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Sanhedrin Daf 70

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah: When does he (a boy) become liable (as a ben sorer umoreh)? — When he eats a tarteimar of meat and drinks half a log of Italian wine. Rabbi Yosi said: a maneh of meat and a log of wine. If he ate it in a company [celebrating] a mitzvah, or gathered for the purpose of intercalating the month; if he ate ma’aser sheini (the second tithe) in Yerushalayim; if he ate neveilos or tereifos, abominable or creeping creatures, (or tevel or ma’aser rishon (the first tithe) from which terumah had not been separated, or unredeemed ma’aser sheini, or unredeemed sacred food); if his eating involved a mitzvah or a transgression; if he ate any food but did not eat meat or he drank any drink but did not drink wine, he does not become a ben sorer umoreh (stubborn and rebellious son) thereby, unless he eats meat and drinks wine, for it is written: [this our son is stubborn and rebellious, he will not obey our voice;] he is a glutton [zolel] and a guzzler [ve-sovei]. And though there is no absolute proof, there is a suggestion for this, as it is written: be not among wine guzzlers [ve-sovei]; among gluttonous eaters of meat [ve-zolelei].

GEMORA: Rabbi Zeira said: I do not know what is this tarteimar; but since Rabbi Yosi doubled the measure of wine, he must have doubled that of meat too; hence the tarteimar is half a maneh.

Rav Chanan bar Moladah said in Rav Huna's name: He is not liable unless he buys meat and wine cheaply and consumes them, for it is written: he is a glutton and a guzzler.

Rav Chanan bar Moladah also said in Rav Huna's name: He is not liable unless he eats raw meat and drinks undiluted wine.

The Gemora asks: But that is not so, for didn't Rabbah and Rav Yosef both say: If he ate raw meat or drank undiluted wine, he does not become a 'stubborn and rebellious son'?

Ravina answered: by 'undiluted wine' insufficiently diluted wine is meant, and raw meat means only partially cooked, like charred meat eaten by thieves.

Rabbah and Rav Yosef both said: If he eats pickled meat or drinks 'wine from the vat', [i.e., new wine before it has matured], he does not become a stubborn and rebellious son.

We learned elsewhere: On the eve of the ninth of Av one must not partake of two courses, neither eat meat nor drink wine. And a Tanna taught: But he may eat pickled meat and drink new wine. Now, what length of time must elapse before it is regarded as pickled meat [as opposed to fresh meat]? — Rabbi Chanina bar Kahana said: As long as the meat of the shelamim offering may be eaten (two days and one intervening night). And how long is it called new wine? — As long as it is in its first stage of fermentation; and it has been taught: wine in the first stage of fermentation does not come within the prohibition against uncovered liquid. And how long is this first stage? — Three days.



Now, what is the law here? — There [the prohibition of eating meat on the eve on the ninth of Av] is on account of joy - as long as it is as the meat of a shelamim offering, it yields the joy of meat eating. Here, however, it is on account of its seductiveness, and when a short period has passed, it no longer attracts, while wine is unattractive until it is forty days old.

Rav Chanan said: The only purpose for which wine was created was to comfort mourners and grant reward to the wicked, for it is written; Give strong drink to him that is ready to perish [i.e., the wicked], and wine to those that be of heavy hearts.

Rabbi Yitzchak said: What is meant by: Do not look upon the wine that is red? — Do not look upon the wine, which reddens the faces of the wicked in this world and makes them pale [with shame] in the next.

Rava said: Do not look upon the wine that is red; do not look upon it, for it leads to bloodshed [dam].

Rav Kahana raised a difficulty: It is written tirash [for wine] (without a 'vav'), but the word is read tirosh (with a 'vav'). - If one has merit, he becomes a leader, if not, he becomes impoverished.

Rava raised a difficulty: It is written: [and wine] yishamach [the heart of man], but it is read yisamach. — If one has merit, it gladdens him; if not, it saddens him. And thus Rava said: wine and spices have made me wise.

Rav Amram the son of Rabbi Shimon ben Abba said in Rabbi Chanina's name: What is meant by: Who has woe? Who has sorrow? Who has contentions? Who has babbling? Who has wounds without cause? Who has redness of eyes? They that tarry long at the wine; they that go to seek good wine? — When Rav Dimi came, he said: In the West it is said: In these verses, the second may be interpreted as explanatory of the first, or vice versa.

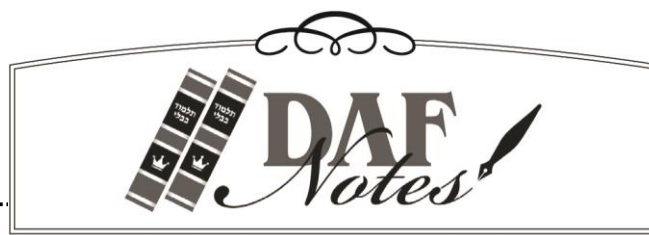
Oveir the Galilean gave the following exposition: The letter 'vav' [and] occurs thirteen times in the passage dealing with wine: And Noach, the man of the earth, planted a vineyard: And he drank of the wine and was drunken; and he was uncovered within his tent. And Cham the father of Canaan, saw the nakedness of his father, and told his two brethren outside. And Shem and Yafes took a garment, and laid it upon their shoulders, and went backward and covered the nakedness of their father, and their faces [were backward, and they did not see their father's nakedness]. And Noach awoke from his wine, and knew what his younger son had done to him.

