

1: Judaism Kashrut: Jewish Dietary Laws

Mixtures of milk and meat (Hebrew: שֶׁבִּיבָרָה שֶׁבִּיבָרָה אֶרְבֵּי, basar bechalav, literally "meat in milk") are prohibited according to Jewish www.enganchecubano.com dietary law, basic to kashrut, is based on two verses in the Book of Exodus, which forbid "boiling a (kid) goat in its mother's milk" and a third repetition of this prohibition in Deuteronomy.

Kashrut is a set of biblical dietary restrictions. Certain foods cannot be eaten. Certain foods must be separated. Certification makes it easier to identify kosher food. Kashrut is the body of Jewish law dealing with what foods we can and cannot eat and how those foods must be prepared and eaten. It is the same root as the more commonly known word "kosher," which describes food that meets these standards. The word "kosher" can also be used, and often is used, to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use. Contrary to popular misconception, rabbis or other religious officials do not "bless" food to make it kosher. There are blessings that observant Jews recite over food before eating it, but these blessings have nothing to do with making the food kosher. Food can be kosher without a rabbi or priest ever becoming involved with it. However, in our modern world of processed foods, it is difficult to know what ingredients are in your food and how they were processed, so it is helpful to have a rabbi examine the food and its processing and assure kosher consumers that the food is kosher. This certification process is discussed below. Kosher dietary laws are observed all year round, not just during Pesach/Passover. There are additional dietary restrictions during Pesach, and many foods that are kosher for year-round use are not "kosher for Passover." Foods that are kosher for Passover, however, are always kosher for year-round use. There is no such thing as "kosher-style" food. Kosher is not a style of cooking. Chinese food can be kosher if it is prepared in accordance with Jewish law, and there are many fine kosher Chinese restaurants in Philadelphia and New York. Traditional Ashkenazic Jewish foods like knishes, bagels, blintzes, and matzah ball soup can all be non-kosher if not prepared in accordance with Jewish law. When a restaurant calls itself "kosher-style," it usually means that the restaurant serves these traditional Jewish foods, and it almost invariably means that the food is not actually kosher. Food that is not kosher is commonly referred to as treif. Many modern Jews think that the laws of kashrut are simply primitive health regulations that have become obsolete with modern methods of food preparation. There is no question that some of the dietary laws have some beneficial health effects. For example, the laws regarding kosher slaughter are so sanitary that kosher butchers and slaughterhouses have been exempted from many USDA regulations. However, health is not the only reason for Jewish dietary laws. Many of the laws of kashrut have no known connection with health. To the best of our modern scientific knowledge, there is no reason why camel or rabbit meat both treif is any less healthy than cow or goat meat. In addition, some of the health benefits to be derived from kashrut were not made obsolete by the refrigerator. For example, there is some evidence that eating meat and dairy together interferes with digestion, and no modern food preparation technique reproduces the health benefit of the kosher law of eating them separately. In recent years, several secular sources that have seriously looked into this matter have acknowledged that health does not explain these prohibitions. Some have suggested that the prohibitions are instead derived from environmental considerations. For example, a camel which is not kosher is more useful as a beast of burden than as a source of food. In the Middle Eastern climate, the pig consumes a quantity of food that is disproportional to its value as a food source. But again, these are not reasons that come from Jewish tradition. The short answer to why Jews observe these laws is: The Torah does not specify any reason for these laws, and for a Torah-observant, traditional Jew, there is no need for any other reason. Some have suggested that the laws of kashrut fall into the category of "chukkim," laws for which there is no reason. We show our obedience to G-d by following these laws even though we do not know the reason. In his book "To Be a Jew" an excellent resource on traditional Judaism, Rabbi Hayim Halevy Donin suggests that the dietary laws are designed as a call to holiness. The ability to distinguish between right and wrong, good and evil, pure and defiled, the sacred and the profane, is very important in Judaism. Imposing rules on what you can and cannot eat ingrains that kind of self control, requiring us to learn to control even our most basic, primal instincts. Donin also points out that the laws of kashrut elevate the simple act of eating into a religious ritual.

