

The Lecture Series With Reb T (Biweekly): The Rumor of Humor: On Behalf Of Proper Laughs Sources from Sefaria (unless noted otherwise); Lookout for the **Points To Carryover (PTC's)** All Shirum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W.!

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-For the refuah sheleimah of Livia Margalit bat Ilana Devorah and for anyone sick or needing a yeshuah or refuah

Rumor has it that “Laughter is the best medicine.” Where does that come from and why is that so?

It may be that the origins are from Shlomo Hamelech’s [Sefer Mishlei in 17:22](#)

לב שמח ייטב גהה ורוח נכאה תיבש-גרים:

A joyful heart makes for good health; Despondency dries up the bones.

As well as [Mishlei 15:15](#):

כָּל-יְמֵי עֲנִי רָעִים וְטוֹב-לֵב מִשְׁתַּה תָּמִיד:

All the days of a poor man are wretched, **But contentment (good or happy heart) is a feast without end.**

It is therefore good for us, healthy for us, to be joyful, happy and full of humor. Hence, laughter really is the best medicine. When we lack laughs in our life, the bones and vitality of our life is sadly missing. If we take humor/laughter out of the picture, it is easy to see life as dull, grey, lacking color, luster, or appeal, and g-d forbid we can come to despondency, lack of pleasure or motivation in activities or involvement in goal directed behaviors (known as “anhedonia” and “avolition,”) which in turn could further spiral us downward to depression and really bad places, g-d forbid. Think about it: When was the last time you had a really good laugh? What caused it? Who were you with? How did it feel? What was your mood like then and for the rest of the day?

When we have a good laugh, it makes us feel better. Humor is a wonderful conduit, when used in the proper manner, to help alleviate stress and tension. Humor is an amazing thing that was given to the world by Hashem, and the ability and experience of laughing feels great as well, especially when done with others. The idea of a laugh is fascinating, and people can either love or hate the sound of another’s laughter, especially close people in your lives. Hopefully, the sound of laughter/a person’s laugh, especially a spouse, is truly very enjoyable “music” to your ears.

I think about a comedy night my wife and I had with our shul last year and the year before and how nice it was to laugh together, out loud with others from the shul and the community. I think about a recent zoom comedy show we joined in the past few months and how it felt so nice to just hear humor and be a part of the show, with such good laughs for us together. But, it is of the utmost importance to realize: the humor should be proper and appropriate. It doesn’t have to be slapstick to be “funny.” It shouldn’t include vulgar words, phrases, or situations to be “funny.” It should not involve violence or pranks or hurting others to be “funny.”

A truly good comic, or truly good comedy, does not need any of the shtuss to be GOOD. Comedy can be hilarious and “Clean,” without hurting anyone or anything in the process--- it just might take a bit more thought and work than the stuff out there.

If you think about the radio or media of even the last century before the last few decades, there were ways to be funny in proper and good ways. Unfortunately in recent decades, so much more often than not the humor goes in bad directions or in demeaning, degrading, or mean ways. Kosher comedy exists, and doesn't involve any bad words or situations or content. I wonder aloud many times why society thinks that shows can't **be clean and funny**. Nowadays its almost an anomaly to find the clean funny kosher shows, but they do exist.

A good comic, or a really funny person, knows how to be funny without putting anyone down, or using bad language or content. If a comic or show or any media has to use those things to be "funny" then they really are not funny at all. Humor and laughter are terrific things, but they should be done and brought about in the right and kosher manner.

But what are the real effects of laughter? What can it do for us?

According to the [Mayo Clinic](#),

*Laughter has many benefits, including that it stimulates many organs, Activates and relieves your stress response, and Soothes tension. . It can also help in the long run: **Improves your immune and can relieve pain, increase personal satisfaction, and can also make it easier to cope with difficult situations. It also helps you connect with other people, and improve your mood.***

But why and how does humor work? What is involved that makes it feel good for the body?

