בס״ד

Mazal Tov

A Chabad Wedding Guide



By Rabbi N. D. Dubov



Published by
Sichos In English
788 Eastern Parkway
Brooklyn, N.Y. 11213

5772 • 2012

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Sichos In English
788 Eastern Parkway • Brooklyn, N.Y. 11213
Tel. (718) 778-5436

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ISBN 978-0-9831250-9-9

5772 • 2012

Table of Contents

Introduction v

Acknowledgements vi

Approbations vii

Chapter 1 – In Preparation

Age 1
Credentials 1
Preparations for a *Shidduch* 2
Segulos for a *Shidduch* 4
The Search for a *Shidduch* 5
Parents 7
Criteria and Information 9
Compatibility 12
Yiras Shomayim and Good *Middos* 12
Place of Residence 16
Same Names 16
Older Siblings 19
Marrying a *Bas Kohen* 20
Two Brothers to Two Sisters 21
Zivug Sheni 21

Chapter 2 – Meetings and Decisions

Meetings and Decisions 23
Receiving the Rebbe's Blessing 27

Chapter 3 – The *Vort* 29

Chapter 4 – The Period between the Engagement and the Wedding

The Period Between the Engagement and the Wedding 33
Breaking an Engagement 39
Fixing the Date of the Wedding 40
The Place of the Wedding 43
Wedding Expenses 43
Tznius between *Chosson* and *Kallah* Before the Wedding 45

Wedding Invitations 46
The Wedding Ring 47

Chapter 5 – The *Oifruf*
The *Oifruf* 49
The Days Before the Wedding 50

Chapter 6 – The Wedding Day
Fasting on the Day of the Wedding 53
The Wedding Day 55
The *Rav* 57
The Witnesses 57
The *Kabbolas Ponim* — Reception 58
The *Tenaim* 60
The *Kesubah* — Wedding Contract 61
Shushvinin — Escorts 62
Bedekin — Veiling of the Bride 63
In Preparation for the *Chuppah* 64

Chapter 7 – The *Chuppah* 67

Chapter 8 – *Yichud* — Seclusion 75

Chapter 9 – The Wedding Meal 77

Chapter 10 – The Seven Days of *Sheva Berachos* 81
Honeymoon 85

Chapter 11 – After the Wedding 87

Appendices
1. What to Say and What Not to Say Regarding a *Shidduch* 89
2. Standard Text of *Tenaim* 93
3. Standard Text of a *Kesubah* 95
4. Maamar Lecha Dodi 5689 97
5. Maamar Lecha Dodi 5714 103
6. Boruch Habo, Mi Adir 109
7. The Rebbe's Letter 111
8. Birchos Erusin Venisuin 113
9. Glossary 115

Introduction

Mazal Tov! At the moment a new engagement is announced, family and friends unite in wishing the engaged couple Mazal Tov, and plans for the wedding are under way. This guide will help you prepare for this momentous occasion, following the directives of the *Rebbeim* of Chabad. Much of the material has been culled from the voluminous *Igros Kodesh* of the *Rebbe* in which he penned responses to questions and requests for blessings. This material has been gathered in numerous books on the subject both in Hebrew and in English, however it is presented here in a step by step guide.

A disclaimer should be made at the very outset; although the *Rebbe* instructed that these letters be prepared for publication and dissemination, nevertheless, the individual responses may be directives to that particular individual in a certain circumstance, and not necessarily a directive for all. Therefore in a case where one of these directives is in question, one should seek the advice and guidance of a *Rav* and a *Mashpia*. Nevertheless, we have presented these responses as a general guide, since in most cases these were the instructions and guidance offered by the *Rebbe* in numerous situations. This is borne out by the fact that the same instruction is presented in numerous letters, as indicated in the footnotes for those who wish to study the source material.

The Rebbe once said:

"In reference to *minhagim* in general and certainly in reference to wedding customs in particular, every detail is important because a wedding causes the revelation of the power of the Infinite through the establishment of a *Dor Yesharim Mevorach* (an "upright and blessed generation"), and since the revelation of the power of the Infinite is drawn down through the *Nassi* of the generation,

therefore it is all important that one should conduct oneself with the *minhagim* of the *Rebbe*." — *Toras Menachem* Vol. 10 p. 199.

We hope that the upcoming *simchah* be in a good and auspicious hour and may we soon merit that which it says in the *Sheva Berachos*, "let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the sound of a *chosson* and the sound of a *kallah*..." with the coming of *Moshiach* Now!

Acknowledgements

With deep gratitude to *Hashem* I present this Chabad wedding guide. It is with the fervent hope that this will help *chassanim*, *kallos* and their families prepare for the awesome occasion of a wedding, in which a new Jewish and Chassidic home is established.

I would like to thank; Dayan Levi Yitzchok Raskin, Rabbi Chaim Rapoport, Rabbi Levi Yitzchok Garelik, Rabbi Noach Vogel and Mr. Benzion Hackner for their proofreading and most valuable corrections and comments.

Thanks to Kehot Publication Society for giving permission to reproduce the picture of the Rebbe on the front cover, the *Maamarim* of *Lecha Dodi*, and the text of the Blessings under the *Chuppah*.

A warm word of gratitude, to Rabbi Yonah Avtzon and Yosef Yitzchok Turner, for nurturing this book to fruition.

Special thanks to my wife Sarah and our children for their partnership in our joint *shlichus*. May we and all *Klal Yisroel* merit to make many *Simchas* all in good health, and may we all merit to celebrate these *Simchas* with the coming of *Moshiach* speedily in our days Amen!

Rabbi Nissan Dovid Dubov

22nd Shvat, 5772

Approbations

ב״ה

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כ״ב טבת ה׳תשב״ע

ידידי המופלג בתוי״ש ידיו רב לו
בעבוה״ק לקרב אחב״י אל תחת כנפי השכינה,
וחובר חברים מחוכמים מנעוריו,
מו״ה ניסן דוד שליט״א,

אחדשה״ט,

רבות נהניתי בעברי על גליוני ספרו, בעניני שידוכין, קישורי תנאים וסדר החתונה, לפי הוראות רבותינו נשיאנו זי״ע והנהוגים בעדת ליובאוויטש כהיום הזה. החיבור מופיע בשפת אנגלית למאן דלא חכים להבין דבר מתוך החיבורים בלה״ק, ונקרא שמו Mazel Tov. ואכן מצאתי בו דבר מסודר, בלשון צח וקולע, כאשר לכל דבר מצויין מקורו. ומודינא שראיתי בו תועלת גם ליודעי ספר, כי נלקט בו מעשרות חיבורים אשר חלקם אינם מצויים תחת ידו של כל אחד, וגם נוספו בו ציונים רבים לעניני נישואין שנתבארו בספרי דא״ח של רבותינו נשיאנו.

ואברך את כת״ר שיתקבל ספרו זה באהדה הראוי׳ לו, ושיביא תועלת להרים קרן התורה והחסידות, מתוך הזהירות בעניני טהרה והמסתעף, וזכות הרבים – שיבנו בתים בישראל (כלשון מכתב-ברכה של כ״ק אדמו״ר זי״ע) על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה, זוהי תורהת החסידות – תלוי בידו.

הספר מופיע לקראת נישואי בנו, הרב רפאל נחמן שליט״א. יה״ר שתהא החתונה בשעטומ״צ ויתברכו בדור ישרים, לתפארת כ״ק אדמו״ר זי״ע.

ידידו הדו״ש תכה״י,

לוי יצחק ראסקין

E. YOCHANAN GURARY
CHIEF RABBI OF HOLON

אלי' יוחנן גוראר'
הרב הראשי לחולון

בס"ד

הסכמה

כ"ד טבת תשע"ב

הן הי' למראה עיני עלים לתרופה מספר החשוב "Mazel Tov" והוא מדריך בעניני שידוכין, קשרי תנאים וסדר החתונה והמסתעף, אשר יעשה אותם האדם, בהגיע עתו עת משוש דודים, לפי הוראות רבותינו הק' ומנהגי חב"ד, מאת ידידי הרב ר' ניסן דוד דובאוו שליט"א שליח ורב בלונדון אנגליה.

המחבר צלל במים אדירים וירד לעומקה של הלכה ומנהג בביאור רחב בעיון ובסברא ישרה וליבן את הדברים בהשכל ובתבונה ערוכים ומסודרים בטוב טעם ודעת, וראויים הם לעלות על שולחן מלכים מאן מלכי רבנן, ובלי ספק ספרו זה יעשה רושם גדול בין אברכי חב"ד.

אשר לכן אמינא לפעלא טבא איישר, ואף ידי תכון עמו, להוציא לאור עולם לחלקו ביעקב ולהפיצו בישראל, ואברכהו שיאריך ימים על ממלכתו ויזכה לילך מחיל אל חיל להפיץ מעיינותיו חוצה להגדיל תורה ולהאדירה מתוך בחת והרחבה וכטו"ס אכי"ר.

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Chapter 1
In Preparation

Age

1. The *Mishnah* in *Pirkei Avos*[1] states: "age 18 for *chuppah*"[2]. The *Alter Rebbe* in *Hilchos Talmud Torah*[3] explains this to mean that the age at which begins the mitzvah of *Pru Urvu* is 18,[4] for even after marriage a person can learn Torah for two or three years[5] without too much responsibility and the burdens of earning a living – with only a small family – and then at the age of 20 one reaches the age at which to pursue a livelihood.[6]
2. The Chabad custom is for young men to start looking for *shidduchim* in their early twenties.[7]

Credentials

3. Before entertaining *shidduchim*, a person must make sure that any suggested partner is; a) fully Jewish, and there are no questions of a non-halachic conversion in their maternal lineage, b) if the *chosson* is a *Kohen,* then it must be

---

1. Ch. 5 end.
2. This means at the beginning of the 18th year – *Rambam Hilchos Ishus* 15:2.
3. Ch. 3:1
4. Although one is obligated to keep all other *mitzvos* at age 13, nevertheless the obligation to marry only starts at age 18. The reason for this is that in order to be able to keep the mitzvah of marriage properly it is necessary to first engage in learning Torah until age 18 – *Hilchos Talmud Torah* ibid.
5. See *Toras Menachem* Vol. 7 p. 29.
6. *Avos* and *Bartenura* ibid.
7. *Toras Menachem* Vol. 10 p. 202. As regards the age of the girl see *Igros Kodesh* Vol. 6 p. 72 regarding a *shidduch* for a 17 year old.

made sure that the suggested *kallah* is not a convert nor has she had a previous relationship which would disqualify her from marriage to a *Kohen*, c) they must be aware of any previous marriage (even civil). Any questions or doubts in this area must be presented before a competent *Rav*.[8]

4. Today blood tests are available that ascertain whether or not a suggested *shidduch* is genetically compatible, or as a result of a common gene shared by both parties their children may be susceptible to genetic disorders *chas vesholom*. As soon as one seriously begins to entertain the compatibility of a *shidduch*, their respective blood types should be checked to see if they are compatible.[9]

☙ Preparations for a *Shidduch*

5. Singles should pray that *Hashem* brings them to meet their correct mate.[10]

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8. The *Rav* must also look into the following; a) if either the *chosson* or *kallah* were adopted and whether they had a halachic conversion, b) if either were previously married and had a halachic divorce, c) the marriage of a *Kohen* to a divorcee, *chalutza, chalalah*, convert, or a woman with a Jewish mother but gentile father, or if both parents of the woman are converts (if just one parent is a convert either father or mother, then the wedding is permissible), d) if either were widowed, a death certificate needs to be produced, and if the *kallah* is a widow, ninety days need to have passed since the husband's death, e) if *chalitzah* is required.

   It is necessary, that where applicable, the *Kesubah* of the parents of the *chosson* and *kallah* be produced to ascertain their identity, and check the parents' Hebrew names.

9. These tests are now common practice — and not as indicated in Responsa *Mishneh Halachos* Vol. 12:265.

10. See *Tehillim* 32:6 (with commentaries) and *Berachos* 8a. We find (*Bereishis* 28:11 and commentaries) that *Yaakov Avinu* engaged in *Avodas HaTefillah* before he went to raise a family. Furthermore he placed stones around his head to protect his head. From this we learn that before one enters family life one must protect the head that it be steeped in Torah and *Tefillah* — see *Toras Menachem* Vol. 2 p. 99.

    The *Mishnah* in *Taanis* (end) states: "There was no greater holiday for the Jewish people as the 15th of Av and Yom Kippur for on those days the

6. In order to build an everlasting edifice, the foundations need to be strong. The best foundation for marriage is to dedicate oneself to the learning of Torah and the performance of *mitzvos behiddur*.[11] This applies both to men and women.
7. Young men should endeavor to receive *semichah (rabbinic ordination)* in *Rabbonus* before the wedding.[12]
8. There are those who claim that they do not wish to entertain a *shidduch* until they have sorted out a means of livelihood. However, they are not mutually exclusive. Once one has reached the age of marriage — and certainly if being single presents a *nisayon*/challenge in one's *yiras*

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daughters of Jerusalem would go out dancing in the vineyards saying, "*Bochur* lift up your eyes..." In *Likkutei Sichos* Vol. 24 p. 57, the *Rebbe* explains that this lifting up of the eyes was to look at a potential *shidduch* — not as any physical or spiritual advantage that you can see which is pleasing to your eyes, rather — with the recognition that matches are made in Heaven, and therefore one should pray that this is the true *shidduch* that has been decreed Above.

11. *Toras Menachem* Vol. 31 p. 55.
12. *Sefer HaMinhagim* p. 75. The purpose of this is not so much that everyone is expected to become a practicing rabbi, rather the intent is that every head of household needs to recognize a *shaalah* — a question of *halachah*, when one arises and to bring it to the attention of a *Rav*. Furthermore, it is not always possible to ask a *Rav* and therefore one must know the basics oneself — see *Sicha* 13th Tamuz 5712.

