



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Ayin Tes

HA'OCHEL K'KOSEVES HAGASAH

- **Q: R' Pappa** asked, does the Mishna mean to say the size of a large date with its pit, or does it mean to say the size of a large date without its pit? **Q2: R' Ashi** asked, when the Mishna gives the size of a "se'orah" (barley) for tumah of a piece of a human bone, does it mean a barley with its shell or without, and does it refer to a moist barley or a dried one?
 - **R' Ashi** didn't have **R' Pappa's** question, because the Mishna seems focused on making the date the largest size, so it must mean to say the large date with its pit. **R' Pappa** didn't have **R' Ashi's** question, because a moist barley is called a "shiboles" (not a se'orah), and a barley without its shell is called an "ushla".
- **Rabbah in the name of R' Yehuda** said, the large date mentioned in the Mishna is larger than the size of an egg. The **Rabanan** determined that one who eats this amount of food puts his mind at ease.
 - **Q:** A Mishna says that **R' Gamliel** was once brought 2 dates to eat and he went to eat them in the succah, not because he was truly chayuv to, but because he was acting stringently. Now, we have learned that food in the amount of an egg must be eaten in the succah, which would mean that these two dates without their pits were smaller than the size of an egg. Now, if two dates without their pits are smaller than an egg, it must be that a large date with its pit is also smaller than an egg!? **A: R' Yirmiya** said, even though 2 dates without their pits are smaller than an egg, a large date with its pit is actually larger than an egg. **A2: Rava** says, it may be that 2 dates without their pits are larger than an egg. The reason why he was not chayuv to eat them in the succah is because one is not chayuv to eat fruit in the succah.
 - **Q:** A Braisa says that **Rebbi** said he ate fruit as a snack outside of the succah. This suggests that fruit eaten as a meal would need to be eaten in a succah!? **A:** We can say that **Rebbi** meant that he ate the fruit outside the succah the same way that one eats a snack of any type of food (however fruit can always be eaten outside the succah). **A2: Rebbi** meant to say, he ate fruit as a meal and bread as a snack, all outside of the succah.
 - A Braisa says that one should eat 2 meals every day of Succos, and the meal may even consist of "targima". Now, if fruit must be eaten in a succah, the Braisa should allow the eating of fruit to be considered a meal as well. This seems to be a proof to **Rava** that fruit need not ever be eaten in a succah.
 - It may be that "targima" is fruit. It also may be that the Braisa is discussing a place where fruit was not commonly had.
 - **R' Z'vid** said, the large date of the Mishna is smaller than the size of an egg. He brings a proof from a Mishna, where **B"S** say that the issur of "se'or" (things that make other things chametz) applies even to a kezayis. The issur of chametz applies to the size of a date. They say that it must be this way, because if not, the Torah should have only written "chametz" and we would have learned "se'or" from it. Now, **B"S** have proven that chametz must be a larger amount than a kezayis to be chayuv. If a date is larger than an egg, they should say that one is chayuv for chametz when it is the size of an egg, which is one size up from a kezayis! And, even if a date and an egg are the same size, they should use the egg as their basis of measurement, because it is the more common term of the Mishnayos! Therefore, it must be that a date is smaller than an egg, which is why **B"S** use that size for the chiyuv of chametz.

- The Gemara says, it may be that a large date is larger than an egg, and **B”S** are referring to a regular date, which is the same size as an egg. The reason they mention a date rather than the term “egg”, is because they just pick one and don’t care if it is the less often used term.
- We can bring a proof to **R’ Z’vid** from a Mishna, which says that **R’ Yehuda** says that one must say birchas hamazon only when he eats the size of an egg, because he says that the pasuk (“v’achalta v’savata”) teaches that one must bentsch only if he eats enough to be satisfied. Now, if a large date is larger than an egg, can it be that the amount of an egg satisfies, but one’s mind is not put at ease until he eats the larger amount of large date? Rather, it must be that the date is smaller than the egg, and eating the amount of a date puts one’s mind at ease, but one is not satisfied until he eats the amount of an egg.