



Volume 4. Issue 39

Kosher Dog Food

Most of the *mishnayot* over the last few weeks have been dealing with the laws of *Yayin Nesech*—wine that has been, may have been or will be used for the purposes of idolatry. From what we have learnt, we are all aware that such wine must not be used and as we learnt in the third *mishna* of *perek 2*¹, we may not derive any benefit from it what-so-ever.

However, the 8th and 9th *mishnayot* of *perek 5* take this law one step further. Not only is *Yayin Nesech* prohibited but even a small amount (provided it is recognizable on its own – a *davar chashuv*) has the power to prohibit other kosher wine. The example given by *Kehati* is that if one barrel of *Yayin Nesech* is mixed up in 1000 barrels of kosher wine, then all the wine is prohibited.

In fact, *yayin nesech* is not the only object that has this power. The *mishnah* (5:9) lists a number of other objects that are never *batel* (nullified) and are able to prohibit permissible objects if mixed together. One such example is *Basar b'chalav* (meat and milk).

The Torah writes that a kid may not be cooked in its mother's milk three times to prohibit three separate acts with regard to mixtures of meat and milk. They may not be eaten together, they may not be cooked together and you may not derive any benefit from them if they are mixed.

The *Pri Megadim* brings the *Mishna* in *Temurah 33b* that categorizes all *issurai ha'na'ah* into “*min hanikbarin*” which means it must be buried or “*min hanisrafin*” which means it must be burned. The *Mishna* says that *basar b'chalav* (that is *assur mid'oraisa*) is a “*min hanikbarin*”.

Therefore even if the piece of *basar b'chalav* is burned into ashes, the ashes are *assur*. The *Taz* (94:4) brings in the name of the *Issur V'heter* and the *Rashal* that such a mixture can be flushed down the toilet. However, they add that it should not be given to a dog even if it is not yours and there is seemingly no *ha'na'ah* by you whatsoever. The *Mishna Berurah* (*Siman 448 sha'ar hatzion 75*) explains that one should therefore not throw *basar b'chalav* into the garbage since animals might eat it². Rather one should dispose of it in a way that it will be impossible to get to.

Another issue regarding pets is food that is made from meat and milk. The *Dagul Mervava* cites the *Rambam* in *Ma'achalos Asuros 9:6* who explains that if you would cook *chailev* (forbidden fats) or *nevaila* with kosher milk or vice-versa, there is no prohibition of eating the food because of *Basar B'Chalav*³. However, there may still be an *issur* of *ha'na'ah*.

The *Dagul Mervava* brings the *Rambam* who writes that the *issur ha'na'ah* by *basar b'chalav* is an extension of the *issur achila*. Therefore, if there is no *issur achila*; there will not be an *issur ha'na'ah*. The *Dagul Mervava* says that in a case of *hefsed* (loss of money) one can rely on the *Rambam* use this type of pet food. However, according to other opinions (*Pri Megadim* and *Chasam Sofer*) this mixture is still subject to the *issur ha'na'ah* of *basar b'chalav* and would be prohibited⁴.

Rabbi Ben-zion Hain

¹ Based on a verse in *Devarim* (Chap 32 verse 38).

² The *Magen Avraham* is meikel as long as you don't actually feed the dog yourself.

³ there is still of course the prohibition of eating non-kosher meat or milk

⁴ For a definitive psak, please ask your local halachik authority.

Revision Questions

Avodah Zara (3:5-4:9)

- If someone had the wall of their house adjoining that of an idol worshipper and it fell, how should it be rebuilt? (3:6)
- Explain the opinion of Rabbi Akiva with regard to the *tumah* of *Avodah Zara*? (3:6)
- The Mishna (3:7) discusses three scenarios which can arise with an item used for *Avodah Zara*. What are the scenarios and what are the 3 possible outcomes?
- Explain the *machloket* between *Tanna Kamma* and *R' Shimon* with regard to an *Asherah* tree? (3:7)
- If one crossed under an *Asheira* tree that hung over public property would he be *Tamei* or *Tahor*? (3:8)
- What benefit does one get from planting vegetables in the shade of an *Asheira* tree in the winter according to *R' Yossi*? (3:8)
- What must be done to a new oven if it was heated up with wood from on *Asheira* tree? (3:9)
- Explain the *machloket* between *R' Eliezer* and *Chachamim* regarding *pidyon* for *Avodah Zara*? (3:9)
- Is one able to nullify an *Asheira* tree? How? (3:10)
- According to *R' Yishmael* if one found 2 rocks beside a *Markulis* are they *mutar*? (4:1)
- When do the *Chachamim* make rocks found by a *Markulis Assur*? (4:1)
- What type of items, if found on an *Avodah Zara* are always forbidden? (4:2)
- In what situation may one benefit from the garden or bath-house of an *Avodah Zara*? (4:3)
- What is the difference between a Jew and Non-Jew with regards to nullifying an *Avodah Zara*? (4:4)
- Explain the *machloket* between *Rebbi* and *Chachamim* by selling or pledging an idol? (4:5)
- Is an *Avodah Zara* left in a time of war *muttar* or *assur*? (4:6)
- From when does wine become *yayin nesech*? (4:8)
- What activities may one do with a *nochri* in a winepress? (4:9)
- What activities may one do with a baker who is in a state of *tumah*? (4:9)

Local Shiurim

Sunday -Thursday
Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat
10 minutes before mincha
Mizrachi Shul

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 February	18 February	19 February	20 February	21 February	22 February	23 February
Avodah Zara 4:10-11	Avodah Zara 4:12 – 5:1	Avodah Zara 5:2-3	Avodah Zara 5:3-4	Avodah Zara 5:5-6	Avodah Zara 5:7-8	Avodah Zara 5:9-10