    The nature of a *semichah* course is that one must immerse oneself in the subject matter. Consideration of *shidduchim* in the middle of the course would naturally be a disturbance. Therefore it is better not to entertain suggestions until after the *semichah* has been completed. Nevertheless, if one is sure that this will not be a disturbance then one may proceed — *Shaarei Shidduchin, Heichal Menachem* p. 62.

    A certain *chosson* was in *Yechidus* a short time before his wedding and he had not yet completed his *semichah* and was rushing to finish before the wedding. The *Rebbe* said to him; "Now just before the wedding you are busy with the exam?! Now you need to learn the *halachos* (of married life) and *chassidus*! Nevertheless you should now decide on a time after the wedding such as six weeks after the wedding that you will complete the *semichah*. If this is decided before the wedding it may be considered as if you received *semichah* before the wedding (from a *Reshimah* of R. Menachem Wolf).

shomayim — then one should look for a *shidduch* and often a suitable *parnassah* will be found simultaneously.[13]

❧ *Segulos* for a *Shidduch*

9. There are a number of things that are a *segulah*[14] for a *shidduch*:
   a) To make a firm decision that when *Hashem* will eventually present one with a partner, that one will build a true Jewish home on the foundations of Torah and *mitzvos*, keeping *Taharas Hamishpochoh, Kashrus* and *Shabbos*.[15]
   b) To designate fixed times for studying Torah, both *Nigleh*[16] and *Chassidus*.[17]
   c) Giving *Tzedakah* before prayer.[18]

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13. *Shaarei Shidduchin* p. 104. It should be noted that the *Alter Rebbe* writes in *Likkutei Torah* at the end of *Parshas Vzos Haberachoh* that the blessing bestowed upon a man is in the merit of his wife. This is also echoed in the *Alter Rebbe's Shulchan Aruch Choshen Mishpat, Hilchos Onaah* section 32 where he writes, "A person should be careful to honor his wife, for blessing is only bestowed upon a person's house in the merit of his wife, and that is what the Sages said to their generation — "Honor your wives so that you may become wealthy." Consequently, in the quest for *parnassah*, it may actually be accelerated in the merit of a wife.

    On one occasion the *Rebbe* was asked whether a young man should entertain a suggestion even though he had no means to make a *parnassah*. He replied that since the girl suggested had many good attributes he should definitely interest himself in the *shidduch*. Nevertheless, since he was not going to enter a *kollel* after marriage, there needed to be some practical plans made before the wedding how to support them both — see *Nelcha B'orchosov* p. 42 quoted in *Shidduchim Venissuin, Kehot* p. 47-48.
14. Although the *Rebbe* was not wont to give "*Segulos*" — see *Igros Kodesh* Vol. 4 p. 247, Vol. 14 p. 394, nevertheless, each mitzvah has a particular *segulah* — see *Sicha Shabbos Parshas Bereishis* 5728, *Likkutei Sichos* Vol. 6 p. 271, and when somebody is in need he will often resort to the *segulah* attached to that mitzvah — see *Likkutei Sichos* Vol. 19 p. 121.
15. *Igros Kodesh* Vol. 8 p. 74, Vol. 14 p. 478, Vol. 18 p. 327.
16. In numerous places the *Rebbe* writes that fixed times for Torah learning are a *segulah* to find a *shidduch* — see for example *Igros Kodesh* Vol. 4 p. 73, Vol. 8 p. 219.
17. *Igros Kodesh* Vol. 13 p. 102, Vol. 12 p. 392.

d) Learning *Chitas*.[19]
e) Having a positive influence on others, especially in the area of *Chinuch*.[20]
f) *Hafotzas Hamayonos*.[21]
g) To check one's Tefillin.[22]
h) Lighting Shabbos candles is a *segulah* to find a husband who is a *Talmid Chacham*.[23]
i) If there is an older brother or sister, one must make sure that they give their full consent (*mechilah*) for the younger sibling to go ahead with a *shidduch*. This consent is in itself a *segulah* for the older sibling to find a *shidduch*.[24]
j) Working in one of the *Rebbe's* institutions.[25]

The Search for a *Shidduch*

10. When one has reached the age of *shidduchim*, one should search for a *shidduch* as if looking for an object one has lost.[26] One must be proactive in this issue and not just await a suggestion.[27]

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18. *Igros Kodesh* Vol. 7 p. 190. Vol. 4 p. 300. This is especially the case if the *Tzedakah* is for *Hachnossas Kallah* — *Igros Kodesh* Vol. 16 p. 180.
19. Ibid.
20. *Igros Kodesh* Vol. 13 p. 269, Vol. 15 p. 211.
21. *Igros Kodesh* Vol. 10 p. 259.
22. *Shaarei Shidduchin* p. 83.
23. See *Likkutei Sichos* Vol. 17 p. 147.
24. *Igros Kodesh* Vol. 26 p. 128, Vol. 20 p. 228.
25. *Igros Kodesh* Vol. 14 p. 85.
26. This expression of *Chazal* (*Kiddushin* 2b, *Niddah* 31b) is not just fanciful writing, rather it suggests that without a *shidduch* one is actually missing something, as *Chazal* say that one who lives without a wife is without joy — *Igros Kodesh* Vol. 12 p. 195.
27. *Igros Kodesh* Vol. 18 p. 436. Just as when one loses any item one proactively searches for the lost object, and does not await for someone to come and say they found it, so too must one be proactive in looking for a *shidduch* — *Igros Kodesh* Vol. 6 p. 144, p. 178.

11. One should not be deterred by any difficulties or disappointments. Indeed there is no cause for depression if things are not working out, rather one should increase in one's *simchah*[28] in doing this *mitzvah*, for a true match is made in Heaven. One need only make a firm resolve that one will seek to fulfill this *mitzvah* as any other of the *mitzvos*. *Hashem* does not come with unreasonable claims to His creations, and since *Hashem* has commanded that one perform this *mitzvah*, then it is entirely possible. One needs to be persistent and conscientious to bring it to fruition.[29] Strengthening one's *bitachon* is in itself a *segulah* for a *shidduch*.[30]
12. It says that "G-d will bless you in all you do." This means that the blessing of *Hashem* comes when a person makes an effort — *hishtadlus*. So too in a *shidduch*, a person must make all the necessary efforts and *hishtadlus* in the natural manner to find a *shidduch*.[31]

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28. *Igros Kodesh* Vol. 10 p. 259.
29. See *Igros Kodesh* Vol. 7 p. 190. Rabbi Zusia of Anipoli learned a number of things from the conduct of a thief. One thing he learned was that even if he was not successful the first time, he doesn't give up and will try a second and third time. Similarly with *shidduchim*, one should try and try again and in the end one will find something. One should not be deterred by the difficulties — *Igros Kodesh* Vol. 5 p. 119.
30. *Igros Kodesh* Vol. 19 p. 427, Vol. 10 p. 259. In reference to *shidduchim, Chazal* use the reference; "It is difficult to put them both together as it was to split the Red Sea." The analogy may be taken further: just as the splitting of the Red Sea came about through strength of faith and trust in *Hashem,* so too a *shidduch* will come about through strengthened *Bitachon* — *Igros Kodesh* Vol. 8 p. 219.
31. *Igros Kodesh* Vol. 5 p. 119. Vol. 16 p. 327. In fact, the mere making of a "*Keli*" (a vessel) draws down results, and therefore if a person is not finding a *shidduch* it could be that they are not putting in the necessary *hishtadlus* in searching for one, rather they are just going through the motions "to fulfill their duty" and not with the requisite energy as in searching for a lost item — see *Igros Kodesh* Vol. 10 p. 354. In one letter the *Rebbe* berates someone for not putting in enough of an effort to find a *shidduch* but then finishes the letter with a blessing that since a *shidduch* is something that transcends nature, then even if naturally not enough *hishtadlus* is being made, nevertheless the *shidduch* should come about in a supernatural way! — *Igros Kodesh* Vol. 14 p. 345.

13. The custom is to arrange a match through a *shadchan*.[32] If the *shidduch* works out, it is very important to pay the *shadchan*.[33]
14. It is very important to have the right attitude towards a *shidduch*. The search for a partner is not merely to satisfy one's physical desire, rather one is searching for a partner to build a true Jewish home on the foundations of Torah and *Mitzvos*, and to raise and educate children *al taharas hakodesh*.[34]
15. Searching for a *shidduch* and the establishment of a true Jewish home is a preparation for the *Geulah* as the Talmud[35] states; "the son of David will only come once all souls have been brought down into a body."[36]

❧ Parents

16. Parents are obligated to search for a suitable *shidduch* for their children.[37]

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32. *Igros Kodesh* Vol. 7 p. 14, Vol. 12 p. 195, Vol. 13 p. 68. An advantage of approaching via a *shadchan* is that one is able to ask difficult questions through a third party without any risk of embarrassment or hurting another's feelings — *Igros Kodesh* Vol. 20 p. 89.
33. The obligation to pay the *shadchan* is on both the parents of the *chosson* and the *kallah*. (If one side paid the *shadchan* and the other party did not pay, there is no obligation on the side that paid to pay for the other party as well — see Responsa *Beis Yitzchok Even HoEzer* Vol. 1:105). If one *shadchan* made a suggestion and another came and saw the *shidduch* through to fruition, a *Rav* should be consulted as to how much to pay the *shadchanim*.

    There was a story of a couple who remained childless for a number of years after their wedding and they came to ask the Rebbe for a *berachoh* for children. The *Rebbe* inquired as to whether the *shadchan* had been paid. They made inquiries and in fact found that the *shadchan* had not been paid. After the *shadchan* was paid, the couple had a child.
34. *Igros Kodesh* Vol. 18 p. 284. See also *Toras Menachem* Vol. 3 p. 245. The very decision to establish such a home is a *segulah* to find the correct *shidduch* — *Igros Kodesh* Vol. 15 p. 211.
35. *Yevamos* 62a.
36. *Toras Menachem* Vol. 2 p. 50.
37. See *Kiddushin* 29a, *Yevamos* 62b, *Sanhedrin* 76b, *Igros Kodesh* Vol. 7 p. 269, Vol. 10 p. 314, Vol. 27 p. 239. See also *HaNisuin Kehilchosom* 1:4. When parents speak

17. *Hanhalahs* of *Yeshivos* should also try to find *shidduchim* for their students.[38]
18. In general, parents search for a *shidduch* for their children. However, where this is not the case, and a *shidduch* has been suggested directly to the children, then at least the parents should be informed and asked to give their consent.[39]
19. It is incorrect for parents to pressure their children into a certain *shidduch*.[40] If a young man is intent to continue his Torah studies, and wishes to continue learning with great diligence until such time that he is ready for a *shidduch*, then parents should desist from pressuring him into a *shidduch*.[41]
20. In the vast majority of cases, parents who are searching for a *shidduch* for their children should preferably not discuss with the children the fact that they have started looking for a *shidduch*, and the various suggestions they have. Rather, they should wait until they have a serious suggestion and only then discuss this suggestion with their children.[42] The reason for this is that undoubtedly,

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with their children about the search for a *shidduch*, they should do so pleasantly and not with undue pressure and threats. Furthermore, instead of just speaking in general about getting married, parents should seek to suggest a specific *shidduch* which they think would be suitable. This is often best done through the suggestion of someone other than the parents – see *Igros Kodesh* Vol. 10 p. 52.

See Igros Kodesh Vol. 7 p. 14 where the *Rebbe* instructs a parent to give 18 cents to *Tzedakah* before prayer in order to create a vessel to draw down the blessing of a *shidduch* for his daughters.

38. *Igros Kodesh* Vol. 11 p. 138.
39. Regarding parental consent, see *Igros Kodesh* Vol. 27 p. 331, Vol. 23 p. 113, Vol. 27 p. 306, *Heichal Menachem* Vol. 3 p. 171. See however *Igros Kodesh* Vol. 29 p. 31. See also the references in fn.46. In practice, one should always act under the guidance of a competent *Rav* and *mashpia*.
40. *Igros Kodesh* Vol. 24 p. 211.
41. *Ibid.* p. 394.
42. *Igros Kodesh* Vol. 14 p. 148, Vol. 16 p. 113, Vol. 17 p. 274.

the various suggestions which may not be serious, may disturb the young people, and since they are not serious suggestions, this disturbance is for no reason.

Criteria and Information

21. If a person is faced with a number of equally suitable suggestions for a *shidduch*, and does not know which to pursue, then one should start with the first suggestion.[43]
22. It is important to find out as much information as one can about a suggestion. When faced with a number of suggestions, one should take parental advice[44] and go for the suggestion about which one has gained the most accurate information and which seems to be most suitable.[45]
23. Regarding the question of entertaining a *shidduch* to which the parents are adamantly opposed — a *Rav* should be consulted.[46]
24. Details about any prospective *shidduch* may be found out from close friends and references. A person who is asked

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43. *Igros Kodesh* Vol. 27 p. 303.
44. *Shaarei Shidduchin* p. 105, *Igros Kodesh Rayatz* Vol. 12 p. 256, *Igros Kodesh* Vol. 23 p. 113. A woman wrote to the *Rebbe* that a number of *shidduchim* have been presented to her parents, however her mother and father are in disagreement as to which is the best suggestion. The *Rebbe* advised that she request that her parents should come to some agreement on the matter. If this is not forthcoming, then she should lean towards her mother's suggestion — *Igros Kodesh* Vol. 24 p. 99.
45. *Shaarei Shidduchin* p. 105. There are those who when faced with indecision open a *Chumash* or *Tehillim*, and the first verse which they open to gives some indication as to what to do. The *Rebbe* in *Hisvaaduyos* 5749 p. 309, and on *Shabbos Parshas Nitzavim* 27th Elul 5741 states that this is a *minhag* of many Jews both *Gedolei Yisroel* and lay men and women.

