

From the  
Source with Spirit

# מן המקורות אל הנשמה הלכות כשרות

Promotional  
Sample



HESER



## ABOUT HESBER and the Mercaz HaHalacha

This work is produced by HESBER, an organization committed to providing top-quality Hebrew/English Source Based Educational Resources. HESBER operates as a division of the Mercaz HaHalacha, the Halacha Education Center, and has served as the English language division of the Mercaz for the past few years.

Founded in 2008 by the well-known Rabbi/ author/ educator/ chessed personality Rav Yosef Zvi Rimon, the center produces educational materials and leads educational initiatives in four languages, servicing tens of thousands of students and adults throughout the world.

HESBER's materials are used by more than two thousand students each year throughout the English-speaking world, in more than 30 different high schools on 5 continents.

One of HESBER's primary goals is to develop a completely integrated, homogeneous and comprehensive curricular series spanning from elementary/middle school all the way through high school. After producing three separate curricula for high schools (on the topics of *Kashrut*, *Shabbat*, and *Tefilla*), HESBER has begun to develop middle school curricula as well, paving the way for an integrated curriculum.

## ABOUT From the Source; With Spirit- Hilchot Kashrut

This work on *Hilchot Kashrut* is the first curricula from the "From the Source; With Spirit" series. It was initially prepared as a partnership with the Ida Crown Jewish Academy in Chicago, which under the leadership of Rabbi Dr. Leonard Matanky piloted the *Hilchot Kashrut* curriculum and has emerged as a cherished partner in this educational endeavor. From the Source; with Spirit *Hilchot Kashrut* is currently entering into its third printing and has been studied by thousands of students on four continents.

## ABOUT the Promotional Sample

The following Sample provides a complete table of contents for the *Kashrut* book as well as three sample chapters from different sections of the Teacher's Edition. Hopefully these chapters will provide a basic understanding of some aspects of the method and methodology of our work.

The promotional sample contains the following chapters:

**Waiting Between Dairy and Meat**- A chapter dealing with relatively straightforward but lesser known practical *halachot*.

**Aroma and Steam**- A chapter dealing with the more complicated *halachot* of taste transfer involving aroma (ריח) and steam (זיעה), and their *halachic* implications.

**Ma'achalei Yisrael**- A chapter which introduces the various rabbinic measures restricting the consumption of certain foods prepared by gentiles. This chapter has more of a focus on the underlying reasons and values associated with some *halachot*.

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## The Color Key For Identifying the Source of The Sources

In order to be able to quickly identify the nature of the various sources that appear in this work, the sources are color coded based on the time period in which they were written. This colorful codification system will hopefully help us trace the halachic process from the source in the Torah to the practical halachic rulings of contemporary *Poskim*.

מקור בתורה שבכתב (תנ"ך)

Sources from the Written Torah

מקור בתורה שבעל פה

Sources from the Oral Law (Mishna and Gemara)

מקור ממפרשי התלמוד הראשונים, ופסקי השלחן ערוך

Sources From The Rishonim (Early Commentaries on the Gemara) and the Rulings of the Shulchan Aruch

מקור ממפרשי השלחן ערוך ומהאחרונים

Sources From the Commentaries on the Shulchan Aruch and the Later Commentators

מקור מפוסקי זמנינו

Sources From the Contemporary Poskim (Halachic Decisors)



### Teacher's explanations:

Indicates answers or additional material specifically for the teacher



### What would you think:

Think independently about the question before seeing the sources



### Straight to the Sources:

Study the sources inside in their original language



### Food for Thought:

Additional questions or thoughts to contemplate before proceeding



### Corresponding Page Number in Student's Workbook

# Waiting Between Dairy and Meat

## המתנה בין חלב לבשר



### Introduction

While the rules of waiting to eat dairy after eating meat are relatively well known, the rules of waiting to eat meat after dairy are not as well known. Some might think it is permitted to have meat immediately after dairy, others may suffice with a rinse of the mouth, and a third group may believe one waits a half hour or a different set period of time. What if anything is in fact necessary to permit the eating of meat after dairy according to the halacha?



### What would you think?

Before we see the sources inside, let's think about whether there should be a need to wait after dairy before eating meat. What do you think? Is there any real reason to differentiate between waiting after eating meat and waiting after eating dairy?

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It might pay to remind ourselves of the two reasons provided by the *Rishonim* for waiting after eating meat. What are they and do those same considerations apply for one who has eaten dairy?

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What would you say if we would find certain dairy products for which these reasons are more applicable? Should we differentiate between different dairy products, and only require a waiting period for some of them?

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The teacher may want to initiate a discussion and get student input on these questions. They should be encouraged to think logically based on previous sources they have studied, as guided by the above questions, rather than simply expressing what they may know is true or have seen in their own homes. It is possible that some students will suggest waiting the same amount of time from dairy to meat as from meat to dairy, whether that be six hours, three hours, or one hour. However, the more accurate method of analyzing this question should be (as noted in the questions above) to determine whether the reasons given for waiting after meat would apply here as well. Upon doing this, we would see that they may not:

1. Taste remains in the mouth - According to Rashi, it is likely that meat has a much stronger taste which remains in the mouth for a longer period of time than dairy foods. Therefore, this reason wouldn't necessarily apply.
2. Pieces stuck in between the teeth - According to Rambam, in most cases we wouldn't have to be concerned with pieces getting stuck in between the teeth. The only possible exception may be hard cheese, which will be discussed separately below.

Based on this analysis, we would most probably suggest that one does not need to wait at all from dairy to meat. However, the teacher can then point out that if we say that, we might encounter the problem that people might begin to eat dairy together with meat if no separation is required in between. How, then, should we solve this problem? We will see shortly in the sources how Chazal dealt with this challenge.



## Straight to the Sources – The Basic Halacha



In the following quote from the Gemara, Rav Chisda discusses waiting between meat and dairy and differentiates between one who has eaten meat first and one who has eaten dairy first. What does he say? Why do you think he distinguishes between the cases?

תלמוד בבלי מסכת חולין דף קה עמוד א

אמר רב חסדא: אכל בשר אסור לאכול גבינה. גבינה מותר לאכול בשר.

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Now look at the Rashba who explains the Gemara's reasoning. What does he say?

בית יוסף אורח חיים סימן קעג

כתב הרשב"א בתורת הבית (קצר ב"ג ש"ד פו). שהטעם שמותר לאכול בשר אחר גבינה מיד הוא מפני שהגבינה רכה היא ואינה מתעכבת בין השיניים

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Does this fit with what you thought above and what we learnt in the last lesson?

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Rav Chisda states that although one must wait after eating meat before consuming dairy, one need not wait after eating dairy before eating meat. The Rashba (*Torat Habayit* 3:4 pg. 86a, cited by the *Beit Yosef* above) explains that the reason why we wait after eating meat is not applicable, since cheese, unlike meat, does not usually remain in one's teeth. In addition, the other reason of the meat leaving a residue taste in one's mouth for an extended period of time is also not relevant, as cheese and other dairy do not leave a taste in one's mouth.

## The conditions

The Gemara continues and points out that even though one need not wait the time needed after meat, some conditions must first be met. Why would it make sense that at least something must be done after eating dairy products before eating meat?

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As you may have guessed, we have to make sure that one doesn't eat milk and meat together. Even if dairy products don't usually get stuck in one's teeth for too long, still we must make sure that one doesn't still have dairy in their mouth from what they just ate. The Gemara therefore discusses the proper method of cleaning out one's mouth to ensure all traces of dairy are gone. What do you think would be a good way to clean out one's mouth? Should one suffice with cleaning out one's mouth, or should one have to wait a minimal amount of time as well?

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The Gemara doesn't mention a specific amount of time; however, it does speak about the proper way to clean out one's mouth.

תלמוד בבלי מסכת חולין דף קה עמוד א

**Word List:** מדיח - Wash out  
והוא הדין - And the same rule would apply  
מקנה - Clean out by eating something

ב"ה אומרים: מדיח - והוא הדין למקנה

According to Rashi, מדיח means to rinse out one's mouth with water.

If so, *Beit Hillel* are saying that one must both rinse out their mouth with water to remove the dairy taste, and clean their mouth out by eating something. The Gemara discusses what can be eaten to adequately remove the dairy residue:

תלמוד בבלי מסכת חולין דף קה עמוד א

One can eat all foods other than flour, dates, or vegetables in order to clean out their mouth after eating dairy.

והלכתא: בכל מילי הוי קינוח, לבר  
מקמחא תמרי וירקא.

This idea is expressed by the Rambam, who also details two things necessary for one who ate dairy to do before eating meat.

What are they?

רמב"ם הלכות מאכלות אסורות פרק ט הלכה כו

מי שאכל גבינה או חלב תחלה מותר לאכול אחריו בשר מיד, וצריך שידיח ידיו ויקנה פיו בין הגבינה ובין הבשר, [ובמה מקנה פיו בפת או בפירות שלועסן ובולען או פולטן, ובכל מקנחין את הפה חוץ מתמרים או קמח או ירקות שאין אלו מקנחין יפה.]

It seems that the Rambam's conditions are somewhat different from Rashi. How do you think the



Rambam understood the Gemara? Could the Rambam have understood מדיח in a different way than Rashi? If so, how?

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As mentioned, the Gemara requires two steps:

1. *Kinuach*- Clean mouth (literally wipe) of dairy residue by eating solid food
2. *Hadachah*- Rinse with water (or possibly other liquids)

The definition of the second term *Hadachah* is debated by the rishonim above:

1. Rashi- understands *Hadachah* to mean rinsing the mouth with water
2. Rambam- understands *Hadachah* to mean rinsing the hands with water.

The teacher should note that the actual discussion in the Gemara is a bit longer (initially it thinks *Beit Shamai* and *Beit Hillel* argue whether you do either one or the other, but the conclusion is that we must do both), but this is the essential part of the sugya.

Let's look at the Shulchan Aruch to see if he follows the sources we have seen above *l'halacha*. What does he say?

