

Daf Notes

Insights into the Daily Daf

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Kesuvos Daf 8

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Daily Daf

Sheva Brochos

The *Gemora* cites a *braisa*: The blessing of the bridegrooms (*sheva brochos*) is said only in the presence of ten people all seven days of rejoicing.

Rav Yehudah said: This is only if new guests are present at the meal.

The *Gemora* asks: What are the blessings?

Rav Yehudah said: (*The first blessing is...*) Blessed are You, Hashem, our God, King of the universe, Who has created all things for His glory. (*The second blessing is...*) Blessed are You, Hashem, our God, King of the universe, Who creates man. (*The third blessing is...*) Blessed are You, Hashem, our God, King of the universe, Who has created man in His image, in the image of the likeness of his form, and He prepared for him, out of himself - a building forever. Blessed are You, Hashem, Who creates man. (*The fourth blessing is...*) May the barren one greatly rejoice and exalt when her children will be gathered in her midst in gladness. Blessed are You, Hashem, Who gladdens Zion through her children. (*The fifth blessing is...*) May You intensely gladden the beloved companions (*bride and groom*) as You gladdened Your creature (*Adam Harishon*) in the Garden of Eden. Blessed are You, Hashem, Who gladdens the groom and bride. (*The sixth blessing is...*) Blessed are You, Hashem, our God, King of the universe, Who has created joy and gladness,

groom and bride, mirth, gladsong, pleasure and delight, love, brotherhood, peace and friendship. Hashem, our God, let there speedily be heard in the cities of Yehudah, and in the streets of Yerushalayim the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride, the voice of the grooms' jubilation from their canopies and of youths from their feasts of song. Blessed are You, Hashem, Who gladdens the groom with the bride. (7b – 8a)

One Creation (of Man) or Two?

Levi went to the house of Rebbe to the wedding-feast of Rabbi Shimon, Rebbe's son. Levi recited five blessings (*leaving out the second one*). Rav Assi came to the house of Rav Ashi to the wedding-feast of Mar, Rav Ashi's son. Rav Assi recited six blessings.

Perhaps they differ regarding the following point: One (*Levi*) holds that there was one creation of man (*Adam and Chava were created in one act of creation as a double figure*) and the other holds that there were two creations (*and two blessings are appropriate*).

The *Gemora* disagrees: All agree that there was only one creation, but they differ regarding this: (*Originally, Hashem intended to create a male and a female at the same time. However, when it came time for creation, He created one double figure.*)

One (*Rav Assi*) holds that we go according to His intention (*and two blessings are recited*) and the other holds that we go according to His action. (8a)

'In Whose Dwelling there is Joy'

Rav Ashi came to the house of Rav Kahana for a wedding. The first day, he said all the blessings. From then and further on; if there were new guests, he recited all the blessings, but if not, he declared it to be merely a continuance of the previous joy, so he said only the words added to the beginning of *Birchas Hamazon* 'in Whose dwelling there is joy' and the last of the *sheva brochos* 'Who has created.'

From the seventh day to the thirtieth day after the wedding; whether the host said to them that the meal was because of the wedding or whether he did not say to them that it was because of the wedding, one says only the words added to the beginning of *Birchas Hamazon* 'in Whose dwelling there is joy.' From then and further on; if he said to them that the meal was because of the wedding, he says only the words added to the beginning of *Birchas Hamazon* 'in Whose dwelling there is joy,' but not otherwise.

The *Gemora* asks: And if he if he said to them that the meal was because of the wedding, until when is 'in Whose dwelling there is joy' recited?

Rav Pappi said in the name of Rava: Until twelve months after the wedding.

The *Gemora* asks: When can these words be recited prior to the wedding?

Rav Papa said: From the time that they put barley into the beer-making vat (*from the time that they begin making preparations for the wedding*).

The *Gemora* asks: Is this so? Didn't Rav Papa arrange a match for his son, Abba Mar and he said these words from the time of the betrothal?

The *Gemora* answers: It was different regarding Rav Papa, because (*being a wealthy man*) everything was prepared for the wedding.

