



Cooking Sharp foods

Sharp foods hold a unique status in the laws of kashrut and have various applications. The *Mishna* in *Masechet Avodah Zara* (2:6) rules that it is prohibited to purchase *kort shel chilitit* from non-Jews. *Kort shel chilitit* is asafetida, a common herb with a very strong, sharp taste. The Talmud (*Avodah Zara* 39:a) explains that since non-Jews use this strong spice in their cuisine, their non-kosher food flavor may have been absorbed during the process of preparing the spice.

Our Sages in the Talmud (*ibid*) suggest that the *kort shel chilitit* made by non-Jews should be permitted if the utensils used to process it were *eino ben yomo* (not used for the last twenty-four hours). As explained in previous articles, flavor that was absorbed in a utensil can only prohibit other foods when the flavor is fresh. However, once twenty-four hours have passed, the flavor becomes *notein taam lifgam* (non-

desirable flavor) and does not prohibit the consumption of further foods cooked in the utensil. Our Sages inquired why the *kort shel chilitit* is prohibited even if non-Jews used their utensils for non-kosher food in the past. Now that the utensil is *eino ben yomo*, the spice should be permissible to eat. The answer given by the Talmud is an essential concept regarding sharp foods in halacha. The Talmud answers that since *kort shel chilitit* has such a strong flavor, it can turn the flavor in the utensil from *eino ben yomo* to *ben yomo*; or in simple terms it makes non-desirable flavor, desirable. Based on the answer above, the *kort shel chilitit* of non-Jews will always be prohibited, since no matter how much time has passed, the non-kosher flavor in the utensil will make the spice non-kosher.

Early authorities debate whether the unique rule of sharp foods reviving flavor is true with all sharp foods, or is it a specific rule regarding *kort shel chilitit*. The *Maharam* (*Teshuvot V'psakim* 2:22) rules that only regarding *kort shel chilitit* does distasteful flavor become viable and have halachic ramifications. The *Aruch Hashulchan* (YD 96:3) explains the logic of the *Maharam*. *Chilitit* or asafetida (in its fresh form) is almost inedible, has a pungent smell, and was mostly used for medicinal purposes. Thus, it has a unique

Have Bituach Leumi, bills and bank forms
you don't understand?



Translation &
Advocacy Services for Olim

Hudi Liptz 058.792.2688

www.translationsandadvocacyforolimhadashim.com



classification in halacha. *Sefer HaTeruma* (60) disagrees with *Maharam*, citing many different sources in the Talmud to prove that any sharp food has the same halachic rule as *kort shel chiltit*. According to *Sefer HaTeruma*, sharp foods in our modern cuisine such as spices, onions and lemons could have an effect on milk and meat utensils, even if they are *eino ben yomo*.

The *Rema* writes clearly in numerous places (YD 95:2, 96:3, 122:3) that one must follow the *Sefer HaTeruma's* strict ruling and as such, all sharp foods can convert *eino ben yomo* utensils to *ben yomo*. Modern authorities agree with the *Rema*, and that is the normative practice of Ashkenazic Jewry (*Shach* YD 96:6, *Aruch Hashulchan* YD 96:4). Regarding the *Shulchan Aruch*, there seem to be contradictions in his rulings. In certain places, he cites the lenient opinion of the *Maharam*, while in other rulings he mentions the stringent opinion of the *Sefer HaTeruma*. Based on these contradictions, there is a dispute amongst later Sephardic authorities what the practice should be. Rav Ovadia Yosef (*Yabia Omer* 8:43) is adamant that the *Shulchan Aruch* is lenient, while the *Ben Ish Chai* (*Parshat Korach*) maintains that the *Shulchan Aruch* rules stringently and that should be the accepted custom.

To summarize: Sharp foods have the

unique status of affecting the *notein taam lifgam/eino ben yomo* rule. Authorities dispute if all sharp foods or only *kort shel chiltit* are included in this category. Ashkenazim follow the strict opinion that all sharp foods are included, while Sephardi authorities are divided. The topic will be addressed further in forthcoming articles. ■

Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at
050-200-4432

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII - certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.
visit and consultation - no strings attached
FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343