

(שׁי״ך לע״א)¹ והא בועז אלמון שנשא אלמנה הוה –

But בועז was a widower who married a widow

OVERVIEW

The גמרא asked on the ruling that an אלמון שנשא אלמנה does not require ברכת חתנים, from the fact that by בועז, who was an אלמון שנשא אלמנה and they performed ברכת there. תוספות clarifies what is meant that בועז was an אלמנה.

לאו דוקא אלמנה דכשנשאת למחלוך (וכליון)² היתה נכרית³ -

רות the wife of בועז **was not exactly an אַלמנָה**, for when she married מַחֲלֹן (her first husband, who eventually died) **she was** (as of yet) **non-Jewish**.⁴ תוספות explains why we refer to רות as an אַלמנָה -

אלא כיון דבעולה היא כאלמנה⁵ חשיב לה:

However since she was a בעולה (from מחלון) she is considered as an אלמנה.

SUMMARY

The logic that an אלמנה does not require ברכת התנים, applies to a בעולה as well.

THINKING IT OVER

Seemingly it should be obvious that a בעולה is like an אלמנה regarding ברכות (since they are the same regarding מנה כתובתן); what is תוספות teaching us?⁶

¹ This תוספות (as well as the preceding and following תוספות) references the גמרא on the 'עמוד א'.

² See marginal gloss that the *יעב"ץ* deletes 'וכליון' (since רות was married to מחלון [only]). [See (however the פ' בעלי' (א,יב) on התוס' מייבם רות who cite a מדרש that מחלון died first and then כליון (who was his brother) was רות, so there is no need to delete כליון.]

³ By a נכרית there can be no קדושין and therefore no הלכה status as an אלמנה.

⁴ ארץ ישראל (her mother-in-law) was returning to נעמי died and וכליון after מתגיר was רות

⁵ The reason that there is no ברכת חתנים by an אלמנה is because the שמחה is not that great (since she is a בעולה), the same applies (even) to a בעולה (who is not an 'official' אלמנה) that there should be no ברכת חתנים.

⁶ See סוכ"ד אות סב.