    One may possibly use this as a source for those who wish to open a volume of *Igros Kodesh* and see if there is any indication. See also *Chikrei Minhagim* Vol. 1 p. 230ff.
46. See *Shulchan Aruch Yoreh Deah* 240:25 and commentaries thereon. See also *Igros Kodesh Rayatz* Vol. 12 p. 256, *Sefer Chassidim* 562, *Otzar Haposkim Even HoEzer* 50:36.

for a reference for a *shidduch* must be extremely careful about what they say and how they describe the person. Their answers should be accurate and without any *Lashon Hara* or *Rechilus*. There are many *halachos* appertaining to this topic, and it behooves everybody to be aware of these *halachos*, and if in doubt as to whether one should inform or disclose certain facts in reference to a *shidduch*, then one should consult a competent *Rav* — see Appendix.

25. It is completely incorrect to hide and not disclose a serious mental or physical illness when suggesting a *shidduch*. In any case of doubt, one must consult a competent *Rav* as to whether one needs to disclose an issue or not.[47]
26. In a case where there is illness in the family and it is a cause for concern, one should consult a competent *Rav*.[48]

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47. See *Igros Kodesh* Vol. 15 p. 436, Vol. 16 p. 296.

    The following guidelines are offered in "Guard Your Tongue" by Rabbi Zelig Pliskin Ch. 10:6: "If either of the prospective marriage partners has a major physical deficiency, such as a serious internal illness that is not generally discernable, you are permitted to inform the other party. However, you must meet the following conditions: a) You must be certain that the *chosson* or *kallah* is actually ill. Instances when he or she is merely weak by nature are not included in this category and such information should not be volunteered, b) You must be careful not to exaggerate the extent of the illness, c) You must be motivated by concern for the person you are warning, not by any considerations of your own dislike for the other party, d) If you feel that they will marry despite your advice, you should refrain from mentioning the matter. Since nothing beneficial will emerge from your warning, it is forbidden to divulge such negative information.

    You are permitted to inform the *chosson* or *kallah* that the other partner has an indiscernible internal illness even after a *shidduch* was completed. If you do not personally know that one of the prospective parties is ill, but have merely heard it said by others, you may only relate the information if you know that the person you will tell it to will not break off the *shidduch* without first verifying the matter.

    See Appendix.

48. See *Igros Kodesh* Vol. 12 p. 173 in reference to a case where the mother of the girl had not been well, and this concerned the boy. The *Rebbe* writes that since the mother has given birth to many healthy children, it should not be a concern. Nevertheless he should gather three good friends and explain to them the situation and they should say with the power of a *rabim* that there is no cause

27. If two people are well suited, the *shidduch* should not be put off due to financial considerations.[49]
28. The fact that the parents of a *shidduch* suggestion did not keep *Taharas Hamishpachah* should not hold one back from pursuing such a *shidduch* if all other factors indicate compatibility.[50] The same is true if the suggested *shidduch* has parents who are divorced.[51]
29. *Yichus*/pedigree is a factor in choosing a *shidduch*, especially if either party comes from a prominent *Yichus* family.[52]
30. There is no problem in pursuing a *shidduch* with a cousin or other permitted family relative.[53]

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for concern, and he should pursue the *shidduch*. See a similar letter in Vol. 14 p. 80 where a couple was engaged and then they found out that there were some mental health issues with one of the family members. See also *Shaarei Halachah Uminhag Even HoEzer* p. 82 where the *Rebbe* writes that it is not a good idea for two people who suffer from depression to marry. See *Igros Kodesh* Vol. 15 p. 436 a case where one side suffered from a heart problem.

It must be stressed that each case is different, and where in doubt one should consult medical health professionals together with a competent *Rav* — see *Igros Kodesh* Vol. 16 p. 296, Vol. 17 p. 10.

See *Igros Kodesh* Vol. 15 p. 96, the *Rebbe's* response to one who stutters — that he should always bear in mind that *Hashem's Hashgochoh Protis* extends to each individual and *Hashem* is essentially good and therefore he should fear no man, and when he will become strong in this *Emunah* he will not get over excited when he wishes to start a conversation, and he should speak calmly. Then, slowly, his enunciation will improve. This impediment should not deter him from searching for a good *shidduch* through the agency of good friends who will look for a G-d fearing woman without mixing in matters of secondary importance, and then he will be successful in this.

49. *Heichal Menachem* Vol. 3 p. 172, *Igros Kodesh* Vol. 23 p. 76, Vol. 28 p. 139.
50. *Igros Kodesh* Vol. 18 p. 452. See also the response of *Harav* Moshe Feinstein *Zt'l* in the book "The Laws of *Niddah*" (Eng. New Jersey 1981, number 19), responsa *Chelkas Yaakov* Vol. 3:7.
51. *Igros Kodesh* Vol. 25 p. 75.
52. *Likkutei Sichos* Vol. 12 p. 87.
53. *Shaarei Shidduchin* p. 137, *Igros Kodesh* Vol. 4 p. 113, Vol. 20 p. 68, Vol. 27 p. 266. See *Shaarei Halachah Uminhag* Vol. 4 p. 78.

Compatibility

31. It goes without saying that for a couple to get married there needs to be an emotional attraction[54] between them.[55] Nevertheless, the most important factor in determining the long term stability of the relationship is the compatibility of the couple. There should be maximum compatibility in terms of similarity of background,[56] education, *hashkafah*[57] etc., matters which will ensure inner peace and harmony, long after the initial emotional excitement has faded.[58]
32. There should not be more than a ten year age difference between the two.[59]

Yiras Shomayim and Good *Middos*

33. Most important is to ascertain the *Yiras Shomayim*, as it states (*Mishlei* 31:30), "It is a G-d-fearing woman who is to be praised." *Yiras Shomayim* is a pre-condition that is vital,

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54. *Igros Kodesh* Vol. 17 p. 84, Vol. 4 p. 129.
55. This "*meshichas halev*" has to be felt in the heart and not just a logical conclusion that all the factors seem to be in place — *Igros Kodesh* Vol. 10 p. 338.
56. In a number of places the *Rebbe* writes that nowadays one need not consider the issue of one family being Ashkenazic and the other Sefardi as a reason to reject a *shidduch* — see *Igros Kodesh* Vol. 8 p. 75, Vol. 13 p. 187, Vol. 8 p. 119, Vol. 19 p. 391.
57. *Igros Kodesh* Vol. 23 p. 55, Vol. 9 p. 111. There will always be differences in character between two people and in making a *shidduch* the most important factor is their *hashkafah* — *Igros Kodesh* Vol. 19 p. 15.
58. Often in the initial period, the emotions take charge and opaque somewhat the larger issues. However, in reference to a lifetime, this period is short lived, and when the initial emotions fade, a person becomes much more critical as to whether the decision made was objective and not subjective. Consequently a decision must be made based on the two having the maximum compatibility — *Shaarei Shidduchin* p. 96, 97.
59. *Igros Kodesh* Vol. 7 p. 184, Vol. 27 p. 102.

for it is this attribute that will decide the daily conduct of the home.[60]

34. As a pre-condition for giving his consent to a *shidduch*, the *Rebbe* would say that the couple must decide to establish their marriage on the firm foundations of Torah and *mitzvos*.[61]

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60. *Igros Kodesh* Vol. 15 p. 218, Vol. 19 p. 268, Vol. 23 p. 55. In numerous places the *Rebbe* discourages *shidduchim* between a person who is already religious and a person who has decided to become religious in order to marry. The *Rebbe* points out that a decision to become religious must be made independent of the *shidduch* and must be tried and tested to see if it will be possible for the newly religious person to maintain a standard. Furthermore, that religiosity can be tested by the strains of a relationship. Therefore such a *shidduch* is not a good idea, and it would be much better to look for one who has a more similar background. See for example: *Igros Kodesh* Vol. 18 p. 485, Vol. 16 p. 179, Vol. 19 p. 269, Vol. 18 p. 284, p. 485 Vol. 21 p. 432, *Likkutei Sichos* Vol. 39 p. 323.

    It is also incorrect to initiate a shidduch in which concessions will have to be made in the principles of *Yiddishkeit*. One concession leads to the next, and this inevitably leads to conflict at a point where one side no longer feels comfortable — see *Shaarei Shidduchim* p. 125.

    In one letter, the *Rebbe* addresses the issue of a case in which the woman was not originally observant, and she became observant, although not yet 100%, and the man was asking whether he can rely on her promise that she would become 100% observant after the wedding. The *Rebbe* replied that it depends, a) on her nature, if she is a person who generally keeps her word (and has a track record of doing so), and b) whether or not she is fully aware of what an observant life entails — see *Igros Kodesh* Vol. 13 p. 68.

    In another letter, there was a case of an observant woman who expressed a wish to get married to an observant man, however someone had come along and cast aspersions on her conduct in the past. The *Rebbe* wrote that since her conduct in the present is observant — and certainly *Teshuvah* helps — then they may go ahead — *Igros Kodesh* Vol. 12 p. 385.

61. The *Rebbe's* answers to the request of *chassanim* and *kallos* for their *shidduchim* varied, however in many of the answers the *Rebbe* premised his blessing on the couples commitment to establishing a home on the foundations of Torah and *mitzvos*.

    The *Rebbe* explained that he can only agree with a full heart to a *shidduch* when he sees the maximum hope that their lives together will be blessed, and that depends on establishing their lives on the principles of *Shulchan Aruch* (and not in a case where one of them states that this mitzvah they agree with and this they disagree), for *Hashem* has promised success to those who follow His path, which is not the case to those who follow different paths, and the *Rebbe*

35. Before a decision is made to make the *shidduch*, each must be convinced that the home will be run on the principles

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can't take responsibility to be involved in such an arrangement where the blessings of *Hashem* are not guaranteed — *Igros Kodesh* Vol. 9 p. 111.

In the text of the *Rebbe's* blessing for a *shidduch*, the Rebbe mentions the concept of a "*Binyan Adei Ad*" — an everlasting edifice. In a number of places, the *Rebbe* expands upon this theme and says that a building is only as strong as its foundations. The external features of a building are not as important as its foundations. The material from which the foundations are built has to be durable and withstand wear and tear. Similarly in the creation of a marriage, both in its physical and spiritual dimension, what will lead to a happy life and a true Jewish home, is when the foundations of the home are Torah and *mitzvos*, which throughout the generations have proven to be the best and most durable foundation material. One may disregard the opinion of those onlookers who do not understand the importance of such foundations. In fact, the most important opinion when building a house that must be taken into consideration, is that of the builder. He will tell you which material needs to be used for a strong building. Similarly, *Hashem*, the architect of the marriage relationship knows which elements are best for it to be everlasting.

This is particularly the case when establishing a *chassidishe* home which is imbued with the inner warmth and light of *chassidus* as expounded by the *Rebbeim* of Chabad in each generation and especially by the *Rebbe*. In fact *hiskashrus* to the *Rebbe* — the extension of Moshe in each generation — is a sure channel through which one may build this *Binyan Adei Ad* (see *Toras Menachem* Vol. 2 p. 251.)

The intention here is that the *chosson* and *kallah* should accept upon themselves Torah learning and *mitzvah* performance on a daily basis, and in particular with *middos tovos*, *middas hachassidus* whose emphasis is *Ahavas Yisroel* — see *Igros Kodesh* Vol. 7 p. 60, Vol. 10 p. 385, Vol. 4 p. 62, Vol. 13 p. 390, 466, 481, *Likkutei Sichos* Vol. 14 p. 307.

The *Rebbe* was not in favor of a *shidduch* in which the woman was not willing to wear a *sheitel*. In many of those answers the *Rebbe* also explained the difference between wearing a *tichel* (kerchief) and a *sheitel* in that a *tichel* can easily be removed especially if she is embarrassed before friends etc., whereas a *sheitel* one does not remove — see *Igros Kodesh* Vol. 9 p. 111, Vol. 10 p. 92, Vol. 11 p. 115, Vol. 18 p. 92, Vol. 15 p. 8, 198, 513, Vol. 10 p. 92.

