

Kashrut

Korner

Name: _____

**Symbols For
PAREVE, DAIRY, MEAT
Categorizations**

no symbol — Because of the constant reformulation of food products, the MEAT, DAIRY and PAREVE status in the Directory is accurate at the time of printing only, and may change at any future time.

D — products are DAIRY. These products either contain dairy ingredients, or have been processed on dairy equipment.

M — products are MEAT. These products either contain meat ingredients, or have been processed on meat equipment.



Note: All whole frozen kosher poultry must have the metal seal (plumba) on the wing.



The liver must be removed from the cavity and broiled separately in accordance with kashruth procedures.


In the purchase of packaged meat or poultry parts, the consumer must be certain that both the sealed package and the inner cellophane wrapper have not been tampered with.









INSIDE THE

by Rabbi Menachem Genack
Rabbinic Coordinator



The  Kashruth Division is a non-profit communal organization. The ubiquitous  symbol that the consumer finds on so many products has come to represent the highest guarantee of kashruth standards.


Since the  Kashruth Division plays such a critical role in Jewish life, it might be useful for the reader to have a better understanding of the functioning of the Kashruth Division. To that end let us follow the trail of an application of a company seeking  approval on a product.




The Company seeking certification must fill out an application itemizing all ingredients and suppliers used in the making of the product. After the application has been received and the kashruth status of all ingredients has been reviewed by the  staff, a Rabbinic representative is assigned to make an initial inspection. His report is then analyzed to see if the product is produced in accordance with all laws of Kashruth. After such review and analysis, the application and report are presented to the Rabbinic Kashruth Commission (RKC). The RKC is a commission of the Rabbinical Council of America, the largest orthodox rabbinic organization in the world and the Halachic authority of the Orthodox Union.





The RKC reviews the application from the perspective of the Halacha (Jewish Law). Once approved by the RKC, the application is brought to the Joint Kashruth Commission. The JKC consists of the Kashruth Commission of the Orthodox Union, composed of distinguished lay leaders of the orthodox community, and a delegation from the RKC. The JKC deals with the application strictly from a policy point of view. There are innumerable policy considerations which come into play when determining if such supervision should be granted. For example, general  policy is not to grant certification to a product unless that product is always produced under the supervision of the Orthodox Union. The rationale for this policy is that although we always advise our consumers to check for the  symbol, often a product becomes identified in the consumer's mind with the . Therefore, if sometimes the product will bear the  when produced in an  plant and not bear the  when not produced in an  plant, the consumer is liable to buy the non- endorsed product thinking that it is under the supervision of the Orthodox Union.


Once the product has been approved by the JKC, a contract is negotiated which commits the company to abide by all kashruth regulations established by the Orthodox Union. Only companies





under such contractual obligation may use the  trademark on their supervised products. Any change in ingredients or suppliers must have prior approval from the  office.


Each  plant has a Rabbinic Supervisor assigned to it who inspects the plant on a regular basis. After each inspection a report by the Rabbinic Supervisor is filed with the main office. These reports are reviewed and entered into our computer.

The  emblem is recognized beyond the shores of the United States. There are companies throughout the world which produce products which are imported to the United States with  supervision. These companies are supervised, independent of local supervision by  representatives.

The consumer should be aware of the  Dairy labelling policy. In order to determine the dairy or pareve status of a product which is labelled with a plain , one must carefully read the ingredient panel. If no dairy ingredients (e.g., milk, lactose, whey, casein, calcium caseinate and sodium caseinate) are listed, one can assume that the product is pareve. Many products bear the "D" symbol which indicates that the product has dairy ingredients or has been produced on dairy equipment. However, the consumer not seeing the "D" or "Dairy" labelling should not automatically assume that the product is pareve, without first carefully examining the ingredient listing. We hope to move companies producing dairy products towards the use of the "D" symbol; however this program will take time.

The consumer should also be aware of the "P" symbol which indicates that the product is Kosher for Passover. It does not indicate that the product is Pareve.

There are many policies which have been formulated over the decades which direct the kashruth program of the Orthodox Union. Since the  is a non-profit, communal organization, we feel it is our obligation to make these policies clear. It is our determination, therefore, to administer the  in as open a fashion as possible. If any kosher consumer has questions about  products or policies, he or she is most welcome to contact the  office for clarification.

