**Class # 10 –** **Kashrus Seminar part 1**

Senior Fellowship Leadership Program – **Rabbi Pinny Rosenthal**

**Review of last week:**

1. **What is Kavod?**
2. **What is Oneg?**
3. **What is the difference between a vacation and a “spiritual retreat”?**

**Non-Observant Jews Try Going Kosher For A Week**

<https://www.youtube.com/watch?v=pCB4v68Bb3g>

**The Orthodox Surge**

[David Brooks](http://www.nytimes.com/column/david-brooks) MARCH 7, 2013

In Midwood, Brooklyn, there’s a luxury kosher grocery store called Pomegranate serving the modern Orthodox and Hasidic communities. It looks like a really nice Whole Foods. There’s a wide selection of kosher cheeses from Italy and France, wasabi herring, gluten-free ritual foods and nicely toned wood flooring.

The snack section is impressive. There’s a long aisle bursting with little bags of chips and pretzels, suitable for putting into school lunch boxes. That’s important because Orthodox Jews spend a lot of time packing school lunches……Another really impressive thing about the store is not found in one section but is pervasive throughout. That’s the specialty products designed around this or that aspect of Jewish law. There are the dairy-free cheese puffs in case you want to have some cheese puffs with a meat dish. There are the precut disposable tablecloths so you don’t have to use scissors on the Sabbath. There are the specially designed sponges, which don’t retain water, so you don’t have to do the work of squeezing out water on Shabbat.

Pomegranate looks like any island of upscale consumerism, but deep down it is based on a countercultural understanding of how life should work.

Those of us in secular America live in a culture that takes the supremacy of individual autonomy as a given. Life is a journey. You choose your own path. You can live in the city or the suburbs, be a Wiccan or a biker.

For the people who shop at Pomegranate, the collective covenant with God is the primary reality and obedience to the laws is the primary obligation. They go shopping like the rest of us, but their shopping is minutely governed by an external moral order.

The laws, in this view, make for a decent society. They give structure to everyday life. They infuse everyday acts with spiritual significance. They build community. They regulate desires. They moderate religious zeal, making religion an everyday practical reality.

The laws are gradually internalized through a system of lifelong study, argument and practice. The external laws may seem, at first, like an imposition, but then they become welcome and finally seem like a person’s natural way of being.

Meir Soloveichik, my tour guide during this trip through Brooklyn, borrows a musical metaphor from the Catholic theologian George Weigel. At first piano practice seems like drudgery, like self-limitation, but mastering the technique gives you the freedom to play well and create new songs. Life is less a journey than it is mastering a discipline or craft….

ספר קדושה - Sefer Kedushah – the Book of Holiness

1. Forbidden Intercourse הלכות איסורי ביאה
2. Forbidden Foods הלכות מאכלות אסורות
3. Ritual Slaughter הלכות שחיטה

Why does the Rambam in his Mishnah Torah group these halachot under “kedusha – Holiness”?

Connecting Kashrut to Shabbat & Yom Tov

**Halacha 1**

Just as the wise man is recognized through his wisdom and his temperaments and in these, he stands apart from the rest of the people, so, too, he should be recognized through his actions - in his eating, drinking, intimate relations, in relieving himself, in his speech, manner of walking and dress, in the management of his finances, and in his business dealings. All of these actions should be exceptionally becoming and befitting.

What is implied? A Torah Sage should not be a glutton. Rather, he should eat food which will keep his body healthy, without overeating. He should not seek to fill his stomach, like those who stuff themselves with food and drink until their bellies burst. They are alluded to by [the statement of] the prophet [[Malachi 2:3](http://www.chabad.org/16220#v3)]: "I will spread dung on your faces, the dung of your feasts." Our Sages explain: These are the people who eat and drink and make all their days like holidays. They say, "Eat and drink, for tomorrow, we will die."

This is the food of the wicked. It is these tables which the verse censures, saying: "For all tables are full of vomit and excrement; there is no room" ([Isaiah 28:8)](http://www.chabad.org/15959#v8).

In contrast, a wise man eats only one dish or two, eating only enough to sustain him. That is sufficient for him. This is alluded to by Solomon's statement: "The righteous man eats to satisfy his soul" ([Proverbs 13:25)](http://www.chabad.org/16384#v25).

## Questions:

1. Why do the wicked make every day a holiday?
2. Why is it a mitzvah to save your best food for Shabbat [kavod]?

## Kashrut: Jewish Dietary Laws

### General Rules

Although the details of kashrut are extensive, the laws all derive from a few fairly simple, straightforward rules:

1. Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.
2. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.
3. All blood must be drained from meat and poultry or broiled out of it before it is eaten.
4. Certain parts of permitted animals may not be eaten.
5. Fruits and vegetables are permitted, but must be inspected for bugs (which cannot be eaten)
6. 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).
7. 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.
8. Grape products made by non-Jews may not be eaten.
9. There are a few other rules that are not universal.