

KOSHER FAT

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Kosher food should be placed in
a proper context.

From the time of Adam and Eve and the Garden of Eden food is loaded with meanings that do not relate to the stomach.

In the paradise the food is **knowledge**.

THE TREE OF THE KNOWLEDGE

Genesis 2:17 but **from the tree of the knowledge of good and evil** you shall not eat, for in the day that you eat from it you will surely die."

Genesis 3:2-7

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, "You shall not eat from it or touch it, or you will die." 4 The serpent said to the woman, "You surely will not die! 5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

(NAU)

Over the centuries, food is an important component of various rituals - from birth, marriage and death in folklore to the sacrificial offerings in the Jewish temple.

Today we talk about gourmet - it is already the **art** to blend flavors, colors, products.

Obviously, gourmet is not to satisfy the stomach, but the associations and aesthetics.

- **Thus the food is at once knowledge, art, emotion to prepare and psychology of consuming.**

- I can speak for hours on different meanings of food starting from dinners in our Semiotic school to the political meaning of the hunger-strike. It is obvious that to mix baked and fried meat with pasta and salad in one plate is not gourmet and when you stop to use food for natural nutrition as protest it goes to mediation.
- **In Judaism nutrition is related to the concept of Kosher.**

- Kosher means "appropriate." In practice, kosher food and drinks are allowed or recommended.
- The term "kosher" is missing in the text of the Old Testament (1250-250 BC). It was created in the Talmudic era (I - V century).
- The Old Testament is the Written law. The Talmud is a recorded Oral law that interprets the Written one.
- We can compare the Old Testament with the Constitution. The Talmud is the law which must not contradict the Constitution.

- Permitted to eat animals and fats "Kashrut" comes from the Hebrew root **Kaf-Shin-Reish**, meaning fit, proper or correct. It is the same root as the more commonly known word "kosher," which describes food that meets these standards.
- **vegetable fats** - Today we use a wide range of oils produced from different plants - sunflower, olive, soy, coconut, even chocolate. In the times of Bible and the Talmud the main source is the olive.
- **animal fats** - of the flesh of animals + milk and milk products – cheese, yellow cheese etc.

<http://www.jewfaq.org/kashrut.htm>

What is Kashrut and Kosher?

כַּשְׁרוּת

- Kashrut is a set of biblical food restrictions
 - Certain foods cannot be eaten
 - Certain foods must be separated
 - Certification makes it easier to identify kosher food
- Contrary to popular misconception, rabbis or other religious officials do not "bless" food to make it kosher.
- Kosher dietary laws are observed all year round, not just during Pesah (Passover).
- 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.

- 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 food 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 his book "To Be a Jew", 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.

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).
- Dishes (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.

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. Lev. 11:3; Deut. 14:6. 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. Lev. 11:9; Deut. 14:9. 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. 11:13-19; Deut. 14:11-18), but does not specify why these particular birds are forbidden. 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 was unknown at the time of the giving of the Torah, leaving room for doubt.

Forbidden Fats

- The sciatic nerve and its adjoining blood vessels may not be eaten. The process of removing this nerve is time consuming and not cost-effective, so most American kosher 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.
- <http://www.jewfaq.org/kashrut.htm>

Kosher fat

Chelev חֶלֶב (helev) is the term given to some kinds of animal fats in Judaism.

- There is a prohibition in the Torah for Jews to eat *chelev*, a form of animal fat (Leviticus 7:23). Only the **helev** of animals that are of the sort from which offerings can be brought in the Tabernacle or Temple are prohibited (Leviticus 7:23). The prohibition of eating **helev** is also, in addition to the Torah, one of the 613 commandments that, according to the Talmud were given to Moses on Sinai.

- The prohibition on **helev** is only regarding those animal types which were used as a korban (offerings): cattle, lamb and goat, which are the only kosher domestic livestock. Fats from avians and deer may be eaten.
- The fats surrounding the **kidneys** are called “helev hakloyoth”, and are considered non-kosher.
- **The tail fat** of the fat-tailed sheep, called "alyah" in Hebrew, is a large fatty membrane located on the hindquarters of certain breeds of sheep. The torah ses the term "helev" of this fat, but only in the sense of "the good part"; its consumption is permitted.

