



שבת קודש פרשת ויחי | מסכת כתובות דף י״ז

לע״נ ר׳ שלמה זלמן בן חיים אריה

INSIGHTS FROM OUR CHABUROS

Follow the Majority

כל קבוע כמחצה על מחצה דמי

he גמרא brings the מחלוקת ב"ש וב"ה about how you properly praise a כלה. can only say בית שמאי says that you can only say כלה כמות שהיא understand to mean that you just praise what she has and don't praise what she doesn't have. However, ב״ה disagrees and says כלה נאה וחסודה which means you can say every ריטב״א. The ריטב״א explains that this should have been a violation of מדבר שקר תרחק but is allowed מיז, בית שמואל. The מיז, בית שמואל, and אה״ע סימן ס״ה in אריע all say that it really isn't a lie at all. The ס״ק א on ס״ק א says that the person saying she is נאה means she is נאה in the eyes of her husband. The בית שמואל and ערוך השלחן say the person means she is נאה in her ways and actions. The רש"ש here has a beautiful פשט in this גמרא. He asks what the meaning of the expression "אם כדבריכם" that ב״ה says to ב״ה? That phrase is typically used if had said something to ב"ה but there is no mention of ב"ש talking to ב"ה. He also asks what was the purpose of כ״ה saying if someone bought something.". He answers that what מחלוקת was really saying to ב״ש is based on a ב״ה they have in גיטין as to what the criteria are to divorce one's wife. $L^{"}$ says one can only get divorced if one finds an ערות דבר (sin) in his wife whereas ב״ה says you can divorce for any reason (אפילו הקדיחה תבשילו). Therefore, ב״ה says to ב״ם that I could understand your concern with lying according to my שיטה since I hold it is ok to divorce your wife if you don't like her. However, according to your אם כדבריכם) then he is stuck with his wife forever anyway. If so, that is similar to someone buying something from a שוק which is a large marketplace where you wouldn't know who to return it to in which case there is no point in telling the person he bought bad merchandise since he can't return it anyway. Here too, if you say she is a bad wife then you won't accomplish anything since he will not be able to separate from her anyway.

PARSHA CONNECTION

In this week's daf the גמרא says that if a נפטר is יתלמיד חכם everyone needs to attend his funeral. The first funeral in the תורה is in this week's Parsha where we read about the יעקב אבינו fo לויה. "" "וירא יושב הארץ הכנעני את האבל says: פרק נ פסוק יא מסוק אם says ויאמרו אבל כבד זה למצרים על כן קרא שמה אבל מצרים אשר בעבר הירדן."

Why does the פסוק describe this as a mourning for מצרים? Why would they be mourning for געקב? Why were they mourning in this specific place? What is עקב? The געקב offers a beautiful explanation of the פסוק, answering the above questions. When געקב came to מצרים the famine stopped and the Egyptians were very appreciative. Now that he was עפטר, they were unsure of what will happen. When they saw a grain field surrounded by thorns from all sides they realized that הקב"ה is showing them that grain will become unreachable to them. The מצרים started mourning for עקם, because they now realized that the famine will return. This is why the Egyptians mourned in this specific place (גורן האטד) because they were mourning their own loss of food, unlike the שבטים who were mourning the spiritual loss, and were mourning all along. This also explains why the curu

STORIES The Bride's OFF THE DAF

״מעבירין את המת מלפני הכלה…״

nce, 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, יטור ללכת לכית אכל מלכת לכית משתה' - 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!"

HALACHA Lying When it Causes HIGHLIGHT 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"

here 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, Teshuvas 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 though 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 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 גיבת דעת but does not violate the prohibition against lying.

שערי תשובה שער ג׳ אות קע״ח-קפ״ו
שו״ת התעוררות תשובה ח״א סי׳ ט״ז
גמ׳ סוכה מ״ו
גמ׳ סוכר מ״ו

MUSSAR Don't Hold FROM THE DAF Back

מכאן אמרו חכמים: לעולם תהא דעתו של אדם מעורבת עם הבריות

ost people, when they hear the Chazal that our Gemara quotes of being מעורבת עם הבריות, they believe it means one shouldn't be a loner, rather they should mix with people.

L W M. However, if you look at the context of this Chazal, it seems to be based on the opinion of Bais Hillel, regarding how one praises the Kallah. What is the connection? Also, why does this Chazal begin with the word לעולם?

It seems that the Chachamim learned from Bais Hillel that one can't relate to a person based on what is objectively אמת אמת. Rather, one has to always put one's self in the other's circumstance and relate to him in that manner. In the example from the previous gemara, Bais Hillel understood that there is no תועלת in holding back from praising the Kallah. In fact, it could even damage their relationship. And this is what the Chachamim deduced from the psak of Bais Hillel. We see this in the loshon as well. The Chachamim began the statement with לעולם to tell us that is the only thing we need to think about when we talk with others - "What can I say that can a be a benefit to this person?" And the Loshon of תעורכת which means to mix or blend, Chazal are teaching us that we have to enter into the mind of another (to mix in) when deciding what to say to them.

A person who has this attitude of being מעורבת עם הבריות, will only say those things that is of benefit to their kids, their spouse, and other loved ones, therefore building those critical relationships.

POINT TO PONDER

The Gemara writes that when the Rabbis gave רבי זירא סמיכה they said "לא כחל ולא שרק וכו" these items relate well to a bride as to whom it is compliment that she's so pretty that she doesn't even need eye shadow or makeup to make her look attractive. But how do these statements compliment רבי זירא who was receiving because of his vast knowledge of הלכה?

Response to last week's Point to Ponder:

רש"י ד"ה הבעל מהימן writes that we do not say that a woman has a חזקה of being a חזקת הגוף due to her חזקת הגוף. Since the debate is over the amount of her כתובה, how can the חזקת הגוף help her? Even if she was still a חזקת של של של של מנה when she got married, her כתובה may be only a של מנה she was a גרושה מן האירוסין net be being that she wasn't a בתולה, he is just saying that she was a אל מנה.

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Yitzchok Gutterman, please visit our website, dafaweek.org, or download the app To share an insight from your Chabura please email **info@dafaweek.org**

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

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