

## OVERVIEW of the Daf

### 1) Measures

Rebbi taught that all food are measured by the volume of an olive except for measuring food for tum'ah. Proof of this distinction can be inferred from the prohibition against eating on Yom Kippur where the measurement is different as a result of the Torah's use of different expressions.

The Gemara identifies the Biblical source that tum'ah of foods is measured by the volume of an egg.

### 2) Increasing measures

R' Elazar said that one who eats cheilev should record how much was eaten because another beis din may rule that one is not liable unless a larger quantity was eaten.

### 3) Measures for punishments

R' Yochanan said that the legal measure to warrant punishment is part of Halachah L' Moshe MiSinai.

An opinion in a Baraisa supports this statement.

### 4) Drinking on Yom Kippur

R' Yehudah in the name of Shmuel asserts that the Mishnah really means that one is liable for the amount of fluid one could hold in one cheekful.

This assertion faces many unsuccessful challenges.

Abaye answers three questions posed by R' Zeira and in doing so clarifies issues related to the prohibition against drinking on Yom Kippur.

### 5) Time spans for eating food

Rava notes a couple of seemingly illogical rulings regarding the time span necessary to eat the date volume of Yom Kippur or the half loaf of tamei food.

Abaye and R' Pappa explain the logic behind each halachah.

### 6) Combining foods

R' Pappa and Reish Lakish give examples of foods that combine to make up the quantity necessary to violate the prohibition against eating on Yom Kippur.

Reish Lakish rules that one who eats in an excessive fashion (אכילה גסה) does not violate the Biblical prohibition against eating.

R' Yirmiyah in the name of Reish Lakish issues a similar ruling related to a non-Kohen eating terumah. ■

## Distinctive INSIGHT

*Which is exempt? Over-eating (אכילה גסה) or unnatural consumption (אכילה שלא כדרכה)?*

אמר ריש לקיש האוכל אכילה גסה ביום הכיפורים פטור. מאי טעמא? "אשר לא תעונה" כתיב—פרט למזיק

Sha'agas Aryeh (#76) writes that we only find Reish Lakish exempting an אכילה גסה (a coarse and repulsive over-eating), because this constitutes a wasteful consumption where no benefit is derived from the food. In fact, this can arguably be construed only as damaging to the food. However, one would still be liable if he ate food in an unusual manner (אכילה שלא כדרכה). The difference is rooted in the verse itself. Whenever the Torah forbids "אכילה—eating," it only refers to a type of consumption which is natural and normal. An act of eating unnaturally (שלא כדרכה) would not fulfill this constraint. However, in reference to Yom Kippur the Torah expresses the laws of abstaining from eating in terms of עינוי—i.e., whether it satisfies a person or not. Here, even if the food is consumed in an unusual manner, the need to abstain has been violated.

Noda B'Yehuda (2, O.C. #115) quotes his son, R' Shmuel, who argues and offers an approach opposite of that of the Sha'agas Aryeh. In fact, eating in an excessive manner (אכילה גסה) should be considered a legal form of eating even more than eating in an unusual manner. When one grotesquely over eats, he is actually doing a form of eating, and for anyone else who might be hungry, this act should be defined as a bona-fide אכילה. However, eating unnaturally has no validity for anyone under any circumstances, hungry or otherwise. Therefore, if the To-

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## REVIEW and Remember

1. Why should a person who eats forbidden fats (חלב) write down his offense?  
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2. How much water does a person have a drink to violate the prohibition?  
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3. How much food will put a large person's mind at ease?  
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4. What type of eating is excluded from the prohibition against eating on Yom Kippur?  
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# HALACHAH Highlight

## Measuring a cheekful

**בשתיה בדידיה מיתבא דעתיה בדחבריה לא מיתבא דעתיה**  
*Regarding drinking [Chazal determined that] one's mind is put at ease with [the quantity of] his own cheekful but not with the cheekful of his friend.*

The conclusion of the Gemara is that a cheekful/מלא לוגמיו is determined by measuring the amount of food or liquid that could be pressed into one cheek so that it protrudes and is visible<sup>1</sup>. Furthermore, this measurement is calculated subjectively because it is that quantity that puts a person's mind at ease<sup>2</sup>. Chazal estimate that for an average person a מלא לוגמיו is less than a quarter of a log רביעית<sup>3</sup>. In the opinion of some Poskim<sup>4</sup> this represents slightly less than a revi'is whereas according to others it would be slightly more than half a revi'is<sup>5</sup>. A third position is that the מלא לוגמיו of an average person should be estimated at a majority of a revi'is<sup>6</sup>. In practical terms it is measured at 40cc, or 30cc for a small person<sup>7</sup>.

