

OVERVIEW of the Daf

1) Groomsman's gifts (cont.)

R' Yosef resolves the challenge to Shmuel's explanation of the Mishnah.

Tangentially, the Gemara suggests that the issue of a bride keeping kiddushin money if the groom dies is subject to a dispute between Tannaim.

This suggestion is rejected.

Another Baraisa is cited that is explained to contain a dispute whether money given for kiddushin is assumed to be irretrievable.

Different rulings of Amoraim related to returning kiddushin money if the marriage is not completed are presented and analyzed.

A Baraisa describes different features of the groomsman's gifts.

The rationale behind each of these features is explained.

R' Kahana presents additional guidelines for the reciprocity obligation of groomsman's gifts.

Another Baraisa related to groomsman's gifts are recorded.

2) Torah expertise

A Baraisa uses different descriptions of how a person handles his wealth and applies them to different areas of expertise in Torah.

R' Zeira in the name of Rav and Rava apply different phrases to different areas of expertise in Torah.

Different Amoraim further exposit the earlier-cited pasuk from Mishlei. ■

REVIEW and Remember

1. What is the point of dispute between Tanna Kamama and R' Yehudah?

2. When is kiddushin money returned if the wife dies before nissuin?

3. What area of learning is considered essential for everyone?

4. What is the benefit of tolerance?

Distinctive INSIGHT

Inviting guests to a wedding

אמר רב כהנא כללא דשושבינותא הוה במתא איבעי ליה למיתא,
 שמע קול טבלא איבעי ליה למיתא

The Gemara lists some of the rules and customs regarding the system of *שושבינות*—the gift which is given by the groomsman. Rav Kahana focuses upon the rules regarding paying for the gift even if the groomsman did not participate in the wedding.

If the groomsman was in the city where the wedding took place, he should attend and bring the gift. If he decided not to attend, he still owes the gift. If he was not in the city at that time, but he heard the bell which is rung to announce to everyone that the wedding is about to take place, again, he should have come and celebrate with the groom. If the groomsman was too far away to hear the bell, the groom should have sent him a special message to him to invite him. If the groom neglected to invite him, the groomsman has a legitimate argument to register for not being informed, but he still must pay for the gift which is owed.

Several Rishonim (ר"י מיגש, רמב"ם, מאירי) note that there were some places where the custom was to send a message to each of the guests to inform them about the upcoming wedding, and in these places it was expected that the groomsman had to attend only if he was formally invited. In other places, the custom was to ring a bell to announce that the wedding was about to take place. In these places, the groomsman would have to come even if he did not receive a personal invitation.

Rabeinu Gershom (also ר"א"ש and יד רמה) writes that the purpose of the bell was to announce to those who lived beyond the city that the wedding was about to begin, but if the groomsman is in the city, he is expected to find out about the wedding on his own, even without being formally told. *חידושי הר"ן* explains that the gift for the groom is exactly that, a gift. It is not expected for the groom to announce when his wedding will be, because it is awkward for him to inform people, "I am getting married on such-and-such a date, please come and return the gift which you owe me." It is therefore the responsibility of the one who previously received a gift and now must reciprocate to find out when his friend is getting married.

Therefore, if the groomsman was in the city, or even if he was in the outskirts of the city, he should have heard

HALACHAH Highlight

Making a siyum on a massechta of mishnayos

”וְטוֹב לֵב מִשְׁתָּה תַּמִּיד” זֶה בַּעַל מִשְׁנָה

“But one who has a good heart has a continual feast,” this refers to one who studies Mishnah

Shulchan Aruch¹ writes that firstborn children, whether from their mother or father, are obligated to fast on Erev Pesach. The custom, however, is to exempt themselves from fasting by participating in a siyum. Poskim wonder whether one could make a siyum on a massechta of mishnayos to exempt themselves from fasting. Teshuvos Binyan Shlomo² suggests that making a siyum on mishnayos warrants a siyum and bases his conclusion on our Gemara. R’ Zeira in the name of Rav teaches that the phrase, “All the days of the poor person are bad” as a reference to people who study Gemara and the phrase, “But one who has a good heart has a continual feast” as referring to people who study Mishnah. The intent is that those who study Gemara must wait a long time before they can make a siyum to celebrate, therefore, his days are poor. In contrast, one who studies Mishnah can make a siyum every day and thus “has a continual feast.”

Teshuvos Eretz Tzvi³ holds that finishing a massechta of mishnayos does not warrant a siyum. In the time of the Amoraim, before the Talmud was printed, the completion

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the bell and come to the wedding. It is only when he was far away beyond the range of the bell can the groomsman register a complaint for not having been informed about the wedding. In this case, the groomsman can deduct the cost of his meal which he would have eaten from the value of the gift he will furnish. ■

of a massechta of Mishnayos was cause for a celebration but in our times finishing a massechta of mishnayos does not generate sufficient excitement to warrant a siyum since the person knows that without studying the Gemara on the massechta he hasn’t yet completed a full course of study. Teshuvos Afraksta D’anya⁴ writes that one who speeds through a massechta of mishnayos has not accomplished a goal that is worthy of celebrating by making the day into a Yom Tov. Nevertheless, it is appropriate to have a meal to celebrate the completion of a massechta of mishnayos even if one is not familiar with the gemaras that elaborate on the mishnayos of that massechta. Any accomplishment in Torah is study is worth celebrating and brings joy to a person as is evident from the halacha that restricts a mourner from studying even mishnayos during shiva. ■

1. שו"ע או"ח סי' ת"ע.
2. שו"ת בנין שלמה (כהן) או"ח סי' נ"ט.
3. שו"ת ארץ צבי ח"ב סי' ע"ד.
4. שו"ת אפרקסתא דעניא ח"א סי' קנ"ד. ■

STORIES Off the Daf

How to empathize

”כֹּל יָמֵי עֲנִי רָעִים זֶה רַחֲמָן...”

On today’s daf we find that the verse, “כל ימי עניים רעים” — All the days of the poor are evil,” refers to one who is empathetic to others, since his heart is troubled by their difficulties. The Tchebiner Rav, zt”l, was unusual in this regard. He was especially considerate of the suffering of the lowly and downtrodden.

During his last years, the Tchebiner Rav lived in Shaarei Chesed. At that time, there was a certain very broken, lonely man who would collect tzedakah

in the neighborhood shuls. This person was well known—if not well liked—by all on account of his bizarre dress and strange behavior. He had his own unusual way to sing יהללו when the Torah was being replaced into the aron kodesh. Since his voice was cracked and he could not hold a tune, this was very annoying to the other people in shul. Nevertheless, if there was a chosson, he would always belt out his tune, often accompanied by bored children who immediately flocked to him and did their utmost to “help him along.”

Once, when this man was collecting in the Tchebiner Rav’s minyan, the Tchebiner Rav gave him a princely donation before they had replaced the Torah into the ark. “I am not giving

you this merely as a gift,” he proclaimed. “I give this to you on condition that you make the minyan happy with your unique tune for יהללו.”

The man was thrilled to his core and began to sing his special tune. But this time, since the Rav had asked for it, everyone joined him and it was actually a fitting way to replace the Torah. The broken man was overjoyed at his triumph and would tell everyone he knew about the admiration for him that the Tchebiner Rav had for him. Not only had he given him a big sum of money, he had even asked for his special nigan!¹ ■

■ וּנִכְתַּב בַּסֵּפֶר, ח"ב, ע' רמ"ה