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#### שולחן ערוך יורה דעה הלכות בשר בחלב סימן פט סעיף ב

אכל גבינה, מותר לאכול אחריו בשר, מיד, ובלבד שיעיין ידיו שלא יהא שום דבר מהגבינה נדבק בהם... וצריך לקנח פיו ולהדיחו. והקינוח הוא שילעוס פת ויקנח בו פיו יפה, וכן בכל דבר שירצה חוץ מקימחא ותמרי וירקא, לפי שהם נדבקים בחניכים (פי' מקום למעלה מבית הבליעה קרוב לשיניים) ואין מקנחים יפה. ואחר כך ידיח פיו במים או בייין.



The Shulchan Aruch agrees that one may eat meat immediately after dairy, but includes three conditions that must be fulfilled:

1. Check hands to make sure they are clean (or wash them instead)—based on Rambam's interpretation of the Gemara.
2. Chew bread or other solid foods (with three exceptions in the Shulchan Aruch of flour, dates, and green vegetables)—based on the Gemara.
3. Rinse out mouth with a liquid—based on Rashi's interpretation of the Gemara.

Why would the Shulchan Aruch say: "One who ate cheese is permitted to eat meat afterwards, immediately...", if he proceeds to list three conditions necessary for permitting the eating of meat?

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The simple understanding of the statement of the Shulchan Aruch is that eating meat after dairy is not time sensitive, as immediately after one cleans out their mouth and hands they may do so. However, we will soon see a dissenting opinion that does require waiting after eating dairy.



## Practical implications of the conditions

As we have seen, these conditions were designed to ensure that all possible dairy in the mouth is removed before eating meat. If so, perhaps we can readily think of a few possible ramifications for the three requirements:

1. **Washing one's hands**- If one ate with a fork or one sees that his hands are clean, then based on the strict letter of the law one need not wash his hands. However, it is customary to wash hands nevertheless.
2. **Eating a solid food**- If one didn't eat cheese, as in the example of the Gemara, but merely drank milk, there is no fear that any food is still lodged in the mouth, and therefore washing one's mouth out (and washing one's hands) is sufficient.
3. **Rinsing one's mouth out**- One who has spaces between one's teeth or braces must be extra careful to rinse their mouth out well to remove all vestiges of cheese. A good teeth brushing would fulfill rinsing one's mouth as well as the actual brushing and would obviously do the trick.



Source for 1- Shulchan Aruch 89:2, custom mentioned in Shach 9

Source for 2-Darkei Teshuva 89:31

Source for 3-Yam Shel Shlomo Chullin 8:6

While the Shulchan Aruch mentions only these three conditions to enable one to eat meat immediately after dairy, many have some additional restrictions based upon family custom. What else could you imagine might be necessary?

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## Does anyone think you should wait, at least a little?

Do you know anyone who does wait in between eating dairy and meat? Although we have seen that the Shulchan Aruch does not require this practice, nevertheless many people do wait either a half an hour or a full hour. The basis for waiting an hour is actually found in a passage in the Zohar (cited in the *Beit Yosef*, *Orach Chaim* 173, and referred to by the Shach (*Yoreh Deah* 89:16). The approach of half an hour is not found in the classical poskim, but it is mentioned by some *Acharonim* (*Mateh Reuven* 186). Why do you think these approaches are followed if the Shulchan Aruch did not appear to accept them?

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The answer to this question may relate to the concern that technically one is not required to wait, but yet people may come to eat dairy and meat together. According to these opinions, we have solved that problem by creating a small amount of time, either 30 minutes or an hour, which one must wait in between the two. This way, we have ensured that no one makes the mistake of accidentally eating dairy and then eating meat together with it.

It is worthwhile to note that the Shulchan Aruch (89:2) limits these rules to eating actual meat, but for eating poultry, it would not be necessary to perform *Kinuach* or *Hadachah*.



## Do you have to make a ברכה אחרונה on the dairy food?

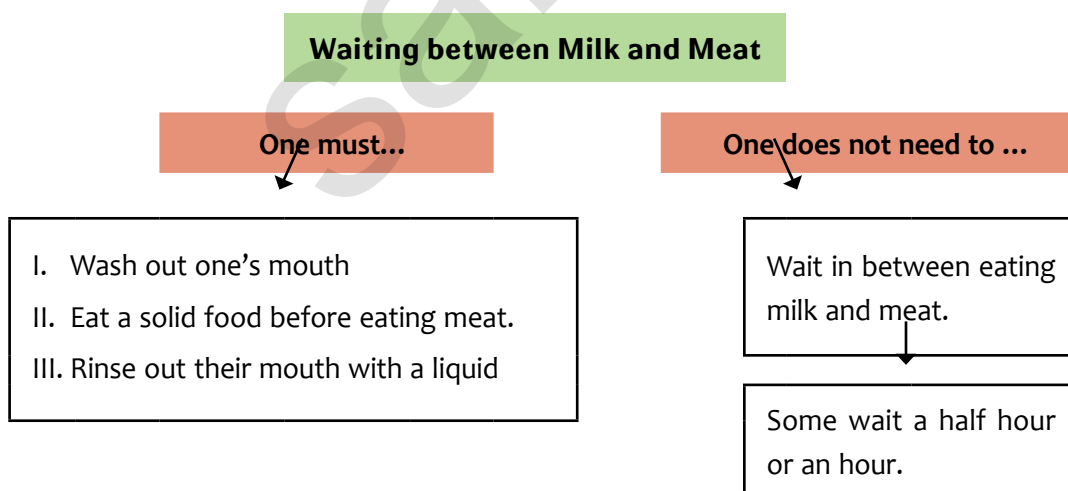
Another possible condition you may have thought of to separate between dairy and meat is reciting another blessing on the dairy meal. Is this an accepted halachic requirement? There is actually a difference of opinion among the commentaries to the Shulchan Aruch as to whether one must indeed do so before eating meat.



This requirement is discussed in the *Magen Avraham* (O.C. 494:6) who says it is unnecessary and the *Darkei Teshuva* (Y.D. 89:14) who cites opinions who do require it. This discussion is especially relevant on *Shavuot* (which happens to be the *Magen Avraham's* context), when many families eat both dairy and meat during the same meal.

The bottom line is that strictly speaking, one may eat meat immediately after dairy provided that the three conditions listed in the Shulchan Aruch are fulfilled. However, those individuals (or families) who choose to be more stringent are to be commended for doing so.

## Summary Chart:



## Is all dairy to be treated equally? Waiting after hard cheese



### What would you think?

Although we have discussed above that one need not wait in between dairy and meat, is it possible that the rules for certain kinds of cheese might differ?

Let's think about it logically.

There were two primary reasons provided for waiting an extended period of time to consume dairy after having eaten meat. What were they, and are either of them applicable to certain types of dairy?



### Straight to the Sources

One of the prominent *Rishonim*, the **Maharam M'Rothenberg**, mentions what might have been your logic regarding hard cheese. Read the quote below and explain what caused him to be personally stringent. Which reasoning for waiting after meat did he cite as a reason to be stringent after eating hard cheese?



מהר"ם מובא בהגהות אשרי מסכת חולין פרק ח

שפעם אחת מסעודה לסעודה מצאתי גבינה בין שיני גזרתי על עצמי להחמיר בבשר אחר גבינה כגבינה אחר בשר



concern).

The Maharam initially dismissed the idea of waiting after eating dairy (this is not cited in the above quote), but later chose to impose an extra stringency upon himself to wait (six hours) after eating cheese, since one time he actually found cheese stuck in his teeth. Apparently, it is possible to get cheese stuck in one's teeth (the Rambam's

Is this opinion quoted as *halacha*? Look at the Rema to find out:

רמ"א יורה דעה סימן פט סעיף ב

הגה: ויש מחמירין אפילו בבשר אחר גבינה וכן נוהגין שכל שהגבינה קשה אין אוכלין אחריה אפילו בשר עוף, כמו בגבינה אחר בשר. (וכן הוא בזוהר). [ויש מקילין. ואין למחות, רק שיעשו קנוח והדחה ונטילת ידים. מיהו טוב להחמיר.]



What does he say?

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Rama cites this opinion of Maharam as “*yesh machmirin*,” there are those who are stringent to wait six hours. He says (in the bracketed section) that some are lenient, but it is good to be stringent in this matter. The teacher may wish to note that Rema refers to all meat, but the Maharam (in his comments above, from the section not quoted) limited it to poultry. In addition, Rema limited the rule to hard cheese, whereas Maharam applied it to all cheese.

We see that the Maharam's main concern with hard cheese was that it may get stuck in between the teeth. The Aruch Hashulchan and Taz add that the other reason for waiting after meat, namely that it leaves a strong taste in the mouth is also relevant for hard cheese. Thus, both reasons for waiting after meat may indeed be applicable to some hard cheeses.



## Defining Hard Cheese:

We now need to determine what is defined as hard cheese according to the Rema that would require waiting six (or three or one) hours.

Look at the following quote from the Shach:

ש"ך יורה דעה סימן פט ס"ק ד

שכל שהגבינה קשה - ומן הסתם אם היא ישנה ו' חדשים חשיבה קשה

According to the Shach (& the Taz agrees to this as well), cheese that has been aged for six months during its preparation would qualify as hard cheese.

The Taz adds that swiss cheese is also prepared in a manner which qualifies as hard cheese (even if prepared in less than six months). He argues that it has a strong taste that remains in the mouth for an extended period of time (Rashi's reason).



## What about cooked cheese?

Based on the approach that the reason to wait after hard cheese is connected to its hardness, the *Yad Yehuda* (89:30) maintains that after the cheese has been melted there is no additional fear, and one need not wait. Rav Forst (The Laws of Kashrus p. 209) states that this lenient opinion is limited to where the cheese is melted **into** the food, but if it is melted **onto** food as a separate entity, such as a cheese toast, where the cheese is clearly visible as a separate entity, then one must wait.

## Waiting for Hard Cheese in Modern Times

How do we apply this rule to cheeses today? Would we have to wait six hours after eating any cheeses? What would you think? Write your own opinion first, then research the issue a bit more using links given to you by your teacher.