- **Abdominal fats.** The sheet of fat which is covering the interior of the abdominal cavity is real chelev, except at some regions where it is covered with steak, not with skin or tendon. However even where it is covered with meat, there is some fat which is still forbidden, since could occasionally get uncovered while the animals walks. Therefore one must be well trained in order to identify kosher fat.

Modern times and Kosher fats

- Today, in the era of the industrial production of food and drinks kashrut is not only a matter of ethnic and religious identity, religious tradition and practice. Today the kashrut is very a serious business. For example, a tin of sardines produced in Spain, bears the trademark of a particular rabbi, whose name appears on the brand. This rabbi was sent to work in Spain along with his entire family. The rabbi is well paid. Anyone who bought this tin of sardines in the store pays a percentage intended for the salary of the rabbi.

- In Israel and Europe is common practice every rabbi to have his own brand, with its name.



- The U.S. market has established the need to create companies in which a team of trained rabbis work. There are dozen of most famous companies. Every one has well recognised, own logo. Here are four of theese:



**Another examples of Kashrut in the current market are
McDonalds, Coca-Cola and hot-dogs Kosher**



Do kosher hot dogs have fat in them?

[http://wiki.answers.com/Q/Do kosher hot dogs have fat in them](http://wiki.answers.com/Q/Do_kosher_hot_dogs_have_fat_in_them)

- Along with the market part of kashrut, various religious and academic leaders continue reasoning on the relationship of modern industrial technology capabilities with the texts of the Bible. Their reflections are related to the Bible, but are always strongly committed with practice. There is free access to these materials - in Internet or in local ways. An excellent example is the article by Rabbi Zushe Yosef Blech.
- He focuses on the biblical verse from Deuteronomy in the context of modern products and technologies:
- Deuteronomy 32:13 He made him ride on the high places of the earth, And he ate the produce of the field; **And He made him suck honey from the rock, And oil from the flinty rock, (NAU)**

Here is a summary of the article **And Oil From Flint Rock. Kosher Oils, Fats and Release Agents** (Deuteronomy 32:13)

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General problems

- **The problem of food sticking to cooking surfaces.** Food scientists have worked assiduously on unraveling a non-stick secret ever since. These products can raise some sticky Kashrus concerns. Edible fats have long been used as lubricants and non-stick agents, and their historical derivation from animals has had interesting ramifications. As regards the Kosher status of animal fats and marine oils, those derived from non-Kosher species (e.g., swine and whales) are clearly non-Kosher.

Even animal fats derived from inherently Kosher species (e.g., cattle and sheep) could only be considered Kosher if the animals were slaughtered and inspected in accordance with Kosher law, and then only if the acceptable fat were soaked and salted to remove the blood. Much of the fat found on the internal organs of Kosher animals is considered **Helev** and are prohibited under all circumstances.

The baker`s need **to prevent bread from sticking**. The **use of Kosher animal fats for this purpose**.

- As regards **marine oils**, the fish from which the oil is made must be monitored to ensure that they meet Kosher requirements (i.e., have removable scales and fins). The level of inspection that would thus be required generally precludes the use of bulk loads of fish or offal, both of which are common raw materials for fish oil processing. From a practical perspective, it is impossible to collect, process, and render Kosher animal fats on an industrial scale, and the production of Kosher marine oil poses significant challenges. Both are therefore usually assumed to be non-Kosher.

- **Another approach to creating Kosher release agents and lubricants takes the concept of rock oil one step further. Animal fats, vegetable oil, and petroleum** are all members of a group of carbon-based compounds called **organic chemicals**. Silicon, the second most common element in the earth's crust, is found in sand and rocks, and occupies a space directly below carbon in the Periodic Table. As such, many of the characteristics of silicon are very similar to those of carbon, and scientists have succeeded in creating a series of silicon-based **synthetic compounds** that mimic those based upon carbon.

These polysiloxane (or silicone) compounds have lubricating properties similar to organic fats yet they are much more stable, and serve as the base for many **Kosher synthetic release agents**. Nevertheless, although silicone oil itself may be inherently Kosher, finished products that contain it may contain non-Kosher fats and thus require a reliable Kosher certification. **The use of rocks in food is not limited to release agents**. Silica gel, a highly refined form of glass, is used as a desiccant, a substance that absorbs moisture. This gel is actually very porous sand, and when added to food powders such as spices, prevents those powders from caking. It poses no Kashrus concerns.

