

NOTES

Who is the *tanna* of the mishna – מתניתין מני – This question should not be understood as the usual attempt to clarify which Sage composed a specific mishna, since here Rabbi Eliezer is clearly identified as the author of the mishna. Rather, the issue here is whether all the views in the mishna with regard to the king, bride, and new mother are the opinion of only Rabbi Eliezer, or whether the Rabbis agree with Rabbi Eliezer in the first two cases. The Gemara therefore brings proof from the *baraita* that all three cases are the opinion only of Rabbi Eliezer and that the Rabbis argue with him on each issue (*Siah Yitzhak*). Furthermore, although the mishna is clearly the opinion of Rabbi Eliezer, the Gemara clarifies that it also is in accordance with the opinion of Rabbi Hananya ben Teradyon.

The king in his beauty – מלך ביופיו – It is a positive mitzva to instate a king who holds the people in awe. If the king's appearance is not impressive, this will detract from the fear he can instill in his subjects (*Sefer HaHashlama*).

HALAKHA

We do not prevent the bride from wearing perfumes – אין מונעין תבשטיין הכלה – A single woman may not adorn herself during her entire period of mourning, but a married woman is prohibited from adorning herself only during the first seven days of mourning. A bride who lost a close relative within thirty days of her wedding may adorn herself even during the first seven days of mourning. This follows the opinion of the Rosh, as stated in his commentary on tractate *Ketubot* (*Be'er Hagola; Shulhan Arukh, Yoreh De'a 381:6*).

Due to the danger of scorpions – מחמת סכנת עקרב – One is permitted to wear shoes to protect himself from scorpions or similar dangers and even to avoid getting dirty from mud (*Shulhan Arukh, Oraḥ Hayyim 614:4*, and in the comment of the Rema).

“המלך והכלה ירחצו את פניהם.”
מתניתין מני – רבי חנניא בן תרדיון
היא. דתנאי: המלך והכלה לא ירחצו
את פניהם. רבי חנניא בן תרדיון אומר
משום רבי אליעזר: המלך והכלה ירחצו
את פניהם. החיה לא תנעול את הסנדל.
רבי חנניא בן תרדיון אומר משום רבי
אליעזר: החיה תנעול את הסנדל.

מאי טעמא מלך – משום דכתב: “מלך
ביופיו תחזינה עיניך.” בלה מאי טעמא –
כדי שלא תתגנה על בעלה. אמר ליה
רב לרבי חייא: בלה עד כמה? אמר ליה,
בדתנאי: אין מונעין תבשטיין מן הכלה
בל שלשים יום.

החיה תנעול את הסנדל – משום צינה.

אמר שמואל: אם מחמת סכנת עקרב –
מותר.

“האוכל בכותבת הגסה.” בעי רב פפא:

§ We learned in the mishna that according to Rabbi Eliezer, the king and the bride may wash their faces on Yom Kippur. The Gemara asks: **Who is the *tanna* of the mishna?**^N The Gemara answers: It is the opinion of Rabbi Hananya ben Teradyon, as it was taught in a *baraita*: **The king and the bride may not wash their faces on Yom Kippur. Rabbi Hananya ben Teradyon says in the name of Rabbi Eliezer: A king and a bride may wash their faces.** The Rabbis said: **A new mother may not wear shoes on Yom Kippur. Rabbi Hananya ben Teradyon says in the name of Rabbi Eliezer: A new mother may wear shoes.**

The Gemara asks: According to Rabbi Eliezer's opinion, **what is the reason that the king may wear shoes? Because it is written: “Your eyes shall see the king in his beauty”^N (Isaiah 33:17).** A king should always look regal before his nation. **What is the reason that a bride may wash her face? So that she should not appear repulsive to her husband.** Since it is only the beginning of their marriage, her husband may be disgusted at seeing her otherwise. **Rav said to Rabbi Hiyya: For how long after her wedding is a woman considered a bride? He said to him: As it was taught in a *baraita*: If she becomes a mourner, we do not prevent the bride from wearing perfumes^H during the entire first thirty days of her marriage.** This shows that for the first thirty days, her appearance is most critical.

