

שבת קודש פרשת נח | מסכת כתובות דף ז'

IYUN ON THE DAF

By Rabbi Yitzchok Gutterman

The Gemara says that the ברכה we make on אירוסין על is קדשנו במצוותיו וצונו על אירוסין. There is a famous discussion here as to what the nature of this ברכה is. Do we say it is a ברכת המצוה or just a ברכת השבח? This has several possible גופא such as when the ברכה should be made and who should say it (as will be explained). The ריטב"א gives a long list of proofs that it is a ברכת השבח. First, if it was a ברכת המצוה we should have said על הקידושין. We never say a ברכה on איסור, so why would we make a ברכה that says אשר קדשנו...על? There is no ברכה on eating meat called על. אבר מן החי. Second, why are we mentioning חופה when we aren't doing חופה now? Therefore, the ריטב"א concludes it must be a ברכת השבח where we mention various praises of Hashem related to the קידושין in general. Consequently, the ברכת השבח should be said (by the most חשוב person in the room) as the שליח ציבור (which is the מסדר קידושין). Further, it should be said after the קידושין since this is a ברכה on a type of קדושה and all ברכות of that nature are said after the קדושה is חל. The ריטב"א's opinion is shared by other ראשונים including the רא"ש. The רא"ש adds that if it were a ברכת המצוה there would be no reason to even mention עריות. However, the רמב"ם in כ"ג disagrees and holds it is a ברכת המצוה. Therefore, he says that it should be said by the חתן or his שליח and that it should be said before the קידושין like all ברכות המצוה. He even says that if you say it after the קידושין is done it is a לבטלה. How would we answer the questions the ריטב"א and others ask on the עריות? The גרי"ז answers as follows: there are עריות that you are born with like your mother and sister. Then there are עריות that are created by אישות such as אשת איש, אשת אח, and שתי אחיות. Therefore, even though it's a ברכת המצוה it makes sense to mention עריות since the מצוה itself creates the עריות. We don't do this by other מצוות since the מצוה doesn't create the איסור, as opposed to here part of the ברכת המצוה is to mention that it creates the איסור. (This would not necessarily answer why we mention חופה).

PARSHA CONNECTION

In this week's daf the Gemara concludes that it's מותר לבעול בתחילה בשבת. While today we have a מצוה of פרו ורבו, in the time of the מבוול Noach and his wife had to abstain from doing so during their time in the תיבה. When they emerged from the תיבה after the מבוול they were once again permitted to live together. The פסוק says: ויברך אלהים את נח ואת בניו ויאמר להם פרו ורבו ומלאו את הארץ. What does it mean when it says ומלאו את הארץ? Are they responsible for populating the entire world? (even today many thousands of years later not every part of the world is populated). The אלשיך הקדוש explains that אדם הראשון was supposed to fill the world with רוחניות by doing מצוות, which facilitates a place for the שכינה on earth. When אדם הראשון sinned the שכינה went back to heaven, because it didn't have a welcoming place in this world. Now Hashem is telling נח that he should fill this void, by doing mitzvos and Chesed. The words ומלאו את הארץ do not refer to populating it with people but rather filling it with goodness. Today it is OUR mission to fill the world with goodness and replace the void left by everyone else.

STORIES OFF THE DAF The Mirrer Wedding

"אמר רב יהודה והוא שבאו פנים חדשות"

The Satmar Rav, zt"l, would often arrive very late to affairs such as weddings.

When Rav Avraham Kalmanovitz, zt"l, the 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 at sheva berachos 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 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'ezer; apparently, they hold that these berachos are independent of hilchos seuda. This means that even one who has not eaten may recite them!"

HALACHA HIGHLIGHT

The Order of the Berachos

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 'וכו' 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 לעשייתו) 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 dependent 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. להניח תפילין, להתעטף בציצית 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' ב"ג
2. ראב"ד שם בהשגות
3. רא"ש פ"ק דכתובות סי' י"ב
4. שו"ת הרשב"ש סי' י"ב
5. שו"ע אה"ע סי' ל"ד סע' א'
6. דרכי משה שם אות ה'
7. ב"ש שם סק"ה

INSIGHTS FROM OUR CHABUROS

The Nature of the Blessings

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 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 sheched." 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. 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).

POINT TO PONDER

The Gemara says that according to רב פפא in the name of רבא it is permitted to do a first ביהא on Yom Tov but not on Shabbos. The Gemara then discusses reasons why there should be a difference between Shabbos and Yom Tov. Why not answer that it is because of שחא ישחוט בן עוף, which is a problem on Shabbos but not on Yom Tov?

Response to last week's Point to Ponder:

The Gemara asks a question about doing a first ביהא on שבת from the משנה that says that a חתן שמעו מקריאת שמעו חתן. Why can't we simply answer that the משנה includes all חתנים, even those who marry a שבת on חשש איסור where there is no אלמנה בעולה?

The Gemara in ע"א טז דף ברכות דף טז ע"א cites a ברייתא as follows: ובכתך בדרך פרט לחתן מכאן אמרו הכונס את הבתולה פטור ואת בתולה. We see that this halacha was only said for a האלמנה חייב וכו'. Although our Gemara doesn't quote this ברייתא, it obviously relied on it when asking the question about Shabbos.

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Yitzchok Gutterman, please visit our website, dafaweek.org, or download the app

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