

OVERVIEW of the Daf

1) Dancing before the bride and groom (cont.)

The Gemara concludes citing the Baraisa that presents the dispute between Beis Shammai and Beis Hillel concerning the permitted way of praising the bride.

R' Dimi cited another song that was sung before brides.

The discussion digresses to songs that were sung at the time of ordinations and for other leaders.

Examples of dancing before the bride are presented.

R' Yonasan is cited as ruling that it is permitted to gaze at the bride during the seven days of celebration but the Gemara rules that the halacha does not follow that position.

2) Diverting one event for another

A Baraisa presents the hierarchy for diverting one event for another.

The practice of Agrippas to step aside for brides is unsuccessfully challenged.

3) Interrupting Torah study

A Baraisa rules about interrupting Torah study for weddings and funerals.

Different definitions are presented of the Baraisa's term כל צרכו .

4) הינומא

Two definitions of the term הינומא are presented.

5) Proof that a woman married as a בתולה

Different practices to identify a bride as a בתולה or a widow are presented.

6) Clarifying the Mishnah's second case

The reason the Mishnah discusses a case where the claim is that the field was purchased from the person's father rather than the person himself, is explained.

An alternative case for the Mishnah is suggested.

The Gemara demonstrates that the suggested case could not have been taught in the Mishnah. ■

Today's Daf Digest is dedicated by
Mr. and Mrs. Michael Daniels
In loving memory of their father
ר' שלמה בן ר' מיכאל דוד ע"ה

Distinctive INSIGHT

A person should always be pleasant with others

מכאן אמרו חכמים לעולם תהא דעתו של אדם מעורבת עם הבריות

The custom of Beis Hillel was to compliment the bride at a wedding in order to increase the appreciation of the new groom for his new wife. This leads the Gemara to determine that a person should always praise others around him in order to make them feel good, and, as Rashi explains, this is true even if the praise is not completely deserved.

Actually, our Gemara speaks specifically about a bride. This is a case where there is a mitzvah to gladden her heart and assure her happiness. Rashi seems to understand that the Gemara's proof is from the case of praising a bride, that from here we establish a general rule to always make other people happy. The proof does not seem to be conclusive, because while there is a mitzvah to make a bride happy, there is no general mitzvah to amuse and entertain all people. Perhaps the proof could have been based upon the extended discussion of Beis Hillel and Beis Shammai about the case of reassuring someone who purchased an item, where everyone agrees that once he can no longer return the item, people should encourage him about his acquisition rather than criticize him.

Tosafos Ri"ד and Nimukei Yosef point out that the lesson from Beis Hillel could be that a person should say nice and pleasant things to make the people around him feel good, even if his words are not completely truthful. Meiri writes that a person should try to be pleasant and comforting to those around him, both in terms of the way he speaks as well as in regard to his actions, and he should not be too strict or unyielding in his ways. This is provided, of course, that no compromises be made in his mitzvah observance, in order that

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REVIEW and Remember

1. Is it permitted to lie while praising a bride?

2. What is the minimum number of people who should attend a funeral?

3. What was done at the wedding of a בתולה in Bavel to demonstrate that she was a בתולה?

4. Must a protest be done in front of the one occupying the field?

HALACHAH Highlight

Lying when it causes no harm

הרי שהיתה חיגרת או סומא אומרים לה כלה נאה וחסודה והתורה אמרה מדבר שקר תרחק

If the bride was lame or blind does one declare that she is a beautiful and charming bride? The Torah said "Distance yourself from falsehood."

There are different opinions concerning one who lies in a way that causes no harm to others. Rabbeinu Yonah¹ enumerates nine different categories of liars and the fourth category is one who while retelling a story knowingly changes some of the facts. Although no one is harmed by this lie it is nonetheless prohibited and it represents a love of falsehood which will eventually lead to testifying falsely. The ninth category is one who lies and derives pleasure from the fabricated story. Although no one is harmed by the lie, it is nevertheless prohibited but he writes that it is not so severe as the fourth category which is someone who lies and does not even derive pleasure from the lie.

In contrast, Teshuvos Hisorerus Teshuvah² cites the Gemara in Sukkah³ which teaches that one should not tell a child that he will give the child a gift and not follow through on the pledge since it trains one to lie. He explains that the Gemara is not concerned about the child learning to lie but that the adult will become accustomed to lying. This indicates that the lie, in and of itself, is not prohibited and the only reason one should refrain from lying when it cause no

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his actions not misrepresent halachic guidelines. A person should always try to extend himself to accommodate others.

Chida notes that the wording of the Gemara is not that a person should blend in with others, but rather that it is "דעתו של אדם" that should be adapting to others. What does this mean? He explains that the Gemara is teaching that "being pleasant among others" is not only a description of the way a person should act. Rather, one's feelings and actual mind set should be one that resonates with others in mind. One's actions and his heart and mind should all be consistent in this regard. His ways should truthfully and honestly be for the sake of heaven. ■

one harm is that it develops bad character but not that it is prohibited.

Sefer Yeraim⁴ writes that the only lie that is prohibited by the Torah is one that causes harm to others but if no one is harmed by the lie it is not prohibited. Accordingly, he questions the intent of Beis Shammai when they asked Beis Hillel why it is permitted to say that a bride is beautiful if she is objectively unappealing. Why did Beis Shammai think that calling the bride beautiful violates a prohibition if, seemingly, it causes no harm. Yeraim answers that the concern is that calling a bride beautiful if she is not beautiful violates the prohibition of גניבת דעת but does not violate the prohibition against lying. ■

1. שערי תשובה שער ג' אות קע"ח-קפ"ו.
2. שו"ת התעוררות תשובה ח"א סי' ט"ז.
3. גמי סוכה מ"ו:
4. ספר יראים סי' רל"ה. ■

STORIES Off the Daf

The Bride's Procession

"מעבירין את המת מלפני הכלה..."

Once, the Lev Simchah of Ger, zt"l, went to make a shivah call at the home of a certain Gadol. On the same night, there was a wedding that the Gerrer Rebbe planned to attend, so he first went to the chupah and only afterward did he go to be מנחם אבל. In the course of the conversation in the house of mourning, the gadol asked the Lev Simchah if he had already attended the chasunah, to which the Gerrer Rebbe

responded in the affirmative. The gadol chided the Rebbe straight away, "But Shlomo HaMelech said in Koheles 7:2, ' טוב ללכת לבית אבל מלכת ' - it is better to visit a house of mourning than a house of rejoicing?"

The Rebbe did not hesitate with his well-considered response. "But the Gemara says explicitly in Kesuvos 17a that if a bride's procession meets a funeral procession at the crossroads, the bride takes precedence! If you'll tell me that that is only in reference to which has the right of way at a crossroads, as Rashi does there, then how can you explain the Tosafos who wrote that the

Gemara also refers to relatives who are caught between a wedding and a funeral? The Tosafos say that this is a question of whether one should first proceed to be mesameiach a groom before going to visit a house of mourning."

The Rebbe concluded, "In any case, this is no question since the Maharsha later on, in Kesuvos 72, writes explicitly that the verse only refers to a sinful house of rejoicing. However, there is no doubt in his mind that if the rejoicing is a mitzvah like that of a wedding, it certainly takes precedence. And his proof is the Gemara on daf 17a—that the procession of a kallah goes before a funeral procession!" ■