The Jewish dinner table is often compared to the Temple altar in rabbinic literature. A Jew who observes the laws of kashrut cannot eat a meal without being reminded of the fact that he is a Jew. How Difficult is it to Keep Kosher? People who do not keep kosher often tell me how difficult it is. Actually, keeping kosher is not particularly difficult in and of itself; what makes it difficult to keep kosher is the fact that the rest of the world does not do so. As we shall see below, the basic underlying rules are fairly simple. If you buy your meat at a kosher butcher and buy only kosher certified products at the market, the only thing you need to think about is the separation of meat and dairy. Keeping kosher only becomes difficult when you try to eat in a non-kosher restaurant, or at the home of a person who does not keep kosher. Some commentators have pointed out, however, that this may well have been part of what G-d had in mind: General Rules Although the details of kashrut are extensive, the laws all derive from a few fairly simple, straightforward rules: Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law. All blood must be drained from meat and poultry or broiled out of it before it is eaten. Certain parts of permitted animals may not be eaten. Fruits and vegetables are permitted, but must be inspected for bugs which cannot be eaten. Meat the flesh of birds and mammals cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. According to some views, fish may not be eaten with meat. Utensils including pots and pans and other cooking surfaces that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot. Grape products made by non-Jews may not be eaten. There are a few other rules that are not universal. The Details Animals that may not be eaten Of the "beasts of the earth" which basically refers to land mammals with the exception of swarming rodents , you may eat any animal that has cloven hooves and chews its cud. Any land mammal that does not have both of these qualities is forbidden. The Torah specifies that the camel, the rock badger, the hare and the pig are not kosher because each lacks one of these two qualifications. Cattle, sheep, goats, deer and bison are kosher. Of the things that are in the waters, you may eat anything that has fins and scales. Thus, shellfish such as lobsters, oysters, shrimp, clams and crabs are all forbidden. Fish like tuna, carp, salmon and herring are all permitted. For birds, the criteria is less clear. The Torah provides a list of forbidden birds Lev. All of the birds on the list are birds of prey or scavengers, thus the rabbis inferred that this was the basis for the distinction. Other birds are permitted, such as chicken, geese, ducks and turkeys. However, some people avoid turkey, because it is was unknown at the time of the giving of the Torah, leaving room for doubt. Of the "winged swarming things" winged insects , a few are specifically permitted Lev. There are communities that have a tradition about what species are permitted, and in those communities some insects are eaten. Rodents, reptiles, amphibians, and insects except as mentioned above are all forbidden. Some authorities require a post-mortem examination of the lungs of cattle, to determine whether the lungs are free from adhesions. If the lungs are free from such adhesions, the animal is deemed "glatt" that is, "smooth". In certain circumstances, an animal can be kosher without being glatt; however, the stringency of keeping "glatt kosher" has become increasingly common in recent years, and you would be hard-pressed to find any kosher meat that is not labeled as "glatt kosher. Rennet, an enzyme used to harden cheese, is often obtained from non-kosher animals, thus kosher hard cheese can be difficult to find. Kosher slaughtering The mammals and birds that may be eaten must be slaughtered in accordance with Jewish law. We may not eat animals that died of natural causes Deut. In addition, the animal must have no disease or flaws in the organs at the time of slaughter. These restrictions do not apply to fish; only to the flocks and herds Num. Ritual slaughter is known as shechitah, and the person who performs the slaughter is called a shochet, both from the Hebrew root Shin-Cheit-Teit. The method of slaughter is a quick, deep stroke across the throat with a perfectly sharp blade with no nicks or unevenness. This method is painless, causes unconsciousness within two seconds, and is widely recognized as the most humane method of slaughter possible. Another advantage of shechitah is that it ensures rapid, complete draining of the blood, which is also necessary to render the meat kosher. The shochet is not simply a butcher; he must be a pious man, well-trained in Jewish law, particularly as it relates to kashrut. In smaller, more remote communities, the rabbi and the shochet were often the same person. Draining of Blood The

Torah prohibits consumption of blood. This is the only dietary law that has a reason specified in Torah: This applies only to the blood of birds and mammals, not to fish blood. Thus, it is necessary to remove all blood from the flesh of kosher animals. The first step in this process occurs at the time of slaughter. As discussed above, shechitah allows for rapid draining of most of the blood. The remaining blood must be removed, either by broiling or soaking and salting. Liver may only be kashered by the broiling method, because it has so much blood in it and such complex blood vessels. This final process must be completed within 72 hours after slaughter, and before the meat is frozen or ground.

2: Ask the Rabbi, www.enganchecubano.com » Meat with Milk and the Oral Law

*Chochmas Adam, Topics The Laws of Meat & Milk- Shaar Issur V'Hetter- Hilchos Basar B'Chalav [Avraham Danzig, Jeffrey Cohen] on www.enganchecubano.com *FREE* shipping on qualifying offers. This volume provides, in Hebrew with English translation on facing pages, a compilation of all the laws of meat and milk as set down in the Chochmas Adam plus an.*

