

Halachically Speaking

Volume 3 Issue 10

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Panim Chadoshes

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

In Honor of the Aufruf of Mutty Lebovits

Sheva Berochos are recited only when *panim chadoshes* are present. Without *panim chadoshes* the only *beracha* that is said is *asher bara*.¹ What are *panim chadoshes*? Why do you need *panim chadoshes*? Do you need them on *Shabbos*? What if you don't have *panim chadoshes*? These questions and many others will be discussed at length in this issue.

Qualifications

*Tosfas*² and other *Rishonim*³ write that *panim chadoshes* is a person who is important⁴ enough that extra food would be prepared in his honor,⁵ (*marbei b'shvilo*) or a person whose presence brings additional *simcha*.⁶ However, the *Rambam's*⁷ opinion, of *panim chadoshes* is someone who didn't hear the *sheva berochos* recited at the wedding (*chuppah*). The *Aruch Ha'shulchan*⁸ explains the *Rambam* as follows: The *sheva berochos* are said as a *beracha* to the *chosson* and *kallah*. The obligation to do so falls upon all who come to the *seuda*. One person *bentches* and everyone else answers *amen* to unite with the *mevarech* in fulfilling the obligation. Since these *panim chadoshes* did not yet *bentch* the *chosson* and *kallah* they are obligated to say the *sheva berochos*. Both of these opinions are quoted in *Shulchan Aruch*.⁹

Tosfas and the *Rambam*

One difference between the opinion of *Tosfas* and the *Rambam* is the following: Is the obligation of *sheva berochos* on all the people present at the meal, or is it an obligation specifically on the *panim chadoshes*. According to the *Rambam* it is on the *panim chadoshes* since they did not say the *berochos*, and according to *Tosfas* when the presence of *panim chadoshes* add *simcha* there is an obligation upon all participants.¹⁰

¹ Refer to Mesechtas Kesubos 7b -8a, Ritva.

² Kesubos 7b "v'hu."

³ Mesechtas Kesubos 1:13, Chuchmas Adom 129:5, Shulchan Haezer 2:12:3.

⁴ Mordechai Kesubos 133, Rav Poalim E.H. 4:6, Peulas Tzaddik 3:252.

⁵ Shulchan Aruch Rama E.H. 8, Bach, Bais Shmuel 10.

⁶ *Tosfas* Kesubos *ibid*, Ritva Kesubos 7b, Chelkes Michokak E.H. 62:13, Kitzur Shulchan Aruch 149:5, Sdei Chemed Berochos 3:page 272, Aruch Ha'shulchan E.H. 62:26.

⁷ Hilchos Berochos 2:10, Kesef Mishnah *ibid* 2:9, see Darchei Moshe E.H. 62:10.

⁸ E.H. 62:24.

⁹ E.H. 62:7-8. Refer to Meiri Kesubos 7b who says he can't decide who the *halacha* should follow.

¹⁰ Kehillas Yaakov (Steipler) Kesubos 6.

Most *poskim* say the opinion of *Tosfas* is to be followed in qualifying *panim chadoshes*.¹¹

At the *Chuppah*

Many times a person just stays for the *chuppah* and leaves the wedding. The *halacha* is that this person may be counted as a *panim chadoshes* at a *sheva berochos*.¹²

Taking a Jewish Waiter/Stranger

Many *poskim* say that since according to *Tosfas* one needs a person who will add *simcha* to the celebration for *chosson* and *kallah*, a Jewish waiter would not qualify since he has no connection to the *chosson* and *kallah*.¹³ Others say that one may take such a person.¹⁴ The custom seems to be to permit taking a waiter or even a Jewish stranger off the street because he is someone who you can be *marbei b'shvilo* (whether or not he has to eat will be discussed below).¹⁵

Some say a poor person can also be considered a *panim chadoshes*, even if he has nothing to do with the *chosson* and *kallah*, since they are happy to give food to someone in need.¹⁶ Others disagree with this premise.¹⁷

One or Two

There is a discussion amongst the *poskim* if one or two people are needed in order for there to be *panim chadoshes* at a *sheva berochos*. Some *poskim* maintain that two people are needed,¹⁸ while most say that only one is required.¹⁹ The overwhelming custom is to have one person for a *panim chadoshes*.²⁰ The *Sdei Chemed*²¹ says if one has the *minhag* to only have one then follow the *minhag*, but if he doesn't have such a *minhag* he should have two people. In *Eretz Yisroel* the custom of the *Sefardim* is to have only one.²²

Every *Seuda*

Panim chadoshes are not needed for the *seuda* that follows the *chuppah*.²³ The custom is that *panim chadoshes* need to be present at every *seuda* after that in order to recite *sheva berochos*.²⁴

¹¹ Aruch Ha'shulchan ibid:25, Shulchan Haezer 2:12:3:1, 2:12:4:4, Chazon Yeshaya page 421.