[With respect to the last verse] Rav and Shmuel [differ,] one maintaining that he castrated him, while the other says that he sodomized him. He who maintains that he castrated him, [reasons thus:] Since he cursed him by his fourth son, he must have injured him with respect to a fourth son. But he who says that he sodomized him, draws an analogy between 'and he saw' written twice. Here it is written: And Cham the father of Canaan saw the nakedness of his father; while elsewhere it is written: And when Shechem the son of Chamor saw her [he took her and lay with her and defiled her].

Now, on the view that he castrated him, it is understandable that he cursed him by his fourth son; but on the view that he sodomized him, why did he curse his fourth son; he should have cursed him himself?

The Gemora answers: Both indignities were perpetrated.

And Noach, the man of earth, debased himself and planted a vineyard. Rav Chisda said in Rav Ukva's name, and others state: Mar Ukva said in Rabbi Zakkai's name: The Holy One, Blessed be He, said to Noach: Noach, should you not have taken a warning from Adam, whose transgression was caused by wine?



The Gemora notes: This agrees with the view that the [forbidden] tree from which Adam ate was a vine. For it has been taught: Regarding the tree of which Adam the first man ate, Rabbi Meir says that it was the grapevine, since the thing that most causes wailing upon a man is wine. Rabbi Yehudah says it was wheat, since a child does not know how to call 'father' and 'mother' (*his very first words*) until it has had a taste of grain (*and since the tree was called "the Tree of Knowledge," it must have been a stalk of wheat*). Rabbi Nechemiah says it was the fig tree, for it is logical to assume that they fixed their shame with the very same thing which caused them shame (*to begin with*), as it is written: And they sewed fig leaves together (*to cover themselves up with - when they realized that they were naked after the sin*).

It is written: The words of King Lemuel, the prophecy with which his mother admonished him. Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: This teaches that his (Solomon's) mother thrust him against a post and said to him, "What my son? and what, the son of my womb? and what, the son of my vows? [Each reproof is explained:] 'What my son?' All know that your father was a God-fearing man, and therefore (now that they see you indulging in worldly pleasures) they will say that you inherit [your sinfulness] from your mother. 'And what, the son of my womb?' All the women of your father's household, as soon as they conceived, no longer saw the king (in an intimate manner), but I forced myself in, so that my child might be vigorous and fair-skinned. 'And what, the son of my vows?' All the women of your father's household made vows [praying] that they might bear a son fit for the throne, but I vowed praying that I might bear a son zealous and filled with the knowledge of the Torah and fit for prophecy.

Turn not to the kings, O Lemuel, turn to the kings who are drunk with wine. Turn not to the kings: She spoke thus to him: What have you to do with kings who drink wine, become intoxicated and say, "What need have we of God?"

And it is not for rulers to ask, "Where is intoxicating drink?" [She told him:] When there is one to whom all the secrets of the world are revealed, should one drink wine and become intoxicated?

Other say: [She told him:] When all those who contemplate the secrets of the world arrive early at one's door (seeking advice), should one drink wine and become intoxicated?

Rabbi Yitzchak said: From where do we know that Solomon repented and confessed to his mother [the justice of her rebukes]? — From the verse: Surely, I am more foolish than man, and I have not the understanding of a man (Adam).

I am more foolish than a man — that is, than Noach, of whom it is written: And Noach, the man of the earth, debased himself. *And I have not the understanding of a man* — of Adam.

The Mishnah had stated: If he (a boy) ate it in a company [celebrating] a mitzvah (he does not become a ben sorer umoreh).

Rabbi Avahu said: He is not liable unless he eats in a company consisting entirely of good-for-nothings.

The Gemora asks: But did we not learn: If he (a boy) ate it in a company [celebrating] a mitzvah, he does not become a ben sorer umoreh? Hence, it is only because they were celebrating a mitzvah, but otherwise, [he becomes a rebellious son] even if they are not all good-for-nothings?

The Gemora answers: The Mishnah teaches us that even if they were all good-for-nothings, yet if they were celebrating a mitzvah, he is not punished.

The Mishnah had stated: Or gathered for the purpose of intercalating the month.



The Gemora asks: Shall we say that they ate meat and wine [on such occasions]? But it has been taught: They ascended for it with a meal consisting only of wheat bread and beans.

The Gemora answers: The Mishnah teaches us thus: Though they normally ascended only with wheat bread and beans, while he (a boy) brought up meat and wine and ate; yet since they were engaged in a mitzvah, he would not be led astray.

Our Rabbis taught; Not less than ten ascend for the purpose of proclaiming the month a full one, nor do they ascend for it except with a meal consisting of wheat bread and beans; they ascend only on the evening following the intercalated day, and at night, not by day.

The Gemora asks: But has it not been taught: They may not ascend for it by night, but only by day?

The Gemora answers: It is as Rabbi Chiya bar Abba said to his sons: Go up there early, and come out early, so that the people may learn of your celebration.

The Mishnah had stated: If he ate ma'aser sheini in Yerushalayim.

The Gemora explains: For since he eats it in the normal way [in Yerushalayim], he is not drawn [to further indulgence].

The Mishnah had stated: If he ate neveilos or tereifos, abominable or creeping creatures.

Rava said: If he eats the flesh of fowl, he does not become a 'stubborn and rebellious son.'

But did we not learn: If he ate neveilos or tereifos, abominable or creeping creatures, he does not become a ben sorer umoreh. [This implies;] but if he ate the flesh of] clean [fowl], he does? — The Mishnah refers only to the completion [of the necessary amount].