Another means of addressing these sticky issues is to **bake products** on a special **non-stick paper** or pan liner, such as vegetable parchment paper or Quilon Paper.

- The problem goes **beyond baking and bakeries**, however. The third most common element in the earth's crust **aluminum** has become a staple in the kitchen. Drawing upon its ductile qualities, this metal is formed into disposable **baking pans** and rolled into thin sheets to create **aluminum foil**. **During the extrusion of aluminum foil, oils are used to lubricate the metal. These oils are generally mineral based**, and in most cases when the foil is annealed after rolling to its final thickness, the oil is burnt off the metal.

For this reason, regular aluminum foil does not feel greasy. **Although most major brands of aluminum foil bear a Kosher certification**, the heat of the annealing process should be sufficient to kasher the foil from any suspect oils. In the case of disposable aluminum pans, however, the issue is a bit more significant.

THE SECRETS OF HEBREW TERMINOLOGY FOR FATS

- **butter/milk** חֵמָה [hema]; **oil** שֶׁמֶן [shemen]

Job 29:6

Когато миех стъпките си с **масло**, И скалата изливаше за мене реки от/с
дървено масло!

When I washed my steps with **butter**, and the rock poured me out rivers of **oil**;
(KJV)

When my steps were bathed in **butter**, And the rock poured out for me
streams of **oil!** (NAU)

שָׁמֵן [shamen] fat, rich. It is used to convey the idea of prosperity and well-being. A synonym is bari which has reference to physical fatness, and then also to well-being.

שָׁמֵן [shaman] fatness. Used twice metaphorically, of the richness of the field.

שֶׁמֶן [shemen] oil. Generally olive oil whether pure or prepared for various uses such as perfume or ointment. It is used 190 times. It is generally used in the literal sense, though its metaphoric use is not uncommon. The oil referred to is generally olive oil (Est 2:12 "oil of myrrh" may be a liquid from of myrrh, or it could be myrrh mixed with oil), and it played a very important role in the life of the ancients.

- **1)** It was used for shortening in cooking (1Kings 17:12-16), mixing the oil with flour in the baking of bread. **2)** It was used in various ways in connection with sacrifices and worship. The oil itself was given as an offering (Lev 2:15-16; Ezek 45:14), or it was mixed with flour (Lev 8:26; Lev 2:1-3; Exo 29:40). Certain offerings were specifically not to have any oil with them, the sin offering (Lev 5:11) and the grain offering of jealousy (Num 5:15). **3) shemen** played an important symbolic function in various consecration ceremonies. Thus kings and priests were anointed with oil (1Sam 16:13; 1Kings 1:39; Lev 8:12; Exo 30:23-33 gives the formula for preparing the anointing oil), symbolizing the rich blessing of God. The tabernacle and its contents was so consecrated (Lev 8:10). **4)** it was important in cosmetics and perfumery (Amos 6:6; Song 1:3; 2Sam 14:2; Psa 104:15) as well as **5)** for medical purposes (Isa 1:6). **6)** Oil was also used in lamps (Exo 25:6; Exo 27:20; Lev 24:2).

- **Oil came very naturally to be a symbol of prosperity.** So in Moses' blessing on Asher, "Let him dip his foot in oil" (Deut 33:24). **A mark of peculiar blessing of God on his people is given in Deut 32:13 as a situation in which even the rocks give forth honey and oil.** That is, even that which would normally be sterile and unproductive gives forth rich yields under God's blessing (cf. also Job 29:6). In Isa 61:3 and Psa 45:7 [H 8] the "oil of joy" symbolizes the blessed condition of one who is under God's special favor.
- The verb, the adjective **shamen** and the nouns **shaman** and **mishman** speak of **well-being and prosperity.**

[TWOT]

חֵלֵב [helev] animal fat

- The word **helev** refers to animal fat, though it may be used **metaphorically in reference to that which is best or select.**
- **It is to be distinguished from [halav] "milk".**
- The KJV translates [helev] as "fat" or "fatness," except for "marrow" in Psa 63:5 [H 6], "grease" in Psa 119:70, metaphorically, "the best" in Num 18:12, 29-30, 32, and "the finest" in Psa 81:16 [H 17]; Psa 147:14.
- **The fat of sacrificial animals, specifically the fat surrounding the kidneys and intestines, was burned by the priests (Lev 3:3-4, 10, 14-16).** In some cases the fat tail of the broadtail sheep, which can weigh up to ten pounds, was offered (Lev 3:9; Exo 29:22).
- **The fat was burned in the following offerings: 1. the "burnt offering" (KJV) or holocaust; 2. the "peace offering" or "communion sacrifice" (Lev 3:9ff; Lev 7:15ff); 3. Lev 3 the "sin offering" (Lev 4:8-10); and Lev 4. the "trespass offering" (KJV, Lev 7:3-4).**