¹² Chuchmas Adom 129:5, Shulchan Haezer 2:12:3:1, Natei Gavriel Nesuin 2:84:footnote 1.

¹³ Soveh Smochos 1:11, Yismach Lev 1:page 246, 2:page 390 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, page 358:14, Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev ibid:page 385:138.

¹⁴ Chinah D'Chisda Kesubos page 111a, Opinion of Horav Elyashiv Shlita quoted in Birchos Hachasanim (Kaplan) 15:page 67, Natei Gavriel Nesuin 2:87:footnote 4, Teshuvos V'hanhugos 2:645.

¹⁵ Horav Yisroel Belsky, see Yismach Lev 2:page 499.

¹⁶ Refer to Chinah D'chisda ibid, Yabea Omer E.H. 3:11:5, Chazon Yeshaya page 423, Kinyan Torah 2:141.

¹⁷ Rav Poalim E.H. 4:6.

¹⁸ Refer to Shita Mekubetzes Kesubos 7b, Ben Ish Chai Shoftim 1:15, Soveh Smochos 1:page 212:6, Yabea Omer E.H. 3:11:1-3, 5, Birchos Hachasanim (Kaplan) page 69.

¹⁹ Bach, Chelkes Michokak E.H. 62:9, Be'er Heitiv E.H. 62:7, Pischei Teshuva 14, Chinah D'chisda ibid, Aruch Ha'shulchan 24, Shulchan Haezer 2:12:1:8, Soveh Smochos 1:10, Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 245, see Chuchmas Adom 129:5.

²⁰ Aruch Ha'shulchan ibid, Otzer Haposkim E.H. 62:page 55, Chazon Yeshaya pages 126-127.

²¹ Mareches Berochos 3:11.

²² Rav Poalim E.H. 4:6.

²³ Refer to Tur, Chelkes M'chokak 6, Bais Shmuel 5, Chuchmas Adom 129:4, Kitzur Shulchan Aruch 149:2, Shulchan Haezer 2:12:1:7, Soveh Smochos 1:13.

²⁴ Be'er Heitiv E.H. 62:9, Kitzur Shulchan Aruch 149:2, Aruch Ha'shulchan 27, Shulchan Haezer 2:12:3, Chazon Yeshaya page 420, Yismach Lev 1:pages 240-241, Hanesuin K'hilchosom 14:page 443.

Ate at the Smorgasbord

Someone may eat at the smorgasbord say *mazel tov* to whoever he has to and leave before the *chuppah* even begins. The question arises if such a person can be considered *panim chadoshes*. The enjoyment that he had from the food before the *chuppah* is not considered enjoyment that will disqualify him from being a *panim chadoshes* at a *sheva berochos*.²⁵

At Seuda- But Didn't Eat

One who was at the wedding *seuda* but did not eat any food or he ate merely a piece of cake at the *seuda*²⁶ can not be considered a *panim chadoshes* at a *sheva berochos*.²⁷ Furthermore, one who came only for the *sheva berochos* and not for the *seuda* may not be used for *panim chadoshes* at a different *sheva berochos*.²⁸

Panim chadoshes left before Sheva Berochos

In a situation where the *panim chadoshes* had to leave before the *sheva berochos* were recited, one may not recite the *sheva berochos*.²⁹ If the *panim chadoshes* left in the midst of reciting the *sheva berochos* there is a debate amongst the *poskim* if the *sheva berochos* should be said.³⁰ The custom is to finish the *sheva berochos*.³¹

Leaving Early

There is a discussion in the *poskim* if one does not want to stay until the meal is over (common at a wedding) can one leave early and be exempted from the *sheva berochos* and *bentching* with a *zimon*.³² Some say the reason why one does not have to listen to *sheva berochos* in this situation is because the obligation for *sheva berochos* is at the time the *chossan* and *kallah* are *bentching*.³³ The question arises how one can exempt himself from *zimon*. Some *poskim* say that one should make sure not to wash at the same time everyone else washes (or finish eating before everyone else)³⁴ and in this way he may leave early.³⁵ *Horav Moshe Feinstein zt"l*³⁶ said that one should have in mind before washing that he does not want to be *metzta'ref* in *birchos hamazon* and then he does not have to wait around until the *zimon* starts and may leave early. Others say that a *t'nai* does not help and the *eitzah* to avoid staying until the end of the wedding is not to eat bread.³⁷ However, the custom is that we rely on *Horav Feinstein zt"l's* *eitzah* and a *t'nai* would indeed help.³⁸ The custom is that one may *bentch*

²⁵ Be'er Moshe 2:199, Natei Gavriel Nesuin 2:85:1.