A new mother may wear shoes. What is the reason for this? **Due to the cold** there is concern that she will become ill, as she is weak from the birth.

Shmuel said: If a man is worried about walking barefoot on Yom Kippur due to the danger of scorpions,^H he is permitted to wear shoes, since one need not put himself in danger.

§ We learned in the mishna: On Yom Kippur, **one who eats food the volume of a large date is liable.** Rav Pappa asked:

Perek VIII

Daf 79 Amud a

HALAKHA

Volume of a date-bulk – שיעור כותבת – A date-bulk is slightly less than an egg-bulk. The *halakha* is in accordance with the opinion of Rav Ashi, that a large date-bulk is equivalent to the volume of a large date including its pit (see *Bah; Shulhan Arukh, Oraḥ Hayyim 612:1*).

בכותבת שאמרו בגרעינתה או בלא
גרעינתה? בעי רב אשי: עצם בשעורה,
בקליפתה או בלא קליפתה, בלחה או
ביבשה? רב אשי לא מבעיא ליה הא
דרב פפא – גסה איתמר, כל כמה דגסה.
רב פפא לא מבעיא ליה הא דרב אשי:
לחה – שבולת מיקרי, שלא בקליפתה –
או שלא מיקרי.

The large date-bulk^H that they said is the measure that determines liability for eating on Yom Kippur, does this refer to the volume of a large date **with its pit or without its pit?**^N Rav Ashi asked a similar question: The mishna that states that a **bone** that is a **barley-grain-bulk** imparts ritual impurity, does this refer to the volume of a barley grain **with its husk or without its husk?** And is that referring to a **wet kernel or a dry one?** The Gemara clarifies: **Rav Ashi did not ask the question that Rav Pappa asked, regarding the size of the date-bulk on Yom Kippur because the answer was clear to him. Since it is stated in the mishna: Large, it means as large as possible, which must include the pit. Conversely, Rav Pappa did not ask the question that Rav Ashi asked regarding the size of the barley-grain-bulk because the answer was clear to him. Wet barley is called *shibbolet* and not barley; without its shell it is no longer called barley but is called *ushla*.** Therefore, the mishna must be referring to dry barley within its shell.

NOTES

Volume of a large date and the volume of its pit – שיעור כותבת הגסה ושיעור גרעינתה – *Tosafot* ask why the Gemara poses this question when the mishna explicitly states that the pit is included. The commentator explains that the conjunctive *va*, translated here as the word and, might actually mean or, so that the mishna does not read: The date and its pit, but rather: The date or its pit. In other words, the volume is the amount of food

equal to a large date or its pit, which are roughly the same size. Rav Nissim Gaon, cited in the *Arukh*, explains this differently: Since a date has three parts, the fruit, the pit, and the space between them, the Gemara is asking whether just the fruit and the pit are measured, or whether the space between them is included as well. This issue is also discussed in the Jerusalem Talmud, but a different conclusion is reached there (see *Bah*).

With this amount the mind is settled – דְּבִהְכִי מִיתְבָּא דְעֵתִיָּה – Although the Torah's measures are *halakha* transmitted to Moses from Sinai, the Gemara here suggests that the *halakha* only taught that there were different measures, and that it was up to the Sages to define the size of each measure. Therefore, the Gemara seeks a reason for this measure (*Davar Belto*).

The incident of Rabbi Tzadok – מַעֲשֵׂה רַבִּי צְדוֹק – This incident was brought to show the other side of these *halakhot*. Just as some Sages wished to show how stringent they were, Rabbi Tzadok wished to illustrate the decree to which the law could be lenient in certain circumstances.

He held it in a cloth – נִטְלוֹ בְּמִמְכָּה – Rashi explains that Rabbi Tzadok did not want to touch the food with his hands due to his great sensitivity. *Tosafot*, however, explain that he ate food only if he was pure enough to eat *teruma*. In order not to become impure, he avoided touching food with his hands.

