

Rabbi Pinchas Cohen

A PRACTICAL GUIDE TO THE

**LAWS OF
KASHRUT**

חקות החיים

Yeshivat Har Etzion
Maggid Books

Contents

פתח דבר מאת ראש הישיבה הרב ברוך גיגי שליט"א	xv
<i>Foreword by the Rosh Yeshiva HaRav Baruch Gigi</i>	xvii
<i>Preface</i>	xix
<i>Introduction</i>	xxi
Meat and Milk: (בשר בחלב)	1
Prohibited Mixtures of Kosher and Non-Kosher Food (תערובות)	2
What is halakhically considered heat?	3
Milk cooked in a meat pot on the fire.	4
A utensil that was not used in the last twenty-four hours (כלי שאינו בן יומו)	4
Milk spoon inserted into meat food	4
Cold milk in a meat pot	5
Milk splashed on the outside of a hot meat pot.	5
<i>Keli sheni</i> .	6
Meat cutlery in milk plates and bowls	6
Hot meat foods placed on a milk plate.	6
Hot milk poured into a meat bowl (עירוי)	7

Cutting cold foods with a knife	7
Cutting hot meat foods with a milk knife	8
Milk lid placed on a meat pot.....	8
Pickling (כבוש).....	9
<i>Pareve</i> foods that were cooked in meat or milk utensils (נ"ט בר נ"ט)	9
Milk or meat spoon inserted into <i>pareve</i> food	10
<i>Pareve</i> foods cooked in a milk or meat oven.....	11
"Sharp" foods (דבר חריף)	11
Separating Between Eating Milk and Meat.....	14
Eating milk after meat.....	14
The time interval between eating meat and milk.....	15
Eating meat after milk.....	15
Separation of meat and milk eaten at the table	16
Eating fish with meat	16
Eating fish with milk.....	17
Immersing Utensils (טבילת כלים)	19
Which utensils?	19
Materials that Require Immersion	20
How to immerse	20
Immersion of electric appliances.....	20
May a guest eat where utensils were not immersed?	21
How to Kasher a Kitchen	23
Cooking Utensils and Appliances	24
Metal, completely smooth wooden utensils, and plastic (pots, cutlery).....	24
Glass, Pyrex, Duralex	24
Ceramics	25

Frying pans	25
Microwave	26
Sink	26
Dishwasher	26
Oven	26
Oven trays	27
Gas stove	27
Electric stove	27
Sandwich maker	27
Counter	27
Shabbat hot plate	28
Kashering utensils from meat to milk and milk to meat	28
Using Appliances in a Kosher Kitchen	29
Stove	29
Oven	29
Microwave	31
Sink	31
Dishwasher	31
Insects in Food	33
Introductory Principles Regarding Nullification of Insects in a Mixture	33
When is There an Obligation to Check Fruits and Vegetables Before Consumption?	34
Which Fruits and Vegetables Must Be Checked?	35
Not infested	35
Rarely infested	35
Significant minority are infested (מיעוט המצוי)	35
Infested	36

How Does One Check?	36
Apricots	36
Artichokes	36
Black sunflower seeds	36
Broccoli	36
Cabbage	36
Cauliflower	36
Celery	37
Corn on the cob	37
Dates	37
Dried beans	37
Dried figs	37
Fresh figs	37
Flour	38
Lettuce	38
Nuts	38
Parsley	38
Raisins	39
Rice (and other legumes)	39
Spinach	39
Spring onions	39
Strawberries	39
Gelatin	41
Foods of Non-Jews	43
Milk of Non-Jews (חלב עכו"ם)	43
Milk powder	45
Cheese of Non-Jews (גבינת עכו"ם)	45
Cottage cheese and cream cheese	46
Bread of Non-Jews (פת עכו"ם)	46

Cooking by Non-Jews (בישול עכו"ם)	47
Which foods were included in the prohibition of <i>bishul akum</i> ?	47
How much Jewish participation is required to permit the food?	48
Wine of Non-Jews (סתם יינם)	49
Glatt Kosher Meat (בשר חלק)	51
Kashering Liver	53
Kashrut of Eggs	55
Separation of <i>Halla</i>	57
How to separate <i>halla</i>	59
<i>Hadash</i>	61
Shemitta Sanctity in the Kitchen	63
Buying Fruits and Vegetables	65
<i>Heter mekhira</i>	65
<i>Otzar beit din</i>	65
Detached bedding	66
Sixth-year produce	66
Southern <i>Arava</i> with the <i>heter mekhira</i>	66
Vegetables grown by gentiles	66
Order of priority	67
Vegetables	67
The times of <i>Shemitta</i> sanctity	67
Separation of Tithes (הפרשת תרומות ומעשרות)	69
Introductory concepts	70
How to separate tithes	71
Nusah of separation of tithes	74
Glossary	77

Meat and Milk (בשר בחלב)

The prohibition of cooking milk and meat together is mentioned three times in the Torah.¹ Our sages tell us that the reason for this repetition is because the Torah wanted to tell us that, in reality, there are three different prohibitions included in this commandment:

1. cooking meat and milk together;
2. eating meat and milk that were cooked together;
3. gaining benefit from meat and milk that were cooked together (e.g., by selling the food to a non-Jew).²

In the prohibition of meat and milk, the Torah only included the meat and milk of kosher animals of domestic species that were cooked together.³

However, the rabbis forbade eating milk and meat together even if they were never cooked together and both are cold. Furthermore, the

1. Ex. 23:19; 34:26; Deut. 14:21.

2. *Hullin* 115b, *Shulhan Arukh* Y.D. 87:1.