Many modern Jews think that the laws of kashrut are simply primitive health regulations that have become obsolete with modern methods of food preparation. There is no question that some of the dietary laws have beneficial health effects. For example, the laws regarding kosher slaughter are so sanitary that kosher butchers and slaughterhouses are often exempted from USDA regulations. However, health is not the main reason for Jewish dietary laws and in fact many of the laws of kashrut have no known connection with health. To the best of our modern scientific knowledge, there is no reason why camel or rabbit meat both treif is any less healthy than cow or goat meat. In addition, some of the health benefits derived from kashrut were not made obsolete by the refrigerator. For example, there is some evidence that eating meat and dairy together interferes with digestion, and no modern food preparation technique reproduces the health benefit of the kosher law of eating them separately. The short answer to why Jews observe these laws is because the Torah says so. The Torah does not specify a reason for these laws but for an observant Jew there is no need for a reason - Jews show their belief and obedience to God by following the laws even though they do not know the specific reason. The ability to distinguish between right and wrong, good and evil, pure and defiled, the sacred and the profane, is very important in Judaism. Imposing rules on what you can and cannot eat ingrains that kind of self control. In addition, it elevates the simple act of eating into a religious ritual. The Jewish dinner table is often compared to the Temple altar in rabbinic literature. Is Keeping Kosher Difficult? Keeping kosher is not particularly difficult in and of itself; what makes keeping kosher difficult is the fact that the rest of the world does not do so. The basic underlying rules are fairly simple. If you buy your meat at a kosher butcher and buy only kosher certified products at the market, the only thing you need to think about is the separation of meat and dairy. Keeping kosher only becomes difficult when you try to eat in a non-kosher restaurant or at the home of a person who does not keep kosher. Some commentators have pointed out, however, that this may well have been part of what G-d had in mind: The Fundamental Rules of Kashrut Although the details of kashrut are extensive, the laws all derive from a few fairly simple, straightforward rules: Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law. All blood must be drained from the meat or broiled out of it before it is eaten. Certain parts of permitted animals may not be eaten. Meat the flesh of birds and mammals cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. According to some views, fish may not be eaten with meat. Utensils that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot. Grape products made by non-Jews may not be eaten. The Details Animals That Cannot be Eaten Of the "beasts of the earth" which basically refers to land mammals with the exception of swarming rodents , you may eat any animal that has cloven hooves and chews its cud. Any land mammal that does not have both of these qualities is forbidden. The Torah specifies that the camel, the rock badger, the hare and the pig are not kosher because each lacks one of these two qualifications. Sheep, cattle, goats and deer are kosher. Of the things that are in the waters, you may eat anything that has fins and scales. Thus, shellfish such as lobsters, oysters, shrimp, clams and crabs are all forbidden. Fish like tuna, carp, salmon and herring are all permitted. For birds, the criteria is less clear. The Torah lists forbidden birds Lev. All of the birds on the list are birds of prey or scavengers, thus the rabbis inferred that this was the basis for the distinction. Other birds are permitted, such as chicken, geese, ducks and turkeys. Of the "winged swarming things" winged insects , a few are specifically permitted Lev. Rodents, reptiles, amphibians, and insects except as mentioned above are all forbidden. As mentioned above, any product derived from these forbidden animals,

such as their milk, eggs, fat, or organs, also cannot be eaten. Rennet, an enzyme used to harden cheese, is often obtained from non-kosher animals, thus kosher hard cheese can be difficult to find.

Kosher Slaughter Shechitah

The mammals and birds that may be eaten must be slaughtered in accordance with Jewish law. We may not eat animals that died of natural causes Deut. In addition, the animal must have no disease or flaws in the organs at the time of slaughter. These restrictions do not apply to fish; only to the flocks and herds Num. Ritual slaughter is known as shechitah, and the person who performs the slaughter is called a shochet, both from the Hebrew root Shin-Chet-Tav, meaning to destroy or kill. The method of slaughter is a quick, deep stroke across the throat with a perfectly sharp blade with no nicks or unevenness. This method is painless, causes unconsciousness within two seconds, and is widely recognized as the most humane method of slaughter possible. Another advantage of shechitah is that ensures rapid, complete draining of the blood, which is also necessary to render the meat kosher. The shochet is not simply a butcher; he must be a pious man, well-trained in Jewish law, particularly as it relates to kashrut. In smaller, more remote communities, the rabbi and the shochet were often the same person.

Draining of Blood

The Torah prohibits consumption of blood. This is the only dietary law that has a reason specified in Torah: This applies only to the blood of birds and mammals, not to fish blood. Thus, it is necessary to remove all blood from the flesh of kosher animals. The first step in this process occurs at the time of slaughter. As discussed above, shechitah allows for rapid draining of most of the blood. The remaining blood must be removed, either by broiling or soaking and salting. Liver may only be kashered by the broiling method, because it has so much blood in it and such complex blood vessels. This final process must be completed within 72 hours after slaughter, and before the meat is frozen or ground. Most butchers and all frozen food vendors take care of the soaking and salting for you, but you should always check this when you are buying someplace you are unfamiliar with. An egg that contains a blood spot may not be eaten. It is a good idea to break an egg into a container and check it before you put it into a heated pan, because if you put a blood-stained egg into a heated pan, the pan becomes non-kosher. The process of removing this nerve is time consuming and not cost-effective, so most American slaughterers simply sell the hind quarters to non-kosher butchers. A certain kind of fat, known as chelev, which surrounds the vital organs and the liver, may not be eaten. Kosher butchers remove this. Modern scientists have found biochemical differences between this type of fat and the permissible fat around the muscles and under the skin. The Oral Torah explains that this passage prohibits eating meat and dairy together. The rabbis extended this prohibition to include not eating milk and poultry together. It is, however, permissible to eat fish and dairy together, and it is quite common. It is also permissible to eat dairy and eggs together. According to some views, it is not permissible to eat meat and fish together, but I am not certain of the reason for that restriction. This separation includes not only the foods themselves, but the utensils, pots and pans with which they are cooked, the plates and flatware from which they are eaten, the dishwashers or dishpans in which they are cleaned, and the towels on which they are dried. A kosher household will have at least two sets of pots, pans and dishes: See Utensils below for more details. One must wait a significant amount of time between eating meat and dairy. Opinions differ, and vary from three to six hours. This is because fatty residues and meat particles tend to cling to the mouth. The Yiddish words fleishig meat, milchig dairy and pareve neutral are commonly used to describe food or utensils that fall into one of those categories. Note that even the smallest quantity of dairy or meat in something renders it entirely dairy or meat for purposes of kashrut. For example, most margarines are dairy for kosher purposes, because they contain a small quantity of whey or other dairy products to give it a dairy-like taste. Animal fat is considered meat for purposes of kashrut. You should read the ingredients very carefully, even if the product is kosher-certified.