BACKGROUND

Tankard [*deli*] – דְּלִי – Although the word *deli* usually means pail, it seems there was also a smaller utensil with the same name, that may have been used to draw water from larger vessels in the house. It was also used as a large mug for drinking.

NOTES

The volume of an egg-bulk is required to be eaten in a *sukka* – הָאֵלֶּה בְּבִינְיָהּ בְּעֵי סוּכָּה – In tractate *Sukka*, this reasoning is refuted, although it seems that the argument cited there is forced. This Gemara is more logical (*Tosafot Yeshanim; Tosafot Rid*).

HALAKHA

Fruit need not be eaten in a *sukka* – פְּרִי לֹא בְּעֵי סוּכָּה – One should eat and drink in the *sukka* all seven days of the holiday. However, it is permitted to snack outside of a *sukka*. For bread to be considered a snack, it must be less than the volume of an egg-bulk. It is permitted to drink and to eat fruit outside of a *sukka*, but it is praiseworthy to be stringent and eat all food inside the *sukka* (*Shulḥan Arukh, Oraḥ Ḥayyim 639:2*).

אָמַר (רַבָּא) אָמַר רַב יְהוּדָה: כּוֹתֵבֶת הַגֶּסֶה שְׁאֵמְרוּ – יִתִּירָה מִכְּבִינְיָהּ, וְקִים לְהוּ לְרַבְּנָן דְּבִהְכִי מִיתְבָּא דְעֵתִיָּה, בְּצִיר מִהֲכִי – לֹא מִיתְבָּא דְעֵתִיָּה. מִיתְבִּיב: מַעֲשֵׂה וְהִבְיֵאוּ לְרַבְּנָן יוֹחֲנָן בֶּן יְנָאי לְטַעוּם אֶת הַתְּבִשִׁיל, וְלְרַבָּן גַּמְלִיאֵל שְׁתֵּי כּוֹתֵבֹת וְדָלִי שֶׁל מַיִם, וְאָמְרוּ: הֲעֵלִים לְסוּכָּה, וְתִנִּי עֲלֵה: לֹא מִפְּנֵי שֶׁהֲלַכְהָ כֵךְ, אֶלֶּא שְׂרָצוּ לְהַחֲמִיר עַל עֲצָמוֹן.

וּכְשֶׁנִּתְּנוּ לוֹ לְרַבִּי צְדוֹק אוֹכֵל פָּחוֹת מִכְּבִינְיָהּ, נִטְלוֹ בְּמִמְכָּה, וְאָכַל חוּץ לְסוּכָּה, וְלֹא בִירַח אַחֲרָיו.

Rava said that Rav Yehuda said: The volume of a large date that they said is larger than an egg-bulk. The Sages have an accepted tradition that with this amount of food, the mind of the one who eats is settled,^N and he is not afflicted. Less than this amount, the mind is not settled. The Gemara raises an objection from what we have learned: An incident happened on the festival of *Sukkot*. They brought a cooked dish to Rabban Yohanan ben Zakkai to taste, and they brought to Rabban Gamliel two dates and a tankard^B of water. Rabban Yohanan ben Zakkai and Rabban Gamliel said to them: Bring them up to the *sukka*, and we will eat there. And a *baraita* was taught in that regard: They did not act this way because that is the *halakha*, that such food must be eaten in the *sukka*. Rather, they wished to be stringent upon themselves and not eat anything outside of the *sukka*.

On the other hand, the Gemara reports: And when they gave Rabbi Tzadok^N food that was less than an egg-bulk to eat, he held it in a cloth^N and did not wash his hands. And he ate it outside of the *sukka* and did not recite Grace after Meals afterward.

