



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

### Yuma Daf Pey

- **Rebbi** says in a Braisa, all measurements regarding food in the Torah are a kezayis, except for the amount of food needed for “food tumah”, which, since the Torah changed the way it described it, caused the **Chachomim** to say that a different measurement is required in that case (the size of an egg). A proof that when the Torah says something differently it means to change the size is the size required to be chayuv for eating on Yom Kippur.
  - **Q:** In what way did the Torah change its way of saying by Yom Kippur? **A:** The pasuk says “lo se’oneh”. Based on this, the **Chachomim** said that one is only chayuv for eating the size of a date.
  - **Q:** Why is the case of Yom Kippur more of a proof than the case of food tumah? **A:** The change of wording regarding food tumah is not that noticeable (it says “mikol ha’ochel asher yei’achel” instead of just saying “mikol ha’ochel”), and we would therefore possibly not darshen it at all.
  - **Q:** How do we know that food tumah only applies to the size of an egg? **A: R’ Avahu in the name of R’ Elazar** said, the pasuk says “mikol ha’ochel asher yei’achel”, which implies that it is a food that comes from another food, which is an egg (that comes from a chicken).
    - **Q:** Maybe it refers to a goat that comes from the mother goat (a food from a food)? **A:** They can’t be referred to as food, because they need to be shechted at that point, and therefore are not yet “food”.
      - **Q:** Maybe it refers to a “ben pakuah” (a developed animal found inside a shechted pregnant animal, which may be eaten without shechita)? **A:** A ben pakuah must be ripped open for its blood to drain before being eaten, and therefore cannot be classified as a food.
      - **Q:** Maybe the pasuk refers to the egg of a “bar yuchni” (a much larger bird than a chicken)? **A:** “Tafasta meruba lo tafasta” (when given a choice of what to darshen, we must always choose the smaller measurement).
        - **Q:** If so, maybe it refers to the egg of a much smaller bird than that of a chicken? **A: R’ Avahu** said, the pasuk teaches that the size is a food that can be swallowed at one time. The **Chachomim** determined that the largest item that can be swallowed whole is a chicken’s egg.
- **R’ Elazar** said, if one eats cheilev in today’s days, he must write down how much he ate, because maybe a later Beis Din will increase the measurements, in which case he will not be chayuv.
  - This can’t mean that maybe a later Beis Din will say that the kezayis measurement is smaller than commonly thought, because we have learned that one only brings a chatas for doing something b’shogeg that he would not have done had he know what he was doing. If he knew he was eating less than the common-knowledge kezayis, he would not have stopped himself from doing so. Therefore, it must be that what is meant is that maybe a later Beis Din will come and increase the size of the kezayis. Based on this, he should not just write that he is chayuv a chatas, he should write the amount he ate and later determine if he is truly chayuv a chatas.

- **Q:** How could we even think that he meant that the kezayis will be made smaller? He clearly says “maybe a later Beis Din will *increase* the measurements”!? **A:** Maybe he meant that a later Beis Din will increase the number of korbanos based on the shrinking measurement.
- **R’ Yochanan** said, the measurements and punishments are taught via a Halacha L’Moshe MiSinai.
  - **Q:** Punishments are written clearly in the Torah!? **A:** He meant that the measurements needed for a punishment are taught by a Halacha L’Moshe MiSinai.

#### HASHOSEH M’LO LUGMAV

- **R’ Yehuda in the name of Shmuel** said, the measurement is actually *one* cheekful.
  - **Q:** Our Mishna says “cheekfulls” (meaning two)? **A:** The Mishna should say “*k’mlo lugmav*” (*like*), which means one cheekful.
  - **Q:** A Braisa asks, how much must one drink on Yom Kippur to be chayuv? **B”S** say a *revi’is*, **B”H** say “*m’lo lugmav*”, **R’ Yehuda in the name of R’ Eliezer** says “*kimlo lugmav*”, **R’ Yehuda ben Beseirah** says the amount of a swallow. We see that **B”H** (who we *pasken* like) say two cheekfulls!? **A:** **B”H** also mean one cheekful. The *machlokes* between them and **R’ Eliezer** is that they say a full cheek is needed, and he says that slightly less than that would also make one chayuv.
    - **Q:** **R’ Hoshaya** asked, if so, **B”H** is more *machmir* than **B”S** (one cheekful is less than a *revi’is*), and yet we don’t find this in the list of places that **B”H** is more *machmir* than **B”S**? **A:** **B”H** refer to the cheekful of a very large individual, which is greater than a *revi’is*.
    - **Q:** **R’ Zeira** asked, why is there only one amount when it comes to eating (the size of a large date), no matter how large the person, and yet when it comes to drinking the amount depends on the size of the person? **A:** **Abaye** said, the **Rabanan** determined that eating food in the amount of a date gives peace of mind to a person of any size (although a smaller person will have greater peace of mind with this amount and a larger will have less peace of mind, and similarly, certain foods in this amount will provide a greater peace of mind than other foods in that amount). However, with regard to drinking, a person only gets peace of mind with the amount of his own cheekful.
    - **Q:** **Rava** asked, it doesn’t seem to make sense that a kezayis of assur food must be eaten “*bichdei achilas pras*” to be chayuv, and the larger amount of a date on Yom Kippur must also be eaten in that same timeframe!? **A:** **Abaye** said, the **Rabanan** determined that eating food in the amount of a date within this timeframe gives peace of mind. Eating over a longer timeframe does not.
    - **Rava** asked, it doesn’t seem to make sense that the date-sized food must be eaten “*bichdei achilas pras*”, and the half of a half loaf of bread of *tamei* food that makes one *passul* to eat *kodashim* must also be eaten in that same timeframe!? **A:** **R’ Pappa** said, the concept of the person becoming *passul* from eating is *D’Rabanan*, so we can’t ask from the case of Yom Kippur. Although **R’ Pappa** seems to bring a *pasuk* as the source for this *tumah*, that *pasuk* is only an *asmachta*.

#### KOL HA’OCHLIN

- **R’ Pappa** said, eating meat with salt combines to the required measurement. Although people don’t eat salt, since it is eaten together with meat, they combine.
  - **Reish Lakish** said, saltwater poured onto vegetables combine to the required measurement.
    - **Q:** This seems obvious!? **A:** We would think that the saltwater is a liquid and therefore does not combine with the food. He therefore teaches, that since it is used to prepare the food, it is considered as a food.

- **Reish Lakish** said, one who eats an “achila gasa” on Yom Kippur is patur, because the pasuk says “asher lo se’oneh”, and this person is considered a damager, rather than an eater who removes suffering.
- **R’ Yirmiya in the name of Reish Lakish** said, a non-Kohen who eats terumah as an “achila gasa” is patur from paying the additional fifth, because the pasuk says that one is chayuv for paying the fifth when he *eats* terumah, and this person is considered a damager, not an eater.
- **R’ Yirmiya in the name of R’ Yochanan** said, a non-Kohen who eats raw barley of terumah is patur from paying the additional fifth, because the pasuk says that one is chayuv for paying the fifth when he *eats* terumah, and this person is considered a damager, not an eater.
- **R’ Shizbi in the name of R’ Yochanan** said, if a non-Kohen eats terumah and then vomits it, and then another non-Kohen ate the regurgitated terumah, the halacha is that the first person pays the value and the additional fifth to the Kohen, and the second person pays the value of the food as firewood to the one who ate it first (he acquired the terumah by eating it and is therefore now considered to be the owner).