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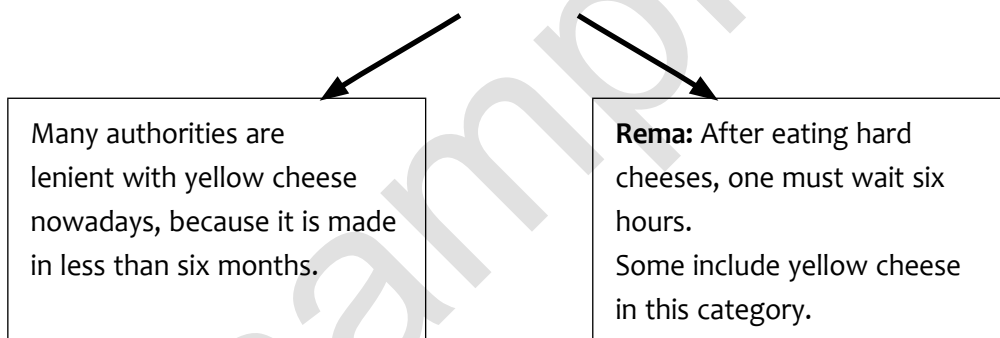


The teacher may choose to have students study this issue in a *chevruta* format and divide into teams or groups who study the material and then present their opinion to the rest of the class either in writing (perhaps a googledoc), verbally, or in some other format. They may use the links provided to the teacher below in the further reference section for their research.

Some *poskim*, especially those in Israel, consider most yellow cheeses to be in this category and would require waiting the same amount of time as for meat. The reason for this is that it is not always easy to determine how long any given cheese has aged for and whether its properties are closer to regular cheese or hard cheese, so they maintain that it is better to be stringent. Some *poskim* maintain that this even includes pizza cheese. According to them, you would need to wait 6 hours after eating pizza before eating meat!

However, many other *poskim*, including most American *poskim* and Kashrut agencies (including the OU, Star-K, etc.) are lenient and consider only a select few cheeses (such as swiss, cheddar, and possibly parmesan) to have the status of hard cheese. The reason for this is mainly that the rest do not contain the same texture as hard cheese, as well as the fact that most of them have not actually aged for six months while being made.

## Summary Chart: Waiting After Eating Yellow Cheese



### Food for Thought 1: Digestion

Take a look at the following website that discusses the time it takes for digestion of various foods:

<http://cooking-varieties.blogspot.co.il/2012/06/digestion-time-of-various-foods-in.html>

Did you know that according to modern day studies, skim milk and cottage cheese can take about 90 minutes to digest, chicken takes about an hour and a half to digest, while beef and hard cheeses can take approximately four to five hours to digest?

Does this agree or conflict with everything we have learned in the last two units?

Is digestion related to how long we wait after eating meat or dairy?

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## Food for Thought 2: Children:

*Little Ahuva is very fickle. When her older brother takes out food, she wants it, and then when she sees her sister eat something else she decides she wants that. The problem was that yesterday Ahuva's brother took out some burgers from the fridge, and obviously Ahuva wanted some. After taking a bite, Ahuva saw her sister take out some cheese and obviously she forgot about her burger and now wanted cheese. When her sister said that Ahuva couldn't have because she just ate meat, Ahuva started whining, then crying, then screaming on the floor that she wants cheese. What should they do?*

Under normal conditions, we try to raise children to learn the different mitzvot while they are children. At the same time, we also are usually very strict regarding forbidden foods, as they might have an adverse effect on the nature of a Jew who consumes them. With that in mind, do you feel that children should be obligated to wait the same time period that adults do before consuming food of the opposite type they have eaten (meat after dairy, or dairy after meat)?

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Halacha with its realistic nature allows for differentiating between different ages. While no one, even an infant should ever have milk and meat together, unless medically necessary, the waiting time can be altered based on the age of the child.

1. Children Under Three years of age- Do not have to wait after eating meat before consuming dairy.
2. Children From age 3 to age 6- This child is not as frail and should also be educated to wait. Every year he should learn to wait a little longer.
3. Children above age six should be able to wait, but under extenuating circumstances before they are around age nine or ten they can drink milk if they insist upon it.



This is the approach taken by Rav Forst page 199. However, there are some dissenting opinions on some of these points. For a more extensive analysis, see also Rabbi Aryeh Leibowitz, "Kashrut for Children," originally published in the Journal of Halacha and Contemporary Society and available online at:

[http://www.bknw.org/uploads/5/9/9/5/5995719/kashrus\\_for\\_children.pdf](http://www.bknw.org/uploads/5/9/9/5/5995719/kashrus_for_children.pdf).



### Further references and articles

1. [http://www.yutorah.org/lectures/lecture.cfm/732923/Rabbi\\_Avraham\\_Gordimer/Kashrus\\_-\\_Waiting\\_Between\\_Cheese\\_and\\_Meat](http://www.yutorah.org/lectures/lecture.cfm/732923/Rabbi_Avraham_Gordimer/Kashrus_-_Waiting_Between_Cheese_and_Meat)
2. [http://www.youngisrael.org/content/PDFs/Halakha\\_Central/Halachically\\_Speaking/halachicallyspeaking\\_volume\\_5\\_issue\\_5.pdf](http://www.youngisrael.org/content/PDFs/Halakha_Central/Halachically_Speaking/halachicallyspeaking_volume_5_issue_5.pdf)
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4. <http://www.star-k.org/kashrus/kk-kosher-cons-handbk.htm> (section 3)

# Aroma and Steam



## ריחא וזיעה

### Introduction

In previous units, we have dealt with the principles of taste transfer and absorption due to contact between two objects. While this is the primary means of transferring taste through the medium of heat, there are clearly other manners in which heat would seem to transfer taste to another object.

What do you think they may be? (Hint: Think about cases where the heat of a food is so concentrated that it would seem that the heat exiting from one food reaches another)



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The teacher may want to initiate a brief discussion allowing the students to brainstorm for these possibilities and see what they can come up with.

Offhand, the two most basic ways are steam emanating from a food itself, what we will term זיעה, and cooking foods in the same oven, which is classified as ריחא.

If we haven't yet come up with examples, let's try to think of anyone we know who is allergic to certain foods.

*Dovie makes sure not to eat any products with gluten. When his friend Eitan invited him over, he made sure to keep all products cooked with gluten away from the food that Dovie could eat. After making sure to keep the steaming hot matza ball soup separate from Dovie's food, Eitan realized that the steaming hot soup full of gluten was placed right below the salami which was hanging for Dovie, and the steam from the soup was all over the salami. Eitan knew that gluten was dangerous for Dovie, and wondered whether the steam might be a problem. Should he just forget about it and hope for the best, or should he call Dovie and ask if it's a problem?*

Steam certainly may have some particles of actual food in it, and the answer to Eitan's dilemma might be dependent on the severity of the allergy and other factors. What if the situation was almost identical, but slightly different? What if the steam of the chicken soup was entering a dairy dish? Would the food then be considered a prohibited mixture of milk and meat, בשר בחלב?

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A similar allergy question might occur if one were to cook schnitzel covered in bread crumbs (which are obviously full of gluten) in the same oven as the breadcrumb free schnitzel which was made for Dovie, Eitan's special guest. Again, the allergist might have to be asked if Dovie could eat his pieces of schnitzel. After all, they never actually touched the breaded schnitzel. But then again, they were cooked together in the same oven, and understandably the breadcrumbs might have allergically contaminated the plain schnitzel. Our concern now is similar to that of two foods being cooked in the oven simultaneously, such as one *pareve* and one meat. What would be the halachic status of that which was cooked? Would we assume that the *pareve* food absorbed meat taste and should thereby be treated as *fleishig*? If one accidentally cooked a meat dish and a dairy dish simultaneously in the same oven, what would the halacha be?

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In short, even though as of now we have only discussed a transfer of taste from one food to another through contact with heat, maybe it is not so simple that these two foods actually have to be touching in order for this heat transfer to take place. Maybe through being cooked together in the same oven or the steam of one food flowing onto the other a taste transfer could also take place.



### What Would You Think?

With this introduction in mind, do you feel the steam of one food hitting another, or the fact that two foods are cooking together in the same oven should be considered as if there was a transfer of taste?

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If you would have to choose which one of these situations is more likely to lead to a transfer of taste, which one would it be? Why?

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Halacha actually has specific words for each one of these two categories. The Hebrew word for what happens when two things are cooked together is ריח, literally referring to a transfer of aroma from one object to another. The halachic term for steam is זיעה.

We will begin our discussion with ריח, as it is mentioned explicitly in two separate passages in the Gemara.



## Straight to the Sources

Let's look at some sources relating to the halachic significance of aroma, or ריחא. In the Gemara passage below, fat thick kosher meat is roasted right next to thin non-kosher meat. What is the halacha according to the Gemara?

תלמוד בבלי מסכת פסחים דף עו עמוד ב

Rav said: Fat, kosher meat which is roasted together with thin, non-kosher meat is forbidden. What is the reason? They each fatten each other.

But Levi said: Even thin kosher meat which is roasted with fat, non-kosher meat (in the same oven) is permitted. What is the reason? This is only a matter of ריחא [aroma], and ריחא is not significant.

אמר רב: בשר שחוטה שמן שצלאו עם בשר נבילה כחוש - אסור. מאי טעמא - מפטמי מהדדי.

ולוי אמר: אפילו בשר שחוטה כחוש שצלאו עם בשר נבילה שמן - מותר. מאי טעמא - ריחא בעלמא הוא, וריחא לאו מילתא היא.

The Gemara records a dispute between רב and לוי regarding the status of kosher food which was roasted in the same oven as non-kosher food.

Rashi adds on a bit of background information for understanding the case in his explanation of Rav's opinion.

רש"י מסכת פסחים דף עו עמוד ב

The fatty kosher meat is roasted on an oven with two spits which are distant from each other; [the meat] is forbidden because the aroma from the oil enters the thin meat and fattens it up, and then it also exudes an aroma.

