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Kesuvos Daf 8

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Daf Notes is currently being dedicated to the neshamah of

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Sheva Berachos

The *Gemora* cites a *Baraisa*: The blessing of the bridegrooms (*sheva berachos*) 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, gladness, 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. (7b4 – 8a2)

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 Chavah 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: No! 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.

The Gemora notes that this follows Rav Yehudah's opinion, for he asked the following contradiction: It is written: *written: For in the image of God He created man (which, being in the singular form, connotes that man was created alone)*, and it is also written: *Male and female He created them!* How are these statements to be reconciled? At first the intention was to create two, but in the end only one was created. (8a2 – 8a3)

'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 berachos* '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 Pappa 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 Pappa 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 Pappa, 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 berachos*). The *halachah* 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 *halachah* is not according to him, since they are distressed because the child experiences pain. (8a3 – 8a4)

Mourners' Blessing

[The *Baraisa* had stated: The blessing of the bridegrooms (*sheva berachos*) 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 *Baraisa*: The grooms and the mourners are included in the quorum.

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

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 *Baraisa*: The grooms and the mourners are included in the quorum.

The *Gemora* answers: The *Baraisa* 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 berachos*) 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 berachos*) 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.] This is as in the case of Rav Chiya, the son of Abba, who was the Scripture teacher of the sons of Rish Lakish, or, as some say, the Mishnah teacher of the son of Rish Lakish. It happened as follows: A child of Rav Chiya, the son of Abba died. The first day, he (Rish Lakish) did not go to him. The next day, he (Rish Lakish) took with him Yehudah, the son of Nachmeini, his spokesman. He (Rish Lakish) said to him (Yehudah): Rise, and say something with regard to the death of the child. He began and said: (It is written:) *And Hashem saw and spurned, because of the anger of His sons and His daughters*. This means: In a generation in which the fathers spurn the Holy One, Blessed be He, He is angry with their sons and their daughters, and they die when they are young.

And some say that he (the child of Rav Chiya, the son of Abba, that died) was a young man (and not a child), and that he (Yehudah, the son of Nachmeini) said as follows to him: (It is written:) *Therefore, my Lord shall have no joy in their young men, neither shall He have compassion on their orphans and widows; for everyone is hypocritical and evil, and every mouth speaks folly. For all this, His anger is not subsided, and His hand is still stretched out*. What is the meaning of 'and His hand is still stretched out'? Rav Chanan, the son of Rav said: Everyone knows why a bride gets married, but one who talks obscenely regarding this

mater incurs a punishment that even if Heaven had ordained seventy good years for him, the decree will be overturned and he will be punished with an evil decree.

The Gemora asks: He came to comfort, and he upset him!?

The Gemora answers: This is what he said to him: You are important enough to be held responsible for the sins of the generation.

The Gemora continues relating the incident: He (Rish Lakish) said to him (Yehudah): Rise and say something with regard to the greatness of the Holy One, Blessed be. He began and said (the first of the mourners' blessings): *The God, Who is great in the abundance of His greatness, Who is mighty and strong, in the multitude of awesome deeds, Who revives the dead with His word, Who does great things that are beyond comprehension, and wondrous works without number. Blessed are You, Hashem, Who revives the dead.*

He (Rish Lakish) said to him (Yehudah): Rise and say something with regard to the mourners. He began and said (the second of the mourners' blessings): *Our brethren, who are troubled, who are crushed, by this mourning, set your heart to examine this: This is something that happens in all times; it is the way from the six days of Creation. Many have drunk (from the cup of death), many will drink; as the drinking of the first generations, so will be that of the last generations. Our brethren! May the Lord of consolation comfort you. Blessed are You, Hashem, Who comforts the mourners.*

Abaye said: 'Many have drunk,' he should have said, 'many will drink' one should not have said; 'the drinking of the first generations,' he should have said, 'the drinking of the last generations,' one should not have said, for Rabbi Shimon, the son of Lakish, said, and so one has taught in the name of Rabbi Yosi: Man should never open

his mouth to Satan. Rav Yosef said: What text indicates this? *We should have been as Sodom, we would have been like Gomorrah.* What did he reply to him? *Hear the word of Hashem, O rulers of Sodom,* etc.

The Gemora continues relating the incident: He (Rish Lakish) said to him (Yehudah): Rise and say something with regard to the comforters of the mourners. He began and said (the third of the mourners' blessings): *Our brethren, who bestow loving-kindnesses, the children of those who bestow of loving-kindnesses, who hold fast to the covenant of Avraham our father (for it is written: For I have loved him because he may command his children, etc.), our brethren! May the Lord of compensation pay you your reward. Blessed are You, Who pays the reward.*

He (Rish Lakish) said to him (Yehudah): Rise and say something with regard to the all of Israel. He began and said (the fourth of the mourners' blessings): *Master of the worlds, redeem, spare, deliver and save Your people Israel from pestilence, and from the sword, and from plundering, and from the windblast, and from the yellowing, and from all kinds of misfortunes that may assemble and come into the world. Before we call, You answer. Blessed are You, Who contains the plague.* (8a4 – 8b3)

Ten Cups of Wine

Ulla said, and others say that it was taught in a *Baraisa*: The Sages instituted that ten cups of wine 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 *Baraisa*: 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 Pappa said: And now, it is the general practice to dress the dead even in rough cloth worth only a *zuz*. (8b4)

DAILY MASHAL

Deaths of the Innocent

The *Gemora* tells a story of the young child of Rish Lakish who died. Someone wanting to console him got up and said that children die because of sins. This shocked those present who felt this was adding insult to injury. The speaker explained that Hashem was angry at the sins of the generation and this holy child was worthy to be the atonement for the generation. Similarly we find that the death of a righteous person can provide atonement for the generation.

This is can be seen in the Mishna in Pirkei Avos (4:1) that says "Hayeludim Lamus, V'HaMeisim L'Hachayos, V'HaChayim Ladun". This Mishna can be interpreted to explain this phenomenon. When there are sins in the generation "the Children will die". Similarly, "the death of the righteous will bring life to those around them" as a forgiveness. But all of us who witness these tragedies and feel spared should remember that "Those of us still living will one day face a day of reckoning" for our sins and the

deaths of the innocent that were meant to save us. (Likutei Basar Likutei)

Power of Speech

To sensitize us to our power of speech, the *Arizal* revealed that every word that leaves a person's mouth creates an angel. Good words, that is, words of which the Torah approves, create *good* angels, whereas bad words create bad angels, or prosecuting angels, both of which show up on our behalf or against us on *Yom HaDin*, the day of Final Judgment.

Thus, we have the concept of, "*al tiftach peh l'Satan*," which translates as, "Do not open your mouth to the *Satan*". It seems that somehow, by bragging about something, we invite disaster, in the form of the *Satan*, or rather, the Prosecuting Angel (same thing) doing a serious investigation into our right to own such a good thing. Verbally calling attention to something good can create a reality of Divine judgment.