



Introduction, part 2: **Shehasimchah Bim'ono**

When one *bentches* during *sheva brachos*, he says “*Baruch Elokeinu shehasimchah bim’ono vshe’achalnu...*,” which means that there is a simultaneous *simchah* in the World above (*Shamayim*). The *Sefer Chassidim* (393; 1020) rules that if the *simchah* is not held in an appropriate manner – i.e., there is no *mechitzah* separating the men and women, which can lead to inappropriate thoughts – one should not say “*shehasimchah bim’ono*.” The reason for this is because there is no *simchah* in the world above when in this world Jews are celebrating in a way which can lead to inappropriate behavior. The *poskim* cite this ruling as practical *halachah*. (*Bach EH 62:12 YD 391; Bais Shmuel*

EH 62:11; Shach YD 391:7; Mishnah Berurah 415:2)

We see from here just how severe it is when men and women are together without a proper separation – to the point that there can be no *simchah* in *Shamayim*.

(Several *poskim* are *melamed zechus* on those who do say “*shehasimchah bim’ono*” at a *sheva brachos* where there is no *mechitzah* (e.g., if only close family members are in attendance). Still, the *poskim* explain that this is merely a *limud zechus* for those who find themselves in such a situation. Ideally, one must put up a *mechitzah*. In the event one has a practical *shaylah* – i.e., whether to say the *brachah* at such a *simchah* – he should consult a *posek*. (*Levush*

– *Minhagim* OC 36; *Derech Pikudecha Mitzvah* 35, *Chelek Hadibur* 8; *Shevet Halevi* 8:281))