Utensils

Utensils pots, pans, plates, flatware, etc. A utensil picks up the kosher "status" meat, dairy, pareve, or treif of the food that is cooked in it or eaten off of it, and transmits that status back to the next food that is cooked in it or eaten off of it. Thus, if you cook chicken soup in a saucepan, the pan becomes meat. If you thereafter use the same saucepan to heat up some warm milk, the fleishig status of the pan is transmitted to the milk, and the milchig status of the milk is transmitted to the pan, making both the pan and the milk a forbidden mixture. Kosher status can be transmitted from the food to the utensil or from the utensil to the food only in the presence of heat, thus if you are eating cold food in a non-kosher establishment, the condition of the plates is not an issue. Likewise, you could use the same knife to slice cold

cuts and cheese, as long as you clean it in between, but this is not really a recommended procedure, because it increases the likelihood of mistakes. Stovetops and sinks routinely become non-kosher utensils, because they routinely come in contact with both meat and dairy in the presence of heat. Dishwashers are a kashrut problem. If you are going to use a dishwasher in a kosher home, you either need to have separate dish racks or you need to run the dishwasher in between meat and dairy loads. You should use separate towels and pot holders for meat and dairy.

3: So, What's Wrong With Mixing Milk and Meat? – The Forward

Sefer Chochmas Adam on Hilchos Basar B'chalav (Laws of Meat and Milk) features: The complete original Hebrew text of Sefer Chochmas Adam A full and lucid English translation of the Hebrew text.

The law of Pareve that was cooked in a meat or dairy vessel. The law of Charif 3. The number of negative commands: The number of commands included in the prohibition of meat and milk is debated amongst the Monei Hamitzvos [those who list the commands]. While everyone is in agreement that meat and milk is Biblically prohibited in cooking, eating and benefiting, there is disagreement as to how many Mitzvos these prohibitions are to be counted as amongst the negative commands. Some authorities [1] count the prohibition as a single negative command. Others [2] count it as two negative commands, one against cooking, and one against eating, which includes the prohibition against benefit. Others [3] count it as three negative commands, one each for cooking, eating and benefit. The Shulchan Aruch does not weigh into this matter, and it is unclear as to what the practical ramification would be, if any. The reasons for the prohibition of eating milk and meat: The Mefarshim and Poskim mention several reasons behind why G-d prohibited the mixture of meat and milk: Others [6] explain that eating meat with milk was the practice of idol worshipers, and thus in order to distance the Jewish people from these practices the above mixture of foods was prohibited. Others [7] explain that eating milk with meat numbs the heart and the soul, just as can be caused upon eating blood. The reason for this is because milk in truth is produced from the blood supply of the body. The hormone called prolactin causes the alveoli to take nutrients, such as proteins and sugars from the blood supply and turn them into breast milk. In Kabala [8] it is explained that meat and milk have two distinct spiritual roots, and these roots, although individually holy, may not be mixed. Mixing the two together is similar to sorcery, which consists of intertwining the Sefiros and Divine names in ways never mandated by G-d. Will Basar Bechalav become permitted when Moshiach comes? Rabbeinu Bechayeh [10] notes that the prohibition of eating meat and milk will be nullified after the resurrection, when the evil inclination will cease to exist. How was Avraham Avinu allowed to serve meat and milk to the travelers? As we know, Avraham Avinu guarded all the Torah before it was given and endeavored to influence others to do so through his hosting services. It is quite awkward then to find in the beginning of Parshas Vayeira that upon hosting the three guest angels on the 3rd day of his Bris, he offered them meat and milk in the same meal. As the verse [11] states: Various justifications are proposed in the Mefarshim: Not a real cow: Some opinions [12] explain that Avraham had created the cow using Sefer Yetzirah [13], and it was hence the laws of Basar Bechalav did not apply to it. Angels may eat meat and milk: Others [14] explain that angels do not have an evil inclination and are hence not commanded against eating meat and milk together. First dairy than meat: Others [15] explain Avraham did not feed the guests the meat and butter at the same time, rather he first fed them one food and then the other. The Rebbe [16] explains that Avraham offered each guest an alternative; either meat or dairy, however not both. The Mitzvah of meat and milk helped us receive the Torah: The final rebuttal, or comeback, which closed all litigation and allowed the Torah to be given involved the Mitzvah of not eating meat and milk together. The argument was as follows: This, states the Midrash, was the final comeback which refuted any claims from the angels, and allowed the Torah to be given. Accordingly, we eat dairy and then meat on Shavuos to emphasize the reason why we received the Torah over the angels, as they did not keep the dietary laws of separating between meat and milk. The law is that while one may not eat dairy after meat, one may eat meat after dairy. The explanation is as follows: The reason for the prohibition against eating meat and milk together is because milk is from Chesed and meat is from Gevurah, and their combination can be catastrophic. However, this only applies if the Gevurah overpowers the Chesed, while if the Chesed overpowers the Gevurah then it is actually a positive matter. However, if one eats meat first, then the Gevurah overpowers the Chesed. This system however only applies in this world, in which we hold that the lower realms are of greater importance than the higher realms, and hence the lower item overpowers. However, in the Heavens, they believe that the higher realm is greater than the lower realms, and therefore the rule of Tadah Gavar does not apply. Accordingly, Hashem told the angels that if the Torah is given to them, and thus the higher realms prevail, it would end up that they ate meat

