

Should he praise it in his presence **ישבחנו בעיניו או יגנונו בעיניו -** or should he denigrate it in his presence

OVERVIEW

ש"ש maintains that a כלה is not given undeserving praise. ב"ה challenges this assumption by asking rhetorically 'if one made a bad purchase, should not another nevertheless praise his purchase and not denigrate it'! ש"ש did not respond to this challenge. תוספות will explain what is the opinion of ב"ה in that situation.

ובית שמאי סברי דאף אף על גב דישבחנו בעיניו -

And ש"ש is of the opinion that even though it is proper **that he should praise it in the eyes** of the purchaser (as ב"ה asserted), nevertheless we cannot derive from the conduct of an individual, how to institute a general requirement for the populace at large; therefore –

אין להם לחכמים לתקן להזיק לומר שקר זה תורה אמרה¹ מדבר שקר תרחק:

It is not fitting for the חכמים to institute a requirement by a כלה (that she be undeservingly praised in all instances) which will have the effect **to cause the wedding guests to say a falsehood** (in a case of an undeserving כלה) **for the תורה states 'one should distance himself from a false statement'².**

SUMMARY

ש"ש maintain that there is a difference between politeness and a תקנת חכמים. The חכמים should not institute a requirement that causes one to utter a falsehood.

THINKING IT OVER

How will ב"ה respond to the argument of ש"ש (as expressed in this תוספות)?³

¹ שמות (משפטים) כג, ז.

² It would seem that by an individual (when he is praising a purchase) it is understood that he is merely being polite. However, when the חכמים make a תקנה it is of more serious nature. Even a semblance of a falsehood should be avoided. This is what is meant by the word 'תרחק'.

³ See יעב"ץ.