d, King of the universe, who has sanctified us with thy [commandments](cmds613.html), and commanded us concerning the immersion of utensils.

 **Kashering**

In every kosher kitchen mistakes are invariably made. Kashering is the process by which utensils made non-kosher may be restored to a kosher status. Most metal utensils CAN be kashered, and [one](one.html) should not assume that they have become non-kosher unless an orthodox Rabbi so declares them.

A Rabbi should always be consulted whenever there is a mix-up in the kitchen involving kashrut. The need to consult a competent Rabbinic [authority](authority.html) whenever a problem or potential problem arise cannot be emphasized strongly enough.

[**Passover**](passover.html)

[Passover](passover.html), the [Festival](festival.html) of [Freedom](freedom.html), carries with it a unique set of dietary requirements. In commemoration of the [Jews](gen-jew.html)' deliverance [from Egypt](thebirth.html), only non-[leavened](chametz.html) products are [eaten](eating.html), and the house is completely cleansed of [leaven](chametz.html) ([chametz](chametz.html)). This necessitates a thorough removal of all [leavened](chametz.html) foods, as well as the use of kosher-for-[Passover](passover.html) dishes, silverware, pots, pans, and the like.

 **Brachot - Blessings**

The process of keeping kosher serves to remind the individual that [eating](eating.html), though basic to human survival, is regulated by Divine [laws](law.html). The act of [eating](eating.html), when done in accordance with [spiritual](physical.html) guidelines, becomes a religious and holy [experience](experience.html). The table becomes an alter, and the food a means of glorifying G-d by our blessings. Each of the blessings has the came opening words.

 BARUCH ATA ADONAI ELOHAYNU MELECH HAOLAM Blessed art thou, [HaShem](hashem.html) our G-d, King of the universe, This is followed by:

1. Bread HAMOTZI LECHEM MIN HA'ARETZ who bringest forth bread from the earth.

2. Wine BORAY PRI HAGAFEN who createst the fruit of the vine.

3. Cake BORAY MINAY MEZONOS who createst various kinds of food.

4. Fruit BORAY PRI HA'AITZ who createst the fruit of the tree.

5. Vegetables BORAY PRI HA'ADAMAH who createst the fruit of the earth.

6. Shehakol SHEHAKOL NEEYEH BIDVARO by whose word all things come into being.

Before [eating](eating.html) bread, the [hands](fourteen.html) are washed from a cup in a prescribed manner, and the following blessing is recited immediately before the Hamotzi:

BARUCH ATA ADONAI ELOHAYNU MELECH HAOLAM ASHER KIDSHANU B'MITZVOSAV VTIVANU AL N'TILAS YADAYIM.

Blessed art thou, [HaShem](hashem.html) our G-d, King of the universe who hast sanctified us with thy [commandments](cmds613.html) and commanded us concerning the washing of [hands](fourteen.html).

[Laws](law.html) Concerning Blessings (Brachot):

1. All foods require a bracha before [eating](eating.html) or drinking. Medications do not require a bracha.

2. Conversion between the recital of the blessing and the [first](one.html) bite of food is prohibited.

3. Upon hearing another's blessing, [one](one.html) should answer "Amen". Amen is not usually said after [one](one.html)'s own blessing.

4. When [one](one.html) has washed his or her [hands](fourteen.html) and recited the bracha, Hamotzi, no other blessing need be recited at the meal other than for a fruit dessert or wine.

5. When bread is not [eaten](eating.html), the various foods have their own bracha as given in the above sequence.

6. When [one](one.html) is in doubt as to the proper bracha over a particular food, the bracha "Shehakol" should be recited.

7. When a dish contains more than [one](one.html) [type](types.html) of food (i.e., banana split) and [one](one.html) can separate them, a separate bracha should be recited over each.

8. For baked items (pies, cakes) the bracha Mezonot is said regardless of the filling or topping.

9. Blessings are to be recited at the conclusion of any snack or meal. [One](one.html) should consult a Siddur ([prayer](prayer.html) book) for the full text of these blessings (Bracha Achronah and Birkat Hamazon).

**Kashrut Information**

In conclusion, [one](one.html) should bear in mind that the [laws](law.html) of Kashrut are the subject of much [study](study.html) and scholarship, and as the [number](nchart.html) of food products on the Market increases, so does the need to "keep up" on the latest Kashrut information. Various Kashrut magazines and bulletins are issued, as well as local circulars describing local products.

The single greatest source of Kashrut information can be derived from your Rabbi, who is both trained and eager to promote the important [Mitzvah](cmds613.html) of keeping kosher. May your pursuance of this Divine decree be met with success and satisfaction.

J.A.Co.B.B.S.

\* \* \*

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1. **Rashi Commentary for: ‎ Shemot (Exod.) 16:35** forty years Now were not thirty days missing? The manna first fell on the fifteenth of Iyar, and on the fifteenth of Nissan it stopped, as it is said: “And the manna ceased on the morrow” (Josh. 5:12). Rather [this] tells [us] that in the cakes the Israelites took out of Egypt they tasted the flavor of manna.-[from Kid. 38a]. Author’s comments: This suggests that the matza that they ate for the first thirty days also had the same qualities as the manna. [↑](#footnote-ref-1)
2. The so called ‘New Testament’. [↑](#footnote-ref-2)
3. Jesus [↑](#footnote-ref-3)