We at the  feel keenly the responsibility of serving the Jewish community in so vital an area of Jewish life. This directory vividly represents the broad scope of our kashruth program. We hope to continue through our supervisory and educational program to serve the kosher consumer.

Call the  Kosher Hotline:

(212) 564-9645

KASHRUTH: A PATHWAY TO HOLINESS

by Rabbi Emanuel Feldman

There is much that is well known about the term "kashruth": but even more that is less well known.

Well known is the fact that, while it literally means "proper" or "fit", the term kosher refers primarily to food which is permitted to be eaten by a Jew. Kosher meat, for example, is—literally—that which is "properly prepared". From the moment of ritual slaughter to the moment the meat is eaten, each step along the way is governed by a carefully detailed body of law all based on the food legislation of Leviticus 11. And "kosher" and "non-kosher" are not limited to animals themselves. The terms extend to derivatives of animals as well—fats, oils, skins which are also factors in determining the fitness—*kashruth*—of any given food.

Less well known about "kosher" is its rationale. This is because the Torah rarely reveals the reasons behind its laws. (There are, of course, reasons, but they are often closed to us.) The laws/*mitzvos* are eternal, but reasons may vary from generation to generation: yesterday's clever rationale which justifies a particular observance can become today's clever rationale to justify its abandonment.

But while the Torah does not offer its own rationale, great thinkers throughout the centuries have attempted to understand the profundities behind the kosher food laws. Thus, explanations for the kosher regimen include:

1) *hygiene*: the laws, with their rejection of diseased animals and certain fats and bloods, guarantee a cleaner, healthier food;

2) *discipline*: kashruth instills will-power and strength in the individual, who learns to say "no" to foods which may in fact be tasty and delicious. Training the instincts to deny itself that which seems desirable carries over to all of life, and creates a more responsible—and a more human—human being, separating him from the beast who has no sense of discipline and takes what it wants when it wants it;

3) *awareness*: the kosher laws enhance the awareness of G-d in the physical universe. G-d exists not only in the house of worship and during exalted moments of prayer, but also in the kitchen and in the rest of the home, during the ordinary, mundane moments of life. The inability to eat just anything, and the requirement to prepare what one eats in a specific way—the soaking of meat, salting, deveining—is a subtle but constant reminder of G-d's presence. In addition, the kosher practices increase one's awareness of the existence of animal life, and underscores the idea that if we must eat flesh, it must be slaughtered and prepared in a religious, divinely ordained manner;

4) *sanctification*: the kosher laws represent the cardinal teaching of Judaism: the sanctification of the ordinary, the spiritualization of the physical. Even the act of eating, which we share with the animals, can become an act of worship when it is done in accordance with the divine command.

Despite all the rationales and explanations, however, the fact remains that the only reason given by the Torah itself—at the very end of the kashruth legislation—is a reason of holiness: "Ye shall be holy for I the L-ord am holy." (Lev. 11:44)

Hidden within this regimen of holiness is a profound Jewish world view. It is not unusual for cultures, particularly those of the ancient world, to forbid certain animals. But it is important to emphasize that in those societies where animals were forbidden, they were forbidden because the *animals* were considered to be holy. But Judaism forbids certain animals because Judaism considered *man* and not the animal to be holy.

Note also that the very first words which G-d speaks to man in the Bible deal with the subject food. In the second chapter of Genesis, G-d creates man, places him in Eden, and speaks to him concerning permitted and forbidden foods. Thus, even a Garden of Eden, even a Paradise, contains restrictions and commandments. Only in a fool's paradise is everything permissible: a true Paradise has its do's and don'ts. G-d creates man in His image; G-d wants man to retain His godliness within him. Therefore, He gave man directives and guidelines—the first of which deals with that which is most dear to man and of most concern to him: his food. If man is to become a godly creature, the process must begin with his most elemental needs—with his stomach.

Thousands of years later, after Adam and Cain and Noah and the Patriarchs, G-d decides to create an entire *people* in His image and wants to make certain that these people carry forth His teachings: that G-d exists and that this world can become a paradise and a Garden of Eden. And just as He spoke to the individual Adam, so does G-d now speak to the group, to the people of Israel, and He tells them once again which foods are permissible and which are forbidden. Just as Adam differed from all creatures, and was therefore given special requirements to maintain his special relationship to G-d, so is Israel different from all peoples, and is given special requirements to maintain its relationship to G-d.

