

שנאמר¹ ויקח בועז² עשרה אנשים – As it states; and Boaz took ten people

OVERVIEW

We derive that ברכת חתנים is made in the presence of ten people from the פסוק of ויקח בועז וגו'. Our תוספות reconciles this with another source which derives this rule from elsewhere.

anticipates a difficulty:

ובמסכת כלה³ דמייתי קרא דויברכו את רבקה (בראשית כד⁴) -

And in מסכת כלה where he cites the פסוק; 'and they blessed רבקה', as a source for ויקח בועז (and does not derive it from ויקח בועז alone) –

replies:

איכא למימר דהתם ברכת אירוסין⁵ והכא ברכת נישואין⁶ -

One can say; that there (in מסכת כלה by רבקה) it was regarding the blessing of the betrothal, and here (by בועז) it is regarding the blessing of the marriage.

continues with a tangential issue:

ויש ללמוד משם שיש לברך ברכת אירוסין לאשה המתקדשת על ידי שליח⁷ -

And we can seemingly derive from there (by רבקה), that one can recite the ברכת אירוסין to a woman is being betrothed through an agent -

שהרי אליעזר שליח היה -

For אליעזר was a שליח to be מקדש רבקה for יצחק, and they made אירוסין.

rejects the previous conclusion:

ונראה דאסמכתא⁸ בעלמא היא דעשרה לא מישתמע מהתם⁹ -

¹ This תוספות may also be referencing the גמרא on the עמוד א' (as the previous three תוספות were).

² In the פסוק as well as in our גמרא the word 'בועז' does not appear.

³ In the very beginning of מסכת כלה (which can be [usually] found in the back of מס' ע"ז) it states בלא ברכה אסורה. It would seem that the תוספות question is why the מסכת כלה cites the פסוק of רבקה, since it can all be derived from בועז (and he cites that פסוק anyway). See סוכ"ד אות עד for an alternate explanation.

⁴ פסוק ס'.

⁵ The ברכה of וכו' על העריות וכו'. See 'Thinking it over' # 1.

⁶ The (six) ברכות beginning with לכבודו.

⁷ This expression seemingly indicates a case where the woman is not present and she is becoming מקודשת through a שליח. It is not clear why תוס' did not say this in a case where שליח ע"י שליח, since this is the case by רבקה.

⁸ An אסמכתא refers to a derivation from a פסוק, which is not really the source of the ruling. The source is from elsewhere (or even מדרבנן); however we cite the פסוק as a support for the ruling.

⁹ However by בועז it states clearly that there were עשרה אנשים. See 'Thinking it over' # 2.

And it is the view of תוספות that the derivation from רבקה that ברכת אירוסין is required, this derivation is merely a support to the practice but not a source,¹⁰ for it is not understood from there that ten people are required -

ולא איירי פשטיה דקרא בברכת¹¹ אירוסין:

And the simple interpretation of the verse does not indicate that it is discussing ברכת אירוסין, which is וצונו על העריות, but rather merely a blessing from her family that she should be successful, etc.

SUMMARY

We can perhaps say that the ברכה by רבקה is ברכת אירוסין (and by בועז it is ברכת נישואין), and derive that one makes ברכת אירוסין even if the שליח is מקדש, or probably assume that the פסוק of רבקה was merely an אסמכתא (and we do not derive anything from it).

THINKING IT OVER

1. ברכת אירוסין by רבקה (initially) states that the ברכה (initially) states that the ברכה by רבקה refers to ברכת אירוסין.¹² Seemingly this is difficult, for כלה בלא ברכה אסורה לבעלה וכו' begins מס' כלה; indicating that with a ברכה she is permitted. However if we assume that the ברכה of רבקה was ברכת נישואין, then she is still forbidden until the נישואין!¹³

2. תוספות writes that the לימוד from רבקה is merely an אסמכתא, since we cannot derive from it the requirement of עשרה אנשים.¹⁴ However in מסכת כלה it merely states that we derive the ברכה from רבקה it does not claim that we derive the requirement for עשרה from רבקה!¹⁵

¹⁰ This answers תוספות initial question as well, since we really do not derive ברכת חתנים from רבקה; they merely cite it to have an אסמכתא מן התורה (and not only to derive it from רבקה).

¹¹ However by בועז it does indicate ברכת חתנים as the גמרא states later, if it was merely for the דרשה, we do not require ten people, so it must be for ברכת חתנים.

¹² See footnote # 5.

¹³ See שלמה.

¹⁴ See footnote # 9.

¹⁵ See שלמה.