and milk together, hence transgressing the Torah. Furthermore, by the mere fact that by Avraham they agreed to eat first dairy and then meat shows that they too agree that the lower realms overpower, and hence they have no claim to receive the Torah. It also emphasizes that the purpose of the Torah is for the lower realms.

4: The Practical Laws of Meat & Milk

A kosher kitchen is probably the most complex environment in a Jewish household. Many find the issues of Kashrut to be somewhat mystifying, especially the halachic issues regarding milk and meat.

Kosher animals and Unclean animal The Torah permits only land animals which both chew the cud and have cloven hooves. The Torah permits fish residing in "the waters" seas and rivers only having both fins and scales. As animals are considered non-kosher if after being slaughtered they are discovered to have been diseased; this could make their milk retroactively non-kosher. However, by adhering to the principle that the majority case overrules the exception, Jewish tradition continues to regard such milk as kosher, since statistically it is true that most animals producing such milk are kosher; the same principle is not applied to the possibility of consuming meat from an animal which has not been checked for disease. Rabbi Hershel Schachter , a prominent rosh yeshiva at Yeshiva University , has made the bold claim that with modern dairy farm equipment, milk from the minority of nonkosher cows is invariably mixed with that of the majority of kosher cows, thus invalidating the permissibility of consuming milk from a large dairy operation; the Orthodox Union , however, released a statement declaring the milk permissible based on some leniencies.

Human breast milk[edit] Breast milk from a human female is permitted. Most forms of rennet were formerly derived from the stomach linings of animals, but currently rennet is most often made recombinantly in microbes. Because the rennet could be derived from animals, it could potentially be nonkosher. Only rennet made recombinantly, or from the stomachs of kosher animals, if they have been slaughtered according to the laws of kashrut, is kosher. If a kosher animal is not slaughtered according to the halakha , the rennet is not kosher. Rennet is not considered a meat product and does not violate the prohibition of mixing meat and dairy. In practice, Orthodox Jews, and some Conservative Jews who observe the kashrut laws, eat cheese only if they are certain the rennet itself was kosher. Today, when battery eggs form the majority of available produce, many permit the egg with a blood spot following the removal of any actual blood; battery eggs are unlikely to be able to form a viable embryo. Gelatin has historically been a prominent source of glue, finding uses from musical instruments to embroidery , one of the main historic emulsions used in cosmetics and in photographic film , the main coating given to medical capsule pills , and a form of food including jelly, trifle , and marshmallows; the status of gelatin in kashrut is consequently fairly controversial. Due to the ambiguity over the source of individual items derived from gelatin, many Orthodox rabbis regard it as generally being nonkosher. David Sheinkopf , author of Gelatin in Jewish Law Bloch and Issues in Jewish Dietary Laws Ktav , has published in-depth studies of the kosher uses of gelatin, as well as carmine and kitniyot. Although gelatin is used for several purposes by a wide variety of manufacturers, it has started to be replaced with these substitutes in a number of products, due to the use of gelatin also being a significant concern to vegans and vegetarians. Today manufacturers are producing gelatin from the skins of kosher fish, circumventing many of these problems. This ban and reason are listed in the Noahide Laws [34] and twice in Leviticus [35] [36] as well as in Deuteronomy. The type of salt used in the process is known as kosher salt. Roasting, on the other hand, discharges blood while cooking, and is the usual treatment given to these organs. It is also an acceptable method for removing blood from all meat. These strict guidelines require the animal be killed by a single cut across the throat to a precise depth, severing both carotid arteries , both jugular veins , both vagus nerves , the trachea and the esophagus , no higher than the epiglottis and no lower than where cilia begin inside the trachea, causing the animal to bleed to death. Orthodox Jews argue that this ensures the animal dies instantly without unnecessary suffering , but many animal rights activists view the process as cruel, arguing that the animal may not lose consciousness immediately, and activists have called for it to be banned. Rabbis usually require the slaughterer, known within Judaism as a shochet , to also be a pious Jew of good character and an observer of the Shabbat. In smaller communities, the shochet was often the town rabbi, or a rabbi from a local synagogue , but large slaughterhouses usually employ a full-time shochet if they intend to sell kosher meat. The Talmud, and later Jewish authorities, also prohibit the consumption of meat from animals who were slaughtered despite being in the process of dying from disease; but this is not based on concern for the health