Perek VIII

Daf 79 Amud b

הָאֵלֶּה בְּבִינְיָהּ – בְּעֵי סוּכָּה. וְאִי סְלִקָּא דְעֵתֶךָ כּוֹתֵבֶת הַגֶּסֶה שְׁאֵמְרוּ יִתִּירָה מִכְּבִינְיָהּ, הֲשֵׁתָא שְׁתֵּי כּוֹתֵבֹת בְּלֹא גְרֵעִין – לֹא הוּוּ בְּבִינְיָהּ, כּוֹתֵבֶת הַגֶּסֶה וְגִרְעִינְתָּהּ מִי הוּוּ יִתִּירָה מִכְּבִינְיָהּ? אָמַר רַבִּי יְרֵמְיָהּ: אֵין, שְׁתֵּי כּוֹתֵבֹת בְּלֹא גְרֵעִינְתָּן – לֹא הוּוּ בְּבִינְיָהּ, כּוֹתֵבֶת הַגֶּסֶה וְגִרְעִינְתָּהּ – הוּוּ יִתִּירָה מִכְּבִינְיָהּ. אָמַר רַב פֶּפְּאֵ: הֵינֵנוּ דְאָמְרֵי אֵינְשֵׁי: תְּרֵי קְבֵי דְתַמְרֵי, חַד קְבָא דְקִשְׁיָתָא וְסָרִיחַ.

רַבָּא אָמַר: הָתָם הֵינֵנו טַעְמָא מְשוּם דְּהוּוּ לִיָּה פִּירִי, וּפִירִי לֹא בָּעוּ סוּכָּה. מִיתְבִּיב, אָמַר רַבִּי: כְּשֶׁהֵינֵנו לֹזְמֵדִים תּוֹרָה אֶצֶל רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ הִבְיֵאוּ לְפָנֵינוּ תֵּיאֲנִים וְעֵנְבִים, וְאָכַלְנוּם אֶכִּילַת עֲרָאֵי חוּץ לְסוּכָּה. אֶכִּילַת עֲרָאֵי – אֵין, אֶכִּילַת קֶבֶע – לֹא! אֵימָא: אֶכִּלְנוּם כְּאֶכִּילַת עֲרָאֵי חוּץ לְסוּכָּה.

אֵי בְּעֵית אֵימָא: אֶכִּלְנוּם אֶכִּילַת קֶבֶע, וְאָכַלְנוּ פַת אֶכִּילַת עֲרָאֵי בְּהִדְיָהּ חוּץ לְסוּכָּה.

The Gemara clarifies: Food that has the volume of an egg-bulk is required to be eaten in a *sukka*.^N If it should enter your mind to say that the volume of the large date that they spoke of is larger than the volume of an egg-bulk, there is a contradiction. Now, comparing the two episodes, it seems that two dates without their pits are not the volume of an egg. If so, can the volume of a large date and its pit be greater than that of an egg-bulk? Rav Yirmeya said: Yes, although two dates without their pits are not equal to an egg-bulk, the volume of a large date and its pit are larger than an egg-bulk, since date pits are very large. Rav Pappa said: This explains the folk saying that people say: In two *kav* of dates there is one *kav* and more of pits, meaning that the volume of the pit is larger than that of the fruit itself.

Rava said: This entire line of questioning has no basis: There, in the incident of the *sukka*, this is the reasoning that the *halakha* permits eating the dates outside of the *sukka*, due to the fact that dates are fruit, and fruit need not be eaten in a *sukka*^H but may be eaten outside of a *sukka*. The Gemara raises an objection. Rabbi Yehuda HaNasi said: When we would learn Torah with Rabbi Elazar ben Shamua, they brought before us figs and grapes, and we ate them as a casual meal outside of the *sukka*. The Gemara analyzes this: This implies that in the case of a casual meal, yes, it may be eaten outside of a *sukka*; but a fixed meal may not be eaten outside of a *sukka*. Therefore, a meal consisting of fruit must be eaten in a *sukka*. The Gemara rejects this: That is the wrong inference. Instead, say we ate them as if they were a casual meal, which may be eaten outside of the *sukka*, meaning that eating fruit is always considered a snack.