This apparent emphasis on food is not surprising, because the path to holiness which the Torah requires of us begins with ourselves and with our basic drives and appetites. The state of holiness, in other words, is not a never-never fairy-land, where people sit with halos on their heads singing hymns to the Almighty. The Torah's idea of holiness is to be holy within society and among people. G-d Himself says in the Bible that His sanctuary dwells in the midst of their impurity—*betoch tum'otam*. (Lev.16:16)

Holiness is a this-worldly phenomenon. And in order to underscore the this-worldly nature of holiness, the Torah gives us food laws—as if to say to us, if you wish to become holy, it must begin with the very basic appetites within you. It is no wonder, therefore, that these food laws close with the only reason that Torah gives for them: "Ye shall be holy".

Rabbi Dr. Emanuel Feldman is the Rabbi of Congregation Beth Jacob in Atlanta, Georgia, and is an associate Editor of Tradition magazine.

HOW DO I KNOW IT IS KOSHER:

A Kashruth Primer

I. INTRODUCTION

The Hebrew word kosher means fit or proper as relates to dietary (kosher) laws. It means that a given product is permitted and acceptable.

The sources for the laws of Kashruth are either of Biblical origin or expounded in Rabbinic legislation, through which the Rabbis interpreted, refined or added preventative measures to the Biblical regulations. The dietary laws are codified in the *Shulchan Aruch* (Code of Jewish Law), and are discussed in the ancient, medieval, and modern writings of the Rabbis.

The laws of Kashruth are complex and extensive. The intention of this guide is to acquaint the reader with some of the fundamentals of Kashruth and provide an insight into their practical application. Given the complex nature of the laws of Kashruth, one should consult an Orthodox Rabbi when a question involving kashruth arises.

Though there often is an ancillary hygienic benefit in the observance of kashruth, their ultimate purpose and rationale is simply to conform to the Divine Will as expressed in the Torah.

Not too long ago most food products were made in the family kitchen, or in a small factory or store in the community. It was easy to find out if the product in question was reliably Kosher. If rabbinical supervision was required, it was attended to by the rabbi of the community, who was known to all. Today, industrialization, transcontinental shipping and mass production have created a situation where (1) most of the foods we eat are treated, processed, cooked, canned or boxed commercially in a large factory, (2) this factory is likely to be located hundreds or thousands of miles away from your home, (3) it is often impossible to tell from the label what ingredients or processes have actually been used. This last assumption is based on the following facts:

- The law does not always require listing ingredients or all ingredients used, especially when used in relatively small amounts or in amounts less than the law requires be listed on the package.
- The consumer has no way of knowing if the ingredients listed are derived from non-Kosher animals or other non-Kosher sources or if the machinery used was not Kosher because it was also used to process non-Kosher products.
- The technical name of the ingredients printed on the label may not be adequate to inform the consumer of what is actually being used, and if it is or is not Kosher. (See our Guide to Common Food Ingredients)

- The use of general ingredient terms such as "spices", "flavors", is as good as no information at all.

Because we all have the tendency to take for granted that certain products are Kosher even if they don't carry reliable Kashruth supervision, the consumer is urged to be mindful that:

- Because of the complicated and intricate nature of food production, foods which we consider "obviously Kosher" may not be Kosher at all, and may require rabbinic supervision and approval.
- Some ingredients which we might believe are simple, such as "chocolate flavor" might be made up of over 50 separate ingredients.
- Before eating ask yourself, "Is There a Kashruth Problem?"

II. KOSHER AND NON-KOSHER MEAT, POULTRY, AND FISH

a. Meat.

The Torah (in Leviticus 11) lists the characteristics of permitted mammals and fish, and enumerates the forbidden fowl. The only mammals permitted are those which chew their cud (ruminants) and are cloven hoofed.

b. Poultry.

The Torah does not enumerate specific characteristics to distinguish permitted from forbidden birds. Instead, it enumerates 24 forbidden species of fowl. The *Shulchan Aruch* states that we may eat only those birds for which there is an established tradition that the bird is kosher. In the United States, the only poultry prepared for the kosher market are chicken, turkey, duck and geese.

c. Fish.