of the eater, instead being an extension of the rules banning the meat from animals torn by beasts, and animals which die from natural causes. There are 70 different traditional checks for irregularities and growths; for example, there are checks to ensure that the lungs have absolutely no scars, which might have been caused by an inflammation. Compromises in countries with animal cruelty laws that prohibit such practices involve stunning the animal to lessen the suffering that occurs while the animal bleeds to death. However, the use of electric shocks to daze the animal is often not accepted by some markets as producing meat which is kosher.

Foreleg, cheeks and maw The gift of the foreleg, cheeks and maw Hebrew: In rabbinical interpretation a continuing application of the commandment is identified. These gifts are entirely mundane "chullin" and are not associated with all or part of the sacrificial offerings brought on the central altar in the Jerusalem temple Mishna Hullin Ch. Some chazal opinions maintain that consumption of the animal is forbidden before these gifts are given but halacha rules that although one may consume the meat before the gifts are given it is preferred to ensure the gifts are given prior to consumption. Furthermore, the actual foreleg, cheeks and maw of all kosher-slaughtered beef is forbidden to a non-kohen unless the kohen permits [57]

Food preparation by non-Jews[edit] See also: Kosher wine The classical rabbis prohibited any item of food that had been consecrated to an idol or had been used in the service of an idol. The prohibition against drinking non-Jewish wine, traditionally called yayin nesech literally meaning "wine for offering [to a deity]", is not absolute. Akum is thus a reference to activities which these Jews view as idolatry, and in many significant works of post-classical Jewish literature, such as the Shulchan Aruch, it has been applied to Christians in particular. However, among the classical rabbis, there were a number who refused to treat Christians as idolaters, and consequently regarded food which had been manufactured by them as being kosher;[citation needed] this detail has been noted and upheld by a number of religious authorities in Conservative Judaism, such as Rabbi Israel Silverman, and Rabbi Elliot N. Conservative Judaism is more lenient; in the s, Rabbi Silverman issued a responsum, officially approved by the Committee on Jewish Law and Standards, in which he argued that wine manufactured by an automated process was not "manufactured by gentiles", and therefore would be kosher. A later responsum of Conservative Judaism was issued by Rabbi Dorff, who argued, based on precedents in 15th century responsa, that many foods, such as wheat and oil products, which had once been forbidden when produced by non-Jews were eventually declared kosher. On this basis he concluded wine and grape products produced by non-Jews would be permissible.

Tainted food[edit] For obvious reasons, the Talmud adds to the biblical regulations a prohibition against consuming poisoned animals. Milk and meat[edit] Main article: The Talmud interprets this as a general prohibition against cooking meat and dairy products together, and against eating or deriving any benefit from such a mixture. As the biblical prohibition uses the word "Gedi" and not "Gedi Izim", the flesh of all "Behemoth" domestic mammals is categorised as "meat", while that of fish and bugs is considered parve; however, rather than being considered parve, the flesh of birds and "chayot" like deer has been regarded by halakha Jewish law as meat for over years, though only by Rabbinic decree. One of the major dietary laws that observant Jews keep of Kashruth is that dairy and meat may not be eaten at the same meal. Though it is mentioned many times in the Hebrew Bible, Rashi held that it was connected to two major ethical laws in the Jewish heritage from the original Five Books of Moses, which are, first, to respect the mother animal: Fish and meat[edit] The Talmud and Yoreh Deah suggest that eating meat and fish together may cause tzaraath. So, for example, it is allowed for a patient to eat non-kosher food if it is essential for recovery, [71] or when one would starve if not partaking of non-kosher food.

5: The Practical Laws of Meat & Milk by Rabbi Yaakov Goldstein ()

Menu. Halacha. Daily Halacha; Topics in Orach Chaim. Morning Conduct; Tzitzis; Tefillin.

