

# Kosher Kitchen Crash Course

## Part 1: Theory and Definitions

### I. תערובת *Ta'arovet* – Mixture

Types of mixtures:

1. Min b'mino – a thing and its type
2. Dry and liquid
3. Kosher and non-kosher food: A mixture of permitted and forbidden food
4. Meat and dairy: Ingredients are permitted separately, but the mixture itself is forbidden

### II. טעם *Ta'am* – The Taste of a Food

Why is the taste of a food important for the purposes of kashrut?

1. טעם כעיקר *Ta'am K'Ikar* – Even residual taste of a food is equivalent to the substance of the food being in the mixture, regardless of the proportions.
2. נותן טעם *Noten Ta'am* – The "giving over" of a food's taste.
3. כבולעו כך פולטו *Kebole'o kach poletu* – As [taste] is absorbed, so it is exuded. The taste of the food can be absorbed by the walls of a pot/vessel, usually through heat.

<b>M. Avoda Zara 5:2</b> If [an Israelite] purchases cooking-utensils from a heathen, those which are customarily cleansed by immersion he must immerse, by scalding he must scald, by making white-hot in the fire he must make white-hot in the fire. A spit and grill must be made white-hot	<b>משנה עבודה זרה ה:ב</b> הלוקח כלי תשמיש מן העובדי כוכבים את שדרכו להטביל יטביל להגעיל יגעיל ללבן באור ילבן באור
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### III. Other Rules of Taste Absorption:

1. בטל בששים *Batel Be'Shishim* – If the taste of the food cannot be discerned, we assume it has been sufficiently diluted

<b>B. Hullin 97a-b</b> Rava also said, [In certain cases] the Rabbis ruled that the test whether or not it imparts a flavor applies, and [in other cases] the Rabbis ruled that one may rely upon a [gentile] cook, we rely upon the opinion of a gentile cook. Where substances of like kind were mixed together, in which case it is impossible to discern whether one imparts a flavor to the other; or where substances of different kinds, one of which was forbidden, were mixed together, and no [gentile] cook is available, then the test is sixty [to one].	<b>תלמוד בבלי חולין צז:א-ב</b> דאמר רבא : אמור רבנן : בטעמא, ואמור רבנן : בקפילא, ואמור רבנן : בששים ; הלכך : מין בשאינו מינו דהיתרא - בטעמא, דאיסורא - בקפילא, ומין במינו דליכא למיקם אטעמא, אי נמי מין בשאינו מינו דאיסורא דליכא קפילא - בששים.
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2. **נותן טעם בר נותן טעם / נ"ט בר נ"ט** *Noten Ta'am Bar Noten Ta'am / Nat Bar Nat*  
Second degree taste transference.

<p><b>B. Hullin 111b</b> It was stated: If [hot] fish was served on a [meat] plate: Rav says: It is forbidden to eat it with milk sauce; Samuel says: It is permitted to eat it with milk sauce. 'Rav says: It is forbidden', because it imparted a flavour to it; 'Samuel says: It is permitted', because it imparted a flavor indirectly.</p>	<p><b>תלמוד בבלי חולין קיא:ב</b> איתמר, דגים שעלו בקערה, רב אמר: אסור לאכלן בכותח, ושמואל אמר: מותר לאכלן בכותח; רב אמר אסור - נותן טעם הוא, ושמואל אמר מותר - נותן טעם בר נ"ט הוא.</p>
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3. **נותן טעם לפגם** *Noten Ta'am Lifgam* – The transfer of its flavor is undesirable. This includes flavor which has been absorbed over 24 hours ago

<p><b>Rambam Ma'achalot Assurot 17:2</b> The Torah only forbade vessels which had been used during the previous day, since the fats which were absorbed by the vessel have not gone bad yet. From Rabbinic law, one cannot use these vessels [a clay vessel which was used for non-kosher food] at all. Therefore we do not take old clay vessels from non-Jews who used them with heated food, such as pots or plates, ever. And even if it was filled with metal, if you took and cooked with them on the second day and on, the cooked food is permitted.</p>	<p><b>רמב"ם מאכלות אסורות יז:ב</b> ולא אסרה תורה אלא קדרה בת יומה בלבד הואיל ועדיין לא נפגם השומן שנבלע בקדרה ומדברי סופרים לא יבשל בה לעולם, לפיכך אין לוקחין כלי חרס ישנים מן העכו"ם שנשתמשו בהן בחמין כגון קדרות וקערות לעולם, ואפילו היו שועין באבר, ואם לקח ובישל בהן מיום שני והלאה התבשיל מותר.</p>
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