



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Kesubos Daf Ches

- **Levi** made 5 brachos at the chasunah of **R' Shimon, the son of Rebbi**. **R' Assi** made 6 brachos at the chasunah of **Mar the son of R' Ashi**.
  - **Q:** Maybe we can say that the machlokes between them is whether there was one creation of man, and therefore only one bracha commemorating that is necessary, or whether there were 2 separate creations (one of man and one of woman) and therefore 2 brachos are needed for that? **A:** It may be that all agree that there was ultimately only one creation. The machlokes may be whether we follow what Hashem "originally intended" to do (make man and woman separately) or what He ultimately did (made them together).
- **R' Ashi** made all 6 brachos on the wedding day. On the following days he only made them if there was someone present who was not present previously. However, in any case he added "shehasimcha bim'ono" and "asher barah".
  - After 7 days from the wedding, until the 30<sup>th</sup> day, if a party is made for the groom, whether it is said to be a wedding party or not, they add "shehasimcha bim'ono". After the 30 days, if it is stated as being for the wedding, it is added. If not, it is not added. **R' Pappi in the name of Rava** said, this continues up until 12 months have passed.
  - **Q:** If a party is made before the wedding, and is said to be in honor of the wedding, how much before the wedding can it be that one would still add "shehasimcha bim'ono"? **A:** **R' Pappa** said, once the beer has begun to be made.
    - **Q:** We find that **R' Pappa** would even add this from the eirusin (which is before the time that the beer was made)!? **A:** **R' Pappa** was wealthy and therefore all preparations were considered to be done for him already at the time of the eirusin.
    - **Ravina** added this at the time of the eirusin of his son, explaining that he was sure that they would go through with the wedding. Ultimately they did not go through with the wedding.
    - **R' Tachlifa** of Eretz Yisrael made six long brachos, but we do not pasken like him.
    - **R' Chaviva** would say "shehasimcha bim'ono" by a bris, but we do not pasken like him, because the pain of the baby prevents a complete happiness from taking place.
- **R' Nachman in the name of Rav** said, the groom is counted as part of the 10 required people for saying the sheva brachos, however an avel cannot be counted as one of the 10 for his purposes.
  - **Q:** A Brasia says that grooms and aveilem may be counted for the 10!? **A:** **Rav** may argue on a Braisa.
- **R' Yitzchak in the name of R' Yochanan** said, a groom may be counted for the 10, but an avel may not.
  - **Q:** A Brasia says that grooms and aveilem may be counted for the 10!? **A:** The Braisa is discussing for purposes of benthcing. **R' Yochanan** was discussing the 10 needed to make the row to comfort the mourners after the burial.
  - **Q:** We find that **R' Yitzchak in the name of R' Yochanan** said, the sheva brachos must be said with 10 people and the groom may be counted for the 10, but an avel may not be counted in the 10 needed for the birchas aveilem. Now, there is no birchas aveilem at the row after the burial, so that is not what **R' Yochanan** could have been referring to!? **A:** **R' Yochanan** must have been referring to the bracha made in the street during the meal of the aveilem.
    - **Q:** We find that **R' Yitzchak in the name of R' Yochanan** said, that the birchas aveilem needs to be made all 7 days and the avel may not be counted towards

the 10. The meal in the street is not done all 7 days, so that cannot be what he was talking about!? **A:** That same bracha is made all 7 days if there is a new person who is coming to comfort the avel. The Gemara proves this in a long story where **R' Chiya bar Abba** had the bracha made after the first day because a new person had come to comfort the mourners.

- **Ulla** said, originally they would give a lot of wine to the mourners to drink, to help comfort them. When aveilem began to become intoxicated, they stopped the practice. The Gemara says that burial used to be a very expensive process, to the point that the family would refuse to bury the dead. **R' Gamliel** instructed that he himself be buried in simple linen clothing. That led to that becoming the standard, and drastically reducing the cost of burial. **R' Pappa** said, today people are buried in clothing worth a mere zuz.