On the subject of a *sheitel*, it must also be a kosher sheitel that covers all the hair. Furthermore, at home where a *tichel* is worn, the *tichel* must cover all the hair as required by *Shulchan Aruch*. In a certain *Yechidus* in which the *Rebbe* was discussing hair covering with a *kallah* who only wished to partially cover her hair after the wedding, the *Rebbe* asked her whether she only wanted partial *Nachas* from her children?! See *Mishnah Berurah Orach Chaim* section 75 who quotes the *Zohar* that full hair covering both outside and inside the home brings tremendous blessings to the entire family.

of Torah and *mitzvos* permeated with *Yiras Shomayim*. It should be a home where there will be daily Torah study and the daily conduct will be according to *Shulchan Aruch*[62] and thus a home where the *Shechinah* will rest.[63] Furthermore the intention should be to create a vessel for *Hashem's* blessings, and to be fruitful and multiply and be blessed with sons and daughters who learn Torah and keep *mitzvos*.[64]

36. The greatest and truest wealth is one who establishes a home together with a *Ben Torah* (or *Bas Talmid Chacham*) who has learned in a Yeshivah (or Seminary) permeated with *Yiras Shomayim*.[65]
37. External beauty alone should not be the main deciding factor when considering a *shidduch*, rather the decision should be based on *Yiras Shomayim*, good *middos* and compatibility.[66]
38. When considering a *shidduch*, one should realize that nobody is perfect, and there is no such thing as perfection. Therefore one's consideration should be based on the things that really matter such as *Yiras Shomayim* and good

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62. *Igros Kodesh* Vol. 4 p. 129.
63. *Yechidus* to *chassanim* and *kallos* — *Hisvaaduyos* 5747, Vol. 1 p. 419.
64. *Yechidus* 17th Adar Sheni — *Hisvaaduyos* 5744, Vol. 2 p. 1287.
65. *Igros Kodesh* Vol. 19 p. 326. It should be noted that the Talmud *Shabbos* 23b states that one who lights *Shabbos* candles will have children who are *Talmidei Chachomim*, and *Rashi* explains that through the candle lighting of the woman she will merit to have sons-in-law who are *Talmidei Chachomim*. The *Rebbe* in *Likkutei Sichos* Vol. 17 p. 147 adds that a girl who lights *Shabbos* candles will merit to marry a husband who is a *Talmid Chacham*.
66. *Igros Kodesh* Vol. 4 p. 274. The *Rebbe* draws an analogy from a house. Although a house may look externally attractive, nevertheless, most important to those who live in the house is that the house is structurally sound, built on solid foundations. Even though these foundations are not readily noticeable to passers by — who only see the external design — nevertheless, the strength of the home is in its structure and foundations. Similarly, one should not base a relationship on external features alone, whilst overlooking the most important infrastructure of *Yiras Shomayim*, Torah and good *middos*.

middos rather than on matters that are not so important. One reason why many people find it hard to find a *shidduch,* even though they are actively looking, is that they are focusing on non-important details.[67]

39. It is quite impossible to ascertain the full character of a person until one has lived with them for many years and observed them in varying circumstances. Therefore, in a *shidduch*, one needs to look at the main things of *Yiras Shomayim* and good *middos*, compatible *hashkafah, tznius* etc., and then have a certain measure of *bitachon*.[68] There may be some small bothersome matters, which may be worth overlooking if the main things are in place.[69]

Place of Residence

40. As to where the couple should live when they are married — this is an issue that should be decided by the couple themselves.[70]

Same Names

41. In the *Tzavaah* of Rabbi Yehudah Hachassid it is written that a *kallah* and her mother-in-law should not have the

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67. See *Igros Kodesh* Vol. 14 p. 139, Vol. 15 p. 413, Vol. 19 p. 63.
68. *Igros Kodesh* Vol. 5 p. 103. In one letter — *Igros Kodesh* Vol. 8 p. 276, the *Rebbe* draws an analogy to the saying of *Chazal* that to bring two people together is as difficult as the splitting of the Reed sea. Just as by the *Yam Suf*, it split only after Nachshon had jumped into the sea following the instruction of Moshe, similarly by a *shidduch* one has to have *bitachon* and take the plunge. In the very same letter the Rebbe also reminds the correspondent that in order to open the doorway of the Temple, one must first create the eye of a needle.

    See also *Igros Kodesh* Vol. 5 p. 269 that one can never be 100% sure that this is the right *shidduch*. And although before deciding on a *shidduch* much contemplation is necessary to decide if this is the right one, nevertheless, there needs to be a measure of *bitachon*. The advice is not to go to extremes — don't accept the first suggestion that comes to hand but neither be too picky.
69. *Igros Kodesh* Vol. 4 p. 272, Vol. 14 p. 221.
70. *Igros Kodesh* Vol. 28 p. 349.

same name. Therefore, in a case where a woman is presented with a *shidduch* and her name is the same as the suggested future mother-in-law, then an additional name should be added to the *kallah*.[71]

42. This name should be added in an official ceremony with a *Mi Shebeirach* by the Torah.[72] This should preferably be done 30 days before the engagement.[73] Furthermore, care should be taken that the name added is not forgotten and the *kallah* should be called either with both names together or with the new name.[74]
43. However if the *kallah* has two names and her future mother-in-law only one name (or vice-versa) then this is not a problem and the names can remain as they are.[75]
44. The same would apply in a case where the name of the *chosson* would be the same as the name of his future father-in-law.[76] If the names are literally the same, and the *shidduch* is favorable, then an extra name should be added

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71. *Igros Kodesh* Vol. 24 p. 55. Alternatively a name may be added to the mother-in-law – see *Likkutei Sichos* Vol. 24 p. 460. In *Igros Kodesh* Vol. 15 p. 127 the *Rebbe* writes that in addition to adding a name they should also not live in the same place. It should also be noted that in a number of places the *Rebbe* raises doubts as to whether Sefardim ever accepted the *Tzavaah* of R' Yehudah Hachassid, and that being the case, no extra names would need to be added. Therefore if the *kallah* is a Sefardi she should ask a *Rav* what to do – see *Igros Kodesh* Vol. 16 p. 329, Vol. 24 p. 295.
72. *Igros Kodesh* Vol. 24 p. 55.
73. *Igros Kodesh* Vol. 16 p. 330, Vol. 25 p. 86.
74. See *Igros Kodesh* of the *Rebbe Rashab* Vol. 2 p. 523. *Igros Kodesh* Vol. 19 p. 295. She should also sign her name with both names – *Likkutei Sichos* Vol. 24 p. 460. See also *Likkutei Sichos* Vol. 34 p. 299.
75. *Igros Kodesh* Vol. 24 p. 55. However the *Rebbe* writes that it would be advisable that they should sign their names differently.

    An example of this case is found in *Igros Kodesh* Vol. 6 p. 12 where the mother of the *kallah* was Leah Raizel and the mother of the *chosson* Miriam Leah – then based on the ruling of the *Tzemach Tzedek Even HoEzer* 143, there is no issue whatsoever and the *shidduch* may go ahead with no name changes.
76. See *Igros Kodesh* Vol. 15 p. 204 one of the suggested reasons for this is that the *kallah* will call her *chosson* with the name of her father.

to the *chosson*.[77] The additional name should be chosen with the advice of the local *Rav*,[78] and the man should be given an extra name with a special *Me Shebeirach* and be called up to the Torah with that name. He should also sign with the additional name.[79]

45. If however either the *chosson* or his future father-in-law have an additional name, for example, one is called Avraham and the other is called Avraham Mordechai then no name changing is necessary.[80]
46. If the names of both the mother of the *chosson* and of the *kallah* are the same a *Rav* should be asked as to whether it is necessary to add a name.[81]
47. As regards adding a Hebrew name to a woman who does not have a Hebrew name — see footnote.[82]

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77. There are opinions that say that this is not necessary — see *Igros Kodesh* Vol. 4 p. 160. Nevertheless, see *Igros Kodesh* Vol. 17 p. 276 in response to a 30 year old *bochur* who wanted to get engaged to a woman whose father had the same name as the *bochur*, where the Rebbe responded that since the *shidduch* was favorable from the viewpoint of *yiras shomayim*, then it would be correct for the *bochur* to convene three *Rabbonim* and they should rule that an additional name be added and that he be called up to the Torah and sign with that name. The Rebbe also suggested that the additional name should go before his previous name, and that this should be done at least 30 days before the *Tenaim*.
78. I.e. the *Rav* of the place he learns and prays, *Igros Kodesh* Vol. 24 p. 295.
79. *Igros Kodesh* Vol. 17 p. 276. As to whether he needs to be called by the additional name or whether it is sufficient that he is called up to the Torah and signs with that name see *Igros Kodesh* Vol. 6 p. 12.
80. *Igros Kodesh* Vol. 4 p. 160. This again follows the ruling of the *Tzemach Tzedek* in *Even HoEzer* 143, and in *Piskei Dinim Yoreh Deah* 116 that in a case when the names are not exactly the same, one need not worry about the *Tzavaah* of R' Yehudah Hachassid. Nevertheless when he signs or gets called up to the Torah he should be called by both names. As to whether people actually need to call him by both names, see *Igros Kodesh* Vol. 6 p. 12.
81. In *Igros Kodesh* Vol. 18 p. 136, the Rebbe writes that it would be correct that a name be added to either of the mothers (see Responsa *Chassam Sofer Even HoEzer* Vol. 1:116, Responsa *Avnei Tzedek Even HoEzer* 6). However, in a verbal communication, Rabbi Leibel Groner, the Rebbe's secretary, said that in a number of such cases, the Rebbe did not indicate that a name change was necessary.
82. *Igros Kodesh* Vol. 8 p. 318.

❧ Older Siblings

48. As regards a younger sister getting married before an older sister:
    a) The older sister must give her consent, and this should be done either in writing or before two kosher witnesses.[83]
    b) The engagement should be made quietly without too much fanfare.[84]
    c) They should not hurry to make the wedding.[85]
    d) Great efforts should be made to find the older sister a *shidduch*.[86]
    e) In addition to gaining the consent of the older sister, the younger sister and the parents should put aside some money to pay for the wedding of the older sister before the engagement of the younger sister.[87]
49. As regards a younger brother getting married before an older brother:
    a) The younger brother should ask for the consent of the older brother.[88]
    b) The very fact that the older brother consents is a *segulah* that he too should soon find a *shidduch*.[89]

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83. *Igros Kodesh* Vol. 15 p. 326.
84. *Igros Kodesh* Vol. 4 p. 197.
85. Ibid.
86. See *Igros Kodesh* Vol. 7 p. 269.
87. *Igros Kodesh* Vol. 15 p. 326, *Hapartizan* p. 350. In a letter in *Igros Kodesh* Vol. 26 p. 129, the *Rebbe* suggested that each should put aside 63 Lira (at least) as a gift for the older sister. It appears that this figure was arrived at because the older sister was called Chanah and the numerical value of Chanah is 63.

    See *Igros Kodesh* Vol. 17 p. 292 the *Rebbe's* response in a case in which a boy wished to get engaged to a girl, but the girl's family indicated that her older sister was soon to become engaged and they wanted to wait for the older sister to get engaged before the younger sister moves ahead.
88. *Igros Kodesh* Vol. 15 p. 192, Vol. 20 p. 228, *Likkutei Sichos* Vol. 20 p. 571.
89. *Igros Kodesh* Vol. 20 p. 228, *Mikdash Melech* Vol. 3 p. 53.

50. As regards a younger sister getting married before an older brother:
    a) She should ask for his consent.[90]
    b) She and her parents should set aside some money for the wedding of her older brother.[91]
51. As regards to a younger brother getting married before an older sister[92]:
    a) he should ask for her consent,
    b) he (and his *kallah*) should set aside some money for the wedding expenses of the older sister,
    c) the wedding should be without too much fanfare.

Marrying a *Bas Kohen*

52. As regards the marriage of a *Bas Kohen* — the daughter of a *Kohen* — to a *Yisroel* (or *Levi*), the *chosson* should learn at least one Tractate (*Masechta*) of the Talmud fluently[93], even if it one of the minor Tractates such as *Maseches Kallah*. He should also make an effort to increase in Torah study in general so that he aspire to the level of a *Talmid Chacham*.[94]

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90. *Igros Kodesh* Vol. 11 p. 241 — the Rebbe writes there, that this request for consent should be made before three people, and he should say in front of those three that he gives his consent with a full heart. See however *Shevach Nissuin* (Hurvitz) p. 61 fn. 7 in the name of Rabbi Y.L. Groner who heard from the Rebbe that there is no problem in a younger sister getting married before an older brother. See also *Habayis Hayehudi* (Karasik) p. 454.
91. Ibid. In *Igros Kodesh* Vol. 19 p. 46 where a woman who had two older brothers asked whether she may get married, the Rebbe responded that she should speak over the matter with a *Rav* and he should rule with the power of his *semichah* — which then becomes *Daas Torah* — that she may in fact proceed.
92. *Igros Kodesh* Vol. 6 p. 105.
93. I.e. fluent in the content but not verbatim — *Likkutei Sichos* Vol. 24 p. 462, *Igros Kodesh* Vol. 13 p. 123.
94. *Igros Kodesh* Vol. 6 p. 83, Vol. 11 p. 115, Vol. 8 p. 344, Vol. 7 p. 154, Vol. 14 p. 383. See also *Likkutei Sichos* Vol. 19 p. 509 regarding special learning or giving *Tzedakah* daily in a way of *Bli Neder* (see Responsa of *Tzemach Tzedek, Even HoEzer* 11 who suggests that special *Tzedakah*, [an amount of 18 small coins] be given daily.) In *Igros Kodesh* Vol. 5 p. 283 the Rebbe instructs the *chosson* that in addition to learning one Tractate fluently, if possible he should also become

Two Brothers to Two Sisters

53. As regards two brothers marrying two sisters, or a brother and sister marrying another brother and sister — it is permitted, and it would be correct that the couples should not live in the same town, or at least not in the same neighborhood.[95]

Zivug Sheni

54. Women: The *Rebbe* encouraged women who had lost their husbands to remarry and establish normal married life. He explained that the soul of the departed husband is now in the World of Truth, and there sees matters in their true reality — and, in truth, the correct way a woman should live is together with a husband. Remarriage will not cause pain to the departed soul, on the contrary, the soul will be pained if the wife and children are not living a normal life. This is more so the case where young children are involved, who need to grow up in a normal and healthy environment. The younger the children are, the easier it will be for them to readjust to a new situation.[96]
55. Men: A man who lost his wife was directed by the *Rebbe* to remarry, and although halachically had to wait until three festivals had passed, nevertheless, the *Rebbe* said that he should interest himself in suggestions even before that time had elapsed since it takes some time until a suggestion becomes serious and by that time three festivals would probably have passed. As to the claim that this may cause his children to distance themselves from

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fluent in practical *Halachah* in *Kitzur Shulchan Aruch.* See further *Toras Menachem* Vol. 16 p. 103.