²⁶ Be'er Moshe 2:119, Yismach Lev 1:page 338:8 quoting the opinion of Horav Elyashiv Shlita. Refer to *ibid*: 1:page 383:131 quoting the opinion of Horav Chaim Kanievesky Shlita as being not sure on this *inyun*.

²⁷ Refer to Soveh Smochos 1:11, Natei Gavriel Nesuin 2:85:footnote 6. Refer to Shulchan Haezer 2:12:1:5.

²⁸ Soveh Smochos 1:11:footnote 52, Natei Gavriel Nesuin 2:86:3. Refer to Zera Yaakov 14:page 44.

²⁹ Refer to Chinah D'chisda Kesubos page 112b, Elef Lecha Shlomo E.H. 107, Peulas Tzadik 2:81, Soveh Smochos 1:12, Soveh Smochos (Yosef) 4:36, see Yismach Lev 1:page 384:134 quoting the opinion of Horav Chaim Kanievesky who is not sure about this issue.

³⁰ Refer to Chinah D'chisda Kesubos page 112b, Shulchan Haezer 2:12:1:10, Aruch Ha'shulchan E.H. 62:13.

³¹ Yismach Lev 1:page 210, page 245 and page 337 quoting the opinion of Horav Elyashiv Shlita. It is said that Horav Moshe Feinstein zt"l was lenient (Birchos Chasanim (Kaplan) page 201:footnote 20). Refer to Modanei Yom Tov 2:pages 331-332.

³² Refer to Birchos Chasanim pages 87-89 if the obligation of *sheva berochos* is on the whole *tzibbur*. (See Levushei Mordechai E.H. 45, Teshuvos V'hanhugos 1:744, Shevet Ha'Levi 9:271, Chazon Yeshaya page 372, Shteiff 7:pages 7-8).

³³ Be'er Moshe *ibid*, Teshuvos V'hanhugos 1:742. Refer to Chazon Yeshaya pages 114-116 who seems to say one should in fact say the *seven berochos* before leaving, but this is not the custom.

³⁴ Mishnah Berurah 200:5, Soveh Smochos 1:22:footnote 122.

³⁵ Soveh Smochos 1:22:footnote 122, Be'er Moshe 3:32, Cheshev Ha'efod 1:9.

³⁶ Igros Moshe O.C. 1:56, see Teshuvos V'hanhugos 3:402.

³⁷ Emes L'Yaakov O.C. page 413:footnote 28, Cheshev Ha'efod 1:9.

³⁸ Yismach Lev 2:page 500:12 quoting the opinion of Horav Yisroel Belsky Shlita. If one is leaving early some say it is forbidden to *bentch* by yourself, and one would need three people (Aruch Ha'shulchan 193:10, Teshuvos V'hanhugos 3:402, Tzitz Eliezer 11:84, see Mishnah Berurah 193:16, 31). Others say that one may *bentch* even by himself in this situation. (Yosef Ometz 159, Igros Moshe *ibid*, Soveh Smochos 1:24).

himself, but it is preferable that he take two other people and make a *zimon* before he leaves.³⁹ The *poskim* stress that in order to avoid the problem raised by people leaving early the *ba'al simcha* should schedule the dancing after *bentching*.⁴⁰

Do the *Panim Chadoshes* have to eat?

There is a big discussion in the *poskim* if the *panim chadoshes* must eat at the *sheva berochos*. Some say they have to eat bread,⁴¹ others say they have to eat something,⁴² and others say there is no obligation for them to eat (or drink) anything at the *sheva berochos*.⁴³ The custom is that the *panim chadoshes* should eat some food but it does not have to be bread.⁴⁴ One who holds that one has to eat in order to qualify for *panim chadoshes* may still participate in a *sheva berchos* (as *panim chadoshes*) in place that they hold one does not have to eat in order to qualify for *panim chadoshes*.⁴⁵

Which People Can Be Considered *Panim Chadoshes*.

Woman

According to the reasoning of *Tosfas* it has to be someone who brings added *simcha*. A woman does not fall into this category in this regard.⁴⁶ Others say a woman can be considered a *panim chadoshes*.⁴⁷ Some say if she is a very distinguished woman then she can be considered a *panim chadoshes*.⁴⁸ Nonetheless, the custom is that a woman is not considered a *panim chadoshes* even if she is important.⁴⁹ *Horav Elyashiv Shlita* is of the opinion that if she is a woman who they will add for then she may be considered a *panim chadoshes*.⁵⁰

Young Child

A child who is below *bar-mitzvah* is not considered qualified for *panim chadoshes*.⁵¹ It would seem that a boy who became *bar-mitzvah* during the week of *sheva berochos* may be considered *panim chadoshes* at a *sheva berochos* following his *bar-mitzvah*. The reason is that since he is a *godel* now there is added *simcha* to the *chosson* and *kallah*.⁵² A *bar-mitzvah* boy may be considered *panim chadoshes* even if he has not yet matured.⁵³ Some say if one would add food for the young child then he may be considered a *panim chadoshes*.⁵⁴

³⁹ Horav Yisroel Belsky Shlita, see Mishnah Berurah 200:5, Soveh Smochos ibid, Minchas Yitzchok 2:43, Piskei Teshuvos 193:pages 637-638.

