**Rosh, *Ketubbot* 1:12**

Page 7b] Rav Naḥman said: Hunah said to me: What is the source for the wedding blessing requiring a quorum? It is based on the fact that it states: “And Boaz took ten men of the elders of the city etc.” and R. Abahu said that it is derived from here: “In assemblies bless [God]; the Lord, those who are of the source of Israel.” The Rabbis taught: The wedding blessing is recited in the wedding house. R. Judah says, it is even recited in the betrothal house. Abaye said: This was taught in reference to Judea, because he secludes himself with her. Another baraita taught: The wedding blessing is recited in the wedding house and the betrothal blessing is recited in the betrothal house. Rav Aḥai wrote (Parashat Ḥaye, 16) that the betrothal blessing requires a quorum. However, R. Samuel HaNaggid disagreed with him and said that that a quorum is only required for the wedding blessing; as a quorum was only mentioned in that context. Furthermore, betrothal need only be performed in the presence of two, and you are requiring ten. But I agree with the opinion of Rav Aḥai, for according to the derivation from Boaz, Boaz also held the betrothal blessing in the presence of a quorum. And according to the derivation from ‘In assemblies,’ the betrothal blessing also is a function of the issue of ‘the source,’ as it is impossible to marry without the betrothal blessing; and while betrothal itself only requires two, the blessing requires ten. There are those who wrote that the betrothal blessing must be recited before the betrothal, as it states (Pesaḥim 7b): All blessings must be recited prior to the fulfillment [of the commandment]. And there are those who wrote that it must follow the betrothal, lest the woman back out and it will end up being a blessing said in vain. Also, in the case of all commandments, since the fulfillment of the commandment is mentioned, we recite the blessing on it prior to its fulfillment. But here we do not recite a blessing of ‘Who sanctified us to betroth a woman.’ Since we do not mention the fulfillment of the commandment, there is no need to recite the blessing prior to its fulfillment. What blessing do we recite? ‘Who sanctified us through His commandments, and admonished us concerning incest, and prohibited relations between people who are betrothed and permitted them between those who are married by means of bridal canopy and betrothal. Blessed is He Who sanctifies Israel etc. In our times, the practice is [to say] ‘Who sanctifies Israel by means of bridal canopy and betrothal.’ Some ask concerning the formulation of this blessing, why don’t we say, ‘Who sanctified us by means of His commandments, and commanded us to betroth a woman?’ Furthermore, where do we find such a blessing, in which recite a blessing over that which God prohibited? After all, we do not recite a blessing of ‘Who prohibited us from eating a limb from a living creature and permitted slaughtered meat?’ Furthermore, what is the point of mentioning incest here? Furthermore, why should we mention the bridal canopy here, as the betrothal blessing is recited in the betrothal house, without a wedding canopy. It seems to me, that this is not a blessing about the fulfillment of the commandment, as the commandment is reproduction; and if he were to take a concubine and fulfill the obligation of reproduction, he would not be obligated to betroth a woman. Similarly, a man who marries an elderly woman or an *Aylonit* [a woman with masculine traits] or a barren woman, or a congenital eunuch who married; all recite the wedding blessing even though there is no dispensing of an obligation of a commandment in this case, as there is no fulfillment of the commandment of reproduction; therefore, no blessing for the fulfillment of a commandment was instituted with respect to this commandment, even when a man marries a woman for the sake of reproduction, since it is (im)possible to fulfill the commandment of reproduction without betrothal. It is not comparable to slaughtering, where it is not obligatory for him to slaughter and eat; because, nonetheless, if he slaughters in order to eat, he must recite the blessing. The reason for this is that it is not possible for him to eat without slaughtering. However, here it is possible to reproduce without betrothal. In addition, there the verse expresses it in language connoting commandment, as it states: “You shall slaughter and eat.” But here it states: “When a man takes a woman.” Also, in the case of offerings, it is impossible to avoid slaughtering, and therefore we recite a blessing in all cases of slaughtering. This blessing was instituted to praise God for sanctifying us by means of His commandments, and distinguishing us from the other nations, and commanding us to betroth women who are permitted to us, and not ones prohibited because of incest. They mentioned the prohibition of those who are betrothed and the permissibility of those who are married by means of the bridal canopy and betrothal, so that one wouldn’t make the mistake of thinking that the betrothal blessing was instituted in order to permit her to him. Therefore, they mentioned the bridal canopy as a statement to the effect that it is specifically the wedding blessing which permits the bride. And the bridal canopy is mentioned before the betrothal, to state that He permitted those who are married to us by means of the bridal canopy which is after the betrothal blessing.