95. See *Igros Kodesh* Vol. 8 p. 31, Vol. 3 p. 182, Vol. 6 p. 190. The same would apply in a case of three brothers marrying three sisters — *Likkutei Sichos* Vol. 34 p. 294.
96. *Likkutei Sichos* Vol. 19 p. 515, *Igros Kodesh* Vol. 27 p. 71, 101.

him, the *Rebbe* said that he is doubtful if this is the case and on the contrary this is most probably what they desire.[97]

56. There is no problem for a man (as long as he is not a Kohen) who has lost his first wife getting remarried to a divorcee.[98]
57. The *Rebbe* wrote to an individual who was searching for a second partner – which as *Chazal* (*Sotah* 2a) say is according to one's deeds – that since in every matter we need Divine assistance and most certainly in *shidduchim* which are orchestrated from Above, therefore he should do the following to ensure that assistance; a) he should increase in Torah study both *Nigleh* and *chassidus*, b) be sure to say *Chitas*, c) give *Tzedakah* every day before prayer, d) check his *Tefillin*.[99]
58. As regards the question of a man who dies and his widow wishes to remarry another man whose name is the same as her departed husband, or the case of a woman who dies and her husband wishes to remarry another woman who bears the same name as his departed wife, a *Rav* should be consulted.[100]
59. The *Rebbe* advocated[101] that a man should ask for forgiveness from his divorced wife and this would aid his search for a new wife.

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97. *Igros Kodesh* Vol. 17 p. 88.
98. See *Igros Kodesh* Vol. 9 p. 226 that since a second marriage is according to his deeds he should increase in Torah study and give *Tzedakah* every day before prayer. See also *Igros Kodesh* Vol. 3 p. 24.
99. *Igros Kodesh* Vol. 12 p. 46.
100. See *Igros Kodesh* Vol. 26 p. 514.
101. *Igros Kodesh* Vol. 8 p. 315. See *Igros Kodesh* Vol. 15 p. 355 whether such forgiveness should be requested from a *minyan* of people if his ex-wife has already passed on.

Chapter 2
Meetings and Decisions

Meetings and Decisions

60. The search for a *shidduch* and the meetings between the young man and woman should be with great *Tznius* both in conduct and speech.[102]
61. When travelling to a different city for a meeting, one should take along a *shlichus mitzvah* (such as *Tzedakah*), and this will add to the success of the journey.[103]
62. They should both be fully aware of the laws of *Yichud* and the prohibition of *Negiah*/physical contact. Therefore when meeting, they must either meet in a home where *shomrim* are present or in a public area. Even when at home, they should leave the door to the room they are in unlocked, and it is a *middas chassidus* to leave the door slightly ajar. It is forbidden for them to drive to a secluded country spot or isolated park or forest etc. They should not drive alone late at night, and certainly not out of the town.[104]
63. This *halachah* applies even more strongly after the couple are engaged to be married. They must be extremely careful to avoid *Yichud* and *Negiah*. The fact they are engaged gives

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102. *Shaarei Halachah Uminhag* Vol. 4 p. 67, *Igros Kodesh* Vol. 19 p. 103. See also *Igros Kodesh* Vol. 15 p. 113 where the Rebbe writes that it appears the *shidduch* was not completed because of lack of *Tznius* in the meetings.
103. From a letter of 8th Cheshvan 5722.
104. See "The Laws of Yichud" SIE publications.

them no permission whatsoever to be lax or lenient in the *halachah*.

64. It is incorrect for a young man to meet a young woman when they know that the time has not yet come for marriage. Undesirable proximity ultimately breeds distance and contempt.[105]
65. Many *chassanim* wrote to the *Rebbe* that they wished to "go out" with a certain young lady with view to marriage and they asked for a *berachoh* — the *Rebbe* crossed out the words "go out" and instead wrote "*lehipagesh*/to meet".[106]
66. Until the two make a decision, the meetings between them should be kept private.[107]
67. When meeting, the two should discuss *Yiddishkeit*, Torah and *mitzvos* and the way of life in general and, specifically, what type of home they wish to establish.[108] They also need to discuss thoroughly the details of conduct with *Yiras Shomayim*.[109] Since the channel and vessel to *Hashem's* blessing is daily conduct in Torah and *mitzvos*, it is vital to ascertain the attitude towards these matters. Furthermore, it is also important to ascertain the attitude towards *hiddur mitzvah* and growth in Torah.[110]
68. If the man plans to continue to learn (as in a *Kollel*) after the wedding, this must have the full and joyful consent of his prospective wife, as this will usually entail some concessions in their standard of living.[111]

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105. *Shaarei Shidduchin* p. 96. See *Igros Moshe Even HoEzer* Vol. 4:20 for a detailed discussion of the halachic issues in this case.
106. Heard from Rabbi Shlomo Zarchi — *Shaarei Shidduchin* p. 100.
107. *Igros Kodesh Rayatz* Vol. 12 p. 168.
108. *Igros Kodesh* Vol. 23 p. 55.
109. *Igros Kodesh Rayatz* Vol. 12 p. 168.
110. *Igros Kodesh* Vol. 23 p. 381. See also *Igros Kodesh* Vol. 17 p. 146, Vol. 24 p. 16 in which the *Rebbe* was not in favor of a *shidduch* in which the girl made a pre-condition that the boy shave his beard.
111. *Igros Kodesh* Vol. 23 p. 294.

69. Once they have met enough times to allow a thorough discussion of the above matters, then it is inappropriate to have further meetings just for the sake of meeting, rather they should come to a decision one way or the other.[112]
70. If a couple has only met once or twice and they don't have any specific feelings, then it is advisable for them to meet again to discern if they have any further emotional attraction.[113]
71. Being that this is a life decision, consideration of a match should not be done hastily, but calmly and in a calculated manner, without undue pressures.[114]
72. It is most natural in these matters that there be a measure of uncertainty, for how is it possible to really know someone through a few meetings. Nevertheless, after one has done research into the background and education of the suggested party, and they are found to be suitable and compatible, what remains to be seen is whether they have positive feelings for each other. Often, even after meeting a few times, one, or the other, or both, don't have a positive feeling. This could be the case even when logically all else seems to fit into place. Nevertheless, it is paramount that they should have feelings for each other. One often hears, "My head tells me that this is a great *shidduch* but my heart tells me it's not right". In *shidduchim*, what the heart feels should also be reckoned with. There needs to be some feeling for each other (or at least the potential for one to develop). And if there is no feeling whatsoever, and the heart says no, then this needs to be reckoned with.[115] In such a case it may be advisable that

112. *Igros Kodesh* Vol. 27 p. 531.
113. *Shaarei Shidduchin* p. 100, *Igros Kodesh* Vol. 16 p. 322.
114. *Igros Kodesh* Vol. 4 p. 272, Vol. 9 p. 175, Vol. 24 p. 180.
115. *Igros Kodesh* Vol. 16 p. 306. See also Vol. 10 p. 338.

they should stop seeing each other for a few weeks and see how they feel after such a break.[116]

73. If one of the parties is in doubt, then the reasons for this doubt need to be ascertained by the *shadchan* or by close friends.[117] The *shadchan* needs to help them come to a decision one way or another. Some anxieties/fears have no base and others are a real concern. The *shadchan* should help each party gain clarity, allowing them to make a sensible and objective decision.
74. A decision to proceed should be made only when one has clarity that the *shidduch* is good but not when in a state of doubt.[118]
75. During the dating process, if one of the parties decides that they no longer wish to continue the *shidduch*, then this is usually communicated through the *shadchan*.[119] Extreme sensitivity should be displayed at this point not to hurt *chas vesholom* the feelings of the other party. When necessary, one should ask for forgiveness if one may have

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116. See *Igros Kodesh* Vol. 8 p. 285, Vol. 12 p. 130, Vol. 25 p. 121, Vol. 28 p. 225. In Vol. 14 p. 316 the Rebbe suggests a break of 3-4 weeks. During that time it is possible to discern if there is a desire to meet further or a sense of relief.

    In that letter, the Rebbe also says that such uncertainty should not lead to tears etc., for uncertainty is common in such a major decision, and the decision itself should be made from a position of emotional stability rather than a fragile state.

117. See the expression of Chazal "*Yarbeh Alav Reyim*" — *Yoma* 73a, *Bava Metzia* 115a, from *Mishlei* 6:3 — *Igros Kodesh* Vol. 4 p. 313.
118. See letter of *Rosh Chodesh Kislev* 1965, *Kfar Chabad* No.507 p. 38.
119. To quote from "Guard Your Tongue" by Rabbi Zelig Pliskin Ch. 10:14; "If someone arranged a meeting between two people for *shidduch* purposes, neither of the two people should unnecessarily relate derogatory information to the middle person about the other. If one of the two is not interested in meeting the other again, a reply of, "I don't think that we are suited for each other," is usually sufficient. If one of the two happened to mention any faults to the middle person, the middle person should not repeat this to the other party, as this would constitute *rechilus*. This form of *loshon hora* and *rechilus* is quite common, and it often causes long-lasting feelings of animosity."

hurt the other in some way.[120] The bearing of a grudge by any of the parties can have ill effects in their respective later relationships.[121]

Receiving the *Rebbe's* Blessing

76. Before the *shidduch* is finalized, it is customary to receive the Rebbe's blessing.[122] Today it is customary for the *chosson* and *kallah,* together with their parents (if possible), to go to the *Ohel* and write in their respective requests for a *Berachoh* for the *shidduch*.[123] After they exit the *Ohel* (after *Netilas Yodayim* etc.,) the families wish each other *Mazal Tov* on the engagement and drink a *Lechaim*![124] Those who are unable to visit the *Ohel* should send a written request for the Rebbe's *berachoh*.

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120. *Igros Kodesh* Vol. 6 p. 61.
121. In some cases of infertility, still birth, lack of *shalom bayis*, or problems with children, the *Rebbe* suggests that this may be due to the fact that there was a grudge and unresolved issue with a previous *shidduch* — see *Igros Kodesh* Vol. 18 p. 32, Vol. 22 p. 266, Vol. 14 p. 69, Vol. 10 p. 110, Vol. 15 p. 347.
122. See *Igros Kodesh* Vol. 3 p. 54-57: "There is a *Rebbe* in *Yisroel*, and he is not constrained by the limitations of nature, and one who wishes to walk surely in his way, be it in business, conduct of one's home etc., should not do anything without consulting the *Rebbe*, for the *Rebbe's* word is a word, and his *berachoh* a *berachoh*, which even the *Nefesh Habehamis* agrees to. Therefore when one sees someone in a state of confusion or standing before a life decision, say to him: "*Yisroel* is not bereft! There is someone to ask; one should not rely on one's own understanding, and not on the *shadchan* etc., rather one should walk the sure path to resolve one's question...do according to his words and you will be successful."

    It should be noted that there were many instances of where Chassidim were not physically able to ask the *Rebbe* a question in person and they wrote their request and sent it by some means to the *Rebbe*, and the *Rebbe* would find a way to answer. Similarly today — until the coming of *Moshiach*, may it be very soon in our days — Chassidim write to the *Rebbe* and ask for a *berachoh* and it is up to the *Rebbe* to find a way to respond.
123. See *Hisvaaduyos* 5749 Vol. 2 p. 396.
124. It is also correct, once the date for the wedding has been set, to inform the *Rebbe* of the date of the wedding and invite the *Rebbe* to participate.

Chapter 3
The Vort

77. Once the engagement has been announced, it is customary to organize a *Vort*[125] — a celebration to which relatives and friends are invited to come and say *Lechaim* and wish *Mazal Tov* to the *chosson* and *kallah*. Care should be taken that the men and women are separated by a proper *mechitzah*. The Rebbe writes that it is incorrect to spend large sums of money on a *Vort*.[126] The Rebbe was not in favor of the *chosson* and *kallah* being photographed together.[127] The *chosson* and *kallah* should not travel together on a flight to or from the *Vort*, or on any other occasions before their wedding.[128]
78. It is customary that the *chosson* or his family buys the *kallah* a gift of jewelry for the *Vort*. Today many buy a necklace. However we do not buy an engagement ring.[129] (If a ring wants to be given then an ideal time would be after the *chuppah* in the *Yichud* room.) The *kallah* or her family also buys the *chosson* a gift — e.g. a watch, *seforim*.

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125. The origin of the word "*Vort*" is based on the Talmud *Kesubos* 102b: "These matters are acquired by saying (*Amira* = *Vort* in Yiddish.)
126. Unfortunately, there seems to be the issue of outdoing the other when making a *Vort*. The *Rebbe* did not want people to unnecessarily waste money on a *Vort* — see *Likkutei Sichos* Vol. 19 p. 510, *Shaarei Halachah Uminhag Even HoEzer* p. 92.
127. *Shaarei Shidduchin* p. 203 as heard by Rabbi Leibel Groner.
128. Rabbi Leibel Groner relates that in the early years of the *nesius* when the *Rebbe* himself was the *mesader kiddushin,* a *chosson* and *kallah* once returned on the same flight from their *Vort*, and when the *Rebbe* heard about this, he withdrew his participation of being *mesader kiddushin* at the wedding — *Shaarei Shidduchin* p. 204.
129. *Likkutei Sichos* Vol. 19 p. 510. See *Sicha of Parshas Ki Sissa* 5741.