3. *Shulhan Arukh* Y.D. 87:2, 3.

rabbis expanded the prohibition of eating to all types of kosher meat and poultry mixed with milk of all animals.⁴

If meat and milk were mixed together in a cold state (e.g., a cold meat sandwich with cheese), there is no prohibition to gain benefit from them.⁵

It is also permitted to cook chicken or meat of a kosher, undomesticated animal with milk,⁶ but only on two conditions:

1. It must be clearly recognizable that the meat is from an undomesticated animal or poultry.
2. It must be clearly recognizable that the meat is not intended for consumption by Jews.⁷

One should refrain from using dairy substitutes at a meat meal, even if they are *pareve*, such as *pareve* margarine, soy milk, etc.⁸ However, if it is clear that the substitutes are not dairy it is permitted. For example, one could keep the packaging next to the food at the time of cooking or consumption.⁹

One may use milk substitutes directly after a meat meal.¹⁰

PROHIBITED MIXTURES OF KOSHER AND NON-KOSHER FOOD (תערובות)

The laws of mixtures can be divided into two major categories:

1. *Yavesh beyavesh* (a mixture of dry substances): For example, a mixture of three separate, indistinguishable pieces of meat, two of which are kosher and one not. In this instance we follow the

4. *Shulhan Arukh* Y.D. 87:2–3.

5. Similarly, there is no prohibition to gain benefit from meat of an untamed animal or chicken cooked with milk.

6. *Shulhan Arukh* Y.D. 87:3.

7. *Shakh* Y.D. 87:7.

8. See Rema Y.D. 87:3; *Shakh*, *ibid.* 6.

9. Rema, *ibid.*

10. Rav Asher Weiss, public *shiur*, *Parashat Vayera*, 5771.

Torah principle of going after the majority¹¹ and all three pieces are permitted.¹²

2. *Lah belah* (a mixture of wet substances): For example, milk falling into a cholent pot. In this instance the halakha applies the principle of *taam ke'ikar* – the taste is akin to the actual substance.¹³ In other words, as long as the taste is present, the *issur* (prohibited food) is present. Since tasting this mixture is obviously problematic, the halakha only permits its consumption if there are sixty parts of cholent per part of milk.¹⁴

What is halakhically considered heat?

According to the Talmud,¹⁵ *yad soledet bo* (so hot that it makes one withdraw one's hand) is considered the minimum level of heat required to facilitate absorption of taste by a utensil. It has been determined that *yad soledet bo* is equivalent to at least 45° Celsius (113° Fahrenheit).¹⁶

If milk was heated in a meat pot at a lower temperature, the milk is permitted and the pot does not need kashering. It is sufficient to rinse it out thoroughly.

If a pot of food has reached *yad soledet bo*, it is considered a *keli rishon* (primary vessel) and has the capacity to cause *bishul* (halakhic cooking) even if it has been removed from the fire.¹⁷

11. Ex. 23:2.

12. The Rosh (Hullin 7:37) is of the opinion that according to this principle, even the non-kosher pieces become kosher. See, however, *Shulhan Arukh* Y.D. 109:1, which rules that it is still forbidden to eat all three pieces at once. On a rabbinic level this law only applies to a piece of meat smaller than a piece that one would regularly serve a guest (*hatikha hareuya lehitkabbed*).

13. Pesahim 44b.

14. Hullin 97b; *Shulhan Arukh* Y.D. 98:1. For the source of the number sixty, see Hullin 98a. See Rema Y.D. 98:8 for an exception to the rule of *bittul beshishim* (nullification in sixty) when the component being nullified has a taste which is particularly potent (*mitla de'avida litama*), thereby preventing usual nullification from occurring.

15. Shabbat 40b.

16. *Minhat Shlomo* 1:91:8.

17. *Shulhan Arukh* O.H. 318:9; Y.D. 105:2.

Milk cooked in a meat pot on the fire

If one cooks milk in a pot that was used for meat in the last twenty-four hours, it is not enough to rinse the pot with water. Since the pot has previously absorbed a meat taste, it must be kashered.¹⁸

Moreover, the milk itself is not kosher and must be thrown out (because it absorbed the meat taste in the pot).