Harvard explains ([On The Brain, The Harvard Mahoney Neuroscience Institute Letter: "Humor, Laughter, and Those Aha Moments" Spring 2010 Vol. 16, No. 2](#)):

*Jokes work because they defy expectations. The surprise aspect of these tales kicks in the frontal lobe's search for pattern recognition... "Humor is an evoked response to storytelling and shifting expectations. Laughter is a social signal among humans. It's like a punctuation mark."... But, as any comic will tell you, **timing is everything**...(in a joke) The set-up gets us thinking in one direction, then the punch line comes and jars us into realizing there is a completely different way to interpret the situation... The contagion of laughter, Marci says, suggests patients felt that the emotions they expressed were being validated.*

*It also supports the notion **that empathy is a shared experience**. That laughter is catching is a reason television sitcoms use laugh tracks: taped laughter invites audience participation...*

Laughter may also confer health benefits. For the past forty years, studies have shown that good, hearty laughter can relieve tension and stress; boost the immune system, by reducing stress hormones and increasing activity among immune cells and antibodies; and help reduce the risk of heart attack and stroke, by improving blood flow and blood vessel function. Laughter and humor can be a tonic for the brain, as well...

So We see why and how laughter and humor can work. But, let us take a step back and look at what humor really is and how it is used and defined. According to Wikipedia,

Humor (American English; see spelling differences) is the tendency of experiences to provoke laughter and provide amusement. People of all ages and cultures respond to humour. Most people are able to experience humour—be amused, smile or laugh at something funny (such as a pun or joke)—and thus are considered to have a sense of humour. ... Though ultimately decided by personal taste, the extent to which a person finds something humorous depends on a host of variables, including geographical location, culture, maturity, level of education, intelligence and context.

In terms of laughter, Wikipedia explains it as,

Laughter is a physical reaction in humans consisting usually of rhythmical, often audible contractions of the diaphragm and other parts of the respiratory system resulting most commonly in forms of "hee-hee" or "ha-ha". It is a response to certain external or internal stimuli. Laughter can arise from such activities as being tickled,^[1] or from humorous stories or thoughts.^[2] Most commonly, it is considered a auditory expression of a number of positive emotional states, such as joy, mirth, happiness, relief, etc. On some occasions, however, it may be caused by contrary emotional states such as embarrassment, surprise, or confusion such as nervous laughter or courtesy laugh. Age, gender, education, language, and culture are all indicators^[3] as to whether a person will experience laughter in a given situation. Some other species of primate (chimpanzees, gorillas and orangutans) show laughter-like vocalizations in response to physical contact such as wrestling, play chasing or tickling.

Laughter is a part of human behavior regulated by the brain, helping humans clarify their intentions in social interaction and providing an emotional context to conversations. Laughter is used as a signal for being part of a group—it signals acceptance and positive interactions with others. Laughter is sometimes seen as contagious, and the laughter of one person can itself provoke laughter from others as a positive feedback.^[4]

The study of humor and laughter, and its psychological and physiological effects on the human body, is called gelotology.

There's always a time to laugh, but it should be in the right place at the right moment. Koheles mentions this in Shlomo Hamelech's words in 3:4 & 2:2

עַתָּה לִבְכוּת וְעַתָּה לְשִׂחוֹק עֵת סִפּוּד וְעַתָּה רִקּוּד: (3:4)

A time to weep and **a time to laugh**; a time to mourn and a time to dance.

לְשִׂחוֹק אָמַרְתִּי מֵהוֹלֵל... (2:2)

I said of **laughter it is praiseworthy**...

A lot of elements in life has to do with timing and placement of things. Don't laugh when your friend is down and don't cry when you're supposed to be laughing.

These two elements of laughter and humor are things that should be in our lives as much as possible, but only in the right ways. I myself have friends who are comics and am a very big fan of an amazing frum comics. The idea of kosher comedy and the Jewish kosher comic was

highlighted in Jewish Action, the magazine of the OU where it talks about the idea of the kosher comic and kosher comedy in an article called “Kosher Comedy: The Rise of the Orthodox Comic” (<https://jewishaction.com/jewish-world/kosher-comedy-the-rise-of-the-orthodox-comic/>)

