

## Measures of Prohibition in Foods

Ref: *Sefer Kedushah, Hilchot Maachalot Assurot, Chapters 14, 15, 16*



The measure of forbidden foods is the bulk of a medium sized olive. – *Mosheh Misinai*.  
Similarly, all other measurements are *Mosheh Misinai*.

Other elements connected to the *kezayit* of prohibited foods.

- Can combinations add up?
- Time taken to eat

*Kedei achilat pras* – time taken to eat a half a loaf of bread, this being the size of 3 eggs.

- Time taken to drink
- Whether one derives satisfaction
- Whether the forbidden item is needed to save one's life

Mixtures of forbidden plus permitted foods.

Factors to consider.

- Can forbidden flavour be tasted – This only applies when the mixture is of different types.
- Does forbidden flavour improve or detract from taste of mixture.
- Who must do the tasting.
- Measure of forbidden substance – This applies when forbidden and permitted substances are of the same type.

I.e. FLAVOUR: When a forbidden substance of 1 type becomes mixed with a permitted substance of another type, if it gives its taste to the mixture, the mixture becomes forbidden. However, its prohibition is Biblical only if its concentration is at least **1 kezayit** of forbidden substance **per 3 betzah** of permitted substance.

If it does not give its taste to the mixture, the mixture remains permitted.

### NUMERICAL MAJORITY

If the forbidden substance is of the same type as the permitted, and therefore flavours will be the same, then the forbidden substance would have to be nullified by majority of the permitted substance. I.e. if there is **2x** permitted substance according to Scripture this would be permitted.



However, *Derabanan* the mixture is forbidden until the forbidden substance becomes nullified to a tiny proportion.

Depending on substance nullification takes place at

- 1 in 60 i.e. mixture = 61
- 1 in 100 i.e. mixture = 101
- 1 in 200 i.e. mixture = 201

*Rabanan* sometimes went more lenient i.e.

1 in 60 (here mixture = 60)

Some substances do not get nullified at all i.e.

- *Yayin nesech* (because of the severity of idol worship)
- *Tevel* – untithed produce (because it can still be corrected)

*Chametz* also prohibits a mixture with the tiniest amount, because it will be allowed after Pesach.

Similarly *chadash* (New grain in relation to *Omer*).

The measure of **60** was derived from the ram brought as Offering by the *Nazir*. The foreleg given to the Priest was  $\frac{1}{60}$  of the ram and it was cooked together with the rest of ram and the rest of the ram does not become prohibited.

The measure of **100** is related to *trumah* where  $\frac{1}{100}$  caused sanctification.

For *orlah* and mixed species, the measure was doubled to **200** because here it is not only forbidden to eat, but also benefit is forbidden.

Mixtures of forbidden foods with permitted foods where even a small amount renders the whole prohibited.

These substances are

- Leavening agents e.g. yeast
- Spices
- Important entity which remains discrete **7**
  - Nuts from *Perach*
  - Loaves baked by a private person etc.

Similarly, all living animals are significant.

Similarly, even the tiniest amount of *yayin nesech* (wine used for idol worship), will cause permitted wine to become prohibited from drinking and benefit.

*Stam yeynam* (ordinary gentile wine) in the tiniest amount, will cause Jewish wine to be forbidden to drink, but one could benefit from the wine by selling it.

If *yayin nesech* falls on closed grapes, grapes could be washed and they are then permitted.