The Torah establishes two criteria in determining kosher fish. They must have fins, and scales that are removable without damaging the skin of the fish (cycloid and ctenoid). All shellfish are prohibited.

Unlike meat and poultry, fish requires no special preparation. One, however, should not eat fish with meat. Filleted or ground fish should not be purchased unless one is assured that it comes from a kosher fish. Processed and smoked fish products require rabbinic supervision, as do all processed foods.

III. KOSHER SLAUGHTERING

The processing of kosher meats and poultry requires that the animal be slaughtered in the manner prescribed by the Torah (*Shechita*).

a. *Shechita*.

Only a trained kosher slaughterer (*shochet*) whose piety and expertise have been attested to by rabbinic authorities is qualified to slaughter an animal. The trachea and esophagus of the animal are severed with a special dor-sharp, perfectly smooth blade causing instantaneous death with no pain to the animal.

b. *Bedika*.

After the animal has been properly slaughtered, a trained inspector (*bodek*) inspects the internal organs for any physiological abnormalities that may render the animal non-kosher ("treif"). The lungs, in particular, must be examined to determine that there are no adhesions (*sirchot*) that may be indicative of a puncture in the lungs. If an adhesion is found, the *bodek* must examine it carefully to determine its kashruth status.

c. *Glatt Kosher*.

Though not all adhesions will necessarily render an animal "treif", some Jewish communities or individuals only eat of an animal that has been found to be free of all adhesions. "Glatt" literally means smooth, indicating that the meat comes from an animal whose lung has been found to be free of all adhesions. Of late, *Glatt Kosher* has come to be used more broadly as a consumer phrase meaning kosher without question.

d. *Nikkur*.

There are special cutting procedures for beef, veal and lamb, called "*Nikkur*" in Hebrew. Many blood vessels, nerves, and lobes of fat are forbidden and must be removed before processing may proceed. In the United States the hindquarter is generally not used for kosher meat, as the sciatic nerve and other numerous blood vessels must be removed, a costly and time-consuming procedure.

e. *Koshering*.

The Torah forbids the eating of the blood of an animal. The two methods of extracting blood from meat are salting and broiling. Meat once ground cannot be made kosher, nor may meat be placed in hot water before it has been "koshered".

f. *Salting*.

The meat must first be soaked for a half hour in cool (not ice) water in a utensil designated only for that purpose. After allowing for excess water to drip off, the meat is thoroughly salted so that every surface is covered with salt. Only coarse salt should be used. In processing poultry both the inside and outside of the slaughtered bird must be salted. All inside parts must be removed before the koshering process begins. Each part must be soaked and salted separately. If the meat had been sliced with a knife during the salting process, the surface of the cut must be soaked and salted as well. The salted meat is then left for an hour on an inclined or perforated surface to allow the blood to flow down freely. The cavity of poultry should be placed open side down. After the salting, the meat must be thoroughly soaked and washed to remove all salt.

According to rabbinic law, meat must be koshered within 72 hours after slaughter so as not to permit the blood to congeal. If meat has been thoroughly soaked or rinsed, an additional seventy-two hours is granted for the salting process.

g. *Broiling*.

An alternate means of "koshering" meat is through broiling. Because of the preponderance of blood in the liver, it can only be koshered through broiling. The liver must first be thoroughly washed to remove all surface blood. It is then salted slightly on all sides. The liver is then broiled on a perforated grate over an open fire which draws out the internal blood. The liver must be broiled on both sides until the outer surface appears to be dry and brown. At this point it is permissible. When koshering a whole liver, slits must be made in the liver prior to broiling. After broiling, the liver is rinsed off. Separate utensils should be used for the koshering of liver.

h. *The Kosher Butcher*.

Koshering and *nikkur* are usually the responsibility of the kosher butcher who must be a trained and reliable professional, as well as a man of integrity under strict kashruth supervision.

i. *Packaging*.

From the time of slaughter, kosher meat and poultry must be properly tagged and labeled until it reaches the consumer. This requirement dictates that rabbinic supervision be maintained until the meat reaches the consumer. In the processing of fowl, a metal tag called a *plumba*, bearing the kosher certification, serves as an identifying seal.

j. *Caterers, Restaurants, Resorts*.