If you wish, say instead that it can be understood in this way: We ate that fruit as a fixed meal, and we ate bread as a casual meal with the fruit, to temper their sweetness, outside of the *sukka*.

לימא מסייע ליה: לפיכך אם השלים
במיני תרגימא – יצא. ואי סלקא
דעתך פרי בעו סוכה – ליתני פירות!
מאי מיני תרגימא – פירות. ואיבעית
אימא: באתרא דלא שכחי פרי.

רב זביד אמר: כותבת הגסה
שאמרו חסרה מכביצה. דתנן, בית
שמאי אומרים: שאור בכזית, חמץ
בככותבת.

והוינן בה: מאי טעמא דבית שמאי?
נכתוב רחמנא חמץ, ולא בעי שאור,
ואנא אמינא: ומה חמץ שאין חמוצו
קשה – אסור בכזית, שאור שחמוצו
קשה – לא כל שכן. מדפלגינהו
רחמנא – לימדה לך: שיעורו של זה
לא כשיעורו של זה שאור בכזית
וחמץ בככותבת.

ואי סלקא דעתך כותבת הגסה
שאמרו יתירה מכביצה, מכדי בית
שמאי אשיעורא דנמיש מכזית קא
מהדרי – ליתני כביצה! ואי נמי כי
הדדי נינהו – ניתני כביצה! אלא
לאו שמע מינה: כותבת פחותה
מכביצה.

The Gemara suggests: **Let us say that this baraita supports Rava.** It teaches: **Therefore, if one completed** consuming the amount that one is required to eat in the *sukka* **with types of sweets,^N he has fulfilled** his obligation of sitting in the *sukka*. **If it should enter your mind** to say that **fruit is required** to be eaten in a *sukka*, then it should not say sweets; **let it teach fruit.** The Gemara rejects this proof: **What do the words types of sweets mean?** It means **fruit.** Therefore, this *baraita* is not a support for Rava's opinion. **And if you wish, say** that this *baraita* is referring to a **place where fruits are uncommon**, and therefore other sweet foods are eaten, but fruit can similarly complete the requirement. Consequently, no support can be brought from here.

Until now, the Gemara has assumed that the volume of a large date is more than that of an egg. **Rav Zevid** disagreed with what was mentioned earlier and **said:** This is not so. Rather, **the volume of a large date that they spoke of is less than an egg-bulk, as we learned** in a mishna: **Beit Shammai say:** With regard to **leaven**, the sourdough used to make dough rise, ownership of **the volume of an olive-bulk** violates the prohibitions in the following verses stated regarding Passover: “And no leavened bread shall be seen with you” (Exodus 13:7) and “Seven days shall there be no leaven found in your houses” (Exodus 12:19). However, the amount of **leavened bread^N** that must be owned to violate the prohibition is **the volume of a large date.**

The Gemara continues. **And we discussed it: What is the reason** for the opinion of **Beit Shammai?** If both leaven and leavened bread had the same measure that determines liability, **let the Merciful One write only: “Leavened bread,”** and He would not need to write: **“Leaven.”** I would say, based on logic: **If leavened bread, whose leavening ability is not as strong, is prohibited at an olive-bulk, all the more so should not leaven, whose leavening ability is strong** because it causes dough to rise, be also prohibited at an olive-bulk? Since **the Merciful One distinguishes between them** and states both “leaven” and “leavened bread,” **this taught you that the measure for one is not the same as the measure for the other.** The measure that determines liability for **leaven** is an **olive-bulk**, like in the case of most prohibitions from the Torah, and the measure that determines liability for **leavened bread**, whose leavening ability is weaker, is the **volume of a large date.**