*There are troupes of Orthodox performers, like Under-Dos in Israel, and The Big Mockers in the States. There’s an Orthodox comedy club in Jerusalem, founded by Rochester-born oleh David Kilimnick. YouTube is a major factor; it has opened up a new venue for funny frum people with thespian inclinations. Online there is a growing number of kosher videos, more and more expressions of performers’ creative instincts. There are also more places for aspiring Orthodox individuals to perform: shuls and schools that recognize the spiritual power of some humorous words, more venues that look to book **“clean comics,” more comics who guard the kashrut of what goes into their mouths and what comes out... “Anyone can work nonclean,” Gluck says. “Not everyone can perform clean.” His challenge is to find performers who are both clean and funny...** Kosher Komedey allows frum Jews to enjoy a night out without having to worry about compromising their principles.” ... Humor was the obvious vehicle. “Comedy is the path of least resistance,” Kramer says. It’s “the best way to give musar [rebuke] in a way that is not condescending. It’s an effective tool.” ... hat’s changing. The Orthodox community now sees comedy as an outlet. “It’s definitely good for us not to take ourselves so seriously,” Schmutter says. “Orthodox comedy allows us to have similar ‘Okay, everyone’s going through that’ relief for things like Pesach cleaning and mishloach manos stress and helping kids with their Chumash homework.” “There is a stigma to comedy—that it is somehow ‘leitzonus’ [frivolous joking] and displays a lack of seriousness,” Lieber says. “Leitzonus doesn’t mean being funny; it means ridiculing proper moral positions. We don’t do that in our show. As for always being serious, the Torah doesn’t demand this at any level,” he says. Proponents of humor in the Orthodox community cite some well-known sources: **the story of the Talmudic sage Rabbah starting each lecture with a joke, the story of Elijah pointing to two jokesters in the marketplace who are destined for a share in the World to Come, the statement in Ecclesiastes that there is “a time to laugh.”** ... “There is nothing as destructive as depression,” and humor is an effective way to counter it says Rabbi Dr. Abraham Twerski, author of countless books, including Smiling Each Day (Brooklyn, 1993). He has served for decades as a psychiatrist, incorporating humor into his practice when he deemed it proper. **His guidelines: don’t offend, don’t ridicule. “If it’s appropriate humor, it can be inspirational,”** says Rabbi Ephraim Buchwald, director of the National Jewish Outreach Program... a Lubavitch rabbi explained to me that the Rebbe always **said if you could take something mundane and ordinary and turn it into something kosher—acceptable and clean—you’re doing something great, a mitzvah.**” Kosher Komedey’s Gluck says... “Halachah is our ultimate guide—we most definitely convey messages,” says Verplanck co-founder Lieber. “Therefore, modesty is maintained in both dress and language. Topics are also generally benign . . . it makes the job of writing material a thousand times harder.”.. It gives us a platform to show our Jewish viewpoints in humorous ways. Unconnected Jews can see that being observant doesn’t prevent a comedian from being cool, quick-witted and ‘with it.’”*

The gemara text shows in [Shabbat 30b](#)

פי הָא דְרַבָּה מִקָּמֵי דְפִתְחָ לְהוּ לְרַבְנָן אֲמַר מִילְתָּא דְבְדִיחֻתָּא וּבְדִחֵי רַבְנָן, לְסוּף יְמֵיב בְּאִימְתָּא וּפְתַח בְּשִׂמְעָתָּא

That explanation is **like that which Rabba did. Before he began teaching halakha to the Sages, he would say something humorous and the Sages would be cheered. Ultimately, he sat in trepidation and began teaching the halakha.**

The gemara talks of the famous incident of Elijah and the two jesters in [Taanit 22a](#)

אדהכי והכי אתו הנהך תרי אתי א"ל הנהך נמי בני עלמא דאתי ניהו אזל לגבייהו אמר להו מאי עובדיכו אמרו ליה אינשי בדוחי אנן מבדחינן עציבי אי נמי כי חזינן בי תרי דאית להו תיגרא בהדייהו טרחינן ועבדינן להו שלמא:

In the meantime, two brothers came to the marketplace. Elijah said to Rabbi Beroka: These two also have a share in the World-to-Come. Rabbi Beroka went over to the men and said to them: What is your occupation? They said to him: We are jesters, and we cheer up the depressed. Alternatively, when we see two people who have a quarrel between them, we strive to make peace. It is said that for this behavior one enjoys the profits of his actions in this world, and yet his reward is not diminished in the World-to-Come.

The founder of aish hatorah, Rabbi Noah Weinberg beautifully explained the idea of humor and laughter in this world. It comes from *Rabbi Noach Weinberg's 48 ways To Wisdom, Way #21 "Laughter Is Serious Business" on [aish.com](#):*

Jokes have the power to grab our attention and focus our mind. Laughter can snap us out of melancholy, put things back into perspective, and provide the momentum to make the best of life... Laughter is when the unexpected occurs. A toddler puts on her father's big shoes – and we laugh... When two contrary elements are juxtaposed, the sudden surprise catches us off guard. And the more unexpected, the funnier it is...