Caterers, restaurants, and hotels should be supervised by a reputable Orthodox Rabbinic authority.

It cannot be assumed that Kashruth is maintained simply because a kosher impression is created by an advertisement or by a statement, "we serve a kosher clientele".

Too often, "vegetarian" or "dairy" restaurants are assumed to be kosher and beyond the need for supervision. Unfortunately this is a prevalent misconception. For example, sea squab and sturgeon are non-kosher fish popular in many such eateries. Fish, baked goods, cheese, shortening, oil, eggs, margarine, dressings, and condiments are among the many foodstuffs requiring supervision in "vegetarian" and "dairy" restaurants. Even those food items that are kosher in their raw states, could be rendered non-kosher when prepared on equipment used for non-kosher food. In these restaurants, as in all other food serving establishments, reputable kashruth supervision is the best guarantee of kashruth.

IV. MEAT AND MILK IN THE KOSHER KITCHEN

The Torah forbids cooking meat and milk together in any form, eating such cooked products, or deriving benefit from them. As a safeguard, the Rabbis extended this prohibition to disallow the eating of meat and dairy products at the same meal or preparing them on the same utensils. One must wait up to six hours after eating meat products before any dairy products may be eaten. However, meat may be eaten following dairy products

with the one exception of hard cheese (6 months old or more), which also requires a six-hour interval. Prior to eating meat after dairy, the mouth must be rinsed.

a. Utensils.

The Kosher kitchen must have two separate sets of utensils—one for meat and poultry and the other for dairy foods. There must be separate, distinct sets of pots, pans, plates and silverware.

b. Washing Dishes.

In a sink used for both meat and milk dishes and products, dishes and utensils must be placed or washed on a rack. Separate racks are to be used for meat and dairy use. When soaking dishes, separate dish pans must be used.

Before using a dishwasher for both meat and dairy dishes, a competent Rabbinic authority must be consulted.

V. EGGS

The eggs or any animal by-product of non-kosher birds or fish are not kosher. Caviar, therefore, must come from a kosher fish. Eggs of kosher fowl which contain a bloodspot must be discarded, and therefore eggs should be checked before use. Commercial egg products also require supervision.

VI. BAKERIES, BAKED GOODS, BREAD, ROLLS, PASTRIES, AND BAGELS

a. Shortening and Oils.

The kosher consumer should be aware that when the word "shortening" appears on a label, it is indicative of a fat of an animal origin and the product is non-kosher.

The terms "vegetable shortening" and "pure vegetable shortening" are misleading, and should never be accepted as a Kashruth guarantee. Shortening labeled "pure vegetable" or "vegetable" is not necessarily made entirely of vegetable components. In the manufacturing process, a high percentage of fatty acid emulsifiers (mono- and di-glycerides) must be blended together with various oils in order to give the shortening its specific quality. These emulsifiers need not be of vegetable origin for the product to be labeled "pure vegetable shortening". Many of the fatty acid emulsifiers in use today are of animal origin.

In addition, many producers of oil and shortening use the same non-kosher storage tanks and the same processing equipment for both animal and vegetable products. An end product may be labeled "pure vegetable shortening" by Government standards, even though large amounts of animal fat residue have been absorbed into the vegetable product. For this reason, all oils and shortenings (used either privately or commercially) must be under effective kashruth control and certified kosher.

b. Mono- and Di-Glycerides (Emulsifiers).

These are widely used in the preparation of baked goods and many food products. The consumer may also find them listed as Polysorbates, Monostearates, Tween and Span. Glycerides are processed from fatty acids, both animal and vegetable.

Unless kosher supervised and certified, these may not be considered kosher.

The special qualities of these products which act as surfactants making oil and water soluble, make them invaluable basic components in many food items, such as margarine, shortenings, cream fillings and toppings, coffee creamers, whiteners, prepared cake mixes, donuts, and puddings. It must be emphasized that ice cream, frozen desserts, instant mashed potatoes, peanut butter, snack-pack foods, and many breakfast cereals also contain di-glycerides and require Kashruth certification.

A product whose ingredients list "emulsifiers" or "emulsifier added" indicates the use of glycerides and requires Kashruth certification. Many chocolates and candies contain such glyceride emulsifier.