- Like the blood, the fat was not to be eaten (Lev 3:17; Lev 7:23, 25). The fat of an animal that had died of natural causes or had been torn by other animals could be used for grease (Lev 7:24).
- Abel's sacrifice of the firstlings of the flock and of their fat (Gen 4:4) indicated his desire to offer the best to God. The offering of the fat, which was the tastiest part, symbolized the worshiper's desire to offer the best to God.
- The eyes of the wicked "swell out with fatness" (RSV) or "gleam through folds of fat" (Psa 73:7). The heart of the godless is "gross like fat" (Psa 119:70, RSV). [TWOT]

- **[helev] is used idiomatically for the best of the land (Gen 45:18), as is the English expression "the cream of the crop."**

[TWOT]

Animal fat חֶלֶב [helev] and milk חֲלָב [halav] has common root

- **Milk** is used in many expressions which speak of prosperity and fertility (Deut 32:14; Joel 3:18 [H 4.18]) etc. For Job's description of the prosperous man (Job 21:24), most authorities prefer to follow the versions in reading **helev "fat"** for **halav "milk"**.

[TWOT]

Cheese – 3 different terms

חֲרִיצֵי הַחֶלֶב [haritcèi he-halàv] "cuts of milk";

שֶׁפֹּת בָּקָר [shefot bakàr] "cheese from the herd" говеждо сирене;

גְּבִינָה [gvinà] curd (cheese, Job 10:10, only)

- In modern Hebrew the term for cheese is גְּבִינָה [gvinà]

FAT type בָּרָא [bara]

AND THE CREATION בָּרָא [bara]

- **be fat and to create are the same word**

□ **בָּרָא [bara] be fat and בָּרָא [bara] create, make, choose, cut down**

**בָּרִיאַ [bari] fat, fatter, fed, firm, plenteous,
rank;**

בָּרָא [bara] be fat

בָּרִיאַ [bari] occurs with its basic connotation "fat" in Jud 3:17. While always retaining this original connotation it occurs with various nuances. It is used to describe **healthy human beings** (Dan 1:15), **animals** (Gen 41:2), and **vegetation** (Gen 41:5). It is used of the best portion of edible meats (Ezek 34:3) and also bears the secondary connotation of **prosperity** (Psa 73:4; Hab 1:16). T.E.M. [TWOT]

In Modern Hebrew is the term for **healthy human beings**.

- Genesis 41:2
- KJV And, behold, there came up out of the river seven well favoured kine and **fatfleshed**; and they fed in a meadow.
- NAU And lo, from the Nile there came up seven cows, sleek and **fat**; and they grazed in the marsh grass.
- LXT καὶ ἰδοὺ ὡσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἶδει καὶ ἐκλεκταὶ ταῖς σαρξίν καὶ ἐβόσκοντο ἐν τῷ ἄχει

ἐκλεκτός, ἢ, ὄν (1) gener. of a quality of pers. or things **choice, select, excellent** (1P 2.4, 6);
[Fri]

⊕

בָּרָא [bara] create, make; choose, cut
down, dispatch; be created, be done ;
Creator

⊕

בְּרִיאָה [bria] new thing

- The root **בָּרָא** [bara] has the basic meaning "to create." [bara] emphasizes the initiation of the object.

- **Genesis 1:1**

WTT בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- KJV In the beginning God **created** the heaven and the earth.
- NAU In the beginning God **created** the heavens and the earth.

- Hebrew World view stamps in the grammar (word derivation) that the **animal fat type** בָּרִיאַ [bari] is “the seat of life and creation”.
- While **animal fat type** חֵלֶב [helev] and **milk** חֲלָב [halav] have one common root. This is in opposition to vegetarian notions.
- The World view is a cognitive based cultural and linguistic fact.

THANK YOU