⁴⁰ Soveh Smochos 1:25.

⁴¹ Refer to Soveh Smochos 1:10, Shevet Ha'Levi 8:281, Zera Yaakov 14:page 47, Hanesuin K'hilcosom 2:14:66.

⁴² Chinah D'chisda Kesubos page 111a, Elef Lecha Shlomo O.C. 93, Yabea Omer E.H. 3:11:7, Birchos Hachasanim (Kaplan) page 205:14, see Yismach Lev 1:pages 238-239.

⁴³ Yam Shel Shlomo Kesubos 1:18, Rama E.H. 62:7, Chelkes Michokak 11, Kitzur Shulchan Aruch 149:5, Otzer Haposkim E.H. 62:page 29, Soveh Smochos 1:footnote 42, Yismach Lev 2:page 391:3 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, see Aruch Ha'shulchan 27, Shulchan Haezer 2:12:3, Chazon Yeshaya page 434, Sheilas Rav 1:page 71:6.

⁴⁴ Horav Yisroel Belsky Shlita, see Natei Gavriel Nesuin 2:86:1 quoting the opinion of Horav Moshe Feinstein zt"l, Yismach Lev 1:page 338:5 quoting the opinion of Horav Elyashiv Shlita.

⁴⁵ Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 383:127.

⁴⁶ Ritva Kesubos 7b, Pischei Teshuva E.H. 62:14, Shulchan Haezer 2:12:1:9, Soveh Smochos 1:footnote 31, Be'er Moshe 8:236, Sheilas Rav 1:page 70:5.

⁴⁷ Chasam Sofer Kesubos 7a "b'malakos."

⁴⁸ Yismach Lev 1:page 238 quoting the opinion of Horav Elyashiv Shlita, refer to page 338:6. Horav Chaim Kanievesky argues (Yismach Lev 1:page 385:142). See Natei Gavriel Nesuin 2:page 175:3.

⁴⁹ Ritvah Kesubos 7b, Otzer Haposkim E.H. 62:page 68, Halichos Beisa 10:3, Chazon Yeshaya page 422.

⁵⁰ Yismach Lev 1:page 238.

⁵¹ Pischei Teshuva E.H. 62:14, Soveh Smochos 1:footnote 31, Soveh Smochos (Yosef) 1:page 230, Yabea Omer E.H. 3:11:10, Modanei Yom Tov 2:pages 332-333. Refer to Kehillas Yaakov ibid who says whether or not a child under *bar-mitzvah* qualifies for *panim chadoshes* depends on the *Tosfas* and *Rambam* mentioned earlier.

⁵² Horav Yisroel Belsky Shlita, see Halichos V'halachos Bar Mitzvah 8:96, Yimsach Lev 1:page 238, Birchos Chasanim (Kaplan) 16:page 72, Hakotton V'hilchosuv 60:2. This is the opinion of Horav Elyashiv Shlita as well quoted in Yismach Lev 1:page 238.

Avel r"l

It would seem that an *avel* cannot be considered a *panim chadoshes*.⁵⁵ Some say if one can not get a different person for whatever reason, then an *avel* can be considered a *panim chadoshes*.⁵⁶

Shabbos-Shalosh Seudas

*Tosfas*⁵⁷ says that *Shabbos* is considered *panim chadoshes*, and one does not need any physical person to be a *panim chadoshes*. This is quoted by all *poskim* as well.⁵⁸ Some say the reason is because of the extra *nishoma* (the *nishoma yeseira*) we are given on *Shabbos* is the cause for the added joy.⁵⁹ However, this is only true for the first two meals on *Shabbos*.⁶⁰ *Shalosh seudas* is not considered a *panim chadoshes*.⁶¹ The *Bach*⁶² says the reason is as follows: At *shalosh seudas* it is not as lavish as the other two meals (you can be *yotzei* with *mezonos* etc)⁶³ therefore, we do not consider it to be *panim chadoshes*.⁶⁴ Some *poskim* maintain based on *kabbalah* that one does not need *panim chadoshes* at the third meal on *Shabbos*, just as at the first two.⁶⁵ Some do not recite any *sheva beroshos* at the *shalosh seudas* on *Shabbos*,⁶⁶ but the overwhelming custom is to in fact have *sheva beroshos* at this *seuda*.⁶⁷