בשר שחוטה שמן שצלאו בתנור בשני שפודים, זה רחוק מזה אסור שהריח מן השמן נכנס לכחוש ומפטמו, וחוזר זה ומוציא ריח גם הוא

As Rashi explains, the issue is whether two foods, not touching each other, roasted in the same oven, can be considered to effect a transfer of taste. רב says that if one of the meats is fatty then there will be a transfer of ריחא, and the kosher food will absorb the non-kosher taste and be forbidden. לוי on the other hand, seems to discount ריחא, referring to it as לאו מילתא היא, i.e. it is insignificant.

This issue would seemingly have very significant ramifications for how one should use one's oven and therefore it is very important to properly understand these opinions. The continuation of the Gemara would seem to understand that the dispute is as to whether ריחא מילתא היא or ריחא לאו מילתא היא, whether a transfer of aroma is viewed as halachically significant.

While רב clearly believes that there is a method of taste transfer that doesn't require physical contact, such as through *reicha*, the opinion of לוי though is still unclear. He might understand that ריחא is not to be viewed as taste in any way and under any conditions, or he may merely be saying that in the situation

רב discussed, where two meats are roasted in the same oven, there is no transfer of taste, but in other situations there may be even according to לוי. What factors might לוי take into account to determine that in some cases of two foods cooking together, there might actually be a transfer of taste? (Hint: Think of factors that might lead to a higher concentration of heat in your oven)

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Some Rishonim suggest that לוי might agree that if the oven is very small, or unventilated, that the fact that two objects are cooking together will actually generate a transfer of taste.

Others disagree.

This dispute would appear to revolve around the question of whether לוי merely discounts ריחא in the situation cited above in the Gemara, or whether he feels that it has no significance at all.

This issue might have significance as well for understanding whether לוי would allow one to actually cook two foods together in the same oven or only be willing to permit it after the fact. The fact that the Gemara only addresses a situation where the foods were already cooked together seems to indicate that only after the fact would the food be permitted, but one cannot initially cook kosher food in the same oven as non-kosher food.

Another case of ריחא discussed in the Gemara is the following:

#### תלמוד בבלי מסכת פסחים דף עו עמוד ב

Rav Kahane, the son of Rav Chininah the elder, taught:  
Bread that was baked in the same oven as roasted meat is forbidden to be eaten with a dairy dish.

תני רב כהנא בריה דרב חנינא סבא: פת  
שאפאה עם צלי בתנור - אסור לאכלה  
בכותחא.

What do you feel the rationale of this prohibition is?

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If you explained that the prohibition is in line with רב's opinion stated above, then you understood the Gemara like Rashi. This statement of Rav Kahane does indeed seem to view ריחא as significant.

Other Rishonim though explain that even לוי might agree to this prohibition, either because:

1. Bread is more prone to taste absorption
2. Even לוי is stringent regarding ריחא of בשר בחלב because only by prohibiting one to eat pareve food cooked with meat at a dairy meal will people remember to be careful not to cook kosher foods in the same oven as non-kosher foods
3. Even לוי agrees that ריחא does have some significance, including in the case of bread roasted with meat.



These opinions are presented by the Rif and Ran on Chullin 32b, and summarized by the Beit Yosef (Y.D. 97).

Before we are ready to see the halachic rulings of the Shulchan Aruch and Rema, try to summarize the opinions presented above. What is the question of the significance of ריחא and where might לוי agree that ריחא might be viewed as a transfer of taste?

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Think about the following case based upon our discussion:

*It is Thursday night, and Esther needs to cook for Shabbos. But she is afraid she won't have sufficient time, so she decides to cook her chicken in the oven at the same time that she is baking her cheese lasagna in the oven for dinner. She briefly wonders whether she is violating the rules of בשר בחלב but then decides that it is fine and continues cooking.*

Do you think what Esther did is really ok? Is there a problem of cooking dairy and meat in the oven simultaneously when they don't touch each other? What would רב rule in this case? Is it so clear what לוי would say? Why yes and why not?

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Based on the discussion so far concerning ריחא, we probably would think that רב would believe it is a problem to cook them together and the foods would be forbidden to eat. לוי's opinion on the other hand may depend on the issues above. If he totally disagrees with the concept, then he would permit this even *lechatchilah*. But if he agrees with the concept, then it may depend which approach he takes, as discussed above. For example, he may agree it is forbidden to cook together at least *lechatchilah*, but if it was done the food is still permitted. Alternatively, he may agree that ריחא applies for בשר בחלב. But if he is stringent only for bread, then he would argue here that no ריחא exists.

## פסק הלכה - The Halachic Rulings



As this dispute will impact many cases, it is important to see which opinion we follow for the practical halacha. The Rishonim are divided as to whom to rule like on this issue: Some rule stringently like רב (Rambam, Tosafot), and others rule leniently, like לוי (Rif, Rashi).

In order to determine the practical halacha for us, we need to see how the Shulchan Aruch and Rema ruled on the matter. Look at the source below from the Shulchan Aruch. Does he rule conclusively like one of the sides or does he compromise in some way, and if so, how and why? What does the Rema rule?

שולחן ערוך יורה דעה הלכות תערובות סימן קח סעיף א

אין צולין בשר כשרה עם בשר נבלה או של בהמה טמאה בתנור אחד, ואף על פי שאין נוגעים זה בזה. ואם צלאן, הרי זה מותר... ואם אחד מהם מכוסה בקערה או בבצק וכיוצא בו, מותר לצלותם אפילו בתנור קטן ופיו סתום. הגה: ונוהגין להחמיר לכתחלה, אפילו בתנור גדול; ובדיעבד, להקל אפילו בתנור קטן...



Shulchan Aruch: \_\_\_\_\_

Rema: \_\_\_\_\_



The Shulchan Aruch paskens that *lechatchilah* one may not cook (or roast in his case) kosher and non-kosher meat together in the oven, even if they don't touch, but *bedieved* if one did so, the foods may be eaten. This would seem to correspond to the Bavli's understanding of לוי's position (as according to the Yerushalmi, לוי indeed might even permit simultaneous cooking *lechatchilah*). Bottom line, therefore, we are מחמיר *lechatchilah* to avoid cooking the kosher and non-kosher in the same oven simultaneously, but if it was done anyway, we rely on the opinions that allow it and one may eat the food, plus there is no need to kasher the pots.

In truth, the Rema explains at length what the various factors are that might affect the chances of their being a prohibitive ריחא or not. They include: The size of the oven, the fattiness of the food being cooked, the ventilation of the oven, and the sharpness of the foods. Under most conditions, however, the first line of the Rema quoted above holds true, that while we will be stringent initially never to cook kosher food with non-kosher food, even in a giant oven, after the fact we will permit the food (so long as it didn't touch the non-kosher food), even if cooked in a smaller oven.

Based on the conclusive opinion of the Shulchan Aruch, what should Esther have done?



We would say that *lechatchilah*, Esther should not be cooking her lasagna and chicken in the oven simultaneously, but if she already did it, *bedieved* the foods are both edible, and we assume no taste transfer has occurred through the aroma alone. However, the teacher should note that the second factor of זיעה must first be analyzed before we can make a final conclusion.

## Practical Application: Understanding Your Airline Kosher Meal



A line in the Shulchan Aruch quoted above might be significant in understanding the way in which your kosher meal is served on an airplane. If you ever took a look, you probably noticed that your kosher meal is wrapped in a double layer of aluminum foil. Why might that be?

Keep in mind that the kosher meals on an airplane are usually heated up in the same oven that the non-kosher meals are being prepared in. If so, since we must fear there will be a transfer of ריחא if they are cooked together, we should not be able to initially permit such a situation. However, the Shulchan Aruch ruled that there is one situation by which even in a small unventilated oven there is no fear of a taste transfer through ריחא. What is that case?

ואם אחד מהם מכוסה בקערה או בבצק וכיוצא בו, מותר לצלותם אפילו בתנור קטן ופיו סתום.

Why should this be permitted, and how does it explain the double wrapping of your airline kosher meal?

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The Shulchan Aruch rules that if the kosher food is surrounded by something (in those days they used a bowl or dough; in our day aluminum foil is more practical) then there is no fear of an aroma transfer. By that token seemingly even one layer of aluminum foil would suffice, but to ensure that it doesn't rip, we require two layers. This logic will help to overcome the זיעה problem in this situation as well. This will be discussed later in the unit on ovens.

## Kosher Lab

The teacher may want to conclude this section of the unit with an experiment. Alternatively, the teacher may want to begin the unit with this experiment as an introduction to the material.

Bake/cook two foods in an oven at the same time (cookies and pizza for example), making sure to follow the Kashrut standards of the oven. This can be done in a number of ways:

1. The teacher bakes it beforehand (in the school oven or at home) and then the whole class tastes them, etc.
2. The class as a whole helps to bake the foods in the school oven (which would involve more time).
3. It is done as a homework assignment for those that are able, and each student analyzes the results at home (and brings in the food for everyone to taste).
4. It is not done, but simply discussed.

### After the baking:

1. Ask the students whether they can smell the distinct flavor of the two foods (preferably while the foods are hot). Then ask them how this fits with the different opinions in the Gemara, Rishonim, and halacha as studied above.
2. Now have the students taste them and ask if they can detect any flavor of pizza in the cookies (or whatever example is being used) or vice-versa?

The expected response is that they will not taste pizza flavor in the cookies and vice-versa, and most probably will not detect any scent of one food in the other either. If that is indeed the results they see, they may argue that this fits best with לוי's opinion.

While ריחא is limited to cases where two things are actually cooked together simultaneously, the next discussion will deal with the possibility of a transfer of taste even from two foods that have not been cooked together.

## Steam זיעה

The second possible case of taste transfer we mentioned above was זיעה, steam. Before approaching the halachic sources, let's make sure we know exactly what we are dealing with. What exactly is steam and what are its properties? At the simplest level, steam is liquid which has boiled into a gas. In order to understand more about the properties of steam and the extent of the connection between the steam of an object to its origin, you might want to research further or experiment with steam to see exactly how it works. If you do so, you will also find that liquids emit a lot more steam than solids do. Is this at all significant?