The Gemara clarifies: **And if it should enter your mind** to say: **The volume of the large date that they spoke of is greater than an egg-bulk, since Beit Shammai are searching for the measure one size larger than an olive-bulk,^N** as they proved that leavened bread must have a larger measure than an olive-bulk, and if the measure one size larger than an olive-bulk is an egg-bulk, then **let them teach an egg-bulk** and not a date. **Alternatively, if they are exactly the same volume, and the volume of a large date has the same volume as an egg-bulk, they should have taught an egg-bulk,** which is the more commonly used measure. **Rather, must one not conclude from here that the volume of a large date is less than an egg-bulk?**

NOTES

Sweet foods, fruit – מיני תרגימא, פירות: It seems that the Gemara maintains that the word fruit here is referring only to the seven species for which Eretz Yisrael is praised. According to this explanation, the Gemara's claim that in some places fruit is uncommon is better understood, since, although some fruit is found everywhere, these seven species are not universally available (*Tosefot Rid*).

Leaven and leavened bread – שאור וחמץ: The Gemara where this discussion originally appears gives a reason for Beit Hillel's approach. It raises an argument against Beit Shammai's opinion that the prohibited volume of leaven should be smaller than the prohibited volume of leavened bread: Leaven is not edible but leavened bread is. However, the discussion here is not about the prohibition of consuming these foods on Passover, since according to both opinions one is liable for consuming the

size of an olive-bulk of either leaven or leavened bread. Rather, the subject here is the following prohibition: It shall not be seen and it shall not be found. Therefore, the Gemara states that leaven, which has greater leavening ability than leavened bread, should have a smaller measure that determines liability (*Tosefot Yom HaKippurim*).

The measure one size larger than an olive-bulk – אשיעורא: *Tosafot* point out that the Torah uses another measure, a dried fig-bulk, which is between the volume an olive-bulk and a large date. Nevertheless, a dried fig-bulk is not a measure used with regard to prohibitions of eating. Therefore, the Gemara sought a measure most similar to that of an olive-bulk, either an egg-bulk, which is the amount required for satisfaction, or the volume of a large date, which is the amount required to settle one's mind (see *Tosafot Yeshanim*).

ממאי? דילמא לעולם אימא לך: כותבת הגסה שאמרו – יתירה מכביצה, הא סתמא – כביצה. ואי נמי: כי הדדי נינהו וחדא מיניהו נקט.

אלא מהכא: עד כמה מזמנין? עד כוית, דבין רבי מאיר. רבי יהודה אומר: עד כביצה. במאי קא מפלגי? רבי מאיר סבר: "ואכלת" זו אכילה, "ושבעת" – זו שתיה. ואכילה בכוית. ורבי יהודה סבר: "ואכלת ושבעת" – אכילה שיש בה שבעה, ואי זה – זה כביצה.

ואי סלקא דעתך כותבת הגסה שאמרו יתירה מכביצה – השתא כביצה שבוני משבעא, דעתא לא מיתבא? אלא לאו שמע מינה: כותבת הגסה שאמרו פחות מכביצה, כביצה – משבעא, ככותבת – מיתבא דעתיה.

תניא, רבי אומר:

The Gemara rejects this: **From where is your proof? Perhaps I could actually say to you that the measure of the volume of a large date that they said is larger than an egg-bulk; however, the volume of a date of normal size is the same as an egg-bulk, and Beit Shammai were referring to a normal-sized date. Alternatively, say that the volume of a large date and an egg-bulk are equal, and the mishna chose to use one of them.**^N Either way, there is no proof from here that the volume of a large date is greater than an egg-bulk.