-We should laugh to put life in perspective/laugh at your problems(making something big out of small thing)

-We should laugh to diffuse tension-if you're nervous about taking a test, laugh about it and say: "So what if I fail. Maybe I'll break the world record for the lowest score!" That sort of joking will relax you and make you more likely to pass the test.

-We should laugh at insanity –not at a person who is crazy but at crazy ideas, “dying for success”people wasting their life life for money or materialism that won't come with us

Abuses of laughter include:

1. **Ridicule**-- Laugh "with" people, not "at" them. Ridiculing someone hurts his soul. It's embarrassing and makes him feel worthless. "You are a bozo, a nothing." Ridicule is the most terrible way of hurting another human being. People feel this deeply.
2. **Excessive laughter**- Laughing for laughter's sake is just an escape. Jokes alone don't equal happiness, and too much laughter gives an artificial feeling of joy. You can have a great time at a two-hour comedy show – but experience an empty feeling afterward. That's because you got worked up high, but it wasn't real. And the reality always comes back.
3. **Negative Laughter**- Certain types of laughter – like cynicism, sarcasm or a nervous laugh – reveal a more deep-seated emotional problem. Non clean jokes are especially problematic.
4. **Off Limits**- There's an old saying: "Never laugh at Motherhood or God." That means to say, don't be disrespectful by laughing at serious subjects. Never poke fun at idealism. If someone is giving up material pursuits in order to serve the needs of others, don't snicker

and say, "Nice guys finish last." You've injected a destructive energy into society. This is serious and you've got to keep it serious...

Why is "Laughter" a Way to Wisdom?

- *Use laughter to keep your troubles in proportion. Realize they're not as bad as they seem. Life is not problems; it's opportunities.*
- *Laughter dispels gloom, depression, worry, pain and aggravation. Use it as a quick way to snap back into action!*
- *Use laughter consciously and in a measured amount.*
- *Aggravation and suffering sap our strength. Laughter brings out cheerful relaxation and gives you new energy.*
- *Laughter destroys everything in its path – for good and for bad.*
- *Laughter taps us into the deeper reality of God's interaction with the world.*

Humor and Laughter thus can be a wonderful tool to make the world a more happy and light place, but it must be done in a proper manner, just like everything else. If we could look into how to properly use the idea of comic relief then we could feel a little more brightness and comedy around us.

In addition to the sources we just mentioned let's look at some others:

[Flames of Faith 16:18 שלהבות של אמונה ט"ז:י"ח](#)

Conversely, permitted pleasures such as enjoying **comedy** is from nogah. Nogah can be raised, and the Talmud records that Rabbis would introduce their lessons with jokes....However, for those who use **comedy** to waste time, or to consider inappropriate thoughts and ignore Torah study, their nogah act is being utilized in a way that renders it evil.

[Flames of Faith 16:18 שלהבות של אמונה ט"ז:י"ח](#)

Nogah can be raised, and the Talmud records that Rabbis would introduce their lessons with jokes....**As a result their jokes caused an increase in Divine feelings within the students and the sparks within the kelippah were redeemed.**

[Avot D'Rabbi Natan 26:1 אבות דרבי נתן כ"ו:א'1](#)

Rabbi Akiva would say: A sense of **humor** is a fence for honor. Silence is a fence for wisdom. Abstinence is a fence for vows. Holiness is a fence for purity. Fear of sin is a fence for humility.

[Legends of the Jews 4:7:71 אגדות היהודים ד'ז:ע"א71](#)

They made it their purpose in life to dispel discontent and sorrow by their jokes and their cheery **humor**, and they used the opportunities granted by their profession to adjust the difficulties and quarrels...

[Sefer HaIkkarim, Maamar 3 34:3 ספר העקרין, מאמר ג ל"ד:ג'34](#)

...That is, if you bear all the trouble in good **humor** like one who digs for a hidden treasure, or who mines silver, then you will understand the fear of the Lord.

[Flames of Faith 16:18 שלהבות של אמונה ט"ז:י"ח](#)

Their **humor** was attached and subordinated to a Torah goal, relaxing students to facilitate more effective learning of Torah.