For a bit more information, the teacher can read from or have students look at the following site (just the first few paragraphs): <https://en.wikipedia.org/wiki/Steam>

### Kosher Lab

The teacher may wish to conduct the following experiment to demonstrate the concept: Boil water, pour it out of the pot/kettle while hot, and have someone put their hand on top of the hot water as it is being poured out into the sink and see how it feels. Of course, the steam feels boiling hot even though the water itself is not being touched. Now try putting another food on top of that steam and ask the students to think about whether the steam is affecting the food. This can serve as an appropriate lead-in to the “what would you think” question in the next section.



### What would you think?

Based upon your understanding of steam, do you think that steam can transfer taste? Can steam emanating from chicken soup that comes in contact with a *pareve* spoon render the spoon *fleishig*? What do you think and why?

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### Straight to the Sources

Let us now see what the sources have to say about steam. First, it is important to note that unlike ריחא which was explicitly discussed in the Gemara in a Kashrut context, זיעה is only discussed explicitly in other contexts. Therefore, the commentaries must determine if the principles discussed elsewhere regarding steam are pertinent to questions of Kashrut.

The concept of steam being halachically significant is first mentioned in the context of a bathhouse which is *Tamei*:

משנה מכשירין ב:ב

מרחץ טמאה – זיעתה טמאה

In an era when many people were still careful about the rules of ritual purity, *Tumah* and *Taharah*, if

the bathhouse was *Tamei* (for example, a dead rodent, which is a source of impurity according to the Torah, was found inside) then someone who came in contact with the steam emanating from inside would also be *Tamei*.

Though it is a different context, the mishna would seem to indicate that זיעה, steam, retains the status of that which is cooked with it.

The *Sh"t* in his responsa discusses whether this mishna impacts on the Kashrut status of steam.

Please read the following quote from the *Teshuvot HaRosh*:

שו"ת הרא"ש כ"ו

על אלפס חולבת [מחבת חלבית], אם יכולין לתת [אותה] למטה בכירה תחת קדרה של בשר. נראה לי שאסור, ואפילו בדיעבד אם נעשה, הייתי אוסר הקדרה, כי הזיעה העולה מן האלפס הוא כמו חלב. כדנן בפרק שני של 'מכשירין': "מרחץ טמאה זיעתה טמאה" ... מכל הלין שמעינן [מכל זה לומדים אנו], דזיעה היוצאת מן הדבר חשובה כאותו דבר. נמצאת זיעת האלפס חולבת [זיעת המחבת החלבית], היא כחלב...

The Rosh discusses whether an open pot of milk can be cooked under a pot of meat. He quotes the mishna cited above. What does he rule?

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Others (such as the משכנות יעקב) question whether we really should consider the mishna in *Machshirin* as a proof that זיעה is always viewed as the food itself. In their view, it is possible that for Kashrut purposes, steam would be viewed as insignificant.

Look at the quote from the Shulchan Aruch below. How does he rule about this issue?

שלחן ערוך יורה דעה צ"ב

מחבת של חלב שנתנו בכירה תחת קדירה של בשר, הזיעה עולה ונבלע בקדירה, ואוסרתה

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The Shulchan Aruch rules like the Rosh that where the dairy pot is underneath and the meat pot is on top, the steam from the dairy dish does indeed spread upwards and get absorbed into the meat dish on top. Based on this, the meat dish would be forbidden simply due to זיעה alone even without contact. This should be true as well for the Esther's case. However, there are a number of points which we will deal with more fully in the unit on ovens, such as the precise application of this concept to modern ovens, whether the steam comes down in addition to rising, etc.

If so, the Shulchan Arukh would seem to understand that the זיעה of a food is equivalent to the food itself. If so, then the steam emanating from milk has the same status as actual milk, and the steam emanating from meat soup is like actual meat.

The only problem is that if steam is in fact viewed as the food itself, why was it not mentioned in the Gemara cited above regarding ריחא? Isn't there steam when two foods are cooked together?



The commentaries offer a number of reasons why the Gemara discussing cooking two meats together didn't factor in זיעה. Some assume it is because זיעה is only a factor when dealing with liquids (as they clearly emit much more steam), but not when discussing solids. Others explain that only when one food is under another is there a concern of זיעה, while others explain that זיעה would only be a factor in a small oven, not a larger one such as that discussed regarding the case of ריחא.

Based on these explanations, even when taking זיעה into account, we must identify a few things:

1. How liquidy is the substance being cooked?
2. How large and how well ventilated is the cooking area?
3. Is there something preventing the steam from being transported somewhere else, such as a cover to a pot or the like?

So, while זיעה is certainly a halachic factor, one must understand the particulars of each situation before arriving at any halachic conclusions.

Another important question regarding whether זיעה can actually transfer the taste of one food to another would depend upon the temperature of the זיעה. As we have noted many times, under normal circumstances, taste is only transferred when hot. If so, in order for the steam to transfer taste to another object, it must be the temperature of יד סולדת בו (see below), which may depend on how far the heated steam travels.

**Defining יד סולדת בו:** As discussed in the unit on בליעה בכלים, יד סולדת בו refers to something hot enough that the hand would recoil when touching it for fear of being burnt. Many authorities rule that anything hotter than 110 degrees fahrenheit (43 Celsius) must be treated as יד סולדת בו.

## Putting our Knowledge into Practice



Based on our description of זיעה, please offer your halachic opinion concerning the following case:

*Yosef decided to try boiling hot dogs for the first time. While cooking the hot dogs in a pot he decided to cover the pot with a lid. Shortly after the water started to boil, he realized that he accidentally used a dairy lid that had been used for noodles and cheese a few hours before!*

What should be the halachic status of the lid?

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Logically, we'd think that the זיעה from the hot dogs and water would render the lid treif.

In the above case, what do you think would be the status of the:

- A. hot dogs                      B. pot

This issue relates to how we view steam that travelled from one food to a pot, and then might have travelled back to the original food.

First think about the answer on your own, then look at the Rema below to see what he ruled (his case

is where the lid is Ben Yomo) and write what you believe he is saying.

רמ"א יורה דעה הלכות בשר בחלב סימן צג סעיף א

...ואם לקחו כיסוי רותח מקדירה של בשר ונתנו אותו על קדירה של חלב, אם שניהם חמים שניהם אסורים אם יש מאכל בקדירה של בשר וחלב. ואם הכיסוי צונן והקדירה חמה, נמי שניהם אסורים אם התחיל להזיע תחת הכיסוי

Your own answer: \_\_\_\_\_

\_\_\_\_\_

The Rema's understanding: \_\_\_\_\_

\_\_\_\_\_



#### Answer:

1. Some might argue that the pot and the food are not *treif*, since the steam only went up but doesn't come down, while others may argue the food is *treif*, since the pot itself absorbs taste from the lid, and subsequently transfers that taste to the food. Alternatively, perhaps the steam which rose up and came in contact with the lid now returns downward and renders the food and pot *treif*.
2. The Rema states that even in a case where the lid is cold (and certainly if it is hot), if the food in the pot begins to steam, then both the lid (which is Ben Yomo) and pot are assur.
  - a. *The pot*: The pot is assur because (though he doesn't spell it out) the steam that renders the lid *treif* and now is *treif* itself returns down and causes the flavor from the pot to be *treif*, and since it is also in contact with the sides of the pot, it renders them *treif* as well. See Badei HaShulchan (Siman 93) who explains it this way.
  - b. *The hot dogs*: In the case where the lid is hot, Rema declares that the food is *בשר בחלב*, and presumably the same should apply in our case where the lid is cold. The reason for this is probably similar to that of the pot: the steam that becomes *treif* from the lid now returns downward again and renders the hot dogs *treif* as well. We will see in the unit about ovens that this factor plays a very important role in the question of using the same oven for dairy and meat one after the other.
  - c. *If the lid is immediately removed*: The teacher may choose to mention the opinion of the *Issur V'heter* (34:20, cited also by R.Forst p.270 as practical halacha) that if the lid is immediately removed, then everything remains kosher, since there is not sufficient time for the steam to be absorbed into the lid. A similar approach is cited elsewhere by the Pitchei Teshuvah in the name of the Chamudei Daniel that extremely brief contact may not necessarily create transfer of taste.

The teacher should note that this discussion about the pot and hot dogs may be a bit lengthy and too advanced for the students. In that case, it is recommended to skip that aspect and focus mainly on the angle of the lid and the *זיעה* rising to transfer taste to the lid.

### Additional information for the teacher concerning the case study:

We have presented one specific case here and the appropriate answer. However, there are quite a few other factors that could affect the halacha concerning the question of lids. Here is a brief summary of some of them:

1. If the lid is not *Ben Yomo* - In the case above, the lid was *Ben Yomo*. If it is not, then the pot and food remain kosher (since the *Ta'am* from the lid is *L'fgam*). However, the Rema does mention a custom in his time to be מחמיר anyway (despite his own admission that it doesn't make any sense), though today this is not the custom. The lid, though, would still require kashering due to the steam.
2. If the lid is hot and the pot/food is cold - In this case, the pot/food remain kosher, while the lid must be kashered.
3. If the hot dogs are not yet boiling - in this case, the steam may not be powerful enough to transfer taste. Shach (93:6) suggests that only if the steam is the temperature of *Yad Soledet Bo* does it transfer taste.

### Relating the Two Principles:

Having learned the sources, how do you view the relationship between the two concepts of ריחא & זיעה? Which one seems more powerful?

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זיעה would seem to be the more powerful practical concept, since the steam is often visible coming in contact with another food, as opposed to aroma which cannot. Keep in mind that, as discussed above, this is true despite the fact that ריחא is discussed explicitly in the Gemara while זיעה is not.

These sources which we have studied concerning these two concepts serve as the basis for all of the contemporary discussions concerning the status of ovens today, and whether one may use the same oven for both dairy and meat. We shall study more about this topic in later units.



