

It is appropriate that **שפתים ישק משיב דברים נכוחים** -  
all lips kiss one who responds<sup>1</sup> with convincing words<sup>2</sup>

### OVERVIEW

The גמרא states that (even though) ר"ש praised ר' יוסי (the הלכה nevertheless is like ר"מ). The גמרא goes on to quote the praise that ר"י offered for ר"ש. It is not clear however, how did ר' יוסי indicate that he was referring specifically to ר"ש as opposed to ר"מ.

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**כשאדם אומר דברים נכוחים אותם שסביבותיו -**

**When a person speaks convincing words those who surround him;** that are in his presence -

**משיקין שפתותיהם זו לזו ואין יודעין מה להשיב -**

**They clamp (kiss) their lips<sup>3</sup> closed one to another and they do not know what to respond<sup>4</sup>.**

### SUMMARY

The praise that ר"י offered for ר"ש was that whomever heard him was not able to respond (or refute) [to] him.

### THINKING IT OVER

Why do neither רש"י nor תוספות translate the פסוק in the more literal manner?

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<sup>1</sup> This would be referring to ר"ש who is responding to ר"מ.

<sup>2</sup> This seems to be the literal translation of this פסוק.

<sup>3</sup> תוספות disagrees with רש"י's interpretation, that the lips of one who is משיב דברים נכוחים are fit to be kissed. [If that were the interpretation it should have said יושקו שפתים.] Perhaps תוספות is explaining two things; a) that the praise is reserved for ר"ש, and b) that nevertheless ר"י never intended that the הלכה be according to ר"ש. According to רש"י however, that שפתים ישק refers to ר"ש as well, one may surmise since ר"ש's lips are (fit) to be kissed, it would seem that the הלכה is like ר"ש. However, according to תוספות that שפתים ישק, merely means that those in attendance do not know how to respond; that does not indicate that the הלכה is according to the one who is משיב דברים נכוחים. It merely shows that he is a brilliant thinker and his arguments are strong. The הלכה nevertheless is like ר"מ.

<sup>4</sup> Obviously this cannot be referring to ר"מ, since ר"ש did indeed respond. Therefore it must be referring to ר"ש.