PTC. Humor should be used in the right way to help those around you feel better and more relaxed

[ספר העקרים, מאמר ג ל"ד:ד'4:34:3 Sefer HaIkkarim, Maamar 3](#)

Then when Abraham stood his test joyfully and with good humor, the Bible called him friend.

[מלחמת היהודים ז'ד':א'1:4:7 The War of the Jews](#)

...those that had met him at first related with what good humor he received every one that came to him...

[אורחות צדיקים ט"ע"ב9:72 Orchot Tzadikim](#)

Of course, this does not mean vulgar humor or nonsensical jesting, but rather words concerning the precepts of the Torah which cause the heart to rejoice

[Avodah Zarah 3b](#)

The Gemara resumes its narration: **Immediately, the Holy One, Blessed be He, sits and makes sport of those gentiles, i.e., He laughs at them, as it is stated: "He that sits in heaven makes sport, the Lord has them in derision"** (Psalms 2:4). With regard to this verse, **Rabbi Yitzhak says: There is no making sport for the Holy One, Blessed be He, but on that day alone.**

PTC. Greeting life with a laugh is a way to take whatever comes at you with stride; Laughing things off with cheer can chase away stress when viewed from a standpoint of humor

[Bereshit 17:17](#)

וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו וַיִּצְחַק

Abraham threw himself on his face and laughed...

[Bereshit 18:12](#)

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ

And Sarah laughed to herself...

[Bereshit 21:6](#)

וַתֹּאמֶר שָׂרָה צָחַק עָשָׂה לִי אֱלֹ

כָּל-הַשָּׁמַע יִצְחַק-לִי:

Sarah said, "God has brought me laughter; everyone who hears will laugh with me."

[רש"י על בראשית כ"א:ו'1:6:21 Rashi on Genesis](#)

The Midrash Agadah says, "many barren women were remembered with her, many sick were healed on that day, many prayers were answered with her, and much **laughter** was in the world."

[רש"י על בראשית י"ז:ט"ט:ב'19:2:17 Rashi on Genesis](#)

AND THOU SHALL CALL HIS NAME ISAAC — with reference to his **laughter**.

[אור החיים על בראשית י"ח:ג'ג'3:13:18 Or HaChaim on Genesis](#)

Actually G'd's very reaction includes a hint of why He took exception to Sarah's **laughter** whereas He had not reacted at the time to Abraham's **laughter**....A close examination of the text will reveal that Abraham had reacted with **laughter** at the time he received the message....When

fire, and shall we not weep? Rabbi Akiva said to them: That is why I am laughing. If for those who violate His will, the wicked, it is so and they are rewarded for the few good deeds they performed, for those who perform His will, all the more so will they be rewarded.

Also story of fox on temple mount next part of gemara—Rabbi akiva laughed because prophecy fulfilled and co dependent, other prophecy will be fulfilled

PTC. Sometimes it's all about our reaction, our responses and our outlook to put a positive spin; We all can have the same stimulus which we can't control, but we can control our responses with using humor

[Tehillim 126](#)

אֲזַיִמְלֵא שִׁחוֹק פִּינִי וְלִשׁוֹנִי רִנָּה

(When Hasem returns us to Israel, as if in a dream...) **our mouths shall be filled with laughter, our tongues, with songs of joy.**

[Orchot Tzadikim 9:80 ט'פ' צדיקים](#)

When the Divine Presence returns to Zion, for this is a great joy, as it is written "Then will our mouths be filled with **laughter** and our tongues with song;

[Shabbat 152a:1 א'א:1 שבת קנ"ב](#)

Tears that come from medicinal drugs, and from **laughter**, and from sharp produce are good for the eyes.

[Shabbat 30b:4 ב'ד:4 שבת ל' ב](#)

It is written: "Vexation is better than **laughter**", and it is written: "**I said of laughter: It is praiseworthy**", which is understood to mean that **laughter is commendable**....Vexation is better than **laughter** means: The vexation of the Holy One, Blessed be He, toward the righteous in this world is preferable to the **laughter** which the Holy One, Blessed be He, laughs with the...I said **of laughter: It is praiseworthy, that is the laughter which the Holy One, Blessed be He, laughs with the righteous in the World-to-Come.**

PTC. Laughter and humor can be a sense of being that we can infuse our days with including longing for a future where our days are full of much laughter and good cheer

[Berachot 31a](#)

Similarly, a person should neither take leave of another from an atmosphere of conversation, **nor from** an atmosphere of **laughter**, **nor from** an atmosphere of **frivolity**, **nor from** an atmosphere of **purposeless matters**.