Saying a *drasha* during the third meal is considered *panim chadoshes*.⁶⁸ The reason a speech is considered *panim chadoshes* if explained as follows: The *Gemorah* in *Beroshos*⁶⁹ says if two *talmidei chachumim* are sitting at a table and learning they can combine for *zimon* (three people). The reason is because the *Torah* is like a person and it is if there are three people present. Although we do not *pasken* like this opinion we see a theory that the *Torah* is like a person. Based on this we can say that a speech is considered a person and there is no need for *panim chadoshes*.⁷⁰ Others say *Torah* makes us happy therefore it is considered *panim chadoshes*.⁷¹ It should be pointed out that although some say the *chosson* should be the one to give the speech⁷² the custom is that anyone can give the speech.⁷³ Some say the *heter* for a speech to be considered *panim chadoshes* only helps if the speech is given before *shekiah*.⁷⁴ Others are lenient in this regard.⁷⁵

⁵³ Halichos V'halachos Bar Mitzvah 9:85:footnote 186.

⁵⁴ Opinion of Horav Shlomo Zalman Aurbach zt"l quoted in Yismach Lev 2:page 391:5.

⁵⁵ Horav Yisroel Belsky Shlita, see Emes L'Yaakov E.H. 62:footnote 30, Yismach Lev 1:page 246 and page 384 quoting the opinion of Horav Chaim Kanievesky Shlita.

⁵⁶ Soveh Smochos 1:7:footnote 40*.

⁵⁷ Kesubos 7b "v'hu." Refer to Teshuvos V'hanhugos 2:646.

⁵⁸ Rosh Mesechtas Kesubos 1:13, Ritvah Kesubos 7b, Shulchan Aruch E.H. 62:8, Kitzur Shulchan Aruch 149:5, Aruch Ha'shulchan 62:28.

⁵⁹ Aruch Ha'shulchan E.H. 62:28.

⁶⁰ Tur E.H. 62,

⁶¹ Bais Yosef E.H. 62, Prisha E.H. 62:16, Shulchan Aruch E.H. 62:8, Levush end of O.C. minhagim 30.

⁶² E.H. 62, Kitzur Shulchan Aruch 149:5.

⁶³ Bais Yosef E.H. 62, Taz 5.

⁶⁴ Aruch Ha'shulchan E.H. 62:29. Refer to Otzer Haposkim E.H. 62:page 37.

⁶⁵ Rama M'pano 40, Pischei Teshuva E.H. 62:16, Taamei Haminhagim 993:page 417.

⁶⁶ Refer to Yam Shel Shlomo Kesbuos 1:18, Pnei Yitzchok 1:dinei berorchos 110, Natei Gavriel Nesuin 2:page 179:footnote 7.

⁶⁷ Otzer Haposkim E.H. 62:page 74, see Peulas Tzadik 2:81.

⁶⁸ Rama E.H. 62:8, Teshuvos Rama 132:3, Darchei Moshe 12, Bach, Prisha 16, Ezer M'kodesh E.H. 62, Chuchmas Adom 129:5, see Teshuvos V'hanhugos 3:399, Nishmas Shabbos 2:436,437.

⁶⁹ 47b.

⁷⁰ Hisoreros Teshuva 2:99.

⁷¹ Aruch Ha'shulchan E.H. 62:30.

⁷² Chuchmas Adom 129:5, Kitzur Shulchan Aruch 149:5.

⁷³ Horav Yisroel Belsky Shlita, see Shulchan Haezer 2:12:3:8, Birchos Habayis pages 78-78b, Kinyan Torah 2:44:1, Otzer Haposkim E.H. 62:page 78, Chazzon Yeshaya page 424 in footnote. See *ibid*:page 435, Yesodo Yeshurin 5:page 456.

⁷⁴ Shnos Chaim 105, Zekan Aaron (Levi) 181, Shulchan Haezer 2:12:2:5, Soveh Smochos 1:16:footnote 82, see Otzer Haposkim E.H. 62:page 38.

