



לעילוי נשמת יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Possibly Late Sheva Berachot

Question: I made the last *sheva berachot* (=sb) for relatives (in the summer), calling it for 7:30 PM. Realizing that they did the *kiddushin* before sunset, which could turn my *sb* into the 8th day, I made sure we started eating before sunset. However, we finished the meal and recited the *berachot* at night. Did that cover things halachically?

Answer: This case touches on halachic questions that have elements of *safek* (doubt), whose combination creates different shades of halachic propriety.

Your hope that it sufficed to start *sb* before sunset can be modeled after the *halacha* that if you start *seuda shlishit* during the day, you say *R'tzei* in *Birkat Hamazon* that is recited at night, because the beginning of the meal is the determinant (Shulchan Aruch, Orach Chayim 188:10). This is also true for the recitations of Chanuka, Rosh Chodesh, and Purim (ibid.). However, that *halacha* is not unanimous (see Beit Yosef ad loc.). Ginat Veradim (OC I:28) says that the reason we say *R'tzei* or *Ya'aleh V'yavo* in these cases of doubt is that it is not forbidden to make these recitations even if they ended up being not called for. In contrast, *sb* recited after the week of *sb* are *berachot l'vatula*, so we refrain from them in a case of doubt. Haelef Lecha Shlomo (Even Haezer 107)

adds another distinction. At *seuda shlishit*, the **eating** creates an obligation to recite *R'tzei*, whereas, he claims, the obligation of *sb* only begins at *Birkat Hamazon*, so *Birkat Hamazon* must take place during the week. Therefore, at first glance, you should not have recited *sb*.

After the fact, and perhaps sometimes *l'chatchila*, your course of action was reasonable. First, the Ginat Veradim thought it was likely the *sb* were fine, just that he did not think we have the level of confidence to endorse it *l'chatchila*. and it is also plausible to disagree with the Ginat Veradim and recite *sb* based on the meal's beginning (see Pitchei Teshuva, EH 62:12, citing Knesset Hagedola). Finally, there are opinions that the week is a full 168 hours (see Sha'arei Teshuva 131:14).

In cases like yours, there are also opinions that apparent day 7 was actually day 6. True, the Rama (EH 55:1) rules that the presence under the *chupa* (canopy) of a couple who had *kiddushin* creates *nisuin*. Indeed, many count the seven days (see Ketubot 7b) from the giving of the ring (see Hanisuim K'hilchatam 14:9). However, many accept the Rosh (Shut 26:2) that we count the days from the time of the (end of the) *berachot* at the *chupa* (see Yabia Omer V, EH 7; Nitei Gavriel, Nisuin

109:5). According to the Rambam (Ishut 10:6) that the point of *niusin* is the couple's *yichud*, we would count from then. There is even an opinion that we count from the end the wedding meal (see Shaarei Teshuva 131:14). Although we do not generally accept the latter opinions, they might create "positive doubt," certainly if the *berachot* at the *chupa* finished at night. Therefore, it is likely that you can add another reason to justify the *sb* at the time you did them.

Another question is: when does night begin? If the group gets to *sb* during *bein hashemashot* (*safek* day, *safek* night), one can add another *safek* – maybe the *berachot* are being recited in the daytime (Yabia Omer *ibid.*). On the other hand, it weakens the possibility that when the *chupa* ends or the *yichud* happens after sunset but before *tzeit hakochavim* (full nightfall) it adds a day (see Sova Semachot 1:3). Thus, the permutations of cases bring with them various *sefakot* of different intensities.

Do not be overly concerned about whether the party counted as *sb* (which are not required every day - see this column Ki Tisa 5782). The successful *bein adam lachaveiro* element of enhancing the couple's week (see Shulchan Aruch, EH 64:1) and their family's *simcha* is hugely important. Beyond that, there is a good question (see Ketubot 8a) whether the highlight of the party is the *berachot*, which the meal facilitates (Rambam, Berachot 2:10) or whether we strive for a festive meal, and if we succeed, we top it off with *sb* (Rosh, Ketubot 1:13). ■

Having a dispute?



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