

This month's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses what a child must do to be categorized as a **סורר ומורה**.

2) Eating meat and drinking wine

R' Zeira quantifies a **תרטימר**.

R' Chanan bar Moladah in the name of R' Huna notes two prerequisites for being a **סורר ומורה**.

The second prerequisite is unsuccessfully challenged.

Rabbah and R' Yosef note another prerequisite.

The definitions of salted meat and fresh wine are examined.

3) Wine

R' Chanan mentions a constructive use of wine.

R' Yitzchok and Rava exposit a verse related to red wine.

R' Kahana and Rava teach that in moderation wine could have positive effects but in excess is damaging.

Numerous expositions related to the negative consequences of drinking wine are presented.

4) Cham and Noach

Rav and Shmuel disagree about what Cham did to Noach.

Another verse related to Noach's downfall from wine is recorded.

5) Wine

The Gemara returns to the verses in Mishlei that emphasized the evil of wine and elaborates on those verses.

6) Eating with others

R' Avahu rules that a child is not punished as a **סורר ומורה** unless he ate with a group of no-gooders.

This assertion is unsuccessfully challenged.

7) Intercalation meal

The emphasis that a child is not punished as a **סורר ומורה** if he ate at the meal to publicize the intercalation is explained.

A Baraisa is cited that discusses the intercalation meal.

The last ruling of the Baraisa is unsuccessfully challenged.

8) Clarifying the Mishnah

The reason a child who consumes meat and wine pur-

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Distinctive INSIGHT

Making amends

דתניא...אותו אילן שאכל ממנו אדם הראשון...רבי נחמיה אומר תאנה היתה

Our Gemara quotes a Baraisa which cites the opinion of Rabbi Nechemiah that the Tree of Knowledge from which Adam and Chava ate was a fig tree. Rabbi Nechemiah continues and says, "By means of the thing that corrupted them, they fixed themselves." Tosafos comments that the Torah emphasizes that Adam and Chava "sewed fig leaves together and made themselves girdles." (Bereshis 3:7) All the other trees in the Garden refused to supply clothing to those who had rebelled against Hashem. Only the fig tree, through which the damage took place, felt responsible to offer its assistance.

At first glance, this Gemara seems difficult to comprehend. In reality, the fig tree did not in any way directly contribute to the corruption. Furthermore, Rashi adds that the Torah intentionally concealed the identity of the tree to spare it the eternal shame, lest people point it out as the one that caused suffering to the world. The Torah attempted to distance the fig tree's involvement in this incident.

In his Chidushei HaLev, Rabbi Henschel Lebowitz, zt"l, suggests that it is natural and, in fact, incumbent upon us to feel a special sense of sympathy in such a scenario. Even when our involvement in an unfortunate occurrence is only incidental, we must feel responsible even though we did not directly contribute to the regrettable result. A passive spectator should not feel absolved from any type of responsibility because he was not actively involved in a crime.

When Adam and Chava suffered a serious downfall, as they took from the fig tree, the fig tree had a direct obligation to help them reconstruct their lives in a dignified fashion. ■

REVIEW and Remember

1. How much meat and wine must a child consume to qualify as a **סורר ומורה**?
2. What did Cham do to his father Noach?
3. Why was Shlomo's mother ready to hit him?
4. What foods and drinks other than alcohol are intoxicating?

HALACHAH Highlight

The joy of meat

א"ר חנינא בר כהנא כל זמן שהוא כשלמים

R' Chanina bar Kahana said: As long as it is like Korban Shelamim meat

Rashi¹ writes that meat that has been in salt for two days and a night is considered “salted” and may be consumed on Erev Tisha B'Av. If the meat has been in salt for less than this period of time it is considered “fresh” and may not be consumed on Erev Tisha b'Av. The reason the fresh meat may not be consumed on Erev Tisha B'Av is that it brings a person joy which is incongruous with the mood of Erev Tisha B'Av.