Lecithin, another type of emulsifier used in chocolate products is derived from soya beans or corn and is Kosher.

c. Bread, Rolls, Challah, Bagels, and Bialys.

These basic household staples present several Kashruth problems and require Kashruth certification.

Many breads are made with oils and shortenings. Basic ingredients of specially prepared dough mixes and dough conditioners are shortenings and di-glycerides. In bakeries, pans and troughs in which the dough is placed to rise, are coated with grease or divider oils which may be non-kosher. These oils often do not appear on the label; only specially prepared kosher pan grease may be used.

d. Dairy Breads.

It is Rabbinically prohibited to bake bread with dairy ingredients. Since bread is normally eaten at all meals, the Rabbis were concerned that one might inadvertently eat dairy bread with a meat meal. There are two exceptions—if the bread is baked in an unusual shape or design indicating that it is dairy, or if the loaf is so small that it would be consumed at one meal.

e. Cake, Pastries, and Doughnuts.

These products should be considered non-kosher unless certified Kosher. Prepared Puff-Paste, shortenings and sweet dough bases which have an extremely high di-glyceride content and require expert supervision are universally used in the manufacture of these items.

Lard-based shortenings are often used in pie and other crust preparations because of lard's unique flaking quality.

f. Fillings, Cremes, and Flavorings.

All fillings, cremes, and fudge bases must be certified Kosher because they may contain fats, emulsifiers, and gelatin stabilizers.

No bakery is complete without a full assortment of flavorings. The Kashruth of each of these must be verified.

g. The "Taking" of Challah.

The Torah requires that a portion of every batter of dough prepared for baking be set aside as "Challah". The *Challah* portion taken may be of any size and is to be burned. This ritual is obligatory only when the dough is of Jewish ownership and is made from the flour of five grains: wheat, rye, oats, spelt, and barley. When

the flour used is a blend with other types of flour, e.g. corn, rice, etc., a Rabbinic authority is to be consulted.

If this Mitzvah has not been performed in the bakery, it may be performed in the home by placing all the baked goods in one room, breaking open all sealed packaged material, and removing and burning a small piece from one of the loaves. When some of the loaves are of wheat flour and some are of rye (or one of the five previously listed grains), *Challah* must then be taken from a loaf of each type. When one bakes at home and has used a minimum of 2 lbs. 10 oz. of flour in the making of dough, *challah* is to be taken from the dough before baking. In this case no blessing is recited.

When a minimum of 4 lbs. 15½ oz. of flour is used, the blessing is recited before performing the Mitzvah.

VII. DAIRY PRODUCTS

a. *Cholov Yisroel.*

A Rabbinic law requires that there be supervision during the milking process to ensure that the source of the milk is from a kosher animal. Following the opinion of many rabbinic authorities, Ⓢ policy considers that in the United States, the Department of Agriculture's regulations and controls are sufficiently stringent to ensure that only cow's milk is sold commercially. These Government requirements fulfill the Rabbinical requirement for supervision.

b. *Cheese.*

All cheeses require Kashruth certification, including hard cheeses (Swiss, Cheddar, etc.) and soft cheeses (cottage, farmer, pot, and cream cheese). Rennet, processed from the stomachs of unweaned calves, is used in the production of cheese as a curdling and coagulating ingredient, and is also used in the production of sour cream, buttermilk, and some varieties of yogurt and yogurt-type desserts. The use of a non-kosher coagulant renders the product non-kosher.

Cheese and dairy products made under Ⓢ supervision are processed with kosher approved animal or microbial rennet. Kosher animal rennet is derived from the stomachs of kosher-slaughtered calves and is specially prepared for use in kosher cheese production. Microbial rennet is derived solely from vegetable and plant sources and is produced under Ⓢ certification.

c. *Sherbets.*

According to government standards, any product labeled "sherbet" or "fruit sherbet" must contain milk and is not pareve. Water ices should not be considered *pareve* unless endorsed Ⓢ *Pareve* on the label.

d. *Margarine.*

Margarine usually contains glycerides and therefore requires rabbinic certification. Margarine often contains up to 12% dairy ingredients. Unless the margarine is marked *Pareve*, it should be considered dairy.