### Further sources and materials for the teacher

1. Rabbi Chaim Jachter, Cooking Milk and Meat in One Oven (first published in RJJ Fall 1996), <http://www.koltorah.org/ravj/milkmeatoven.htm> [the first part of the article]
2. Rabbi David Brofsky, Ovens, <http://www.vbm-torah.org/archive/kashrut/22ovens1.rtf> and <http://www.vbm-torah.org/archive/kashrut/23ovens2.rtf>
3. Rabbi Reuven Spolter, a guided source sheet on the topic of Reicha, Zeah, and ovens (he cites much of the previous two links as well) <http://www.spolter.net/shiurim/hoh/kashrus/HOH%20Kitchen%207%20-%20Reiach%20and%20Ovens.pdf>

# Ma'achalei Yisrael



## מאכלי ישראל



### Introduction

In this introductory section called Ma'achalei Yisrael, we will first study a little about rabbinic enactments in general, and then focus more closely on the purpose of specific rabbinic enactments aimed at ensuring that the halachot of kashrut, as well as its spirit, are maintained.

As a matter of introduction, let's provide a scenario to help us understand the need for certain enactments. Take a look

at the following story about someone by the name of Tammy, who is dangerously allergic to a certain type of nut.

*Every time little Tammy went to a birthday party, she would ask the birthday girl "Are there any nuts in the cake or the cookies?" If the answer was yes, she would make sure not to eat them, but if they answered no, then she would excitedly dig in along with everyone else. It was only at one house that she never felt the need to ask, and that was her friend Rachie's house. Rachie's brother was also allergic to nuts, and therefore she knew that nothing would be made in that house that contained any nuts.*

*Although Tammy was always very careful to ask in advance of every party she went to whether or not the cake had nuts, Tammy's mother has just put an end to Tammy's practice of eating cake at friends' birthday parties. She has forbidden her even to eat cakes that her friends promise have no nuts, other than Rachie's. Why, you might ask, would a mother be so mean? After this story you might understand!*

*It just so happened that last week there was a birthday party at Francine's house. Francine's older sister is a baker, and she baked a wonderful assortment of specialized baked goods for the party. When Tammy asked if all was nut free, she was told that they knew she was coming, and therefore the cake and all the treats in the goody bag were nut free. Tammy was excited as she ate the cake at the party, feeling good that she could be like everyone else.*

*Twenty minutes after the party came the frantic phone call from Francine's mother. "Francine's sister just took a look at the ingredients of the malt she used for the cupcakes in the goody bag, and saw that it contains nuts. Please make sure Tammy didn't eat them, and if she did..."*

*Tammy's mother was beside herself. Tammy was in a carpool home from the birthday party, being driven by a friend's older sister, and she didn't have her number. If Tammy ate the cupcakes the driver wouldn't know what to do. In that moment of terror...*

*The door to the house opened quickly and Tammy ran in. Giving her mother a big hug she said: "I was able to eat the cake at the party! I had three pieces, I was so excited to be like everyone else!"*

*Tammy's mother tried calming her down in order to ask: "But did you eat the cupcakes in the goody bag?"*

Tammy's response: "Of course not, I was so full from eating three pieces of cake at the party".

Tammy's mother took a moment to feel relieved and then said: "Tammy, I am very happy you ate from the cake and were able to enjoy it like everyone else. But from now on, I am going to offer to make all the baked goods for any party you go to. Thank G-d the cake was nut free, but the cupcakes weren't. Even when people mean well, if they don't know what to check for, it is almost impossible for them to really be cooking nut free. You can continue to eat at Rachie's, but your other friends just don't know. Since I got the phone call I have been beside myself. There is just too much at stake. I know you might think this precaution is a bit much, but your life and health is more precious to me than your being able to share your friend's cake at a party." Full of teary-eyed emotion, the two embraced.



How do you feel about Rachie's mother's precautionary measures? Do you think they are a little bit extreme, or are they well-founded under the circumstances?

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This question should hopefully allow the students to think about the issues related to precautionary concerns. Although at times they might appear to be a little extreme, if you consider what the potential outcome might be without them, you realize that they are often very well founded.

Do you think it is logical and fair to say that someone who doesn't worry about food issues for themselves, or their family members, will not know how to take the proper precautions to ensure that all the food they make is actually allergen free?

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Do you think there might be similar concerns about eating foods prepared by individuals who don't keep kosher themselves? If they were to prepare a meal claiming everything is completely kosher, would it still make sense to refrain from eating? Even if one doesn't doubt their honesty and sincerity, is it possible that they simply might not know how to ensure that everything is actually kosher?

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This question serves as an introduction to the material presented in the latter parts of this lesson, specifically in regard to decrees against eating food prepared by non-Jews.



## The Connecting Power of Food

Another issue that should be kept in mind whenever we think about food related issues is the connective power of food.

Let's begin with a question: How do you view food? Is food just for eating, or is food a necessary ingredient for developing relationships?

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While many of us are very cognizant of the power of food to entice us, we often forget how much we rely on food to build relationships. For instance, ask the individual/s who:

- Goes out to eat on a date
- Takes his/her spouse out to eat
- Celebrates their team victory at the pizza store
- Takes his real estate client out for lunch
- Attends their shul/school annual fundraising dinner

The list goes on and on, but the power lunch, the business lunch and the idea of going out to eat are all part of our lingo for the simple reason that we are very aware that relationships are created around food. It sets the tone, creates the ambience, and essentially allows one to let down their guard.

Though this might be very important for developing a relationship with someone one wants to connect with, eating with the wrong crowd is essentially opening the door for someone to be negatively influenced. The fallout can be very damaging.

Our Sages were very aware of the relationship dimension of food and shared meals. Therefore, they were very careful not to eat with individuals who they were afraid would have negative influences on them:

**תלמוד בבלי מסכת סנהדרין דף כג עמוד א**

כך היו נקיי הדעת שבירושלים עושין: לא היו חותמין על השטר אלא אם כן יודעין מי חותם עמהן. ולא היו יושבין בדין אלא אם כן יודעין מי יושב עמהן, ולא היו נכנסין בסעודה אלא אם כן יודעין מי מסב עמהן.

What was the practice of the נקיי הדעת בירושלים, the pure thinking individuals of Jerusalem?

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The Gemara details that they were careful not to sign a document if they didn't know who else was signing with them, nor would they sit in judgment unless they knew who sat with them, and, regarding our purposes, they would not sit down for a meal unless they knew who else would be dining with them.

Do you think that this third practice of the נקיי הדעת בירושלים makes sense? Is it really important to be so cautious about dining with others? Why or why not?

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## To summarize the background



Those concerned with eating a certain kind of food, and especially those careful not to eat a specific kind of food, have to be very wary about eating at the homes of individuals who are not personally familiar with their concerns. This is readily apparent in the case of those who are allergic to certain foods and, in order to protect themselves and maintain their health, will not eat at the homes of individuals who are not familiar with the caution necessary to eat allergy free.

Secondly, satisfying one's hunger is only a small part of the role of food. One of the most important purposes of eating is the development of relationships while sharing a meal. For this reason, the most popular dating activity is going out to eat, eating is what a team does together after a game, and it is a reason for which we invite over friends, for instance, to share a Shabbat meal together. Eating is the ideal medium for forging relationships.

While this might be a positive power of food, it also has its dangers. If relationships develop over food, then what is someone who is concerned about developing a relationship with someone else going to do? Logically, they would refrain from eating meals with them, and certainly not go to their house.

A mother who is concerned that her daughter does not develop a relationship with a certain guy, is going to warn her not to hang out with him. And she would certainly not permit her precious daughter to go out to eat with the guy she is afraid of. Food is the relationship developer, for good, and for bad.

With this backdrop in mind, we are ready to explore some of the various enactments aimed at ensuring that the food we eat is kosher, and that our eating of kosher food doesn't develop into non-kosher relationships.



## A Little regarding Jews and Gentiles

Although Judaism has a positive view of all humanity, it recognizes a unique responsibility and nature for the Jewish people.

Judaism is not a missionary religion, as it is even reluctant to accept converts. It recognizes all of humanity was created בצלם אלוקים, in the Divine image, and therefore has numerous halachot aimed at ensuring that all of humanity is treated with dignity.



For sources regarding human dignity for gentiles see: The Logic of the Heart, Logic of the Mind, Rav Aharon Soloveitchik, "Civil Rights and the Dignity of Man".

While God originally created a world where all of humanity was placed in the Garden of Eden and given equal opportunity, this paradigm failed, and the world slowly degenerated. Things got so bad that the pervading immorality required a flood to cleanse the world and start anew.

Plan B led to the universalism of the Tower of Babel, which, according to many commentaries, became a holy war against God and resulted in the scattering of all peoples. What could be done to ensure that the Godly message, applicable to all of mankind created in His image, would not be forgotten?

God searched for someone who could father a people that would carry His message and impart it to all of mankind. Avraham Avinu became that individual, as he carried the message of God to all places he went. What made Avraham unique was not only his recognition of God, but his spreading the message to all of mankind.

In fact, the Torah repeatedly mentions that Avraham was 'קורא בשם ה', "called out in the name of God" (Bereishit 12:8, 13:4, 21:33; continued by Yitzchak, 26:25).

The Gemara (Sota 10a-b) explains this calling. What does it say regarding how Avraham spread his message to all of mankind?

**תלמוד בבלי מסכת סוטה דף י עמוד א**

ויקרא שם בשם ה' קל עולם - אמר ריש לקיש: אל תיקרי ויקרא אלא ויקריא, מלמד, שהקריא אברהם אבינו לשמו של הקדוש ברוך הוא בפה כל עובר ושב, כיצד? לאחר שאכלו ושתו עמדו לברכו, אמר להם: וכי משלי אכלתם? משל אלהי עולם אכלתם, הודו ושבחו וברכו למי שאמר והיה העולם.

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The Gemara states: Do not read “And he called;” read “And he had others call” - this means that Avraham motivated others to become aware of God and call out to Him. He explained to his guests that the food they ate was really from Hashem, and they should thank Him, not Avraham.