A utensil that was not used in the last twenty-four hours

(כלי שאינו בן יומו)

The halakha rules that taste particles previously absorbed in a pot turn stale after twenty-four hours of not being used. Therefore, the taste particles subsequently emitted from that pot will also be stale (*noten taam lefegam*). Hence, if one cooks milk in a meat pot that has not been used in the last twenty-four hours (*eino ben yomo*), the food is still kosher.¹⁹ Nevertheless, the sages decreed that the pot still needs to be kashered in order to prevent mistakes from occurring.²⁰ It should be noted that there are those who rule that the taste turns stale even if the pot is merely left overnight; they do not require waiting a full twenty-four-hour period.²¹ This opinion can be relied on in extreme circumstances, though a halakhic authority should be consulted.²²

Milk spoon inserted into meat food²³

If one inserts a milk spoon into a hot meat stew:

- If the volume of the food is sixty times greater than that of the spoon – the food and the pot are kosher and only the spoon needs to be kashered.²⁴

18. *Shulḥan Arukh* Y.D. 93:1.

19. *Shulḥan Arukh* Y.D. 103:5; 122:2.

20. See *Shulḥan Arukh* Y.D. 122:2. The rabbis were concerned that if people started ab initio (*lekhatzila*) cooking meat in milk pots that had not been used in twenty-four hours, they might come to use pots that had been used in the previous twenty-four hours (*benei yoman*).

21. Rabbenu Tam cited in *Tosafot* Avoda Zara 76a, s.v. “*Bat yoma*.”

22. *Arukh HaShulḥan* Y.D. 93:2.

23. See Figure 1 of color insert.

24. *Shulḥan Arukh* Y.D. 94:3.

- If the volume of the food is less than sixty times greater than that of the spoon – the food needs to be thrown away and both the spoon and the pot need to be kashered.²⁵
- If the spoon was not *ben yomo* – the food and the pot are permitted, although the spoon requires kashering (but if one accidentally used it, it does not make the food that was stirred non-kosher).²⁶

Cold milk in a meat pot

If one pours cold milk into a meat pot – it is enough to rinse out the pot with cold water (since the milk was not absorbed into the pot but was only on its surface).²⁷

Milk splashed on the outside of a hot meat pot²⁸

If milk splashed onto the outside of a hot meat pot, one has to distinguish between two scenarios:

1. If the milk splashed below the food level (a place on the outside of the pot that has food on its corresponding side) – the food is permitted since it is as if the drop fell into the food itself, and as there was more than sixty times the amount of the drop in the pot, the drop was nullified. This nullification is known as *bittul beshishim*. However, the food must be poured out into another vessel from the side opposite the milk spill immediately.²⁹

If milk splashed onto a pot that was covered by a lid – wherever the milk splashes is considered below the food level.³⁰

2. If the milk splashed above the food level – one should pour the food into another vessel, but only after the food and the pot have cooled down.³¹ In extreme circumstances (e.g., *Erev Shabbat*,

25. Ibid.

26. *Shulḥan Arukh* Y.D. 94:4.

27. *Shulḥan Arukh* Y.D. 91:2.

28. See *Shulḥan Arukh* Y.D. 92:5, 6.

29. Rema, Y.D. 92:6 with *Shakh* 28.

30. *Hokhmat Adam* 45.

31. *Shulḥan Arukh* Y.D. 92:5.

financial loss), one can be lenient to pour out the food when the pot is still hot.³²

In both instances, the pot needs kashering.

Keli sheni

Keli sheni is the vessel into which food was transferred from the *keli rishon*, i.e., the vessel that was in direct contact with the fire. Halakhically, since a *keli sheni*'s "walls" are not as hot as the vessel on the fire, it does not cook to the extent that a *keli rishon* does.³³ Nevertheless, the mixture of milk and meat in a *keli sheni* is still problematic, as will be explained.³⁴

Common examples of a vessel that can have the status of a *keli sheni* are plates, cups, and bowls.

Meat cutlery in milk plates and bowls

Ideally one should not insert a meat spoon into a *keli sheni* bowl or cup containing a hot (*yad soledet bo*) milk food.

If by mistake, one inserted a meat *ben yomo* spoon into a hot cup of milk:

1. The milk is permitted.³⁵
2. The vessel and the spoon need to be kashered unless they were *mino ben yomo* or there was sixty times the amount of food in relation to the part of the spoon inserted.³⁶

Hot meat foods placed on a milk plate

If a solid food – *davar gush* – is placed on a *keli sheni*, there is a debate between the *posekim* as to whether it will retain its heat as if it is still inside the *keli rishon*.³⁷

32. *Shulhan Arukh* Y.D. 92:7.

33. Shabbat 40b, *Tosafot*, s.v. "U'Shema mina."

34. See further *Shulhan Arukh* Y.D. 105:2.

35. *Shakh* Y.D. 105:5.

36. See *Shulhan Arukh* Y.D. 105:2.

37. *Yam Shel Shlomo*, *Hullin* 45 and *Issur VeHeter* 36:7 are stringent while the *Rema* Y.D. 94:7 is lenient.