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Yoma Daf 79

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Daf Notes is currently being dedicated to the neshamah of  
**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishnah had stated: One who eats the equivalent of a large date. Rav Pappa inquired: Does the [size of] the date spoken of include the pit or does it not? Rav Ashi asked: Does ‘a bone as big as a barley-kernel’<sup>1</sup> include the shell or does it not? [Is the reference to] a fresh one or to a dry one? — Rav Ashi did not ask the question posed by Rav Pappa, for ‘a big date’ was said, which means a date in its complete size. Rav Pappa did not ask the question propounded by Rav Ashi, because a fresh one would be called ‘shibboles’ and one without its shell ‘ushla’.

Rabbah said in the name of Rav Yehudah: The big date spoken of is bigger than an egg, and our Rabbis had established the fact that with such a quantity [a hungry person] becomes satiated, but with less than that he does not become satiated.

An objection was raised: Once they brought to Rabbi Yochanan ben Zakkai a dish to taste and to Rabban Gamliel two dates and a bucket of water, whereupon they said: Take them up to the Sukkah. In connection with this it was taught: [They ordered so], not because that was the halachah, but because they desired to take a stricter view for themselves. And when someone gave Rabbi Tzadok a piece of food smaller than an egg, he would take it with a cloth, eat it outside the Sukkah, and pronounce no blessing after it. - This [implies that] if it were as big as an egg it would require [to be eaten] in

the Sukkah, and if the thought should occur to you that the big date referred to is larger in size than an egg — now if two dates without pits are not even as large as one egg, how could a large date with its pit be bigger in size than an egg? — Rabbi Yirmiyah said: Yes, two dates without their pit are not as large as an egg, but a large date with its pit is bigger than an egg. Rav Pappa said: Therefore, do people say: Two kavs of dates contain as much as one kav of pits, with a bit left over.

Rava said: The reason there was that they were fruits, and fruits do not require [to be eaten in] a Sukkah.

An objection was raised: Rebbe said, ‘When we were studying the Torah with Rabbi Elazar ben Shammua, figs and grapes were brought before us and we ate them outside the Sukkah as a snack’. That means only as a snack [is it permitted to eat fruit] outside the Sukkah, but as a proper meal not? — Say: ‘We ate them as [if we had partaken of] a snack outside the Sukkah’. Or, if you like say: ‘We ate them for a regular meal and we ate bread with them outside the Sukkah [in a quantity small enough to be considered only for] a snack’.

Shall we say that the following supports his view: ‘Therefore if he made up the number [of meals] by means of delicacies, he has fulfilled his obligation’. Now if you should think that fruits must be eaten in the Sukkah, he should have stated ‘fruits’ [instead of

<sup>1</sup> Imparts tumah through contact or through being carried.

‘delicacies’]? What does he mean by ‘delicacies’? ‘Fruits’. Or, if you like, say: [The reference is to] a place where fruits are not to be found. (78b4 – 79a1)

Rav Zevid said: The big date of which they spoke is smaller in size than an egg, for we learned: Beis Shammai say: ‘Of leaven as much as an olive, or chametz as much as a date’. And we asked: what is the reason of Beis Shammai? [And were given this]: Let the Merciful One write about chametz alone, without needing a reference to leaven, and I would say: If the eating of an olive-size of chametz where the leaven is not so intensive is forbidden, how much more is such size forbidden in the case of leaven which is so much more leaven! But since the Merciful One nevertheless mentioned them separately, it teaches you that the minimum size of the one is not the same as of the other, viz., in the case of leaven it is that of an olive, in the case of chametz that of a date. Now if you should think that the big date mentioned is bigger than an egg, since Beis Shammai are looking for a quantity bigger than an olive, let them teach that of an egg; and even if the two be of the same size let them teach ‘that of an egg’. Hence one must infer from there that the date spoken of is smaller than an egg! - How does that follow? In truth I may say to you, perhaps, that the big date referred to is bigger than an egg, but the normal one is as big as an egg, and (even though they be of the same size) Beis Shammai just mentions one of the two!