Indeed, the Rambam views this as so essential that he opens Hilkhhot Avodat Kokhavim in Mishneh Torah not with halacha material, but with history. He starts with his understanding of Avraham's path to God, and his commitment to impart it to others. He describes the slippery slope towards idolatry into which mankind slowly fell, and Avraham's awakening (1:2-3).

While the Torah was given only to the Jews, the seven Noahide commandments were given to all of mankind, as they are the foundation of civilized life and enable all to connect to God (see Rambam Hil. Melakhim 8:10). This is why the Rambam praises non-Jews who accept these mitzvot upon themselves in the halacha below:

#### רמב"ם הלכות מלכים פרק ח הלכה יא

כל המקבל שבע מצות ונזהר לעשותן הרי זה מחסידי אומות העולם, ויש לו חלק לעולם הבא, והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקדוש ברוך הוא בתורה והודיענו על ידי משה רבינו שבני נח מקודם נצטוו בהן, אבל אם עשאו מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אומות העולם ולא מחכמיהם.

This outlook makes the Jewish people one of the most accepting of peoples in the world.

However, the Jewish people, beginning with Avraham, also have a unique task all their own. They are responsible for showing others the role of G-d in the world. The Jewish people continued to publicize this message by accepting the Torah, accomplished through their statement of *Na'aseh v'nishma*:

#### שמות פרק כד

(ז) וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

In turn, the task was reassigned to Jewish people at סני, as they were bidden to be a קדוש וגוי, as they were bidden to be a קדוש וגוי. The role fell on them, since the other nations refused to accept the Torah while the Jewish people did so. This is what the Jews were told as they were encamped around סני:

#### שמות פרק יט

(ה) וַעֲתָה אִם שָׁמוֹעַ תִּשְׁמְעוּ בְּקוֹלִי וְשִׁמְרֶתֶם אֶת בְּרִיתִי וְהָיִיתֶם לִי סֹגְלָה מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ: (ו) וְאַתֶּם תִּהְיוּ לִי מִמְלַכֶּת כְּהִנִּים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל בְּנֵי יִשְׂרָאֵל:

The Judeo-Christian ethic that has spread across much of the world is an indication of the measure of success that the Jewish people have had in accomplishing their mission of spreading Torah values. In the pagan society that Avraham Avinu confronted, ideas such as the sanctity of human life, and the prohibitions of murder and robbery, were unfounded and antithetical to the whole fabric of society. Avraham Avinu not only taught morality, he was chosen to educate his children and mankind in the ways of tzedaka and mishpat.

However, as the Jewish messages have been accepted by the world, many have, in turn, come to question the idea of a nation fulfilling a unique mission. If all of mankind is special, if all of mankind must be treated with dignity, then what is the necessity for a treasured nation?

Some sects of Judaism have even called into question the whole concept of a nation meant to fulfill the responsibility of being a קדוש וגוי קדוש, ממלכת כהנים, going so far as to claim that the concept of a "chosen nation" is racist.

This outlook, however, fails to recognize the necessity of different people and different jobs in the world. There is no doubt that this world needs doctors and judges. The doctor serves the unique role of healing, while the judge serves a pivotal role in maintaining order. Similarly, there are certain responsibilities within the Jewish people that carry with them additional privileges tempered with heightened responsibility. For example, there are לויים, וישראלים. Each group has unique halakhot that their members must keep. The כהן has more kedusha than the average Jew, and at the same time has more limitations. For instance, the כהן cannot go into a cemetery barring the burial of one of his seven closest relatives. Similarly, the king in Jewish society must be accorded the utmost honor, to the point that he is not even able to forgive his own honor, yet his title carries with it extra restrictions, as his responsibility is greater. The Rambam (Hilchot Melachim 3) describes these additional responsibilities of a king. Additionally, he explains that the Torah was careful to require that the king carry the Torah next to his heart in order to ensure that he not lose sight of his responsibility.

In the same way, being a ממלכת כהנים carries with it extra responsibilities. It is our job to fulfill an educational mission, imparting to the world the message of a life of Godliness. At first glance, one might take offense to the notion of someone carrying responsibility for others, as they view this as demeaning to those without the responsibility. Yet it is not difficult to see how life without those who are responsible for others would be impossible. If parents were not responsible for their children, what would become of the little ones?

Just as there are those who are trained to deal with the physical ailments and needs of others, doctors who are responsible for their patients, the world needs an educational arm as well. God chose to educate and train a people to help lead the entire world closer to its purpose.

Rav Shimshon Rafael Hirsch makes this point in his commentary on the Torah. The Torah says that when Moshe first approaches Pharaoh he must tell him as follows:

שמות פרק ד

כב) וְאָמַרְתָּ אֶל פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל: (כג) וְאָמַר אֵלֶיךָ שְׁלַח אֶת בְּנִי וְיַעֲבֹדֵנִי וְהִתְמַאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֹרֵג אֶת בְּנֶךְ בְּכֹרֶךָ:

Why do you think the Jewish people are referred to as God's firstborn?

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Rav Hirsch explains as follows:

The בכור is not the one who is free and unfettered. On the contrary, his duty is to be the first servant. Moreover, even among animals and plants we find the בכור. The form of the word is active not passive. ... The forces of the womb which have been restricted and closed are released and unfolded by him, as he is פטר רחם (the one who releases open the womb). He is בכור not for himself but for those who come after him. With him, his mother enters her new calling as a mother. He leads the way. His קדושה lies in that, through him, the home is first blessed with children; through him, the רחם becomes קדוש, and everything that subsequently passes through this portal will be holy unto God...

Hence, when God says בני בכורי ישראל, this means: With Israel, the womb of humanity will be opened; with Israel, the dance will begin; all the peoples are obligated to join him as My sons. I come to you in your own name and in the name of all of humanity. Israel is My first, but not My only child; Israel is only the first people that I have won as Mine. ...

The Torah does not have a tribal outlook but a universal one, conveying a message to mankind as a whole. The Jewish people were chosen, not to look down on the rest of mankind, but to elevate all of humanity.

While non-Jews do have the ability to convert and become גרי צדק, righteous converts, it is not required. This is because all of mankind has their own way of connecting to God, which includes keeping the seven Divinely ordained Noahide laws.



## The Need for Preventing Inter-marriage

In this context, we can appreciate the severity of the problem of intermarriage. Far more than a prohibition, intermarriage is capable of erasing the entire Jewish people with all of its messages and moral values designed to influence the rest of the world. As the latest censuses indicate, the Jewish population is dwindling at a frightening pace, especially the Jewish communities that have not strongly stressed the need to marry within the faith and perpetuate the Jewish mission.

Without Jews, there can be no Judaism. Therefore, the preservation of the mission of the Jewish people necessarily involves safeguarding the Jewish identity. We must protect the identity of the people that was destined to be small in number amongst the nations, המעט מכל העמים, yet trusted with a large, unique, responsibility.

The need for precautionary measures regarding intermarriage is already explicit in the Torah. Take a look at these פסוקים describing the prohibition of intermarriage:

### דברים פרק ז

(א) כִּי יִבְיָאֵךְ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר אָתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם רַבִּים מִפְּנֵיךְ הַחַתִּי וְהַגֵּרְגָּשִׁי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַפְּרָזִי וְהַחִיטִי וְהַיְבוּסִי שְׁבַע גּוֹיִם רַבִּים וְעִצְמוֹמִים מִמֶּךָּ: (ב) וְנָתַנָּם ה' אֱלֹהֶיךָ לְפָנֶיךָ וְהַכִּיתָם הֶחָרֶם תַּחֲרִים אֹתָם לֹא תִכְרֹת לָהֶם בְּרִית וְלֹא תִחַנְּנָם: (ג) וְלֹא תִתַּחֲתֶנּוּ בָּם בְּתֵד לֹא תִתֵּן לִבְנֹו וּבִתּוֹ לֹא תִקַּח לְבָנָהּ: (ד) כִּי יָסִיר אֶת בְּנֵךְ מֵאֲחֵרֵי וְעִבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה אַף ה' בָּכֶם וְהִשְׁמִידְךָ מִהָרָ:

What is the language of the Torah's prohibition?

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What is the reasoning provided by the Torah for this prohibition?

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Regarding this prohibition, Rav Hirsch begins his commentary by explaining the Torah's placement of this mitzva in chapter 7 of Devarim:

The concluding section of the preceding chapter deals with the education of children. On the basis of the historical experience of our past, we are to pass on to our children the duty of keeping the Torah. This duty is to be the life's mission of every generation, present and future.

However, our efforts to hand down the Torah to our children and educate them to our Life's mission will be frustrated from the outset if the children are born and raised under non-Jewish influence. If they are conceived in the wombs of non-Jewish mother or dandled upon the knees of non-Jewish fathers; if their minds and characters are formed by the teachings and examples of non-Jewish role models, and if our marriages and family lives are permeated with non-Jewish elements. This is the threat to our mission at the root of our whole future, and the verses that follow are intended to counter this threat....

Do not give your daughter to the son of a non-Jew, for that would mean alienating your child and your grandchild from Judaism and giving them up to a non-Jewish future. What is more, do not take a daughter of a non-Jew as a wife for your son. Do not think that your own influence will induce the non-Jewess to enter into the Jewish spirit and into Jewish ways. Do not think that the womb of a non-Jewish woman can bear your Jewish grandchildren amenable to training in the spirit of Judaism. Not only will the non-Jewish mother bear no children for Judaism, but even your own son, who was born to you of a Jewish mother, will turn away from Me, for he- his father in law- will draw him away from loyalty to Torah and will bring him over to non-Jewish ways and views: כי יסיר את בןך מאחורי.

How would you summarize this explanation of Rav Hirsch?

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The prohibition of intermarriage is anything but racist, as it accepts the fact that there are inherent differences between peoples, and is aware of the historical significance of past decisions on the present.