This *heter* of a speech exempting an additional person from being present only helps for the third meal on *Shabbos*, and not during the week.⁷⁶ Some say *chas v'sholom* to rely on a speech for *panim chadoshes* during the week.⁷⁷

Today, it is common for the third meal on *Shabbos* to be somewhat lavish with additional foods. It would seem that *shalosh seudas* would then be considered a *panim chadoshes* even without a speech.⁷⁸ However, if one has a choice to have *panim chadoshes* with *Torah* or with food one should choose *Torah*.⁷⁹

Shalosh Seudas at Night

It is common for one to have the seventh *sheva berochos* during *shalosh seudas*, although it continues into the night after *tzeis hachochavim*. Some *poskim* say in this situation one should not say any *sheva berochos* since the seven days have finished,⁸⁰ while others maintain that doing so is permitted.⁸¹ The custom seems to be that one should rush up and finish the *sheva berochos* before the end of *bein ha'shemoshes*.⁸² Some say an *eitzah* to avoid this question is to *bentch* before *shekiah* and sing after *shekia*.⁸³ If the meal finished after dark, *retzeh* is still mentioned in *bentching* since one goes after when the meal started.⁸⁴

There is a big discussion amongst the *poskim* whether one may drink the wine of *bentching* and *sheva berochos* at *Shabbos Shalosh Seudas* (after dark). The *Magen Avraham*⁸⁵ says that if one always *bentches* on wine then one may drink the wine.⁸⁶ Others say that even if one does not normally use a cup with wine drinking the wine

⁷⁵ Levush end of O.C. Minhagim 30, Elef Lecha Shlomo E.H. 108, Eretz Tzvi Drashoim page 369, Hisoreros Teshuva 2:99:page 108 (old), 2:120, Yesodo Yeshurin 5:page 456.

⁷⁶ Horav Yisroel Belsky Shlita, see Birchos Habayis 62:17, Soveh Smochos 1:15:footnote 80, Yismach Lev 2:page 391 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l. Refer to Hisoreros Teshuva 2:99 who says it does help for during the week. (Refer to Otzer Hapoksim E.H. 62:page 78).

⁷⁷ Kinyan Torah 2:44:1. The custom in some places is for the *chosson* to say a *devar Torah* at the wedding. (Divrei Torah 1:1page 3, Shulchan Haezer 2:9:2:12, Refer to Rivevos Ephraim 5:500:2 who says the speech should not be between the *eirusin* and the marriage. Refer to Minhag Yisroel Torah Nesuin page 197). Some say the reason for this is because if one gives his daughter to get married to an *am ha'aretz* it is like you placed her in front of a lion (Chazon Yeshaya page 354 based on a Gemorah in Mesechtas Pesachim 49a). Others say the reason is because a *chosson* on his wedding day is like a *nasi* and a *nasi* spoke the day he was appointed to his position (Shulchan Haezer 1:6:6:page 18, Chazon Yeshaya page 354). However, the custom is that the guests do not let him finish the speech (Darchei Chaim V'sholom 1056:page 371, Soveh Smochos (Yosef) 1:page 235:34). The reason is to demonstrate that we know he is a *talmid chachum* even without the speech (Chazon Yeshaya page 355). Some say the reason is because it is comparable to *Har Sinai* at the time the *Torah* was given that the *Bnei Yisroel* did not let *Hashem* finish what He had to say. Others say because we want to show the *chosson* that the *Torah* before the *chasana* is not comparable to the *Torah* learned after the *chasana* (Minhag Yisroel Torah Nesuin page 198). Stopping a *bar-mitzvah* boy from speaking has no source in *halacha* (Soveh Smochos (Yosef) 1:pages 236-237, Oz Nedberu 3:73). It has become the custom of the places where a speech is given that *Rabbonim* speak by weddings and not the *chosson* (Teshuvos V'hanhugos 3:404:2). The overwhelming custom in many places is that no speech is given at a wedding (Divrei Torah 7:27, Chazon Yeshaya page 354:4, Yismach Lev 1:page 183).

⁷⁸ Aruch Ha'shulchan E.H. 62:30, see Shulchan Haezer 2:12:3:9.

⁷⁹ Horav Yisroel Belsky Shlita.

⁸⁰ Ginas Veradim klal 1:end of 22:page 50 (new), Birchei Yosef O.C. 188:14, Rav Akiva Eiger E.H. 62:2, Sharei Teshuva end of O.C. 188:7, Pischei Teshuva E.H. 62:12, Kaf Ha'chaim O.C. 188:44, Yesodo Yeshurin 5:page 456, Be'er Moshe 1:5:6, Vayivorech Dovid 2:169, see Modanei Yom Tov 2:pages 334-338.

⁸¹ Shevet Ha'Levi 1:39, 3:91:page 110, Orchos Rabbeinu 5:page 25:56. Refer to Ohr Yisroel 14:Pages 152-159.

⁸² Horav Yisroel Belsky Shlita.

⁸³ Chazon Yeshaya page 438. This was the custom of the Satmar Rav zt"l.

⁸⁴ Refer to Shulchan Aruch O.C. 188:10, Taz 7, Mishnah Berurah 32. The Biur Halacha "mazkir" says if you forgot *retzeh* there is no need to mention the *rachamam* instead.

