



## OVERVIEW of the Daf

### 1) Eating the equivalent of a large date

R' Pappa asked whether the large date mentioned in our Mishnah includes the pit or not.

R' Ashi asked: When the Mishnah in Oholos rules that a bone the size of a barley kernel transmits tum'ah, does that include the shell or not, and does it refer to a fresh kernel or a dried kernel?

It is noted that R' Pappa and R' Ashi were not bothered by each other's question.

Rava in the name of R' Yehudah explains that the date referenced in the Mishnah is larger than the volume of an egg and Chazal determined that this quantity of food puts a person's mind at ease.

The Gemara challenges Rava's assertion that the date referenced in the Mishnah is larger than the volume of an egg.

Two resolutions are presented.

In the second resolution, Rava submitted that fruit does not have to be eaten in a sukkah.

The Gemara's attempts to challenge and then find support for Rava's assertion fail.

R' Zevid maintains that the date referenced in the Mishnah is less than the volume of an egg.

An attempt to find support for R' Zevid from a Mishnah fails.

On the second attempt, the Gemara succeeds at demonstrating that the date referenced in the Mishnah is less than the volume of an egg. ■

## REVIEW and Remember

1. What size bone transmits tum'ah?  
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2. Why did R' Gamliel eat dates and drink water in his sukkah?  
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3. Is one obligated to eat fruit in a sukkah?  
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4. What do the words **ואכלת ושבעת** teach?  
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## Distinctive INSIGHT

*The prohibition of eating on Yom Kippur—Is it when the food is in the mouth or after it is swallowed?*

אלא מהכא עד כמה מזמנין עד כזית וכו' ואי ס"ד כותבת הגסה שאמרו יתירו מכביצה השתא כביצה שבועי משבעא דעתא לא מיתבא?

Minchas Chinuch (Mitzvah 316) inquires whether the benefit from food which is prohibited on Yom Kippur is that which is experienced when food is in one's mouth, or whether it is the benefit one enjoys when the food enters into one's stomach. The difference would be whether we calculate the food that is between the teeth and in one's gums towards the total amount consumed. Here, the mouth has enjoyed the food (as we find in Chullin 103b), but because this food has not been swallowed, the stomach has not benefited. Another case would be where half a **כותבת** was chewed and swallowed, but it was vomited out. Subsequently, the person ate an additional amount to complete the full volume of a **כותבת**. Here, a full **כותבת** has passed through the mouth. Yet because the first half was removed from the stomach before the second half was eaten, the stomach never was filled with a full **כותבת** at any moment.

Minchas Chinuch brings a proof to resolve this issue from our Gemara. In trying to determine whether a **כותבת הגסה**—a large date—is larger or smaller than an egg, the Gemara proposes an argument. We know that one who eats food the volume of an egg is satisfied (**משבעא**), while a date has the ability to soothe one's mind (**מיתבא דעתא**), although not fully satisfy one's appetite. We see, concludes the Gemara, that a date must be smaller than an egg. The volume necessary to "settle one's mind" happens earlier than the point of fully satisfying one's appetite. We see, posits the Minchas Chinuch, that the nature of consuming food on Yom Kippur is a function of filling one's stomach, because it is there that soothing one's mind or satisfying one's appetite occurs, and not just when food is introduced into the mouth. ■

*Today's Daf Digest is dedicated by the Okner family*

*In memory of their aunt*

**מרת שושנה בת ר' שמשון, ע"ה**

*Mrs. Rose Gale O.B.M.*

