

OVERVIEW of the Daf

1) Marital relations the first time on Shabbos (cont.)

The Gemara concludes citing R' Ami's unsuccessful challenge to Shmuel's strict ruling concerning relations the first time on Shabbos.

A number of rulings related to relations the first time on Shabbos and Yom Tov are presented.

The discussion digresses into an analysis of the conditions necessary to permit melachah on Yom Tov.

Additional rulings related to the question of cohabiting the first time on Shabbos are presented and the final ruling of the Gemara is that it is permitted.

2) Blessings recited at a wedding

Rav is cited as ruling that both בתולות and widows require the recitation of berachos at their wedding.

The Gemara challenges whether R' Huna could be one of those who cited Rav's position on this matter when R' Huna is quoted as ruling differently.

After a number of failed attempts the Gemara arrives at a solution that does not pose a challenge to R' Huna's statement.

This solution is unsuccessfully challenged.

3) Birkas Chasanim

R' Nachman and R' Avahu offer different verses as the source that Birkas Chasanim must be recited in the presence of ten men.

R' Nachman explains what exposition he makes from R' Avahu's verse.

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A Baraisa presents a dispute whether Birkas Chasanim is recited only in the groom's house or even in the house of eirusin.

Abaye asserts that R' Yehudah's ruling in the Baraisa that Birkas Chasanim is recited in the house of eirusin is limited to the region of Yehudah where the groom and bride would go into seclusion following eirusin.

A Baraisa teaches that Birkas Chasanim is recited in the house of the groom and Birkas Eirusin is recited in the house of eirusin.

The text of the berachah is recorded.

There is a disagreement whether the beracha should have a conclusion, and the rationale for each position is explained.

A Baraisa teaches that Birkas Chasanim is recited in the presence of ten men for seven days.

R' Yehudah restricts this rule to when there are new faces at the meal.

The Gemara begins to present the text of the Birkas Chasanim. ■

Distinctive INSIGHT

The nature of the blessings for אירוסין

ברכת האירוסין מאי מברך?...משמיה דר' יהודה אמר בא"י אמ"ה אשר קדשנו במצותיו וצונו על העריות ואסר לנו את הארוסות...

Rosh makes a number of observations about the blessings for אירוסין. The wording of this blessing is that we are commanded regarding forbidden relationships, we are prohibited to women who are only betrothed to us, yet we are permitted to those who are married to us by means of entering the marriage canopy and kiddushin. The Rosh asks why do we simply not state that we have been commanded "לקדש את האשה—to marry women with kiddushin." Furthermore, why does the blessing emphasize the negative, that we not permitted to women who are only betrothed to us, but that we are permitted if they are married to us? We do not find a parallel in other areas, i.e., that "we are prohibited to eat a limb from a live animal, but we are permitted to eat from an animal that was properly shechted." What is the nature of this blessing?

Rosh explains that this is not a blessing for the fulfillment of the mitzvah of this couple getting married. There is, in fact, no mitzvah to get married, there is only a mitzvah of פרו ורבו. Furthermore, the blessings of אירוסין are said even when a man marries an older woman, who can no longer have children. So we see that this blessing is not designed directly for the mitzvah at hand.

Rather, it is a blessing of praise to Hashem for having sanctified us through His mitzvos, and thereby separated us from the gentiles by commanding us to betroth a woman who is permitted to us, and to not marry those who are prohibited.

Beis Yosef points out that according to Rosh, there is no specific mitzvah fulfilled when a man gives kiddushin to a woman. He disagrees and explains that this blessing is for the mitzvah of kiddushin, and it therefore highlights how kiddushin applies when permitted, but not when prohibited (in a case of עריות). ■

REVIEW and Remember

1. How does a woman "take" her kesubah on Shabbos?
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2. What is the source that Birkas Chasanim requires a מנין?
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3. When does a couple have only one day of sheva berachos?
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4. Why would Birkas Eirusin include a concluding beracha?
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HALACHAH Highlight

The order of birkas eirusin and kiddushin

ברכת האירוסין מאי מברך

Birkas eirusin – What is the beracha?