## Interacting through Food

Interactions of Jews with non-Jews, both in ordinary communication and business dealings, as well as festive celebrations, requires caution. The Torah was very aware of the specific danger regarding shared meals:

שמות פרק לד

(טו) פֶּן תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְזָנוּ אַחֲרֵי אֱלֹהֵיהֶם וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לָךְ וְאָכַלְתָּ מִזִּבְחֹם:  
(טז) וְלִקְחֹת מִבְּנֵי לְבָנֶיךָ וְזָנוּ בְּנֵיךָ אַחֲרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת בְּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן:

Take a look at the context of these פסוקים. After what cataclysmic event does this appear?



These פסוקים appear after the second לוחות are given to the Jewish people. They describe how, on the one hand, Hashem is making a covenant with the Jewish people, הנה אנוכי כורת ברית, but on the other hand, they cannot make covenants with the other nations.

Additionally, the teacher might want to ask: Why would this point in the Torah be an ideal time to mention these prohibitions?

Rav Hirsch (Shemot 34:11-14) writes:

Hence, the nation must be filled with the consciousness of its complete isolation with the Torah. With the Torah in its hands, this nation stands completely alone on earth. It has a God- unlike the gods of the nations. It has memorials and a Sanctuary- unlike those of the nations. The holy things of Israel and those of the nations cannot exist side by side, as though both could be true or both untrue. Israel's God, its altar, its memorials and its holy things exclude all the others, for ה' is an קנא, He tolerates no other gods beside Him, and His name is קנא, i.e. the recognition of Him excludes the possibility of the recognition of other gods.

Rav Hirsch continues that, in fact, all other nations are also supposed to have a relationship with God, and therefore idol worship is forbidden for other nations as well. In his commentary to פסוקים טו-טז, he comments on the word וזנו, used by the Torah to describe the idol worship of other nations:

That scripture refers to the idolatry of the other nations by the term וזנה shows that marriage is used as a metaphor for intimacy not only regarding the relationship between God and Israel, but also regarding the relationship that God seeks to have with mankind and which mankind should have with him. The other nations too should be wed to God in everlasting faithfulness; hence, their idolatry, too, is an act of infidelity to God.

As mentioned in the beginning of our studies, prohibitions regarding food were always necessary for all of mankind. The first commandment given to the first man restricted his eating in the Garden of Eden. Even after animals were permitted for consumption after the flood, Noach was still enjoined from eating חי, the limb of a live animal.

In fact, some understand that one of the basic ideas regarding all of hilkhot Kashrut is as a means of maintaining the singularity of the Jewish people. The dietary laws unique to the Jew enable the Jewish people to be able to interact with the world, but while maintaining their individuality.

Take a look at these pesukim regarding the calamitous sojourn of the fledgling Jewish nation in the city of Shittim in the desert. What connection between intermarriage and eating with non-Jews is mentioned?

#### במדבר פרק כה

(א) וישב ישראל בשטחים ויחל העם לזנות אל בנות מואב: (ב) ותקראן לעם לזבחי אלהיהן ויאכל העם וישתחוו לאלהיהן: (ג) ויצמד ישראל לבעל פעור ויחר אף ה' בישראל:

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The Torah here connects social dining and intermarriage. Eating with the Moabite women, the harlotry that occurred, and the idolatry that followed are all mentioned together, indicating the connection between them. The rest of the parasha tells of the plague that befell the Jewish people after this event.

(ד) ויאמר ה' אל משה קח את כל ראשי העם והוקע אותם לה' נגד השמש וישב חרון אף ה' מישראל: (ה) ויאמר משה אל שפטי ישראל הרגו איש אנשיו הנצמדים לבעל פעור: (ו) והנה איש מבני ישראל בא ויקרב אל אחיו את המדינית לעיני משה ולעיני כל עדת בני ישראל והמה בכים פתח אהל מועד: (ז) וירא פינחס בן אלעזר בן אהרן הכהן ויקם מתוך העדה ויקח רמח בידו: (ח) ויבא אחר איש ישראל אל הקבה וידקר את שניהם את איש ישראל ואת האשה אל קבתה ותעצר המגפה מעל בני ישראל: (ט) ויהיו המתים במגפה ארבעה ועשרים אלף:

Understandably then, we are enjoined not to take part in the wedding meals of non-Jews (see Gemara Avoda Zara 8, Y.D. 152)

What do you think are the implications of the interrelationship between these matters?

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## Striking the balance

How do we strike the proper balance? How do we ensure that we are connected to the rest of the world, while also maintaining our unique mission?

In an interview with the Carnegie Council, Former Chief Rabbi of England, Rabbi Jonathan Sacks put it as follows:

I think probably the Enlightenment was hung up on the idea of a universal language - philosophy and science, reason and observation. But the thing about universal languages is that nobody speaks them. There was this attempt, various attempts, at creating a single language. Therefore, that is, I think, not the way to go.

The way to go is to say that in a complex world all of this must be bilingual. We must have our own language of identity and another language to allow us to communicate with the people not like us. I use that metaphor, for instance, for the diverse societies of Europe at the moment. There has to be a first language of shared citizenship and a second language of identity, which is very often today not so much ethnic as religious. So I have to be able to say what it is to be a Jew and what it is to be British. Those are really, in a sense, two languages.

So I think the answer is not one single universal language, but being bilingual, recognizing that there's one language in which we feel at home, but there's another language in which we relate to strangers.

How would you summarize Rav Sacks' message about the mistaken premise that all of society should act identically?

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## The Need for Enactments:

In light of the relationship building power of food, coupled with the need to ensure that the Jewish people maintain their uniqueness and do not vanish, what would be a logical enactment to make? How can we ensure that one doesn't lose their own Jewish identity when sharing meals with non-Jews?

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In the coming chapters, we will learn about various rabbinic enactments made to ensure that the Jew maintains his standards of Kashrut, and, at the same time, be able to be a positive contributing member of the world at large without losing sight of his own identity.



צו דין מאבל חריף שנחתך בסכין של בשר.  
ובו ה' סעיפים :

א"צנון[א]או א(ה) סילקא שחתכם(א)בסכין(\*)ב של  
בשר [ב] ב בן יומו ג או שאינו מקונה אסור  
לאכלם בחלב ד עד שיטול ממקום החתך [ג] כרי  
נטילת מקום שהוא כעובי אצבע (ב) ה [ד] או  
(ג) שיטעמנו ולא יהא בו טעם בשר שאז מותר  
בהדחה (ג) [ה] (א) ויש אומרים ו' שהוא הדין לאינו  
בן יומו והוא (ג) מקונה. ואם לא נמל מהם כרי

יד נטילה מקום ואין להקשו'  
בסוף סי' ל"ד סעיף ז'  
רוחה שחתך בסכין חולצת  
קליפה משום שומן שעל  
בשרו בן יומא דהתם גבי  
חינו הכרח כ"כ דהא יס  
ל כל פנים נגדו והוא רותח  
הטעם בכולו משא"כ כחן  
פשוט כלל יותר מכדי נטילה  
ל"ה הקשה מבשר רותח  
שם ס' כלל חלף קליפה

כתבתי שם לפט"ד לרריך גם שם ששים והוא פשוט :  
שיטעמנו בו'. כתוב בת"ח כלל ס"ח דאין חנו בקיחין  
טעימה זו : (ג) וי"א דה"ה בו'. זהו דעת ספר  
בטור דלנון וכל דבר חריף דמי לקורט של חלחית  
פילו חינו בן יומו וחיו דומה לדגים שעלו בקטרה  
ח"ט בר נ"ט דשחי הכא בסכין שפעמים שהשט  
וחיו ניכר והוא נ"ט בר נ"ט מן הממש וי"א  
ון וחגב דוחקים דסכינא פלט מפי מדגים  
ל בתמכא שקורין קריין שנמלל חודש חולצת נקיים  
ל אותו הקריין עם בשר כי חיו  
מרי הא דטעימה  
ינו בן יומו  
חרושים וכן  
ב"ע דכח בן יומו יש להקל

ביאור הגר"א

לקא. שם ק"ב א' : [ב] בן יומו או בו'. והוא כשני הפעמים של  
ה' קישות. ואע"ג דנתבשלו מותר לרעת הש"ע ר"ס צ"ה וא"א לומר  
ש"י כמ"ש תוס' ד"ה הלכתא ס"ל דחורפיה פלט גוף המעם. עש"ך :  
או בו'. מהאי הימלתא כנ"ל (כס"י ז"ס ס"ק י"ד) דמותר אלא דלא  
לחית וסתם סכיניהם מקונחים כמ"ש הרשב"א דלכן הוצרך לומר בחלחית  
בו' דאומן מקנה כליו וכמ"ש בס"י קב"ב (ס"ק ז') ע"ש (ע"כ) :  
א"א לומר כדי קליפה מ"ש אבל קישות גריר לבי פסקיה וכאן אמר  
ירא לקליפה הפרש כ"ש וער"ן ות"ה : [ד] או שיטעמנו בו'. גמ'  
: [ה] וי"א בו'. כמו קורט של חלחית בע"ז ל"א א' וע"כ בסכין  
ד ואע"ג דאמר מר בו'. וסברא ראשונה ס"ל דל"ד לקורט ש"ח דהכח  
במתני' שם אלא הורמ יי"א דה"ה

חידושי רע"ק

(סי' ז"ו סעיף א') כדי נטילת מקום בו' או שיטעמנו. נ"ל פשוט דהמעימה  
ד"מ אם חתך הצנון לשנים דמטילא הסכין בדרך חתיכתו בכל אורך הצנון  
אצבע דג"כ אינו מספיק אם ימנעם קפילא מסקום א' של מקום החתך. ד  
מקום שמועם לא פלט הסכין כ"ב ובמקום אחר פלט כאלו חתך בזה א  
מקימות דפשיטא דלא מהני מזה על זה ה"נ בחותך בבית אחת כך הי' ב  
לפ"ו קשה לי במה דהאריך הרשב"א לסתור דעת הסוברים דקליפה סני. ו  
א"א לומר כן דא"כ איך שייך טעימה כיון דצריך לטעום בכל אורך מקום ה  
פשוט דטעימה כזו ממילא נקלף כל הקליפה שהוא כחוש השערה  
סק"ג) ואינו מקונה בו'. אם לא הדיחיה ביומא  
הוא