Rambam² writes that even nowadays one fulfills the mitzvah of simcha on Yom Tov by eating meat and drinking wine. Beis Yosef³ notes that this ruling is difficult in light of the Gemara in Pesachim. The Gemara Pesachim (109a) cites R' Yehudah ben Besaira who states that when the Beis Hamikdash was extant the mitzvah of simcha on Yom Tov was fulfilled by eating meat but now that the Beis Hamikdash is no longer extant the mitzvah of simcha is fulfilled by drinking wine. How then could Rambam rule that nowadays the mitzvah of simcha is fulfilled by eating meat?

Yam Shel Shlomo⁴ answers that R' Yehudah ben Besaira did not mean to indicate that eating meat when the Beis Hamikdash is no longer extant does not fulfill the mitzvah. His intent was that while the Beis Hamikdash was extant the

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chased with ma'aser sheni funds is not punished as a בן סורר ומורה is explained.

Rava rules that a child who eats fowl does not become a בן סורר ומורה.

This ruling is unsuccessfully challenged.

The Mishnah's cases of eating something that was a mitzvah or that involves a transgression are explained.

The Gemara explains that the language of the Mishnah teaches that even a child who consumed other foods that are intoxicating does not qualify as a בן סורר ומורה.

A Baraisa is cited that proves that milk and certain pressed figs are intoxicating. ■

mitzvah of simcha could be fulfilled by eating meat without drinking any wine. Nowadays that we are not eating Korban Shelamim meat the way by which we experience simcha is by drinking wine in conjunction with eating meat. The approach of Yam Shel Shlomo is not necessarily at odds with Rashi who wrote that meat by itself brings a person into a state of joy. As far as Erev Tisha B'Av is concerned even a little joy is incongruent and thus one may not eat “fresh” meat on Erev Tisha B'Av. The simcha expected on Yom Tov is a higher degree of simcha and to achieve that level of simcha one must drink wine in addition to eating meat. ■

1. רש"י ד"ה כל זמן.

2. רמב"ם פ"ו מהל' יו"ט הי"ז-י"ח.

3. בית יוסף או"ח סי' תקכ"ט ד"ה ובמ"ש.

4. ים של שלמה ביצה פ"ב סי' ה'. ■

STORIES Off the Daf

A Seudas Mitzvah

”זולל וסובא...”

Before discussing the halachos of hand-washing, the Aruch HaShulchan, zt”l, introduces an important principle. “It is forbidden to eat or drink like a glutton, as the verse states, ‘בננו זה זולל וסובא — This child of ours guzzles and stuffs himself.’ The Rambam rules that overeating like a ben sorer u'moreh is a Torah prohibition even in our times. Instead, one should eat with derech eretz, not while standing or even if one sits in the market place.”¹

But how should one avoid eating for pleasure alone, which is how people fall

into overeating in the first place? The Shelah provides many important insights into this question. “Each person must sanctify himself when he eats, as the verse states, ‘קדושים תהיו - You shall be holy,’ which our sages teach means to sanctify ourselves within the bounds of that which is permitted. Therefore one should not be a glutton or bolt his food. Instead, he should eat with proper decorum. We can do this practically by recalling that we are before Hashem when we eat. Recalling this will surely help a person eat properly, since remembering that we stand before Hashem at all times brings one to humility and fear of Hashem.

“We must recall that every human being consists of two different souls, the

soul which gives him physical life and the soul which is the seat of the intellect. Physical food feeds the former but the latter is only sustained by deep thoughts and intentions. We must feed our higher souls no less than our physical selves, and we do so by thinking about the spiritual content of our meal. If we are eating a seudas mitzvah we should recall this as we eat. Even if not, we should contemplate that we eat to have energy to serve Hashem or focus on our berachos or that the food we eat is kosher since this is Hashem's will. One who focuses on such thoughts eats a מצוה every meal, since all of his food is imbued with spirituality!”² ■

1. עו"ה, או"ח, סי' קנ"ז, ס"ק א'

2. שלי"ה, שער האותיות, קדושת האכילה