VIII. NATURAL AND HEALTH FOODS

With the proliferation of natural and health food products in the United States, some clarification is in order as regards to their kashruth status. It should be noted that many of these products are natural but nevertheless non-kosher. Products containing pure vegetable oils could be problematic as many oil manufacturers produce animal tallow on the same equipment. Natural flavors could contain polysorbates, grape derivatives, beaver extracts, etc., all of which are natural but require supervision or are non-kosher. Even if a product is sold in a natural or health food store, it requires supervision if it contains questionable ingredients.

IX. WINES AND GRAPE PRODUCTS

All grape wines, brandies, or liqueurs containing a wine component must be prepared under strict Orthodox Rabbinic supervision. Once the wine has been cooked, no restrictions are attached to its handling.

Grape jam is often produced from grape pulp and juice and may not be used. Ⓢ-certified grape jam is produced from ground whole grapes and no juice is extracted from or added to the product. This is not a wine product and is permitted.

Grape jelly is produced from grape juice and can be used only when produced from kosher grape juice under proper supervision.

Natural and artificial grape flavors may not be used unless Kosher endorsed. Many grape flavors contain natural grape extracts and are labeled artificial or imitation because other flavoring additives are used in the formula.


X. TRAVELING KOSHER

For the businessman or tourist traveling across the United States, kosher certified products are available just about everywhere, even in the smallest groceries in the most remote towns. However, it is much more difficult to obtain reliably kosher certified products in most foreign countries. A traveller bringing along frozen (T.V.) dinners which must be reheated in a non-kosher oven, must completely cover the frozen package with two layers of aluminum foil. When traveling by plane, train, or ship, kosher meals should be ordered in advance. These meals are also heated in non-kosher ovens. The employees of the carrier are instructed to heat these meals exactly the way they receive them—totally wrapped in double foil with the caterers seal and the Rabbinic certification seal intact. The traveller can ascertain by the intact seals that the dinners have not been tampered with. Any dinner which is not so sealed should not be eaten. The kosher certification only applies to the food in the sealed package. Any other food (rolls, wines or liqueurs, cheeses, and coffee creamers) or snacks served loose by the carrier are not included in the Kosher endorsement.

XI. THE FOOD INDUSTRY AND THE KOSHER CONSUMER

Kosher laws have consequences which extend far beyond the prohibitions mentioned above. The inclusion of food additives, the constantly changing methods of food processing, and the use of more sophisticated machinery have made the observance of Kashruth more complex than ever. Listed in Appendix A are some of the common ingredients in foods with which the kosher consumer should be familiar. The processing and handling of kosher products must be done with utmost care, and the origin and prior handling of all ingredients must be known. Furthermore, it is necessary to ensure that the equipment used in processing and shipping was properly cleaned and koshered and that no intermingling with prohibited items has occurred. In the ever changing world of commercial food production, the kosher consumer must rely on reliable Rabbinic supervision, to ensure that the product purchased is kosher.

XII. KASHRUTH GLOSSARY

BA-SA'R—	Meat
BA-SA'R KA-SHE'R—	Kosher Meat. These words conspicuously lettered on a store window indicate a Kosher butcher shop, the reliability of which must be certified by an orthodox Rabbi.
CHA-LA'V—	Milk
CH'A-LEF—	The special slaughtering knife used by a "shochet" for ritual slaughter of animals and fowl.
CH'E-LEV—	Forbidden fat of domestic animals removed by the butcher before the meat is sold to the purchaser.
CHA-METZ—	Harvested grains or their flour that are exposed to rain or moisture are defined by Jewish law as chametz and therefore forbidden for Passover use.
FLE'ISH-IG—	Derived from the Yiddish "fleish" (meat) colloquially used to denote meat foods, dishes and utensils.
HECH-SH'ER—	Written certificate of kashruth signed by an orthodox rabbi, Vaad Hakashruth (Council for Kashruth Supervision) or seal of a recognized Kashruth certifying agency, such as the  of the Union of Orthodox Jewish Congregations of America. Such a kashruth certificate or insignia must be conspicuously displayed in every kosher butcher shop and clearly visible on endorsed products.
HA-LA-CH'AM—	Jewish law, as recorded in the Torah and by decisions of Jewish Rabbinical courts through the centuries. The official code of Jewish Law is known as the Shulchan Aruch.
KA-SH'ER—	Fit—permitted according to Jewish law.
KASH-R'UTH—	The general term used to denote every aspect of food prepared according to Jewish law and proper for the Jewish table.
MASH-G'I-ACH—	An individual appointed to personally supervise the preparation of kosher food.
M'IL-CHIG—	Derived from the Yiddish "milch" (milk) colloquially used to denote dairy foods, dishes and utensils.
ME-VE-L'AH—	The carcass of an animal not slaughtered according to Jewish law.
PA'R-VE—	A term meaning "neutral," indicating the absence of both meat and dairy ingredients.
PLUMBA—	A seal affixed to meat or poultry bearing the name of a rabbi or religious communal agency attesting to its kashruth.
SHE-CHI-TA'H—	Ritual slaughter of animals and fowl according to Jewish law.
SHO-CH'ET—	Jewish ritual slaughterer authorized by the Rabbinate to practice his profession.
TREI-BER—	To remove all forbidden fats, tendons and veins from kosher animals; usually prepared by kosher butcher.
T'RE-FAM—	A term generally indicating that a particular food is not kosher, and, therefore, forbidden to Jews.

