



The blessings of sheva berachot¹

- Rabbi Chelbo/Rav Huna/Rabbi Abba bar Zavda/Rav – Betulah and almanah both require berachot
 - Q: But Rav Huna says there is no berachah for an almanah!
 - A1: Rav Huna said there is a berachah if it is his first marriage, but otherwise not.
 - But Rav Huna learned the requirement of ten for sheva berachot from Boaz/Ruth; it was a second marriage for both!²
 - A2: Rav Huna said 7 days if it is a first marriage for one of them, and otherwise 1 day
 - Q: But on 5a we said to arrange wedding dates to ensure that he will gladden her for 3 days; where did 3 come from?
 - A1: If it's not the first marriage for either, then 1 day of berachot, 3 of simchah
 - A2: If it's his first marriage, then 7 days of berachot, 3 of simchah
 - (7b) Q: But a braitah says 7 for betulah and 1 for almanah – isn't the latter case even if it is his first marriage?
 - A: No; the 1 for almanah is where both have been married before.
 - Q: So list all possibilities: betulah 7, bachur/almanah 7, almon/almanah 1?
 - A: It gave the clear cases – betulah is always 7, almanah is at least 1.

The Problem			
	His Status	Her Status	Sheva Berachot?
Rav Huna/Rav	?	First	Yes
Rav Huna/Rav	?	Second	Yes
Rav Huna	?	Second	No

Solution 1			
	His Status	Her Status	Sheva Berachot?
Rav Huna	Second	First	Yes
Rav Huna	First	Second	Yes
Rav Huna	Second	Second	No

Solution 2			
	His Status	Her Status	Sheva Berachot?
Rav Huna	Second	First	7
Rav Huna	First	Second	7
Rav Huna	Second	Second	1

Challenge 1			
	His Status	Her Status	Simchah
Braitah	?	?	3

Challenge 2			
	His Status	Her Status	Sheva Berachot?
Braitah	?	First	7
Braitah	?	Second	1

¹ Note: “Widow” references in the gemara include all second marriages

² See Bava Batra 91a linking Boaz and Itzhan of Shoftim 12:8-10

1. Rambam, Mishneh Torah, Hilchot Ishut 10:12

וכן תקנו חכמים שכל הנושא בתולה יהיה שמח עמה שבעת ימים, אינו עוסק במלאכתו ולא נושא ונותן בשוק אלא אוכל ושותה ושמח, בין שהיה בחור בין שהיה אלמון. ואם היתה בעולה אין פחות משלשה ימים, שתקנת חכמים היא לבנות ישראל שיהיה שמח עם הבעולה שלשה ימים בין בחור בין אלמון.

And the Sages also enacted that all who marry a *betulah* should rejoice with her for seven days. He does not go to work and he does not trade in the market; they eat, drink and rejoice. Whether he is a *bachur* or not. And if she is a *beulah* then there are no fewer than three days; this is an enactment of the Sages for Jewish women, to be glad with the *beulah* for three days, whether he is marrying for the first time or not.

2. Rabbi Yoel Sirkis, Bach Even haEzer 64 הנושא

והא דלענין ברכה בתולה לאלמון ואלמנה לבחור שוין הן לברכה כל ז' כדלעיל סוף סימן ס"ב, ולשמחה אין דינן שוין: "ל' דברכה דהיא באה על ריבוי שמחת לבו של חתן, ובחור שלא נשא עדיין שמח טפי, ובתולה שנשאת לאלמון נמי כיון שהיא בתולה שמח טפי, ואלמון שנשא אלמנה דאינו שמח כל כך ביום אחד לברכה סגי. אבל לשמחה וימי המשחה דלתקנה דידה נתקנו כדאמרינן "שקדו חכמים על תקנת בנות ישראל שיהא שמח עמה וכו'" הילכך בתולה דצריכה פיתוי טפי צריך לשמוח עמה כל ז' אפילו הוא אלמון. אבל אלמנה אינה צריכה פיתוי כל כך בג' ימי שמחה סגי לה, ובין שהוא בחור או אלמון צריך ג' ימים ולא יותר.

Regarding the fact that for sheva berachot, a *betulah* who marries a man who has been married before and a woman who has been married before with a *bachur* are the same, to have seven days, but for rejoicing they are not the same: One could say that sheva berachot are to increase the joy of the *chatan*. A *bachur* who has not married before is happier. When a *betulah* marries a man who has been married before, too, he is happier, for she is a *betulah*. And when both have been married before, the joy is not the same, and one day suffices for sheva berachot.

But for *simchah* and days of feasting, these were enacted for her benefit, as we say, "The sages were diligent for the benefit of Jewish women, for him to rejoice with her, etc." Therefore, for a *betulah*, who requires greater persuasion, he must rejoice with her all seven days, even if he has been married before. But where she has been married before, she does not need such persuasion, and three days of rejoicing suffice for her, and whether he is a *bachur* or he has been married before, three days suffice, no more.

3. Rabbi Chaim Brisker, Gra"ch al haShas, Stencils 100

וביאור שיטת הרמב"ם הוא דדין ברכה בבית חתנים ודין שמחה הם שני דינים נפרדים, דדין שמחה היינו מה שחייב לשמחה תלוי בדידה אם היא בתולה או בעולה, ודין הברכה אינו תלוי בזה כלל... מיקרי "בית חתנים" כל שבעה...

The Rambam's view is that the law of sheva berachot and the law of simchah are two separate laws. The law of joy is that he must make her glad; it depends on her, and whether she is a *betulah* or a *beulah*. The law of sheva berachot does not depend on this at all... It is called a "wedding house" all seven days...

4. Rambam Mishneh Torah, Hilchot Berachot 2:9

עד כמה מברכין ברכה זו? אם היה אלמון שנשא אלמנה מברכין אותה ביום ראשון בלבד, ואם בחור שנשא אלמנה או אלמון שנשא בתולה מברכין אותה כל שבעת ימי המשחה.

How long do they recite the berachah? If both have been married before, they recite the berachah only on the first day. And if a *bachur* marries a woman who has been married before, or a *betulah* marries a man who has been married before, we recite the berachah all through the seven days of feasting.