



## OVERVIEW of the Daf

### 1) Combining neveilah

Rav and Levi disagree whether kosher and non-kosher neveilah combine with regards to liability for eating neveilah.

R' Asi declares that neveilos of kosher combine by themselves and neveilos of non-kosher combine by themselves and there is a disagreement whether R' Assi disagrees with Rav or not.

R' Assi's position is unsuccessfully challenged.

### 2) Eating sheratzim

R' Yehudah in the name of Rav rules that one is liable for eating sheratzim when he eats an olive's volume.

This ruling is unsuccessfully challenged.

R' Yochanan's praise of the Baraisa is unsuccessfully challenged. ■

## REVIEW and Remember

1. What is the point of dispute between Rav and Levi?  
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2. Does the prohibition against eating limb from a living animal apply to non-kosher animals?  
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3. How much of a sheretz must one eat to be liable to lashes?  
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4. Why does the posuk begin with eating and conclude with tum'ah?  
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Today's Daf Digest is dedicated  
L'zecher Nishmas Shlomo Eliezer ben Yakov  
by Ari Weiss

Today's Daf Digest is dedicated  
לע"נ  
Gitel Roiza bas R' Avraham Zev HaKohen

## Distinctive INSIGHT

*The requisite volume to be liable for eating creeping creatures*

אכילת שרצים לוקה עליו בכזית מאי טעמא אכילה כתיב בהו

The Torah lists several prohibitions regarding the eating of creeping and crawling creatures (sheratzim). The Gemara (Eiruvim 28a) says that if a person ingests a potisa, he is liable for four sets of lashes. If he eats an ant he is in violation of five prohibitions and is liable for five sets of lashes. Finally, if he eats a hornet, he is in violation of six prohibitions and is liable for the corresponding number of sets of lashes. Rashi explains that there are two standard prohibitions, in Vayikra 11:43, which apply to every type of sheretz. There are an additional two prohibitions said specifically in reference to creatures of the water (Vayikra 11:10-11 and Devarim 14:10). And, in addition to the two prohibitions for all crawling creatures, those which crawl on the ground have an additional three prohibitions (Vayikra 11:41; 11:42 and 11:44). A hornet, which flies in addition to crawling, is subject to one more prohibition, that of Devarim 14:19.

In our Gemara, R' Yehuda in the name of Rav says that when we speak of eating these creeping creatures, the amount which is to be consumed before one is liable for lashes is a k'zayis, the volume of an olive, just as we find regarding all cases of eating in the Torah. Although the amount necessary for contact with these creatures to cause tum'ah is the size of a lentil, the Torah specifically refers to the prohibition of ingesting these creatures by saying that they should "not be eaten," and eating is generally defined as consumption of a k'zayis. The commentators note that although the Gemara in Makkos (16b) says that one is liable when he eats even less than a k'zayis of these creatures, that Gemara is speaking only when one eats a complete creature (בריה). eating pieces, the volume to be eaten is a k'zayis.

The opinion of ר"א is that when the Torah prohibits something from being eaten, it generally refers to not eating even a morsel of that item. The rule that eating refers to a full k'zayis is learned only from a halacha of Moshe at Sinai. From this we then learn that when there is a mitzvah to eat something, a person must consume a full k'zayis of it. Kehillas Yaakov refutes the contention of the ר"א from our Gemara, where Rashi and Tosafos both explain that the expression "to eat" in the posuk in reference to creeping creatures is defined to be a k'zayis. If the volume to be eaten of these items is undetermined in the posuk, and it is known only from the halacha of Moshe at Sinai, we would have said