⁸⁵ O.C. 299:7, Be'er Heitiv 5, Chuchmas Shlomo 299:2, Minchas Shabbos 96:4. Refer to Yismach Lev 1:pages 220-221, Ohr Yisroel 14:pages 144-146.

⁸⁶ One would be able to drink both cups (Soveh Smochos 4:52:footnote 175).

at this *seuda* is permitted.⁸⁷ Some say this is the custom and all may drink (even the *chosson* and *kallah*).⁸⁸ Some say only the one *bentching* drinks, and not the *chosson* and *kallah*,⁸⁹ while others say the *chosson* and *kallah* may also drink.⁹⁰ Some say only the *chosson* and *kallah* should drink and not the one who is *bentching*.⁹¹ There is an opinion in the *poskim* who says only the one *bentching* and the *kallah* may drink, and not the *chosson*.⁹² Others suggest that the *chosson* be give the honor of *bentching* and then he can drink the wine.⁹³ Whichever custom one follows has a source in *halacha*.⁹⁴ Those who drink do not have to drink a *revious* rather a cheek full is sufficient.⁹⁵ The whole discussion is if it is dark already but if it is *ben hashmoshes* then the drinking is permitted in any case.⁹⁶

Yom Tov Rishon/Sheini

Just as the first two *seudas* of *Shabbos* are considered *panim chadoshes* so are *Yom Tov Rishon* and *Yom Tov sheini*.⁹⁷ This applies for two meals on *Yom Tov*, if one wants to have additional meals then *panim chadoshes* is required.⁹⁸ Some say the reason for being lenient with *Yom Tov* is because of the *nishoma yeseira* that is given to us on *Yom Tov*.⁹⁹

It can happen that a person who lives in *Chutz L'aretz* gets married to a girl from *Eretz Yisroel* and the wedding is in *Eretz Yisroel* close to or during *Yom Tov*. The question arises if they are planning to move back to *Chutz L'aretz* does *Yom Tov sheini* exempt them from having *panim chadoshes* even when they are in *Eretz Yisroel*. *Panim chadoshes* is not need in the above situation. Moreover, if a person who lives in *Eretz Yisroel* gets married to a girl from *Chutz L'aretz* and the wedding is in *Chutz L'aretz*, *Yom Tov Sheinu* exempts *panim chadoshes* even if they plan on moving back to *Eretz Yisroel* after the wedding.¹⁰⁰

⁸⁷ Elya Rabbah 299:6, Tosfas Shabbos 299:7, Chai Adom Shabbos 8:20.

⁸⁸ Taamei Haminhagim 933:in footnote :page 417, Soveh Smochos 4:52, Tzitz Eliezer 10:45, Be'e Moshe 4:35, Orchos Rabbeinu 1:page 131:124, ibid:126 quoting the opinion of the Chazzon Ish, 5:pages 23-24, Da'as Chazzon Ish page 43:22, Rivevos Ephraim 6:176:7, 7:258. Refer to Chuchmas Shlomo 299:2 who says if you drink it is fine. Refer to Moadim V'zemanim 3:246:footnote 3.

⁸⁹ Refer to Eishel Avraham Butchatch 299, Ezer Mikodesh E.H. 62:8, Lekutei Maharich shalosh seudas 2:page 443 (new), Orchos Rabbeinu 1:page 131:123, 5:page 23, page 24:54, Natei Gavriel Nesuin 2:page 249, Birchos Chasanim page 225-226:footnote 107 quoting the opinions of Horav Neuwirth Shlita, and Horav Elyashiv Shlita. The Lekutei Maharich ibid says this is the *minhag*. (Refer to Natei Gavriel Nesuin 2:page 246).

⁹⁰ Natei Gavriel ibid, Orchos Rabbeinu 1:page 131:124.

⁹¹ Igros Moshe O.C. 4:69:1, Orchos Rabbeinu 1:page 131:124. According to this opinion if the one *bentching* wants to drink we let him (Igros Moshe ibid).

⁹² Lekutei Maharich 3:seder hanhugos yom ha'chuppah page 755 (new).

⁹³ Minchas Yitzchok 3:113:1, Keitzad Mizamin 14:31, Nishmas Shabbos ibid, Kinyan Torah 2:44:3. Refer to Chazzon Yeshaya page 435.

⁹⁴ Rivevos Ephraim 1:265, Nishmas Shabbos 2:467:page 514.

⁹⁵ Zichron Yehuda O.C. 1:87.

⁹⁶ Ben Ish Chai Vayetzeh 2:20, Chai Adom Shabbos 8:20, Mishnah Berurah 299:14, Shulchan Haezer 2:12:3:10, Orchos Rabbeinu 1:page 131:124.

