



Chaticha Naase Neveila

The *Mishnah* teaches that if a drop of milk falls onto a piece of meat that is above the juice of the stew and there is enough milk to impart a flavour, then that piece of meat is forbidden. If the stew is then stirred, whether the entire stew is forbidden depends on whether that piece of meat can impart a flavour on the entire stew; and not just the milk that was absorbed inside the piece. In other words, the contents of the stew would need to be sixty times that volume of that first piece, otherwise the entire stew would become forbidden.

Rav, cited in the *Gemara*, explains that the principle behind this *Mishnah* is that when the milk falls on the piece, the piece becomes a new prohibited object – *chaticha naase nevilah*. In other words, the entire piece is equivalent to non-kosher meat. Consequently, once it is stirred into the pot, the contents must be sixty times the prohibited object – which is that piece of meat.

The *Tosfot* (*Chulin* 100a, s.v. *be'she'kadam*) cites the debate regarding the scope of this law. According to *R' Efraim*, *chaticha naase nevilah* only applies to *basar be'chalav*. What is novel about *basar be'chalav*, is that each of the items in the mixture were originally permitted. It is only once they are cooked together that the prohibited item is created. Consequently, it is in that context that we apply *chaticha naase nevilah*, since the issue is not the milk that is absorbed in the meat, but the resulting combined cooked food. Regarding other prohibited mixtures – for example, if non-kosher meat was cooked with kosher meat and there was not enough kosher meat to annul it – we do not say that the kosher meat becomes a *neveilah*. It is certainly prohibited, but that is due to the prohibited, substance being absorbed inside the permitted one.

Rabbeinu Tam however understands that *chaticha naase nevilah* also applies for other prohibited items also. The *Gemara* however discusses a case where, according to the conclusion, a piece of meat absorbed some flavour from a *neveilah*, the *neveilah* was removed, and the original piece of meat mixed with others. The *Gemara* teaches that if the

neveilah imparted a flavour to that first piece of meat, then the entire pot is prohibited. The *Gemara* explains that this is according to the opinion that *min be'mino*, a mixture of similar items, is never annulled. The *Tosfot* asks, that if *min be'mino* is not *batel*, then it should not matter if the initial piece was sixty times the *neveilah* or not. According to *Rabbeinu Tam*, that first piece should be *assur* and be considered a *neveilah*. *Rabbeinu Tam* answers that when it is less than a sixtieth, we longer say *chaticha naase nevilah*. Why?

The *Mishnat Rabbi Aharon* explains the *chaticha naase nevilah* for *basar be'chalav* is biblical based on the reason we brought above. He then cites the *Ran* who explains that when *chaticha naase nevilah* applies to other prohibitions it is rabbinic, modelled from *basar be'chalav*. He adds that it is built on the existing law of *taam ke'ikar* – that a prohibited flavour is like the prohibited food itself. In other words, because the permitted food has absorbed the flavour of the prohibited food, it becomes prohibited. That law is biblical. It is simply that if more permitted food was subsequently added (unintentionally) to dilute the prohibited flavour, it would no longer be prohibited. The rabbinic enactment of *chaticha naase nevilah* in this context is to treat the entire first piece as being prohibited, requiring sixty against the entire piece. Note however that the entire reasoning is based on the first step, that the initial piece was prohibited due to *taam ke'ikar*, that we then applied *chaticha naase nevilah*.

The *Mishnat Rabbi Aharon* continues that we can now understand why we do not say *chaticha naase nevilah* if the piece became prohibited with a *mashehu* (a small amount). *Chaticha naase nevilah* for other *issurim* is only relevant when the object becomes prohibited due to *taam ke'ikar*. In that case however, since it was only prohibited due to the stringency applied to mixtures that are *min be'mino* and not because of *taam ke'ikar*, extending the law of *chaticha naase nevilah* to this case is not relevant.

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Revision Questions

חולין ח' ה' – י' ב'

- What is the law regarding cheese that was made using the stomach of an animal? (ח' ה')
- How is the prohibition of *cheilev* stricter than blood? (ח' ר')
- How is the prohibition of blood stricter than *cheilev*? (ח' ר')
- For which type of *tumah* can the hooves combine with the meat to make up the minimum *shiur*? For which type of *tumah* do they not combine? (ט' א')
- What other case is brought where there is a similar difference between these two forms of *tumah*? (ט' א')
- What part of the hide of an animal has the status of meat? (ט' ב')
- For all the skins/hides listed in the *Mishnah* that have a status of meat, when can they lose that status? (ט' ב')
- What does *R' Yochanan ben Nuri* add to this list? (ט' ב')
- At what point is the hide of an animal not considered attached to the flesh and why is this important? (Provide the three different cases) (ט' ג')
- If a hide of a *neveilah* had a *kezayit* of meat attached and one touched the hair on the other side of the hide, would they become *tameh*? (ט' ד')
- Explain the debate where two half-*kezaytim* of meat were still attached to the hide of a *neveilah*. (ט' ד')
- What general rule is stated regarding the relationship between *tumat magah* and *tumat masah*? (ט' ה')
- What forms of *tumah* are transferred from a complete bone that has marrow if touched and which forms of *tumah* are not transferred? (ט' ה')
- What other case is brought similar to the previous question? (ט' ו')
- What are the two debates between *R' Meir* and *R' Shimon* regarding *ever/basar ha'meduldal* and in what case do they agree? (ט' ו')
- What is the status of an *ever* or *basar meduldal* of a human? (ט' ח')
- Regarding the previous question, what if that person then dies? (ט' ח')
- What parts of a slaughtered animal (*matanot*) must be given to a *kohen*? (י' א')
- Does this law apply today? (י' א')
- Does this law apply to *kodshim*? (י' א')
- What are the differences if an animal had a blemish, was sanctified and then redeemed or if an animal was sanctified, then developed a blemish and was then redeemed? (List seven.) (י' ב')
- Which cases are the exceptions to the previous question? (י' ב')

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23 November ג' כסלו	24 November ד' כסלו	25 November ה' כסלו	26 November ו' כסלו	27 November ז' כסלו	28 November ח' כסלו	29 November ט' כסלו
Chulin 10:3-4	Chulin 11:1-2	Chulin 12:1-2	Chulin 12:3-4	Chulin 12:5 - Bechorot 1:1	Bechorot 1:2- 3	Bechorot 1:4- 5