Rav Shlomo Zalman Auerbach<sup>8</sup> expressed uncertainty whether dentures diminish the size of a person's מלא לוגמיו. More specifically, if a person gets dentures on Erev Yom Kippur or loses a tooth on Erev Yom Kippur does that change cause an immediate change to his מלא לוגמיו? The

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rah exempts someone who is grossly over-eating, although he is doing a genuine act of eating, then we would certainly understand that the Torah is also exempting one who eats an אכילה שלא כדרכה. The Sha'agas Aryeh responded to this criticism, and his words can be found in his קונטרס אחרון. ■

reason for his uncertainty is that on the one hand Chazal stated explicitly that a subjective לוגמיו מלא puts a person's mind at ease which indicates that the size of a מלא לוגמיו should change according to a person's circumstance. On the other hand he considers it illogical that in a small amount of time the quantity of liquid necessary to put a person's mind at ease would change. He leaves the question unresolved. ■

1. ע' מ"ב סי' תרי"ב ס"ק כה שכתב, "ולא מלא לוגמיו ממש—ר"ל דלא בעינן שיהא שני הלחיים מלאין משקה אלא די שיהא אחד מלא ובולט אלא שאז יראה ממילא כאלו שניהם מלאין"
2. ע' שו"ע שם וז"ל "ומשערים בכל אדם לפי מה שהוא, הגדול לפי גדלו והקטן לפי קטנו"
3. ע' רמב"ם פ"ב מהל' שביתת עשור ה"א שכתב "ושיעור זה [דמלא לוגמיו] באדם בינוני פחות מרביעית וכו'" וכן איתא בשו"ע סי' תרי"ב סע' ט'
4. פרי חדש סי' תרי"ב ס"ק י"ב
5. דגול מרובה על סי' תרי"ב סע' ט'
6. שו"ע סי' רע"א סע' י"ג וע' בבה"ל שם ד"ה והוא רובו על מה שנראה סתירה בדברי השו"ע על שיעור מלא לוגמיו
7. שיעורין של תורה שיעורי המצוות אות כ"ג
8. שש"כ פל"ט הע' ע"ה ע"ש מש"כ ■

# STORIES Off the Daf

## The prophecy of Torah

**אלה המצות שאין נביא רשאי לחדש דבר מעתה**

The Shem MiShmuel, ז"ל, explains that the Torah is eternal and encompasses the whole expanse of creation. All creatures, both terrestrial and celestial, are included in it because the Torah is actually composed of Divine Names, which is the root of creation. This is why the Torah cannot be altered by anyone—even a prophet who has experienced a private revelation. He may reveal an ordinance to the Jewish people that temporarily overrides a Torah law, but he cannot make any permanent change in the Torah received by Moshe Rabbeinu. The

only exception to this was Moshe Rabbeinu, who was prepared to receive prophecy at any moment. His was a far higher level of prophecy that touched the foundations of creation—and there would never be another prophet on his level. His constant connection to the supernal will made him uniquely qualified to reveal the entire, and eternal, Torah.

The Chazon Ish, ז"ל, once explained to someone having difficulty with the basics of Jewish faith, "The very foundation of faith is that everything written by the Sages, whether it is Gemara, halachah, or aggadah, is revealed by the Divine wisdom descending and making contact with the physical intellect within the body of the Sage himself. This was true regarding prophecy too, but the process I've described is really the un-

folding of any level of ruach hakodesh. However, there is a fundamental difference between the two: although receiving prophecy required much spiritual preparation, one did not have to exert one's own intellect to be a channel for Hashem's word. The ruach hakodesh that allows the sages of every generation to penetrate to the inner truth of the Torah, however, can only be attained after exerting oneself to the utmost intellectually."

The Chazon Ish concluded, "This is why I am so deeply affected if I hear anyone casting doubt on the veracity of any of the words of the Sages, no matter what their subject or form. I react so strongly because this is really kefirah. Anyone who doubts the ruach hakodesh of Chazal is a heretic whose testimony is invalid!" ■