[Orchot Tzadikim 9:5 ט'ה:5 אורחות צדיקים](#)

There is another kind of joy and **laughter that is very evil, for example, he who laughs at one who is very careful and pious in the way he serves God,** may He be Blessed, and fulfills His commandments,

[Orchot Tzadikim 9:7 ז'ט:7 אורחות צדיקים](#)

The **second evil is that perhaps with his mocking laughter he can dissuade the righteous man from his righteous deeds for the later may not be able to bear the laughter.**

[Orchot Tzadikim 9:8 ח'ט:8 אורחות צדיקים](#)

The third is that people who have never tried to walk in the ways of God, may He be Blessed, **may not, because of this laughter, ever repent, and will walk in darkness all their days.**

[Orchot Tzadikim 9:3:ג'ט:ט' אורחות צדיקים](#)

There are **many evils in too much rejoicing and in too much laughter, as for instance one who rejoices when his companion stumbles or when some evil mischance of the tragic happenings that afflict the world**

[Kitzur Shulchan Aruch 29:6:ו'ט:כ"ט ערוך](#)

You **must neither be a jestor or a fool,**¹⁸**The Gemara, Berachos 31a states, "A person is forbidden to fill his mouth with laughter."** This applies to raucous hilarity.

There is a famous phrase which I am not quoting exactly (I don't remember from where I heard it): "One joke can repel a hundred admonitions" ---A person can hear an amazing mussar schmooze from a great rabbi and one kid can say a dumb joke and throw off the whole lecture

PTC. Laughter is a tool that can be used for good or evil; be very careful with it as it is easy to do such harm and destruction with it

[Daf Shevui to Avodah Zarah 3b:11א"ב:י"א על עבודה זרה ג' ב:י"א](#)

The Talmud finally settles on a verse which can be used to prove that from the time the Temple was destroyed there is no more laughter before God.

[Rashi on Ecclesiastes 7:6:2:ו'ב:י"ז על קהלת ז' ו'ב:י"ז](#)

So, too, the laughter of the fool has no useful purpose or lasting value.

[Peninei Halakhah, Prayer 5:1:3:ג'א:י"ג פניני הלכה, תפילה ה' א:י"ג](#)

The Chachamim teach , "One should not pray out of laughter," because **laughter nullifies one's awe for God,** and a person must pray out of fear and submission.

[Orchot Tzadikim 3:22:ב"ג:כ"ב אורחות צדיקים](#)

For it is clear that the servant of a king will not abandon the king's command though he bears much shame from everyone who may **laugh** at him for performing that which his king commanded him.

PTC. Laughter is dangerous as it can be used in damaging ways including the wrong mindset for teaching, learning, and praying

[Zohar 1:130b:62:ב"ס:ק"ל זוהר א' ק"ל ב:ס"ב](#)

This very body shall you take to **laugh** with, in that rejoicing of the righteous, to take delight in it in the joy of the Holy One, blessed be He.

[Zohar 1:140b:27:ז"כ"ז זוהר א' ק"מ ב:כ"ז](#)

And these are the generations of Isaac , " for the righteous will **laugh** in the future. "Abraham begot Isaac," as it is the virtue of the soul that begets that laughter and joy in the world.

[Shekel HaKodesh, On Abstinence 22:ב"ב שער הפרישות](#)

- A joyful person, a person who has a sense of humor or laughter/smiles on his face is someone to try to be around, try to be that kind of person with it as an essence of your nature
- Sometimes it's all about our reaction, our responses and our outlook to put a positive spin; We all can have the same stimulus which we can't control, but we can control our responses with using humor
- Laughter and humor can be a sense of being that we can infuse our days with including longing for a future where our days are full of much laughter and good cheer

- Laughter is a tool that can be used for good or evil; be very careful with it as it is easy to do such harm and destruction with it

- Laughter is dangerous as it can be used in damaging ways including the wrong mindset for teaching, learning, and praying

- Approaching life with proper laughter can ease the worries and the struggles and make you feel contentment of soul

- Although we should approach life with humor and laughter we should never take life or its travails as a joke, or take what Hashem sends or gives us lightly; appreciate everything with proper mindset but still infuse proper humor into your life