Kashruth Guide To COMMON FOOD INGREDIENTS

INGREDIENT	KASHRUTH NOTES	FOUND IN
Agar Agar	Kosher vegetable substitute for animal gelatin	Desserts, candies, frozen dairy products
Calcium Stearol Lactylate	Usually derived from soy beans and pareve. Requires Kashruth supervision	Instant potato products
Carageenan	Kosher vegetable substitute for animal gelatin	Desserts, candies, frozen dairy products
Cream of Tartar	Derivative from processed wine sediments. May be kosher. Requires Kashruth supervision.	Confections, baked goods
Eggs or Egg Components	May have bloodspots or come from slaughtered hens. Requires Kashruth supervision	Baked goods, dressings, noodles, candies
Emulsifiers	May be glycerides of animal, non-kosher origin. Requires Kashruth supervision	Baked goods, candies
Flavorings	May include grape or other non-kosher ingredients. Requires Kashruth supervision	Soft drinks, candies
Gelatin	Non-kosher beef or pork derivative. Always of animal origin. Vegetable substitutes (agar agar, carageenan) used in kosher products	Desserts, candies, frozen dairy products
Glycerides (Monoglycerides & Diglycerides)	May come from kosher or non-kosher sources. Requires Kashruth supervision	Shortenings, plastic wraps, detergents, & many others
Lactic Acid	Usually synthetically derived and pareve.	Pickle products, soft drink flavors
Lactose	Milk derivative. Dairy	Sweetener
Lecithin	Kosher, vegetable derived emulsifying agent	Baked goods, candies
Non-Dairy	According to law, may nevertheless contain dairy or even non-kosher ingredients. Requires Kashruth supervision	Coffee creamers, imitation dairy products
Polysorbates	Glycerides. Requires Kashruth supervision	Shortenings, plastic wraps, detergents, & many others
Rennet	Coagulating ingredient which may be of non-kosher origin. Requires Kashruth supervision	Cheeses, sour cream, yogurt products
Shortening	May be of vegetable, kosher, or animal, non-kosher origin. Requires Kashruth supervision	Baked goods
Sodium Caseinate	Milk ingredient. Dairy	"Non-dairy" products, coffee creamers
Stabilizers	May be non-kosher, such as gelatins. Requires Kashruth supervision	Frozen desserts, baked goods
Stearates (Magnesium Stearate, Calcium Stearate)	Produced from either animal or vegetable fatty acids. Requires Kashruth supervision	Spices, candies
Tartaric Acid	Derivative from processed grape stems. May be kosher. Requires Kashruth supervision.	Baked goods, candies
Tween	Glycerides. Requires Kashruth supervision	Baked goods
Vegetable Gums	Kosher substitute for gelatin	Desserts, candies
Vegetable Oil or Shortening	May be processed in non-kosher equipment or contain small amounts of non-kosher oil. Requires Kashruth supervision	Baked goods, candies
Whey	By-product of cheese-making process. Dairy. Requires Kashruth supervision	Baked goods, dairy products