

## OVERVIEW of the Daf

### 1) Birkas Chasanim (cont.)

The Gemara concludes presenting the text of the Birkas Chasanim.

It is noted that Levi would recite five berachos whereas R' Assi recited six berachos.

The conclusion of the Gemara is that the dispute relates to whether the berachos should follow Hashem's intent, to create two separate human beings or Hashem's action where he created only one human.

After the first day R' Ashi would only recite Birkas Chasanim if there were new faces present.

The laws related to reciting Birkas Chasanim after the first week, are presented.

R' Pappa identifies how early before the wedding the berachos may be recited.

This ruling is unsuccessfully challenged.

A related incident is recorded.

The Gemara rules that the blessings of Birkas Chasanim are not long berachos and the prayer of *שהשמחה במעונו* is not recited at a bris.

### 2) Do chassanim and mourners count towards the minyan?

R' Nachman in the name of Rav ruled that chassanim are part of the minyan but mourners are not.

This ruling is unsuccessfully challenged.

R' Yitzchok in the name of R' Yochanan ruled that chassanim are part of the minyan but mourners are not part of the minyan.

This ruling is challenged from a Baraisa.

The Gemara answers that R' Yochanan referred to the berachos recited in the street during the meal of condolence.

In response to a challenge to this answer the Gemara establishes that the berachos recited in the street are recited for seven days if a new face arrives.

A related incident is recorded and the Gemara interjects in the middle of the story to comment on different parts of the story.

### 3) The ten cups of wine in the mourner's home

Ulla teaches that Chazal enacted an obligation to recite, at different times in the meal, ten berachos that correspond to different things.

The Gemara explains why there is a beracha that corresponds to R' Gamliel. ■

## Distinctive INSIGHT

### *The formation of man in the image of God*

יוצר האדם... אשר יצר את האדם בצלמו

Rabbi Itzele MiVolozhin illustrates this episode with a parable. A rugged and uncultured country man was to wed an aristocratic woman from a refined and elegant background. On the day of his wedding, his attendants alerted him about their concerns. "You should know that your bride has a very delicate and sensitive nature. She is also intellectual and genteel. You, however, are gruff and simple. Be very careful to speak with care and to eat with civility. Conduct yourself according to her standards, because if you don't, she will not be able to tolerate you."

Man is fashioned from a combination of elements. On the one hand, he is "soil of the earth," which is the most base form of material. Yet he possesses "a soul of life," instilled within him by his Creator, which enables man to strive for spirituality, the most sublime quest possible. This merger may seem to be somewhat inappropriate, due to the extreme nature of the two components of which man is comprised. Nevertheless, the verse reassures us that the soul is suitable for man, "even though his physical nature is similar to that of the other animals," whereas the soul is so delicate.

In order for man to survive, he was placed in the Garden "I'ovdah u'l'shomrah" - "to service it and to guard it." The proper translation is not that man should work the Garden, for if so, the Torah would have said that man was assigned "I'ovdo u'l'shomro" - "to guard it" - in the masculine gender, for the word "gan" is masculine. The feminine gender "I'ovdah" refers back to the "neshama" - the soul. The Hebrew words refer to man's responsibility to fulfill the needs of his soul. The placement of man in the Garden was in order for him to work and aid his soul. In order to maintain the relationship, the body was alerted to the needs of the soul, and Adam was directed as to how to care for his life. Man was commanded to elevate his body to the level where the spiritual needs of the soul would be met. How is this accomplished? Chazal tell us (Zohar 1:27a): "to work it" - this refers to the positive commandments, and "to guard it" - this refers to the negative commandments. The mitzvos are the provisions by which the soul lives, and by nourishing one's soul, they can continue the bond and connection which it shares with the body. ■

Today's Daf Digest is dedicated

In loving memory of the yahrzeit of

Hinda bas Meir - Mrs. Harriet Abramchik ע"ה

by Helene and Alan Jay Gerber & Family

# HALACHAH Highlight

*How many "new faces" are needed to recite sheva berachos?*

מכאן ואילך אי איכא פנים חדשות בריך כולהו

*From that point on if there are "new faces" all the berachos are recited.*

There is a dispute amongst the Poskim how many "new faces" are needed to be able to recite sheva berachos. There are some authorities<sup>1</sup> who maintain that it is necessary to have ten "new faces" to be able to recite all the sheva berachos. Rabbeinu Avrohom the son of the Rambam<sup>2</sup> wrote to the residents of Ethiopia that from an inquiry of theirs it is evident that they understood that Rambam requires a minyan of "new faces" is necessary to be able to recite sheva berachos. He informed them that this position is an error and his father never meant to indicate that ten "new faces" are necessary.