BIR is your trusted partner in industrial kosher certification. Kosher Dietary Rules and Regulations. Introduction As it says in the German, Man ist was man isst! Man is what man eats. The word kosher is familiar and, at the same time, foreign. One may think of strict rules and religious regulations. There are several aspects to these dietary rules. We will consider each aspect in turn. Kosher Species of Animals: Examples of kosher animals in this category are bulls, cows, sheep, lambs, goats, veal, and springbok. According to the laws of the Torah, to be eaten, a kosher species must be slaughtered by a "Schochet," a ritual slaughterer. Since Jewish Law prohibits causing any pain to animals, the slaughtering has to be effected in such a way that unconsciousness is instantaneous and death occurs almost instantaneously. After the animal is slaughtered, the Kosher Supervisor and his team treiber the carcass by removing certain forbidden fats and veins. After the meat has been treibered, it is soaked in a bath in room temperature water for a half hour. To draw out the blood, the soaked meat is then placed on special salting tables where it is salted with coarse salt on both sides for one hour. These include the eagle, owl, swan, pelican, vulture, and stork - as well as their brood and clutch of eggs Lev. Only birds that are traditionally considered kosher, such as the goose, duck, chicken, and turkey, may be eaten. In addition, the milk of impure cattle and game e. Dairy products, of course, also may not contain non-kosher additives, and they may not include meat products or derivatives for example, many types of cheese are manufactured with animal fats. Additionally, a number of pre-processed foods contain small portions of milk products, such as whey. According to food product regulations, such tiny additives do not have to be declared on the packaging but may nevertheless render the product non-kosher. This applies especially to bread. From this, it is derived that milk and meat products may not be mixed together. Not only may they not be cooked together, but they may not be served together on the same table and surely not eaten at the same time. By strict observance of these laws, they become an everyday habit. After dairy consumption, no interval is required before meat may be eaten. Therefore, eggs must be individually examined. Shellfish such as shrimps, crabs, mussels, and lobsters are forbidden. However, all insects and animals that have many legs or very short legs are not kosher. Consequently, vegetables, fruits and other products infested with such insects must be checked and the insects removed. A vegetable prone to insect infestation e. Hybridization of different species: One may not sow two kinds of seeds on a field or in a vineyard. Fruits from trees planted within the past three years may not be eaten. Only the bacteria or kosher enzymes from the bowl may be used for fermentation. All devices and utensils used for the harvest or the processing of the grapes must be cleansed under supervision. Bottles may not be filled multiple times. For example, in the vineyard no other plants may be cross-bred with the grapes because of the prohibition of hybridization. Industrialization presents marvelous opportunities, but the inexorable pace of change in industrial procedures and the complexity of foodstuffs and ingredients also present significant challenges for the kosher certification process.

6: What is Kosher Food, Kosher Rules, Products, Definition, What Does Kosher Mean

The Prohibition of Meat and Milk: Its Origins in the Text A bold interpretation of the verse "do not cook a kid in its mother's milk," from medieval commentator Bekhor Shor (12 th cent.