The *Gemora* records an incident: Ravina arrange a match for his son in the house of Rav Chaviva (*to his daughter*) and he said these words from the time of the betrothal. He explained: "I am sure with regard to them that they will not retract the betrothal." But the matter was not successful and they did retract.

Rav Tachlifa from *Eretz Yisroel* came to Bavel and said six long (*he extended the first two blessings by making additions to them*) blessings (*for the sheva brochos*). The *halacha* is not according to him.

Rav Chaviva came into the house of a circumcision and he added the words to the beginning of *Birchas Hamazon* 'in Whose dwelling there is joy.' The *halacha* is not according to him, since they are distressed because the child experiences pain. (8a)

Mourners' Blessing

The *braisa* had stated: The blessing of the bridegrooms (*sheva brochos*) is said in the presence of ten people.

Rav Nachman said in the name of Rav: The grooms may be included in the quorum, but the mourners are not included.

The *Gemora* asks from the following *braisa*: The grooms and the mourners are included in the quorum.

The *Gemora* answers: Are you challenging Rav from a *braisa*: Rav is a *Tanna* and can argue on a *braisa*.

It was stated: Rabbi Yitzchak said in the name of Rabbi Yochanan: The grooms may be included in the quorum, but the mourners are not included.

The *Gemora* asks from the following *braisa*: The grooms and the mourners are included in the quorum.

The *Gemora* answers: The *braisa* is referring to *Birchas Hamazon*; there, the mourner is included (*in the three people needed for the zimun blessing*).

Rabbi Yochanan, however, is referring to the row of comforters (*the line of comforters which was formed to offer consolation to the mourners after a burial*); there, the mourner is not included in the quorum.

The *Gemora* asks: But let us analyze the complete statement from Rabbi Yitzchak in the name of Rabbi Yochanan: The blessing of the bridegrooms (*sheva brochos*) is said only in the presence of ten people and the grooms are included in the quorum; and the mourners' blessing is said only in the presence of ten people, but the mourners are not included in the quorum. How can Rabbi Yochanan be referring to the row of comforters, when there is no blessing recited then?

Rather, Rabbi Yochanan is referring to the blessings recited in the street (*during the condolence meal, where a blessing was recited*).

The *Gemora* asks: But let us analyze an even more complete statement from Rabbi Yitzchak in the name of Rabbi Yochanan: The blessing of the bridegrooms (*sheva brochos*) is said only in the presence of ten people for all seven days and the grooms are included in the quorum; and the mourners' blessing is said only in the presence of ten people for all seven days, but the mourners are not included in the quorum. How can Rabbi Yochanan be referring to the blessing in the street, when that was recited once, and not for seven days?

The *Gemora* answers: If there will be new faces that come to console him, they would bring him another meal and recite the mourners' blessing again. This could happen for seven days.

The *Gemora* records an incident proving that the mourners' blessing is recited during the week of mourning, provided that there are new faces consoling the mourner. (8a – 8b)

should be drunk in the mourner's house: Three before the meal in order to open up his innards; three during the meal in order to dissolve the food in his innards; and four more after the meal - each one corresponding to one of the blessings in *Birchas Hamazon*. They then added unto them another four cups: One in honor of the officers of the town (*who helped bury the dead*), and one in honor of the leaders of the town (*rich people who helped pay for the poor people's burials*), and one in honor of the Temple (*its destruction*) and one in honor of Rabban Gamliel. When they began to drink too much and they became intoxicated, they restored the matter to its original state.

The *Gemora* asks: What about Rabban Gamliel? For it was taught in a *braisa*: Initially, the taking out of the corpse was harder on his relatives more than his death (*due to the costs involved*), until the situation was such that his relatives would place him down and run away! Until Rabban Gamliel came and acted lightly with himself, by going out with linen clothing, and all the people followed his example to be buried in linen clothing.

Rav Papa said: And now, it is the general practice to dress the dead even in rough cloth worth only a *zuz*. (8b)

Ten Cups of Wine

Ulla said, and others say that it was taught in a *braisa*: The Sages instituted that ten cups of wine