Rather, it cannot be proven from here. Proof can be found from here: **How much must one eat to obligate those with whom he ate in an invitation [zimmun]^H for Grace After Meals? An olive-bulk of food suffices to obligate those with whom they ate in a zimmun; these are the words of Rabbi Meir. Rabbi Yehuda says: An egg-bulk is the minimum measure to obligate those with whom they ate in a zimmun.**^N The Gemara clarifies: **With regard to what do they disagree? Rabbi Meir holds that the verse “And you shall eat and be satisfied and bless the Lord your God” (Deuteronomy 8:10) should be understood as follows: “And you shall eat”; this is referring to eating. “And be satisfied”; this is referring to drinking. The definition of eating throughout the Torah is consuming an olive-bulk. Rabbi Yehuda holds: “And you shall eat and be satisfied” is referring to eating that causes satisfaction, and what is that? The volume of an egg-bulk. Less than that amount of food is not satisfying.**

And if it should enter your mind to say that the volume of the large date that they spoke of is larger than an egg-bulk, the following question can be asked: **Now that we have said that the volume of an egg-bulk satisfies, can we say that it does not settle the mind, and thereby remove the affliction of Yom Kippur? Rather, must one not conclude from this that the volume of a large date that they said is less than the size of an egg-bulk? Eating the larger amount of an egg-bulk satisfies a person, but eating the volume of a large date only settles his mind.**

It was taught in a *baraita*: Rabbi Yehuda HaNasi says:

NOTES

They are equal and the mishna chose one of them – כי הדדי נינהו וחדא מיניהו נקט: The measure of a date was chosen, although it is equal to the more standard measure of an egg-bulk, because the first measure that determines liability, an olive-bulk for the prohibition of leaven, was based on one of the seven fruits of the land. The second measure that determines liability, for leavened bread, should be as well (*Tosefet Yom HaKippurim*).

An olive-bulk...an egg-bulk – עד כוית עד כביצה: It seems that both approaches are referring to the rabbinic requirement to recite Grace after Meals. The Torah obligation applies only to one who has eaten and is full; however, the Sages established different, specific measures for eating and for satisfaction (*Tosafot Yeshanim*).

HALAKHA

The measure of food that requires a *zimmun* – שיעור לזימון: One who eats less than the volume of an olive-bulk may not join a *zimmun* (*Shulhan Arukh, Oraḥ Hayyim 196:4*).

Perek VIII
Daf 80 Amud a

כל השיעורין כולן בכוית, חוץ מטומאת אוכלין, ששינה הכתוב במשמעון ושינו חכמים בשיעורין. וראיה לדבר יום הכפורים. מאי שינה הכתוב במשמעון – מלא תעונה, ומאי שינו חכמים בשיעוריה – בכותבת.

All the measures in the Torah connected to eating are the volume of an olive-bulk,^H except for the amount of food that renders objects impure, because the verse changed its expression in this case, and the Sages altered the measure^N accordingly. The proof of this, that the Sages gave it a different measure because the verse used different language for it, is from Yom Kippur. Also in the case of Yom Kippur the Sages assigned a different measure because the verse used a different phrase. The Gemara asks: **How did the Sages learn that the verse changed its expression? They learned from: “Any soul which shall not be afflicted” (Leviticus 23:29). The verse does not state: Any soul that shall eat, but rather: “Any soul which shall not be afflicted.” How did the Sages change its measure? One does not violate the prohibition unless he has eaten the volume of a large date-bulk, as opposed to the usual olive-bulk.**

NOTES

The Sages altered the measure – שינו חכמים בשיעורין: The commentaries discuss (see *Tosefet Yom HaKippurim*) the terminology employed here, which gives the impression that the Sages determined the size of measures. That approach seems to contradict a statement of the Gemara later in the discussion that all measures are *halakha* transmitted to

Moses from Sinai. One resolution suggests that the measures themselves, e.g., an olive-bulk and an egg-bulk, were given to Moses at Sinai, but they were not linked to specific transgressions. It was the Sages who defined which measure is appropriate for which transgression (Rabbi Tzvi Hirsch Chajes).

HALAKHA

All the measures are the volume of an olive-bulk – כל השיעורין כולן בכוית: The measure for all prohibited foods in the Torah is the bulk of a medium-sized olive. This applies to transgressions punishable by lashes, *karet*, and death at the hand of Heaven. Excluded, however, are those cases where the verse employs unusual language (Rambam *Sefer Kedusha, Hilkhot Ma'akhalot Assurot* 14:1).