Rabbeinu Avrohom the son of the Rambam proceeds to assert that his father only required two "new faces." The rationale behind this ruling is that the term פנים חדשות is written in the plural indicating that at least two "new faces" are necessary for the recitation of sheva berachos. Rav Ovadiah Yosef<sup>3</sup> cites other authorities who hold that two "new faces" are necessary for the recitation of sheva berachos, and since Rambam is considered the binding authority of Eretz Yisroel his position should be followed.

Others are even more lenient and maintain that even one "new face" is sufficient. Rav Betzalel Ashkenazi<sup>4</sup>, the Shitah Mikubetzes, follows this view and explains that the Gemara used plural language not to teach that two "new faces" are required, but for a different reason. Earlier in the Baraisa it was taught

# REVIEW and Remember

1. How was man initially created?

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2. Does a chassan count as one of the people needed for the minyan for sheva berachos?

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3. What is the significance that Reish Lakish did not visit R' Chiya bar Abba on his first day of mourning?

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4. Why is a cup of wine served in the mourner's house to honor R' Gamliel?

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that sheva berachos are recited for seven days, and referring to those seven days R' Yehudah taught that there must be "new faces," meaning at least one "new face" for each of the days, which, if added together, becomes "new faces." Sefer Otzar Haposkim<sup>5</sup> explains that the use of plural language does not indicate that two "new faces" are necessary, the same way that חתנים does not indicate that two grooms are necessary for the recitation of sheva berachos. Furthermore, the term פנים is always written in the plural. Therefore, it should not be understood as an indication that two "new faces" are required. ■

1. ע' אוצר הפוסקים אה"ע סי' ס"ב סעי' ז' ס"ק ל"ג ריש אות ב'.
2. שו"ת ר' אברהם בן הרמב"ם סי' י"ח.
3. שו"ת יביע אומר ח"ג אה"ע סי' י"א אות ג'.
4. שטמ"ק בסוגיין.
5. אוצר הפוסקים הני"ל. ■

# STORIES Off the Daf

*"In the End They Were Created As One..."*

”בתחלה עלה במחשבה לבראות שנים ולבסוף  
ברא אחד...”

An American young man living in Yerushalayim once went to HaRav Yaakov Yisroel Fischer, zt"l, with what he perceived to be a big problem. "When my wife is expecting and nearing her due date, my mother comes to visit in anticipation of the birth but she stays with one of my siblings in a different area. Since she is very nervous about my wife's condition, she calls the house often to check up on my wife. If, for some reason, my wife doesn't pick up the phone, she calls me and insists that I make efforts to verify that she hasn't gone to the

hospital. My mother often tries to get me to call my neighbors to check on my wife and report back to us. As the Rav can imagine, all of this is very trying and makes a tense situation all the more difficult. I feel duty-bound to obey my mother, but every time I call my neighbor, my wife is understandably incensed. It is perfectly within her right to leave the house on occasion or lie down to rest—or ignore the phone, for that matter. My mother wants one thing and my wife another—what can I do?"

HaRav Fischer answered, "When your mother asks you to find out your neighbor's number, explain to her that you can't."

The young man protested, "But I can always call information to find someone who lives nearby!"

HaRav Fischer said firmly, "So forget the number. Or don't find it, or discover

that it's busy. Or that they're not at home." And he immediately dismissed the young man by calling in the next questioner. "Arayn! Next!"

The young man was confused about why his wife's needs should take precedence over his mother's demands. He decided to ask his Rosh Kollel.

The Rosh Kollel explained, "The Gemara in Kesuvos 8a states that Hashem originally intended to create Adam and Chava separately but decided to create them as one being instead. The Rashbah explains that this was so that they would actually be one, that they would experience a closeness that surpasses the bond between a child and a parent. What Dayan Fischer was trying to tell you was that your mother has no right to cause discord between you and your wife, especially over such a trivial matter!" ■