79. At the *Vort* a *Kinyan* should be made, and one invites a *Rav* to the *Vort* to make sure that this is done properly as follows: Two Kosher witnesses are designated by the *Rav*. These witnesses may not be relatives of each other or of the *chosson* and *kallah*. A garment belonging to one of the witnesses[130] such as a *Yarmulke* or handkerchief/cloth napkin[131] (that is at least the size of 3 fingers by 3 fingers) should be taken by the witnesses and given to the *chosson* who lifts it up at least 3 *tefochim* (24cm) in front of the two witnesses.[132] The *chosson* then returns the garment to the witnesses who then go to the *kallah* and make the *kinyan* with her. The *kinyan* that they make is a formal act at which they both undertake to marry each other under a *chuppah* as per the details and circumstances that will yet be agreed upon by both parties.
80. After the *kinyan* has been made, the mothers of the *chosson* and *kallah* (or their representatives) together break an earthenware plate (usually wrapped in a cloth or in a paper bag to avoid any harm) and everyone exclaims *Mazal Tov*! [133]

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130. If the witnesses do not have such a handkerchief/cloth napkin, and someone else gives them one (for example if they take one from the caterer), they must themselves acquire it with a *kinyan*, and only then make a *kinyan* with the *chosson* and *kallah* — see *Rama Choshen Mishpat* 195:3,4.
131. It is best not to use a *Gartel* — see *Seder Kiddushin Vnisuin — Kehot —* 1:7, *Hanissuin Kehilchossom* 3:34.
132. In the *Alter Rebbe's Shulchan Aruch* 366:12 it states that it is only necessary to lift the garment one *tefach* (see also *Alter Rebbe's Shulchan Aruch* 527:17,18). However there are those who are particular to lift three *tefachim* — see *Shulchan Aruch Choshen Mishpat* 198:2, *Sefer Kiddushin Vnissuin* (Farkash) p. 5.
133. See *Aruch HaShulchan Even HoEzer* 50:26. The reason for breaking a plate is to remember the destruction of Jerusalem at the height of the *simchah*. It is also an act that finalizes the engagement.

81. The *chosson* should say a *Maamar Chassidus* by the *Vort*.[134] There is no standard *Maamar* for this occasion, and each *chosson* chooses a *Maamar* that is appropriate to the time of the year or to the occasion.
82. Some have a custom of reading the text of the Rebbe's letter sent on notification of an engagement.
83. The custom in Chabad nowadays is that *Tenaim* are written on the day of the wedding and not at the engagement.[135]
84. It is correct that a fee should be paid to the *shadchan* — *shadchonus gelt*.[136]

134. *Igros Kodesh* Vol. 13 p. 135. As regards to the question of singing the *Alter Rebbe's niggun* by a *Vort* since it is reserved for special occasions (see *Igros Kodesh Rayatz* Vol. 3 p. 385), the Rebbe responded — "This is a question for a *Rav*".
135. See *Igros Kodesh* Vol. 7 p. 19.
136. An interesting story is told in this respect. The official *shadchan* of the *Rebbe* with the *Rebbetzin* Chaya Mushka was the chossid R. Binyomin Althaus from Nikolayev. At the time he did not wish to take any *shadchonus gelt*. Many years later on the *Rebbe's* 25th wedding anniversary on *Shabbos Parshas Vayishlach* 5714, his son, R. Pinchos Althaus knocked on the *Rebbe's* door and said that he wishes to claim the *shadchonus* fee that his father did not take at the time. The *Rebbe* asked him what he wanted, R. Pinchos answered that he wanted the *Rebbe* to *farbreng*! And so it was, the *Rebbe* held a most unusual *farbrengen* on that Shabbos. See *Toras Menachem* Vol. 10 p. 181 — *Yemei Melech* Vol. 1 p. 284.

Chapter 4

The Period Between the Engagement and the Wedding

85. The time period between the engagement and the wedding is most precious — "*Yokor Mikol Yokor*", as the preparations made at this time can affect one's entire life.[137]
86. These preparations should primarily be of a spiritual nature with an increase in the diligence in Torah study,[138] especially *chitas*,[139] *chassidus*,[140] *tefillah*,[141] *tzedakah*,[142] and

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137. *Igros Kodesh* Vol. 14 p. 82. In *Igros Kodesh* Vol. 16 p. 40, the *Rebbe* draws further the analogy to a building. Just like when building, many preparations are made concerning its planning, architecture, materials etc, so too when planning an everlasting edifice of marriage, plans — spiritual plans — need to be made to ensure its durability.

    Furthermore, many people spend a huge amount of time planning all the details of the *chuppah* etc. In *Igros Kodesh* Vol. 7 p. 315, the *Rebbe* points out that if so much preparation is invested in that one day of the wedding, and primarily it is to impress people, then how much more so should preparations be made that will affect the young couple and the entire duration of their marriage.

138. See *Igros Kodesh* Vol. 5 p. 53 as regards not cancelling a fixed Torah session to make preparations for the wedding, and even if necessary preparations be made then, the time designated for Torah study may be shortened but not cancelled. See also *Igros Kodesh* Vol. 17 p. 98.
139. *Igros Kodesh* Vol. 17 p. 98.
140. *Igros Kodesh* Vol. 19 p. 295. In *Igros Kodesh* Vol. 24 p. 317, the *Rebbe* instructed the *chosson* to learn *maamarei avodah*.
141. *Igros Kodesh* Vol. 14 p. 82.
142. One of the preparations for a wedding is generously donating to *tzedakah*, because the mitzvah of *tzedakah* is the foundation for many good things, for all the blessings of *Hashem*, and especially for the blessings for a *chosson* and *kallah* — *Hisvaaduyos* 5751 Vol. 2 p. 53. Furthermore the *chosson* and *kallah* should make good decisions to give a large sum of money to *Tzedakah* on the wedding day, and this decision itself helps to have success in all the wedding preparations — *Yechidus* to *chassanim* and *kallos* 10th Sivan 5742, 13th Shvat

additional *hiddur* in the performance of *mitzvos*.[143] It is also a time for introspection and *Teshuvah* and correction of any past misdeeds.[144]

87. The *Rebbe's* opinion is that the shorter the period between the engagement and the wedding, the better.[145]

5744 *(Hisvaaduyos* 5744 Vol. 2 p. 899), 24th Nissan 5747 (*Hisvaaduyos* 5747 Vol. 3 p. 169), 15th Tamuz 5749 (*Hisvaaduyos* 5749 Vol. 4 p. 33).

143. *Igros Kodesh* Vol. 14 p. 80.

There was a story of a *chosson* who went into *Yechidus* and the *Rebbe* inquired of him as to whether he had already made preparations for the wedding. The *chosson* answered that he felt that his *avodas hatefillah* was not as it should be and he was also not engrossed enough in his studies. The *Rebbe* replied by asking him whether he had arranged an apartment where to live, and his intention in asking about the preparations for the wedding was about an apartment and not about his spiritual *avodah*. However, the opposite also happened. One *chosson* came in for *Yechidus* and the *Rebbe* asked whether he had already made preparations for the wedding and the *chosson* replied that he already has an apartment and furniture, and the *Rebbe* replied by asking him, "and what's with *Tefillah* and learning *chassidus*?" — *Hiskashrus* Vol. 70 p. 14.

There is a famous story of the *Mitteler Rebbe* that when he was presented with a number of suggestions for a *shidduch* he chose the *shidduch* that would be completed the fastest, for he had no patience to wait for the *maamarim* that his father the *Alter Rebbe* would say at the wedding! — see *Sefer HaSichos* 5698 p. 256, *Toras Menachem Hisvaaduyos* Vol. 10 p. 203. And although from today's *chassanim* we can't demand that the reason they get married is just to increase the light of *chassidus* in the world, however what can be expected from them is not to forget an explicit *halachah* (see Responsa *Maharam Mintz* 109) that a *chosson* is forgiven on his wedding day for all his sins (which includes the sin of *chatas neurim* which causes *golus* and prevents the *geulah*). Therefore, instead of getting wrapped up with all the external arrangements for the wedding such as the flowers and pictures etc., he would do better to make a *cheshbon hanefesh* and do *Teshuvah*! — *Toras Menachem* Vol. 12 p. 152.

144. *Toras Menachem* Vol. 12 p. 156. It is also important to learn *Iggeres HaTeshuvah* of the *Alter Rebbe* — see *Igros Kodesh* Vol. 26 p. 87 and *Likkutei Sichos* Vol. 39 p. 194.

145. *Igros Kodesh* Vol. 13 p. 326, Vol. 24 p. 227. This opinion is based on the fact that today, in the society in which we live, an extended period between an engagement and a wedding can create challenges and *nisyonos* which sometimes place people in a situation in which they can't withstand the test and will transgress matters of *Tznius* — see *Shaarei Shidduchin* p. 202, *Igros Kodesh* Vol. 13 p. 326.

Furthermore, *Chazal* say that *Moshiach* will only come when all the souls that are destined to come down into a body have been drawn down. Therefore each additional wedding is a further step in bringing *Moshiach* — see *Shaarei Halachah Uminhag Even HoEzer* p. 99.

88. As regards fixing the date for the wedding, this is a matter that should be decided between the parents of both sides.[146]
89. When the *chosson* and *kallah* meet between the engagement and the wedding, they need to be most strict in all matters of *Tznius* and aware of the issues of *Yichud.*[147] Inappropriate conduct or closeness before the wedding can lead to emotional distance after the wedding.[148]
90. As regards the frequency of their meeting — the *Rebbe's* opinion was that the less they meet the better, and they should not meet or speak on the telephone more than once a week.[149]
91. The *Rebbe* was not in favor of taking a flight to a different country to meet between the engagement and the wedding.[150]
92. Before the wedding it is customary that the *kallah* or her family gives a *Shas* to the *chosson*, and the custom of Chassidim is that she should also buy him *chassidisher*

In one letter the *Rebbe* voiced his disapproval of a wedding being delayed until his army service, and her studies in seminary had been completed — *Igros Kodesh* Vol. 5 p. 283.

In *Igros Kodesh* Vol. 10 p. 286 the *Rebbe* writes that lack of *parnassah* should not be a factor in delaying a wedding.

146. *Igros Kodesh* Vol. 19 p. 200, Vol. 26 p. 222.
147. See The Laws of Yichud, SIE publications.
148. *Igros Kodesh* Vol. 9 p. 209. See *Igros Kodesh Rayatz* Vol. 2 p. 470 where the Previous *Rebbe* writes that in exchange of letters and conversations between a *chosson* and *kallah*, in addition to telling of their feelings and *hashkafah* on various matters, they should discuss a person's obligations in prayer, *berachos*, *shmiras hachukim,* becoming closer to the good and distancing from the bad, and the stronger should encourage the weaker, and with such wisdom does one build a house.
149. Taken from a diary of Rabbi Leibel Groner — *Shaarei Shidduchin* p. 205.

On numerous occasions when both the *chosson* and *kallah* were living in the same town, the *Rebbe* instructed the *chosson* to travel and learn elsewhere in the period before the wedding so they not be in one town together — see *Otzar Hamelech* Vol. 2 p. 167.

150. *Shaarei Halachah Uminhag Even HoEzer* p. 92.

seforim. The purpose of these *seforim* is not that they sit on the shelf and gather dust, but as it states in *Pirkei Avos* (5:21), "Go over it and over it, for everything is inside it," meaning that he should learn so much from the *seforim* that in the course of time it will be necessary to replace them with new ones.[151] It is also correct that since in a new home there should be acts of *tzedakah*, a *Tzedakah pushka*/box should be acquired.[152]

93. The custom used to be to give the *kallah* a gift of a *Siddur Korban Minchah* which is a *Siddur* with the Yiddish translation of the prayers and a collection of *halachos* pertinent to women. Today however, when women are more familiar with the translation of the prayers it is appropriate that the *chosson* should give the *kallah* works of *halachah* which explain in a clear way the *halachos* of running a household.[153] The custom is that the *chosson* or his family buys the *kallah* a set of Shabbos candlesticks, and the *kallah* or her family purchases a *Tallis* for the *chosson*.[154]
94. The *chosson* and *kallah* should, as much as possible, not be involved in the details of the wedding, such as the venue, caterer, pictures, flowers etc. Rather, they should primarily

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151. *Shaarei Halachah Uminhag Even HoEzer* 49. *Yechidus* of *Rebbe* to *chassanim* and *kallos* 17th Shvat 5745.
152. *Sicha* 14th Kislev 5739. See *Sefer HaSichos* 5749 p. 2 that one should affix a *Pushka* in the kitchen in such a way that it becomes part of the building and the house therefore becomes a "house of *Tzedakah*".
153. *Hisvaaduyos* 5748 Vol. 1 p. 172, *Sefer HaSichos* 5748 p. 191.
154. The *chosson* starts putting on a *Tallis* the morning after the wedding. The correct procedure of putting on a *Tallis* is somewhat complicated for the beginner, and one who is unsure should ask someone knowledgeable for a step-by-step guide. It should be noted that it is correct that a man should fold his *Tallis* by himself (see *Reshima* of the *Rebbe Rayatz Tammuz* 5691) and folding the *Tallis* on *motzoei Shabbos* is a *segulah* for *sholom bayis* – see *Taamei HaMinhagim* no. 947 fn. 10; *Chikrei Minhagim* Vol. 1 p. 140.

focus on the spiritual preparations for the day, and the arrangements for the wedding should be left to others. [155]

95. Even the parents of the *chosson* and *kallah* who have the responsibility to arrange the wedding should bear in mind that; a) the preparations should not only be in those areas that *lehavdil* non-Jews also prepare, but also, and primarily in the Jewish aspect of the wedding (in the *veniflinu*), and b) even in the material preparations they should be done without "*hiddurim*", and without investing emotional energy in these preliminaries (*kalterheit*), which will ultimately be better for them and better for the participants.[156]
96. *Hafotzas Hayahadus* and *Mayonos* are certainly good preparations for the wedding.[157]
97. During this period, both the *chosson* and *kallah* need to learn all the *halachos* pertinent to a wedding and establishment of a true Jewish home, especially the laws of *Taharas Hamishpochoh*. This involves not only learning *halachah* but also *hashkafah* from qualified teachers of *Anash* in this area.[158]

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155. *Toras Menachem* Vol. 12 p. 152. And although the *chosson* will have to go and get measured up for a *kapote,* nevertheless he should not be immersed in the subject – ibid.
156. Ibid. See also *Toras Menachem* Vol. 1 p. 119: "By the Previous *Rebbe* there was a custom that also the parents of the *chosson* and *kallah* would fast on the day of the wedding. And since by the parents there is the concept of fasting, there is also the concept of spiritual preparation. And although one can't demand from the parents that they should sit the entire time and learn *Derech Chaim* or *Tzena Urena* because they, at the end of the day, need to involve themselves with preparations nevertheless...."