There is a dispute amongst the Poskim whether birkas eirusin is recited before the kiddushin (i.e. the statement of *הרי את מקודשת וכי* followed by the giving of the ring) or the kiddushin is done before the beracha. Rambam¹ writes that the beracha is recited before the kiddushin in accordance with the principle that the beracha on a mitzvah is always recited before the mitzvah is performed (עובר לעשייתן). Ra'avad², on the other hand, disagrees and writes that the custom is to do the kiddushin and then recite the beracha. The reason is that fulfillment of the mitzvah (i.e. the bride accepting the kiddushin) is dependant upon others, and in the event that the bride was to abruptly change her mind the beracha recited on the kiddushin would be rendered a *ברכה לבטלה*—one which is invalid.

Rosh³ suggests an additional reason why the beracha could be recited after the kiddushin is performed. The rationale behind the principle that berachos should be recited before performing the mitzvah is that the language of the beracha includes a reference to performing the mitzvah (e.g.

etc.). In birkas eirusin, on the other hand, the text does not read, *לקדש את האשה*—to betroth a woman. Therefore, since the beracha does not mention the performance of the mitzvah it is not necessary for the beracha to be recited before the fulfillment of the mitzvah. Teshuvos Rashbash⁴ explains further that the birkas eirusin is not even a beracha on the mitzvah; rather it is a beracha of praise and thanksgiving for the sanctity of marriage. Consequently, as a beracha of praise and thanksgiving it is appropriate to make the beracha after the event, similar to the beracha that is recited upon seeing a rainbow or hearing thunder where the beracha is recited after the incident.

Shulchan Aruch⁵, in accordance with many Poskim, writes that the kiddushin should be performed after the beracha is recited. Darkei Moshe⁶ and Be'er Heitev⁷ also subscribe to that view but others disagree and maintain that the kiddushin should be performed before the beracha is recited. ■

1. רמב"ם פ"ג מהל' אישות הל' כ"ג.
2. ראב"ד שם בהשגות.
3. רא"ש פ"ק דכתובות ס"י י"ב.
4. שו"ת הרשב"י ס"י קפ"ו.
5. שו"ע אה"ע ס"י ל"ד סעי' א'.
6. דרכי משה שם אות ה'.
7. ב"ש שם סק"ה. ■

STORIES Off the Daf

The Mirrer Wedding

"אמר רב יהודה והוא שבאו פנים חדשות..."

The Satmar Rav, zt"l, was a very dedicated masmid; the light in his study was extinguished only two hours a day: from 4:30-6:30 A.M. Because he wanted to learn as much as possible, he would often arrive very late to affairs such as weddings.

When Rav Avraham Kalmanovitz, zt"l, the famous Rosh Yeshiva of Mir, invited the Satmar Rav to a sheva berachos, the Satmar Rav came late as was his wont and arrived immediately before bentching. When Rav Kalmonovitz offered the Rav one of the sheva berachos, the Mirrer bochurim began a

whispered debate as to whether this was permitted. There were those who thought that it was, since we find that the *פנים חדשות* without whom there is not an obligation of sheva berachos (Kesuvos 7b) doesn't need to eat at all. Although the Shulchan Aruch writes that we don't recite the sheva berachos without a meal, it is implausible that the *פנים חדשות*, the one who obligates the sheva berachos to begin with, cannot be given one of the berachos even if he hasn't eaten the meal.

However others disagree. Their reasoning was since the presence of *פנים חדשות* alone without a concomitant minyan of men eating a meal does not incur the obligation to recite the sheva berachos, perhaps the Rav really shouldn't recite a brachah.

When the Satmar Rav noticed their

fervid whispering he immediately identified the object of their discussion. He said, "Actually, the question of whether one who didn't eat at the seudas mitzvah can give one of the sheva berachos is a dispute among the Rishonim. Rambam places the laws of sheva berachos within Hilchos Berachos, which implies that he holds that these berachos are primarily contingent on participation in the meal. The Tur and Shulchan Aruch, however, place them in Even Ha'ezzer; apparently they hold that these berachos are independent of hilchos seuda. This means that even one who has not eaten may recite them!"

Not surprisingly, after this revelation of erudition, the Mirrer talmidim were only too willing to have the Satmar Rav recite one of the sheva berachos! ■