

MUSSAR **Eat to Live or Live to Eat?** FROM THE DAF

והאמר ר"ל האוכל אכילה גסה ביה"כ פטור מלא תעונה

The Gemara brings the opinion of Rash Lakish who states that one who engages in an אכילה גסה on Yom Kippur is פטור from כרת. Most Rishonim explain that the reason there is no כרת is because such gluttonous conduct is not אכילה דרך. What if a person consumed non-kosher food in this manner, does the prohibition of וטרפה apply even to an אכילה גסה? The Ritva learns that it would be the same din as Yom Kippur. Since it is not אכילה דרך, he would also be exempt if he consumes non-kosher in this manner as well. Rabbeinu Avraham Min Hahar however disagrees and holds that this rule is only a din for Yom Kippur and would not exempt a person who consumes treif through an אכילה גסה. Why not? We learn from לא תעונה that eating is prohibited on Yom Kippur because such a person is not afflicting himself. Therefore, if one eats at a level in which he is afflicting himself through an אכילה גסה, then he would be פטור from כרת. In all other areas of prohibited eating, however, there would be no reason to exempt the person for an אכילה גסה since the איסור has nothing to do with afflicting or not afflicting yourself. This all raises the question why would a בר שכל ever intentionally afflict himself through eating? Where else do we see a person will knowingly cause himself such Tzaar? Even animals, don't afflict themselves and yet they don't have sechel? How do we understand this counterintuitive behavior? Perhaps when a person overeats, even though in the long run, they are creating affliction to themselves, at that moment they are using this food as a way to take away some other emotional pain that they are struggling with. In the short-term the food is able to numb their pain. This is certainly not the אכילה דרך. The purpose of אכילה is to satiate a person, this person is corrupting it and using the food as a drug to soothe themselves. And now we see why animals don't behave this way as they don't have emotions like us and therefore don't relate to food in that manner. Being self aware of this principle can be very beneficial in overcoming this nesyon. Once a person is aware of what is really happening they can look for healthier ways to deal with their emotions and begin to realize how the אכילה גסה is causing objective damage to a person.

POINT TO PONDER

The Gemara discusses why we would think that a brother who does Chalitzah should not receive part of the inheritance, and suggests that it is because he caused the Chalutzah to lose out on the opportunity for Yibum. Rashi explains that by doing Chalitzah, he makes it impossible for any of the other brothers to do Yibum. As we just learned in the previous Daf, the Mitzvah of Yibum goes to the oldest, and if he refuses we ask each and every brother to do Yibum. Assuming that every brother says no, we go back to the oldest and force him to do Chalitzah. Based on this procedure, how can we say that the brother who did Chalitzah was the one who caused her to lose out, he only did Chalitzah after all of the brothers already refused to do Yibum?

Response to last week's Point to Ponder:

The Mishnah says that the Mitzvah of Yibum is on the oldest brother. If the oldest refuses, is there a preference for the next oldest, or are the rest of the brothers all equal?

There are two opinions regarding this question, one maintains that if the oldest brother declines to do Yibum, the rest of the brothers are equally obligated to marry her. The other opinion holds that if the oldest declines it passes to the next oldest, and continues this way to the next oldest if the second oldest declines. (see רמב"ם הלכות יבום וחליצה פרק ב הלכה י"ב).

HALACHA HIGHLIGHT **Gluttonous Eating**

והאמר ריש לקיש האוכל אכילה גסה ביום כפורים פטור מלא תעונה

Wasn't it taught by Reish Lakish that one who eats gluttonously on Yom Kippur is exempt from liability for violating the prohibition of "... that shall not afflict..."

The Gemara's conclusion is clear; namely, one who eats gluttonously on Yom Kippur does not violate the prohibition against eating on Yom Kippur, because gluttonous eating is not defined as eating. Tosafos¹ notes, however, that the Gemara² elsewhere indicates that although it is improper to eat gluttonously it is still defined as eating and one does fulfill mitzvos by eating gluttonously. Tosafos answers³ that there are two types of gluttonous eating; the more severe type of gluttonous eating is when one is full to the point that the thought of additional eating is reviled. Eating under this condition is not defined as eating, as implied by our Gemara. The less severe form of eating, which is defined halachically as eating, is when a person is not interested in eating because he is full, but has not yet reached the point that the thought of eating makes him ill. These guidelines are cited by Mishnah Berurah⁴ when he rules that if a person eats when feeling full he is still obligated to make a beracha before and after he partakes. If, however, he is full to the point that food appears disgusting he does not make a beracha before or after eating, since that act of gluttonous eating is not defined as eating. Rav Dovid Harpenes⁵, the Teshuvah Vayevarech Dovid, questioned whether a person is obligated to make a beracha if he drinks liquor but does not enjoy it. On the one hand, it is a drink that some people enjoy and should thus warrant a beracha. On the other hand, one could argue that those people who do not like drinking liquor find it painful and it should be categorized similarly to gluttonous eating that does not require a beracha. Rav Yosef Chaim of Baghdad⁶, the Ben Ish Chai, also expresses uncertainty regarding the requirement to make a beracha before drinking liquor. His conclusion is that those who do not enjoy drinking liquor should make sure to eat a food that requires a shehakol, like a piece of candy, before drinking the liquor.

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