Nevertheless, the lack of a classical decision about milk and meat of non-kosher animals gave rise to argument in the late Middle Ages. Some, such as Yoel Sirkis and Joshua Falk , argued that mixing milk and meat from non-kosher animals should be prohibited, [25] [26] but others, like Shabbatai ben Meir and David HaLevi Segal , argued that, excluding the general ban on non-kosher animals, such mixtures should not be prohibited. However, the classical rabbis were worried that Jews using artificial milk might be misinterpreted, so they insisted that the milk be clearly marked to indicate its source. In the classical era, the main form of artificial milk was almond milk , so the classical rabbis imposed the rule that almonds must be placed around such milk; in the Middle Ages, there was some debate about whether this had to be done during cooking as well as eating, [33] or whether it was sufficient to merely do this during the meal. The term "bishul"[edit] Although the biblical regulation literally only mentions boiling Hebrew: Lenient figures like Jacob of Lissa and Chaim ibn Attar argued that such a prohibition would only be a rabbinic addition, and not the biblical intent, [36] [37] but others like Abraham Danzig and Hezekiah da Silva argued that the biblical term itself had this wider meaning. Serving mixtures of milk and meat in a restaurant, even if the clientele are non-Jewish, and the restaurant is not intended to comply with kashrut Feeding a pet with food containing mixtures of milk and meat [42] Obtaining a refund for an accidental purchase of mixtures of milk and meat, as a refund constitutes a form of sale [43] The classical rabbis only considered milk and meat cooked together biblically forbidden, but Jewish writers of the Middle Ages also forbade consumption of anything merely containing the mixed tastes of milk and meat. Nevertheless, the rabbis of the classical and Middle Ages also introduced a number of leniencies. The Talmud states that the Biblical prohibition applies only to meat and milk of domesticated kosher mammals; that is, cattle, goats, and sheep. Classical Jewish authorities argue that foods lose parve status if treated in such a way that they absorb the taste of milk or meat during cooking, [56] soaking, [57] [58] [59] or salting. Many rabbis followed the premise that taste is principle Hebrew: Since some cooking vessels and utensils such as ceramic dishes and wooden spoons are porous , it is possible for them to become infused with the taste of certain foods and transfer this taste to other foods. For example, if a frying pan is used to fry beef sausage, and is then used a few hours later to fry an omelette with cheese, a slight taste of the sausage might linger. Samuel ben Meir , brother of Jacob ben Meir , argued that infused tastes could endure in a cooking vessel or utensil for up to 24 hours; [69] his suggestion led to the principle, known as ben yomo Hebrew: Their tradition similarly forbids eating parve foods with meat if the cooking vessel was used to cook dairy produce within the previous 24 hours. According to Joseph Caro , the Sephardic tradition was more lenient about such things, [72] but Moses Isserles argued that such leniency was unreliable. Physical proximity[edit] Prominent rabbis of the Middle Ages insisted that milk should not be placed on a table where people are eating meat, to avoid accidentally consuming milk while eating meat, and vice versa. Jacob ben Asher suggested that each individual should eat from different tablecloths, [78] while Moses Isserles argued that a large and obviously unusual item should be placed between the individuals, as a reminder to avoid sharing the foods. Chaim ibn Attar, an 18th-century kabbalist, ruled that sitting at the same table as a non-Jew eating non-kosher food was permissible; [80] Yechiel Michel Epstein , a 19th-century rabbi, argued that the risk was sufficiently reduced if individuals sat far enough apart that the only way to share food was to leave the table. Therefore, it was sufficient to just wait until a new meal— which to them simply meant clearing the table, reciting a particular blessing , and cleaning their mouths. Since most Orthodox Sephardi Jews consider the Shulchan Aruch authoritative, they regard its suggestion of waiting six hours mandatory. Ashkenazi Jews , however, have various customs. Orthodox Jews of Eastern European background usually wait for six hours, [99] although those of German ancestry traditionally wait for only three hours, [] and those of Dutch ancestry have a tradition of waiting only for the one hour. The medieval tosafists stated that the practice does not apply to infants, [] but 18th and 19th-century rabbis, such as Abraham Danzig and Yechiel Michel Epstein, criticised

those who followed lenient practices that were not traditional in their region. Moses Stern ruled that all young children were excluded from these strictures, [] Obadiah Joseph made an exception for the ill, [] and Joseph Chaim Sonnenfeld exempted nursing women. Many 20th century Orthodox rabbis say that washing the mouth out between eating dairy and meat is sufficient. Some argue that there should also be recitation of a closing blessing before the meat is eaten, [] [] and others view this as unnecessary. Shabbatai ben Meir even argues that this is necessary if utensils such as forks were used and the cheese never touched by hands. Judah ben Simeon , a 17th-century doctor in Frankfurt , argued that hard cheese is not problematic if melted. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message The following guidelines apply when eating pareve food cooked on dairy or meat dishes: If the food being consumed after the meat is pareve, but prepared on dairy equipment, the minute waiting period is not necessary, but the mouth must be washed. After eating pareve food cooked on dairy dishes, the above guidelines must be followed except for the waiting period. According to some opinions, when any of the above take place, an interruption of some type must be made between eating each item. This may include exiting and re-entering the structure one is in, or if this is not feasible, entering a room within the structure where one would normally not expect to go during a meal, or engaging in some activity one would normally not perform during a meal. Microwave cooking[edit] Though radiative cooking of meat with dairy produce is not listed by the classical rabbis as being among the biblically prohibited forms of cooking such mixtures, a controversy remains about using a microwave oven to cook these mixtures. Rav Moshe Feinstein argues that microwave cooking is a form of cooking that counts as melacha during a Sabbath , [] but Rav Shlomo Zalman Auerbach disagrees. Non-Rabbinic Movements[edit] The Karaites , completely rejecting the Talmud , where the stringency of the law is strongest, have little qualms about the general mixing of meat and milk. It is only the cooking of an animal in the milk of its actual mother that is banned. While it is generally banned for the Beta Israel community of Ethiopia to prepare general mixtures of meat and milk, poultry is not included in this prohibition. However, since the movement of almost the entire Beta Israel community to Israel in the s, the community has generally abandoned its old traditions and adopted the broad meat and milk ban followed by Rabbinical Judaism.

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Torah law only prohibits the cooking (and eating) of the meat of a domesticated animal in milk. The rabbis added that one may also not cook (or eat) the meat of a kosher wild animal or bird with milk.

8: Practical laws of Meat & Milk

According to the Jewish "law of meat and milk," an observant Jew who has just eaten dairy must wait six hours before eating meat. False What is the law of meat and milk according to Judaism?

9: Milk and meat in Jewish law - Wikipedia

6) The law of meat and milk: meat and milk products must not be eaten together 7) Products of forbidden animals: honey is kosher bc it is believed that it does not contain any part of the insect (bees are forbidden).

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