

DERECH B'YAM HATALMUD ON THE DAF

IYUN INSIGHTS ON KESSUBOS 8A-8B

(A selection of issues discussed by the מפרשים on the דף.)

Is it necessary to recite the שבע ברכות on wine?

A בורא פרי הגפן brought on the top of דף ה. teaches the wording of the שבע ברכות, including בורא פרי הגפן.

The נישואין in שו"ת אבן העזר (סב:א) in שלחן ערוך says that six ברכות are recited at the נישואין. If wine is present, an additional blessing of בורא פרי הגפן is recited first on a cup of wine. He says that if there is no wine, then beer should be used.

The הלכות אלוהים there says that the ברכות should be recited even if wine and beer are not available. He adds that this is implied from the words of the רמב"ם in הלכות אישות י:ד.

However, he cites the רא"ש and the טור (in the name of רבינו תם) who disagree and say that the ברכות should not be said in the absence of either wine or beer. He questions their words, because the גמרא in כתובות does not mention a כוס regarding the ברכת אירוסין or the ברכת נישואין.

(Note: This is not meant as a statement of the הלכה למעשה, but rather a discussion of the שיטות.)

Is an אבל included in the מנין for another אבל?

The גמרא towards the top of דף ה: quotes ר' יוחנן who says 10 men are needed for the ברכת אבלים which is said when an אבל returns from the בית הקברות, but that the אבל himself is not counted in the מנין.

The מאירי in ד"ה ברכת התנים) says that the אבל is not counted in the מנין of a ברכה said for him, since he is the one being consoled. However, he is counted in the ברכת אבלים said for another אבל, since he is also obligated in the מצוה to console him.

The מצוה of consoling mourners

The גמרא towards the end of דף ה: refers to the ברכת אבלים as a form of חסד.

The מהרש"א in ד"ה אימא מילתא כנגד מנחמי אבלים) says that this refers to people who perform חסד to the one who died, by coming to give consolation to him. (The גמרא in שבת מס' teaches that the נשמה of the deceased is present in a בית האבל and receives consolation from the people there.)

Based on the forthcoming sefer
Derech B'Yam HaTalmud on the First Perek of Kessubos (Sections 13-14)

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