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# HALACHAH Highlight

## Reciting birkas hamazon when one is full but did not eat a k'zayis

אכילת שרצים לוקה עליו בכזית

One is liable to lashes for eating an olive's volume of sheratzim

The Gemara cites Rav's ruling that one who eats an olive's volume of a sheretz is liable for lashes for his transgression. The reason is that the Torah uses the term **אכילה** – eating – in the context of this prohibition. Rashi<sup>1</sup> explains that the term **אכילה** implies the volume of an olive. Later commentators discuss whether the term **אכילה** means eating any amount and the Torah added a leniency that one is not liable for eating a prohibited food unless he eats the volume of an olive or perhaps the essential definition of **אכילה** is the consumption of an olive's volume of food. Mishnah Lemelech<sup>2</sup> writes that this question is subject to a debate amongst Rishonim. According to Ran the definition of **אכילה** is the consumption of an olive's volume and the reason R' Yochanan maintains that it is prohibited to eat even less than an olive's volume (חצי שיעור) of a prohibited food is that the smaller amount could combine with more food to make up an olive's volume. Re'em, on the other hand, contends that the definition of **אכילה** is the consumption of any quantity of food and for that reason one violates a prohibition when he eats even a small amount of a prohibited food. However, the Torah does not punish someone unless he eats an olive's volume of the prohibited food.

(Insight...continued from page 1)

that just as the Torah exempts these creatures from all other prohibited items and determines that the volume for tum'ah of these items is the size of a lentil, so too the volume to be liable for eating these creatures would be a lentil. Rather, since the Gemara informs us that the amount for eating is a k'zayis, this must mean that the verse itself which speaks about eating is to be understood as referring to a k'zayis. ■

Shulchan Aruch<sup>3</sup> rules that one who eats bread but is not full is only Rabbinically obligated to recite birkas hamazon even though he ate an olive's volume of bread. Teshuvos Vaya'an Yosef<sup>4</sup> raises the question regarding someone who ate less than an olive's volume of bread, waited beyond k'dei achilas peras, ate another quantity of bread less than an olive's volume, waited and continued to do so until he was full. Is this person Biblically obligated to recite birkas hamazon because he is full or perhaps for one to be Biblically obligated to recite birkas hamazon he must also "eat" and since he did not eat an olive's volume at any one time he is not obligated to recite birkas hamazon? In his analysis he suggests that this question is subject to the dispute between Ran and Re'em. According to Re'em eating any amount is an **אכילה** and thus this person "ate" and is full so he is Biblically obligated to recite birkas hamazon. According to Ran **אכילה** is defined by the consumption of an olive's volume and since this person did not eat he is not Biblically obligated to recite birkas hamazon. ■

1. רש"י ד"ה מ"ט.
2. משנה למלך פ"א מהל' חמץ ומצה ה"ז.
3. שו"ע אור"ח סי' קפ"ו סעי' ב'.
4. שו"ת ויען יוסף אור"ח סי' ע'.

# STORIES Off the Daf

## A Lentil's Volume

מה טומאה בכעדשה אף אכילה בכעדשה

Catering for a large quantity of people is a very difficult job. Unfortunately, sometimes things happen which tempt the cook to compromise, even if he usually has very high standards.

One man had to make a huge banquet. As he was cooking a pot of soup, a fly flew into the room and began to pester him. Eventually he managed to swat it but it fell right into a hot pot of food and got lost there. The cook unfortunately could not afford to replace the soup since he had neither the time nor

money for the extra expense. Of course, it would be very difficult to find the fly, and he certainly was not going to serve food which might have a bug included. He had no choice but to check each bowl of clear soup to ensure that the fly was not in it. But could he serve the soup before he found the fly? After all, the halachah is that a beriyah is not nullified even in a thousand. Although, eventually he would presumably find the fly, perhaps any food doled out of the pot before the fly was found was prohibited?

When he asked his rav this question he ruled decisively. "The halachah is that if a beriyah was cut or crushed it loses its importance. Although if what had been pulverized had been one of the eight for-

bidden sheratzim—such as a mouse—it would remain prohibited despite being crushed, this is for a specific reason. Since one who eats even the size of a lentil of one of these eight creatures receives lashes, as we find in Meilah 16, the special rules of beriyah apply to them even if they are only this size. But regarding an ant or a fly, the moment it is crushed it no longer has the special halachos of a beriyah.<sup>1</sup> Nevertheless, you must be certain that no part of the fly may be in the food you will check. As long as there is sixty times the volume of the beriyah and one is certain that no piece of the beriyah is in what he served, the food is permitted." ■

1. דרכי משה, יו"ד, סי' ק"ד, ב"ק א'.