    In *Igros Kodesh* Vol. 7 p. 315, the *Rebbe* writes: "Consider the following: if you are so immersed in the arrangements and expense of the wedding which is a one day event and for which the majority of expense is only to find favor with others, then how much more so should you be busy with spiritual preparations which will have an effect on the young couple for the rest of their lives."
157. *Igros Kodesh* Vol. 15 p. 241. See *Likkutei Sichos* Vol. 20 p. 575.
158. *Igros Kodesh* Vol. 5 p. 129. See also Vol. 17 p. 98.

98. The *kallah* should during this time purchase a *shaitel* to be worn immediately after the wedding. It is well known the Rebbe's opinion that wearing a *shaitel* to cover the hair is preferable to wearing a *tichel* or hat.[159]
99. In the days before the wedding the *chosson* should learn from the *sefer Reishis Chochmah, Shaar Hakedushah* Ch. 15, 16, 17 which speak of *Kedushas Achilah* and *Kedushas Hazivug*.[160] The *chosson* should also learn at least one chapter of *Tanya* by heart.[161] The *Rebbe* also instructed one *chosson* to study the directives and customs of a wedding that the *Rebbe's* father Rabbi Levi Yitzchok Schneerson wrote to the *Rebbe* on the occasion of his wedding.[162] To another *chosson* the *Rebbe* instructed that he should read from the *sefer Sippurim Noraim* as those stories increase one's *Yiras Shomayim* and a *chosson* needs to enhance his *Yiras Shomayim*.[163]
100. Upon marriage, and even whilst engaged, one takes upon oneself the responsibility for another Jewish soul,[164] and therefore one needs to make sure that one's conduct is one which is "wet to the touch" meaning that one is so imbued

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159. See *Igros Kodesh* Vol. 19 p. 428, Vol. 15 p. 198, Vol. 9 p. 18. See *Likkutei Sichos* Vol. 13 p. 188.

    The Rebbe said that wearing a *shaitel* is so important that it affects one's children and grandchildren, *parnassah* and health.
160. *Igros Kodesh* Vol. 5 p. 129, Vol. 7 p. 362.
161. *Igros Kodesh* Vol. 14 p. 84.
162. *Kfar Chabad* 787.
163. The Rebbe related that on the day after his wedding, the Previous *Rebbe* gave him the *sefer Sippurim Noraim* (written by Rabbi Kadaner who was a *chossid* of the Mitteler *Rebbe*) and instructed him to read the book well. The Previous *Rebbe* related that his father the *Rebbe* Rashab had also given him the same *sefer* and told him to learn from it both before and after the wedding, and since during *Sheva Berachos* it is a busy time and one can't easily learn with great depth therefore it is appropriate to learn from this *sefer*. (From a *Teshurah*.)
164. And also needs to start preparing for the most important responsibility of parenting, for children are totally dependent on parents — *Shaarei Shidduchin* p. 209.

with *Yiras Shomayim*, Torah and *mitzvos* that this will have an immediate effect on another.[165]

Breaking an Engagement

101. On occasion, certain issues arise after an engagement, that bring the whole question of the proposed marriage into question. Sometimes very serious issues surface that had the parties been aware of beforehand they would not have agreed to get married,[166] and sometimes, minor issues become abrasive. What is paramount is to maintain at all times one's dignity, honor and respect for all parties.[167] Advice of *Rabbonim* and *Mashpiim* should be sought and if for whatever reason a decision be made to break the engagement, then it must be done in a way that nobody's honor is compromised unnecessarily. When one of the parties is offended by the break, one should ask for forgiveness from the other party.[168] A *Rav* should be consulted for guidance regarding any financial issues.
102. A *shidduch* should not be broken, nor a wedding delayed, because of a disagreement over financial issues.[169]

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165. Handwritten reply, quoted in *Kfar Chabad* 896. Furthermore it is a time to prepare for the most important responsibility of educating children – when they are blessed with children, for the responsibility of the children falls entirely on the parents.
166. See *Igros Kodesh* Vol. 11 p. 183 a case in which the *chosson* was not told the true age of the *kallah*.
167. In numerous places, the *Rebbe* indicates that often issues arise because there had been a lack of *Tznius* in the dating. To one *chosson*, the *Rebbe* instructed that he check his *Tefillin*, give *Tzedakah* before prayer, and say *Tehillim* after prayer – see *Igros Kodesh* Vol. 14 p. 21, Vol. 9 p. 209.
168. See *Igros Kodesh* Vol. 14 p. 69, 340, Vol. 13 p. 8, *Shaarei Halachah Uminhag* Vol. 4 p. 84.
169. *Igros Kodesh* of the *Alter Rebbe* p. 188.

Fixing the Date of the Wedding

103. The custom is that it is the *mechutanim* from both sides to agree on the date and time for the wedding.[170] Wherever possible one should ensure that the *kallah* is *tehorah* on the day of the wedding and that it not be a *chuppas niddah*.[171] This should be taken into account when planning the date for the wedding.
104. It is the *Rebbe's* opinion that the shorter the time between the engagement and the wedding, the better.[172]
105. There is much source material — as documented in the footnote[173] — detailing when one may or may not schedule

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170. *Igros Kodesh* Vol. 19 p. 200, Vol. 22 p. 16. The date and time of the wedding should not be the concern of the *chosson* and *kallah* — *Igros Kodesh* Vol. 26 p. 222.
171. *Igros Kodesh* Vol. 9 p. 45. However if it transpires that the *chuppah* is a *chuppas niddah*, it is well known that the *Rebbeim* permitted a *chuppas niddah* — see *Igros Kodesh* Vol. 7 p. 88.
172. *Igros Kodesh* Vol. 3 p. 326, *Likkutei Sichos* Vol. 14 p. 303, Vol. 19 p. 511. The reason for this is that in today's generation, when we are not of such a great spiritual stature, (and the desire for proximity is strong), it is best — for reasons of *Yiras Shomayim* — to have a short engagement period. See *Igros Kodesh* Vol. 11 p. 169, Vol. 24 p. 227, *Shaarei Halachah Uminhag* Vol. 5 p. 266. (This is particularly the case if they are both in the same town — *Igros Kodesh* Vol. 16 p. 202.) Furthermore the coming of *Moshiach* is brought closer by drawing down all souls that need to be brought into a body — see *Shaarei Halachah Uminhag Even HoEzer* p. 99.

    In one letter — *Igros Kodesh* Vol. 5 p. 283 — in whose case the couple wanted to extend the engagement period until after he had finished his army service and she her studies in *Beis Yaakov,* the Rebbe responded that they should not postpone but rather bring the wedding forward.

    The Rebbe also writes that the engagement period should not be protracted because of financial reasons — see *Igros Kodesh* Vol. 10 p. 286.
173. We shall present here source material as it follows the calendar months of the year:

    Tishrei: "It appears that in the month of Tishrei our custom is to make a wedding only in the first half of the month" — *Sefer HaMinhagim* p. 76. "The *Minhag Yisroel* is that we do not make weddings in the Ten days of Repentance," — *Igros Kodesh* Vol. 9 p. 205.

    Cheshvan: It appears that among *Anash* we do not make weddings during the month of Cheshvan." — *Igros Kodesh* Vol. 17 p. 277.

    Kislev: "During the month of Kislev one can arrange a wedding at any time during the month." — *Igros Kodesh* Vol. 18 p. 16. "It is correct to make the

wedding during the month of Kislev, which is a "month of redemption" and especially so for *Anash* and *Talmidei Hatemimim*." — *Igros Kodesh* Vol. 21 p. 406. See also Vol. 10 p. 131.

Teves: "Our custom is not to make weddings in the month of Teves" — *Igros Kodesh* Vol. 18 p. 16. "In response to your letter in which you suggest to make the wedding of your daughter in the second half of the month of Teves; In my opinion, you should fix the date of the wedding in the month of Adar or Nissan, and if in the month of Shvat it should be in the first half of the month. As regards Adar, the entire month is a month of *simchah*." — *Igros Kodesh* Vol. 7 p. 88.

Shvat: "It is well known our custom that we make weddings in the months of Kislev or Adar, and it is unusual to make a wedding in the months of Teves or Shvat." — *Igros Kodesh* Vol. 5 p. 52. "If you do fix the wedding in the month of Shvat then it should be in the first half of the month." — *Igros Kodesh* Vol. 19 p. 145.

Adar: "During the month of Adar the entire month is auspicious to make a wedding." — *Sefer HaMinhagim* p. 76, *Igros Kodesh Rayatz* Vol. 10 p. 287.

Nissan: "And in the month of Nissan up until Pesach. " — *Igros Kodesh Rayatz* Vol. 10 p. 114.

Iyar: "As regards the question of making the wedding on Lag B'Omer, if possible the wedding should be arranged for the day or days after Shavuos, and if for some reason it should be on Lag B'Omer then because of the various opinions in *Halachah* one should make the wedding on the actual day of Lag B'Omer and not the night before." — *Igros Kodesh* Vol. 8 p. 318.

Sivan: "It is understood that one should not make the wedding on Rosh Chodesh Sivan which is in the days of *Sefiras HaOmer*." — Igros Kodesh Vol. 9 p. 46.

Tamuz: "With regard to your suggestion of making the wedding in the month of Av, it would be better to make the wedding at the beginning of Tamuz than any day in Av." — *Igros Kodesh* Vol. 16 p. 202.

Menachem Av: "...or in Menachem Av from the 11th — 15th of Av, or in the month of Elul (the entire month)." — *Igros Kodesh* Vol. 24 p. 376.

Elul: "Since Elul is a month of mercy one may make a wedding at any time during the month" — *Igros Kodesh* Vol. 24 p. 352, Vol. 22 p. 314. "It is a *mazaldiker* month for weddings" — *Igros Kodesh* Vol. 6 p. 66, Vol. 20 p. 304. "All the *Rebbeim* arranged weddings in the month of Elul." — *Mekadesh Yisroel* p. 215.

Rosh Chodesh: "It is also permitted to make a wedding on the first day of *Rosh Chodesh* (but one may not make a wedding on *Rosh Chodesh* Sivan since it is in the *Omer*)" — *Igros Kodesh* Vol. 9 p. 46.

Sunday: "It would be better not to make the wedding on a Sunday. " — see *Igros Kodesh* Vol. 6 p. 207, Vol. 17 p. 238, Vol. 18 p. 207.

Friday: "See *Shulchan Aruch Even HoEzer* 4:3 that it is permitted to marry on a Friday. It may be noted that a number of the *Rebbeim's* weddings were on a Friday." — *Sefer HaSichos* 5703 p. 153, *Hisvaaduyos* 5748 Vol. 4 p. 265.

Motzoei Shabbos: "The wedding of the Rebbe Rashab was on *Motzoei Shabbos Kodesh Parshas Ki Setzei* 11th Elul 5635 — the *Kabbolas Panim* was on the

a wedding. There are times that are halachically prohibited and there are times that it is customary that we don't make weddings. However, in our times when postponing the date of a wedding may lead to impropriety and challenges of *Tznius* it is questionable whether these customary limitations should still apply or they be waived, and there may be good reason to say that they should be waived. Indeed it is becoming increasingly the widespread practice today amongst *Anash*, for the date of the wedding to be fixed for the earliest convenient halachically permissible date. In all cases of doubt a *Rav* should be consulted.[174]

106. Once the date for a wedding has been fixed, the custom is that it is not postponed (and certainly if there is no valid reason to do so).[175]
107. If for whatever reason both *mechutanim* agreed to postpone the date of a wedding, then on the day that was originally fixed as the wedding day, they should write *Tenaim* (in addition to the fact that they had already made a *Vort*) and the parents from both sides should get together and discuss matters pertaining to the forthcoming wedding. This meeting should be in the form of a *simchah* gathering with a *Seudas Mitzvah,* such as a *Siyum Masechta* or a *Melave Malka,* and they should *farbreng* — with *simchah*.[176]

Friday *Erev Shabbos Kodesh*. " — *Chanoch Lenaar p.* 10. "Rabbi Baruch (the father of the Alter Rebbe) wanted that the day of the *chuppah* be on *Chai Elul*. However since that year *Chai Elul* fell on Shabbos, he fixed the wedding for *Motzoei Shabbos*." — *Sefer HaSichos* 5703 p. 151.

174. *Shaarei Halachah Uminhag* Vol. 5 p. 267. See also *Hanissuin Kehilchosom* Ch. 17 regarding dates and procedure for a *zivug sheni.*
175. *Igros Kodesh* Vol. 20 p. 12.
176. *Igros Kodesh* Vol. 7 p. 38.