Rather, may one infer it from here: ‘How much must one have eaten to be obliged to join in a zimmun [saying of Bircas Hamazon - grace after meals]? The size of an olive, according to Rabbi Meir. According to Rabbi Yehudah: The size of an egg’. [And in connection with that it was said:] Regarding what are they differing? Rabbi Meir holds: And you shall eat, refers to eating. ‘And be satisfied’, refers to drinking. And the minimum

of ‘eating’ is the size of an olive whereas Rabbi Yehudah holds: ‘And you shall eat and be satisfied’, i.e., an eating which brings satisfaction, and that is [at least as much] as an egg. And if you should think that the big date referred to is bigger than an egg — how if the quantity of an egg even satisfied one, would it not put the mind at ease? Therefore, the inference is proper that the big date referred to is smaller than an egg: the quantity of an egg will satisfy one, the size of a big date will put the mind to ease. (79b1 – 79b3)

### INSIGHTS TO THE DAF

#### *Quote from a Mishna*

The *Gemora* cites a *Mishna* which states that if one eats food that measures less than the size of an egg, he is not obligated to sit in the Sukkah. The *Mishna* relates an incident where they brought in front of Rabban Yochanan ben Zakai and Rabban Gamliel food to taste and they would not taste the food until it was brought into the Sukkah. The *Gemara* explains that this story indicates that if one wants to be stringent on himself and eat even a snack inside the Sukkah, he is permitted to do so. Our *Gemora* concludes the citation by stating that the reason that the rabbis ate in the Sukkah was not because the Halacha is like that. Rather, it was because the rabbis wanted to be strict on themselves.

The *Oneg Yom Tov* points out that from the text of the *Gemara* it would seem that the conclusion is part of the *Mishna* when in fact, it is an addition of the *Gemara*.

The *Oneg Yom Tov* writes that this is a rule throughout the Talmud that when a *Gemara* qualifies a statement of the *Mishna*, the *Mishna* can be quoted with the addition of the *Gemara*, as if the addition of the *Gemara* is part of the *Mishna*. It is noteworthy that Tosfos

expresses the same idea as mentioned by the Oneg Yom Tov.

Reb Yeshaya Pik in his glosses to the Gemara notes that it would seem from the words of Tosfos that Tosfos did not have the same version of the Gemara that we have. Our text explicitly states the words “vetoni aloh,” and a Baraisa taught concerning this Mishnah. According to our version of the Gemara, there would be no proof to the concept expressed by Tosfos and the Oneg Yom Tov.

### **Fruit in a Sukkah**

Maharatz Chayus explains a Tosfos Yeshanim who seems to be saying contradictory statements.

Tosfos Yeshonim writes that one is not required to enter a sukkah for eating fruit and he is discussing the Gemora which states that when eating fruit, a sukkah is needed.

Maharatz Chayus explains based on a ruling of Rabbeinu Avigdor who states that even though one is obligated to eat in a sukkah when eating food only in the size of an egg, on Yom Tov, one is required to eat in the sukkah even for food which measures even an olive size.

Tosfos Yeshonim maintains that this is true regarding fruits as well. During the week, one would not be obligated to eat fruit in a sukkah, however on Shabbos, where one can fulfill the mitzva of three seudos with fruit, he would be obligated to eat fruit in the sukkah.

This would be similar to our Gemora which states that if we consider something to be a wall regarding

Shabbos, it is deemed a wall in regards to sukkah as well.

### **DAILY MASHAL**

Once, Rebbe Zusha wanted to nullify an evil decree. In order to do so, he invited all the *Ushpizin*, the seven shepherds of the holiday of Sukkos, to descend to his *sukkah* and together, they would nullify the decree. All of them did indeed descend and told Rebbe Zusha that the fact that they descended to the lower world was not because of his special unifications or the spiritual work he had done. Rather, it was in the merit of the simple service with which he served God, as a simple Jew, with self-sacrifice and effort – so much so that God sits in Heaven and says “Look at this creation that I have created. Look at my son Zusha, ‘Israel through whom I am glorified.’”