

KOSHER UNCOVERED

LESSON 1

**GOOD FOR THE BODY,
GOOD FOR THE SOUL**

By **Rabbi Berel Bell**

GLOSSARY



PROFILE

A brief biographical account of the author noted in the body text



EXORDIUM

A brief characterization of the noted book



Rema

Rabbi Moshe Isserlis, known by the Hebrew acronym of his name "Rema," was born in 1572 in Krakow, Poland. He was a world-renowned Talmudic and legal scholar best known for *halachic* works, chief among them his inline commentary on the code of Jewish law written by Rabbi Yosef Karo.



Mishneh Torah

Maimonides' magnum opus is his Code of Jewish law, which he called Mishneh Torah, or "second to the Torah." His premise set forth in the introduction is that after studying the Torah, "no man shall have any need to resort to any other book on any matter of Jewish law." The -14volume work is a logical systematic codification of Jewish law, covering all of the 613 commandments. The Mishneh Torah also incorporates the basics of Jewish thought and belief.

TEXT 1

From the following text, we see that the laws of kashrut have a deep impact on a person's sensitivity to spirituality:

Rema

And similarly a nursing mother should not eat forbidden foods, also the baby itself, because this will cause harm in his old[er] age.

Taz

Even if the woman is permitted to eat the forbidden [food] because of a life-threatening situation, nevertheless, she should not nurse.

Shach

It will harm the baby when it's older for it will cause an insensitivity of the heart and a negative nature.

Shulchan Aruch, Yoreh Deah 81:7

רמ"א

וכן לא תאכל המינקת אפילו ישראלית דברים האסורים. וכן התינוק בעצמו -- כי כל זה מזיק לו בזקנותו.

ט"ז

אפילו יש לפעמים היתר לאשה לאכול דבר איסור מפני פיקוח נפש מכל מקום לא תניק את התינוק.

ש"ך

מפני שמזיק לו בזקנותו שמטמסם הלב וגורם לו טבע רע.

שולחן ערוך, יורה דעה פא:ז

TEXT 2

It is forbidden to deceive people, even a non-Jew. For example, one should not sell a gentile the meat of an animal that has not been ritually slaughtered as if it were ritually slaughtered.

Maimonides, Hilchot De'ot 2:6

אסור לגנוב דעת הבריות ואפילו דעת הנכרי כיצד לא ימכור לנכרי בשר נבילה במקום בשר שחוטא ולא מנעל של מתה במקום מנעל של שחוטא.

רמב"ם, הלכות דעות ב:ו



Babylonian Talmud

The Babylonian Talmud, completed in the fifth-century BCE, is a -6,200page compendium of Jewish law, thought, ethics and biblical exegesis. Based upon the text and order of the Mishnah, the books of the Talmud document the legal discussions that spanned the centuries of the Babylonian exile. They expound upon the often concise wording of the Mishnaic authors, citing the biblical sources for their rulings and cross-referencing their teachings with other contemporaneous texts. The Talmud is considered the authoritative Jewish legal code, with its conclusions forming the basis of the later developed Code of Jewish Law.

TEXT 3

This quote from the Talmud speaks about the required precautions to avoid the adulteration of food:

Rav says: [The substances represented by the acronym] *chet, beit, yud, tav* [which are] “milk” [*chalav*], “meat” [*basar*], “wine” [*yayin*] and “sky-blue dye” [*tekhelet*] are prohibited [if they were deposited with a gentile while they were] sealed with only one seal. Those represented by the acronym *chet, beit, peh, gimmel* are permitted [if they were deposited with a gentile] while they were sealed with one seal.

Tosafot:

Rashi explains because they are expensive ... for there are many places where wine is expensive.

Talmud, Avodah Zarah 39a

אמר רב חבי"ת [חתיכת דג, בשר, יין, תכלת] אסור בחותם אחד, חמפ"ג [חלב, מורייס, פת, גבינה] מותר בחותם אחד.
תוספות:

אמר רב פרש"י לפי שדמיהן יקרים....
דאיכא הרבה מקומות שהיין יוקר.
גמרא, עבודה זרה לט.