⁹⁷ Tur E.H. 62, Prisha 17, Shulchan Aruch E.H. 62:8, Chuchmas Adom 129:5, Kitzur Shulchan Aruch 149:5, Shulchan Haezer 2:12:3, Aruch Ha'shulchan 28, Hisoreros Teshuva 2:120, Soveh Smochos 1:13, Betzel Hachuchma 2:1:4, see Otzer Haposkim E.H. 62:page 35 who brings those who argue. (Refer to Teshuvos Ritva 1). The Meiri (Kesubos 7b:page 37) holds the second day of *Yom Tov* is not considered *panim chadoshes*.

⁹⁸ Otzer Haposkim E.H. 62:page 39, Natei Gavriel Nesuin 2:page 185:2.

⁹⁹ Aruch Ha'shulchan E.H. 62:28, see Otzer Haposkim E.H. 62:page 70.

¹⁰⁰ Chazzon Yeshaya page 425. Refer to Betzel Hachuchma 1:64 in depth, Yom Tov Sheinei K'hilchoso 11:2-5.

Rosh Hashanah

Rosh Hashanah is considered *panim chadoshes* therefore one is not required to get an additional person for *panim chadoshes*.¹⁰¹

Erev Yom Kippur

Erev Yom Kippur is not considered *panim chadoshes*.¹⁰²

Chol Hamoed

Chol Hamoed is not considered *panim chadoshes*.¹⁰³ Others say it is considered *panim chadoshes*¹⁰⁴ but the custom is not in accordance with this opinion.

Rosh Chodesh

Rosh Chodesh is not considered as *panim chadoshes*.¹⁰⁵

Chanukah

Chanukah is not considered *panim chadoshes*.¹⁰⁶

Purim Kotton

Purim kotton is not considered like *panim chadoshes*¹⁰⁷ (a *chosson* who is to be married on *Purim Kotton* needn't fast on that day).¹⁰⁸

Purim

There is a discussion in the *poskim* whether or not *Purim* is considered *panim chadoshes*. Many are not sure.¹⁰⁹ Some say only *Purim* itself is,¹¹⁰ but not *Shushan Purim*,¹¹¹ others say *Purim* is not.¹¹² Some say both days are.¹¹³ The custom seems to be that *Purim* is not considered *panim chadoshes*, neither the fourteenth, nor the fifteenth.¹¹⁴

¹⁰¹ Hisoreros Teshuva 2:120, Kinyan Torah 3:80:3, Rivevos Ephraim 4:144:37, Shraga Hameir 4:2:2, Chazzon Yeshaya page 425, see Otzer Haposkim E.H. 62:page 70.

¹⁰² Soveh Smochos 2:12:3:14, Soveh Smochos 1:15, Kinyan Torah 3:80:3.

¹⁰³ Shulchan Haezer 2:12:3:footnote 14, Shevet Ha'Levi 8:281, Soveh Smochos 1:15, Yabea Omer O.C. 8:23:17, Natei Gavriel Nesuin 2:page 187, Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 244.

¹⁰⁴ Yufei Leleiv E.H. 4:62:24:page 23b.

¹⁰⁵ Chazzon Yeshaya page 426.

¹⁰⁶ Refer to Shulchan Haezer 2:12:3:14, Soveh Smochos 1:15.

¹⁰⁷ Shulchan Haezer ibid, Nemukei Orach Chaim 697:page 275, Soveh Smochos 1:15, Chazzon Yeshaya page 426.

¹⁰⁸ Nemukei Orach Chaim 697:page 275.

¹⁰⁹ Horav Yisroel Belsky Shlita, see Be'er Heitiv E.H. 62:10, Chinah D'chisda Kesubos page 111b.

¹¹⁰ Moed Lechul Chai 31:39, Soveh Smochos 1:13:4, Natei Gavriel Nesuin page 152:15

¹¹¹ Shulchan Haezer 2:12:11, Soveh Smochos 1:15, see Otzer Haposkim E.H. 62:page 72.

¹¹² Minchas Elazar 2:5, Hisoreros Teshuva 2:120:page 129 (old), Betzel Hachuchma 2:1, Yabea Omer O.C. 8:23:17, Soveh Smochos (Yosef) 1:page 232.

¹¹³ Yufei Leleiv E.H. 4:62:24:page 23b.

¹¹⁴ Birchos Chasanim page 208:footnote 47. Refer to Yismach Lev 1:page 244 quoting the opinion of Horav Chaim Kanievesky Shlita.

Halachically Speaking

Halachically Speaking is a weekly publication compiled by Moishe Dovid Lebovits, *chaver kollel* of *Kollel Nachlas Dovid* in *Yeshiva Torah Voda'as*.

Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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