Notes

TEXT 4

A certain boat [carrying] fish stew that came to the port of Akko, [and] Rabbi Abba from Akko placed guards over it [to ensure that no wine would be added to the fish stew]. Rava said to him: Until now, who guarded it? [Rabbi Abba] said to him: Until now, for what should we be concerned? If [the problem is] due to [the concern] that they mix wine in it [that concern is unfounded, as in the place where this fish stew was produced], a kista of fish stew [sells] for one luma while a kista of wine [sells] for four luma. [Since wine was more expensive than fish stew, there is no reason to suspect that wine was added to the stew before it reached

ההוא ארבא דמורייסא דאתי לנמילא דעכו אותיב רבי אבא דמן עכו נטורי בהדה א"ל רבא עד האינדא מאן נטרה א"ל עד האינדא למאן נחוש לה אי משום דמערבי ביה חמרא קיסתא דמורייס בלומא קיסתא דחמרא בד' לומי א"ל ר' ירמיה לר' זירא דלמא איידי דצור אתו דשוי חמרא א"ל התם עיקולי ופשורי איכא:

גמרא, עבודה זרה לד:

Notes

Akko, where fish stew is sold at a higher price than wine. Upon hearing this], Rabbi Yirmeya said to Rabbi Zeira: perhaps they came by means of Tyre, where wine is inexpensive [and therefore likely to be added to the fish stew to increase its volume. Rabbi Zeira] said to him: There [by way of Tyre], there are impediments and melted [snow, which make travel very difficult, and the boat would not have sailed through that route].

Talmud, Avodah Zarah 34b

TEXT 5



Mishnah

The Mishnah is the first formal compilation of Jewish law, laying out the extensive legal framework that governs every area of Jewish life. This intricate legal code was intended to be transmitted orally and was not documented until the end of the Second Temple period, when Rabbi Judah the Prince, the leading rabbi of his time, feared it would be forgotten with Israel's dispersion in exile.

The set of Mishnah is divided into six sections, covering every detail of agricultural, festival, monetary, family, ritual purity and sacrificial law.

And these are items [that belong] to gentiles [and are] prohibited ... minced *tarit* [fish] ... and chilak.

Mishnah, Avodah Zarah 2:6

ואלו דברים של עובדי כוכבים אסור. וטרית טרופה.. והחילק

משנה, עבודה זרה ב:ו

NOTES

TEXT 6

Notes

Mishnah: And these are permitted for consumption: *tarit* [fish] that is not minced.

Gemara: The sages taught: What is considered *tarit* that has not been minced? Any [fish whose] head and spine are recognizable.

Talmud, Avodah Zarah 39:

ואלו מותרין באכילה..וטרית שאינה טרופה.

תנו רבנן איזו היא טרית שאינה טרופה כל שראש ושדרה ניכה

גמרא עבודה זרה לט:

TEXT 7

The Rashaba was careful not to eat saffron because in all of that land, they would sprinkle wine on it, and they would mix in strands of dry meat.

Shulchan Aruch, Yoreh Deah 114:12

הרשב"א היה נזהר מהכרכום מפני שבכל הארץ ההיא היו מזלפים עליו יין הרבה וגם מערבין בו חוטי בשר יבש

שולחן ערוך, יורה דעה קיד:יב

TEXT 8

Honey of *ziphim*: Some explain it to mean high-quality honey that is very expensive, and because of its value, they falsify it and mix into it other low-quality items. Others say that it was came from Ziph, such as the [place of residence of the] Ziphim who told Saul [about David].

Bartenura on Mishnah Tractate Mochsirin

מדבש הזיפים - אית דמפרשי דבש טוב וחשוב, שמתוך חשיבותו מזייפין אותו ומערבין בו פסולת. ואית דאמרי, על שם מקומו שבא מזיף. כמו בבוא הזיפים ויאמרו לשאול

ברטנורא על משנה, מסכת מכשירין