108. A wedding date should not be postponed due to financial considerations.[177]
109. There are *halachos* in *Shulchan Aruch* regarding a case *r"l* of *Aveilus* before a wedding and whether or not the wedding may be celebrated as originally scheduled. In such a case one must obviously follow the ruling of a *Rav*. However, in a case where the wedding is halachically permissible then it is incorrect to postpone the date of a wedding due to an *Aveilus r"l* in the family.[178]
110. It is permitted to make two weddings for two children in one week, however not on the same day.[179]

The Place of the Wedding

111. The *mechutanim* should decide between themselves, where and when the wedding should take place, and the custom (in the majority of cases) is that the wedding is held in the place of the *kallah* i.e. where the *kallah's* parents want the wedding to be held.[180]

Wedding Expenses

112. The *Rambam* writes[181] that one should not go to extremes but rather one should follow the golden middle path. This was also the chosen path of the *Rebbeim* of Chabad and of *Anash* in relation to the financial investment for wedding

177. "It is true that we have a tradition from our Holy *Rebbeim* that a *shidduch* should not be broken because of lack of money, and doing so poses a danger G-d forbid. Also one should not postpone the date of a wedding *Chas Veshalom*." — *Igros Kodesh* of the *Alter Rebbe* Vol. 1 p. 188. See also *Igros Kodesh* Vol. 10 p. 286, Vol. 8 p. 75. See *Igros Kodesh* Vol. 13 p. 152 where the Rebbe strongly voices his concern about the custom in certain communities to prolong the engagement period — often for a long time — in order that an apartment be purchased for the couple.
178. See *Igros Kodesh* Vol. 20 p. 54.
179. *Sefer HaMinhagim* p. 76. See also *Igros Kodesh* Vol. 8 p. 154.
180. *Igros Kodesh* Vol. 15 p. 330. See *Igros Kodesh* Vol. 21 p. 406, Vol. 23 p. 295.
181. *Hilchos De'os* Ch. 3.

celebrations.[182] Therefore when making a wedding, one should follow the average custom of the place. The emphasis is to make a large spiritual wedding and not to waste money (that could be better spent on other things) on over-lavish material matters.[183] It is incorrect to enter into debt just to increase the number of invitees.[184]

113. It is a mitzvah for both *mechutonim* to participate in paying for the wedding as arranged and agreed between them.[185]

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182. *Igros Kodesh* Vol. 21 p. 233. The correct perspective on wedding expenses is that the Torah places a responsibility on parents to marry off their children (see *Kiddushin* 29a) and at the same time *Hashem* does not come with unreasonable demands (*Pesachim* 112a). Therefore, the expenses incurred making a wedding are a mitzvah and within one's capability (even though superficially one may not see that to be the case) — *Igros Kodesh* Vol. 17 p. 290.
183. See *Igros Kodesh* Vol. 19 p. 394, Vol. 18 p. 207, Vol. 16 p. 40, *Likkutei Sichos* Vol. 14 p. 305. As regards to after the wedding, purchasing a property or paying a high rental see *Igros Kodesh* Vol. 13 p. 486, *Likkutei Sichos* Vol. 14 p. 305.
184. See *Igros Kodesh* Vol. 10 p. 131.
185. *Kuntres Simchas Olom* p. 109. Practically speaking today, some parents agree to go half-half on the expenses and others make different arrangements such as the *kallah's* side paying for the hall and catering and the *chosson's* side paying for FLOP — Flowers, Liquor, Orchestra, Photographer. Whichever system one uses, it is essential that the *mechutanim* do not get into a fight about the expenses and certainly do not bring the *chosson* and *kallah* into the fight. (And although there is a saying of our Sages that there is no *Kesubah* without disagreement between the sides as to their commitment — nevertheless this is not one of the items that one should look to fulfill with a *hiddur* — see *Igros Kodesh* Vol. 6 p. 276.)

There is a very encouraging letter in *Igros Kodesh* Vol. 9 p. 106 — the following is a free translation: "After a while I was delighted to receive your letter of the 3rd of Sivan, and principally to read that a *shidduch* is being suggested for your daughter....and that which you write that the parents of the young man are not requesting a dowry and they wish to take upon themselves the expenses of an apartment, furniture and other expenses etc.. Although on the one hand I enjoyed reading this as proof that they hold your daughter in high esteem, however on the other hand a Jewish man and woman in general, and parents in particular, should want that their children should cost them effort both bodily, spiritually and even financially, as is well known the statement of the holy *Zohar* (Vol. 2, 128a) that matters of holiness should not come free. And this is certainly the case with regards to the wedding of a daughter, that not only should this cost money but one should not be stingy (with money), and this certainly is included in the matters that are fixed in the ten days between Rosh

114. As regards to relatives and friends, participating in a wedding in which they would incur great travel expense, a *mashpia/Rav* should be consulted. A *Talmid* in *Yeshivah* must receive prior agreement of the *Hanhalah* to attend the wedding.[186]

❧ Tznius between *Chosson* and *Kallah* Before the Wedding

115. A *chosson* and *kallah* must conduct themselves with the utmost *Tznius*. Although they are already engaged to be married, and are looking forward with great anticipation to their marriage, nevertheless they must ensure that all guidelines of *Shulchan Aruch* and *Tznius* are kept.[187] This includes all the *halachos* of *Yichud* and *Negiah* (physical

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Hashanah and Yom Kippur, and if one positions oneself broadly then *Hashem* also responds with an open hand."

See also *Igros Kodesh* Vol. 8 p. 107 where the *Rebbe* tells the parents of a *chosson* that they should travel to participate in his wedding even though this would incur great costs. The desire to participate in the wedding is correct and according to Torah, and therefore one should have the trust that *Hashem* will provide the means for the journey. The parents should disregard the thought that by not travelling they will save money, for it could be that the money was given to them in the first place for this purpose. See however *Igros Kodesh* Vol. 18 p. 208, and p. 194 where the *Rebbe* discusses the possibility of giving the money that was to be spent on travel to the *chosson* and *kallah* instead.

As in similar cases of doubt, one who has this dilemma should discuss the matter with a *Rav/Mashpia* who is familiar with their personal circumstances.

186. See *Sicha of Motzoei Shabbos Kodesh Mishpatim* 5739. In general, the Rebbe was opposed to the excessive travelling that has become the norm in many circles that distracts Yeshivah students from their learning, (he quoted in this regard the teaching of *Chazal* that "the Torah is not found amongst those who travel across the sea") and generates unnecessary financial expenditure.

187. In numerous places the Rebbe writes that closeness at a time when there should be distance breeds distance when there should be closeness. Furthermore, in many instances, *shidduchim* are placed under great stress or even broken due to the issue that the guidelines of *Tznius* have not been adhered to properly – see for example *Igros Kodesh* Vol. 9 p. 209, Vol. 14 p. 21. In one instance a *kallah* went on a trip with the *chosson* and his family, and upon their return he informed her that he wishes to break the *shidduch* – the *Rebbe,* in a hand written response answered, "The conduct between them was not with *Tznius,* in a way that contravenes the Torah and it is this that has caused the problem."

contact). Great care must be taken when choosing a venue to visit — it must be a place that is not secluded so that there be no question of *Yichud*. Furthermore, it is incorrect for a *chosson* and *kallah* to discuss matters related to marital intimacy before the wedding.

116. They should not travel on a plane together.[188]
117. The *Rebbe* was not in favor of a *chosson* and *kallah* making an international trip to see each other during the engagement period.[189]
118. The *Rebbe's* opinion was that a *chosson* and *kallah* should not meet each other or speak on the telephone more than once a week.[190]
119. The *Rebbe* was not in favor of taking a picture of the *chosson* and *kallah* together.[191]

Wedding Invitations

120. There is a standard text that we use for invitations — this text was used at weddings of the *Rebbeim*.[192] In this text it is written that the *chuppah* was to take place at 5:00 p.m.,

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188. A *chosson* and *kallah* once came to NY from abroad and they entered into *Yechidus* in order to receive the *Rebbe's* blessing, and in *Yechidus* they asked the *Rebbe* if he would be *mesader kiddushin*. The *Rebbe* asked them how they flew to NY, and they replied that together with the family they flew on one plane. The *Rebbe* with great surprise said, "a *chosson* and *kallah* before their wedding flew together!?" They replied, "But we were together with the family." The *Rebbe* replied, "that is irrelevant — a *chosson* and *kallah* to fly together is a *pritzus* and a lack of *Tznius* and I can't be the *mesader kiddushin* in such a case!" — And so it was, the *Rebbe* was not their *mesader kiddushin* — *Kfar Chabad* 1122.
189. Even a *chosson* and *kallah* who are in the same town should minimize their meetings before the wedding, and certainly to travel abroad, which incurs so much arrangement, money, time and energy, is certainly not worth it — *Shaarei Halachah Uminhag Even HoEzer* p. 92.
190. And less frequently is also not such a bad idea — *Hiskashrus* 70 p. 15. In today's high tech era where we instant message and text, *chosson* and *kallah* need also to create borders in this area.
191. Ibid.
192. See *Toras Menachem* Vol. 10 p. 198.

whether the wedding was in the winter or summer and whether in fact the *chuppah* was at that time or later. In practice today, we still write the time of 5:00 p.m. for the *chuppah* and in a footnote write the real anticipated time for the *chuppah*. However, the *Kabbolas Ponim* should, if possible, start at 5:00 p.m.[193]

121. The invitations should not be written in *Sefer Torah* writing (*Ksav Ashuris*).[194]

The Wedding Ring

122. The *chosson* has to buy a ring for the *kallah* with which he is going to marry her under the *chuppah*. The ring should be purchased with his own money and should be worth at least a *perutah* (the value of a small coin).[195]
123. The custom is that the ring be a plain (yellow)[196] gold band[197] (without any markings or assay mark), round both inside and outside without any gems.[198]

193. Ibid.
194. *Igros Kodesh* Vol. 12 p. 228. This also applies to the *Tenaim* and *Kesubah*.
195. If the *chosson* does not have any money of his own and his parents buy the ring and give the ring to the *chosson*, then he should acquire the ring from them with a proper *kinyan* lifting the ring three *tefochim* with the express purpose of acquiring the ring for himself— see *Nitei Gavriel Nisuin* Vol. 1 21:7.
196. See *Shevach Nissuin* (Hurvitz) p. 44 fn. 11 that Rabbi Y. L. Groner heard from the *Rebbe* that according to *Kabbalah* the wedding ring used under the *chuppah* should be of yellow gold and not white gold.
197. *Sefer HaMinhagim* p. 76, *Igros Kodesh* Vol. 3 p. 428. The Previous Rebbe was quite insistent that nothing should be written on the ring and he even had removed the goldmark stamp from the inside of the ring — *Toras Menachem* Vol. 10 p. 200. At the *Rebbe's* wedding the ring was a plain gold band — ibid.
198. See *Toras Menachem* Vol. 2 p. 252.

Chapter 5
The Oifruf

124. A *chosson* is called up to the Torah on the Shabbos before his wedding.[199] This is called an *Oifruf*. When called up to the Torah, the *chosson* wears a *Tallis* over his shoulders but not over his head.[200] The custom is that after the *Aliyah* the people in Shul shower the *chosson* with confectionery.[201] A number of reasons are given for this *Aliyah*: a) The holy *Zohar*[202] states that Shabbos blesses all the days of the week,[203] b) A *chosson* and *kallah* keep the world going by bringing into the world children who learn Torah, and therefore he is called up to read from the letters of the Torah that sustain the Ten Utterances which create the world,[204] c) The creation of the world is through Torah as it states in the *Zohar* that "G-d looked into Torah and created the world". Similarly each individual's small world is created by looking into the Torah, and therefore before the *chosson* and *kallah* are about to build their world

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199. *Levush* and *Magen Avraham Orach Chaim* 282 (end). A *chosson* who was not called up the Shabbos before his wedding should have an *Aliyah* on the Monday or Thursday before the wedding – and also then confectionery are thrown – *Binyan Adei Ad* p. 21, *Simchas Olom* p. 64.
200. The *chosson* borrows a *Tallis* and he does not need to make a *berachoh* over it – see *Alter Rebbe's Shulchan Aruch Orach Chaim* 14:8 and *Kuntres Acharon* loc. cit. Regarding not covering his head with the *Tallis* see *Magen Avraham Orach Chaim* 8:3 and *Mishnah Berurah* loc. cit. 4.
201. See *Shulchan HoEzer* Vol. 2, 14a who sources this custom in the Talmud *Berachos* 50b – see *Rashi* ibid., – that this is for a good *siman*.
202. Vol. 2 63b, 88a.
203. *Toras Menachem* Vol. 1 p. 119.
204. *Sefer HaMinhagim* p. 76. See *Sefer HaMaamarim Kuntreisim* Vol. 1 p. 19b.

they look into the Torah,[205] d) An *Aliyah* to the Torah draws down additional holy energy (in addition to the additional holiness of Shabbos) as it states in the text of the blessing after the *Aliyah* that "He has planted eternal life in our midst," through G-d's giving us a Torah of truth. For true life — without interruption — is from the holiness of the True Torah which is infinite. Therefore by having an *Aliyah* on the Shabbos before the wedding, this empowers the wedding that it should be an everlasting edifice with blessed future generations, children and grandchildren who engage in Torah study and *mitzvos* through which the power of the infinite is revealed in the creation.[206]

125. There is great merit to having this *Aliyah,* if possible, in 770.[207]
126. It is customary to have a *Kiddush/chassidishe farbrengen* on the Shabbos of the *Oifruf*.[208]

☙ The Days Before the Wedding

127. The Previous Rebbe instructed that a few days before the wedding (he did not detail how many days) a *chosson* should not be alone but he should be with a *shomer*.[209]

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205. *Toras Menachem* Vol. 7 p. 190.
206. *Toras Menachem* Vol. 1 p. 125.
207. Ibid. Those *chassanim* who can't be there the Shabbos before the wedding should try to have an *Aliyah* in 770 some time before the wedding.

    Our custom is not to add to the number of seven *Aliyos* and therefore when there are many *chassanim* a second *minyan* for the Torah reading is organized, at which the additional *chassanim* are called up. Alternatively, they are called up at *Minchah* — see *Sefer HaMinhagim* p. 31 based upon Responsa *Tzemach Tzedek Orach Chaim* 35.
208. See *Tzemach Tzedek Piskei Dinim Yoreh Deah* 192:6.
209. *Likkutei Sichos* Vol. 1 p. 52, Sicha 2nd day *Rosh Chodesh Kislev* 5713. See also *Kfar Chabad* 1122 and 787. In *Shevach Nissuin* (Hurvitz) p. 22 fn. 7 he says that from the words of the Previous Rebbe that "a few days before the wedding a *chosson* should not be alone," it implies even when he is at home. He also writes that this applies to the *kallah* as well.

128. It is the custom that the *chosson* and *kallah* should not meet each other (and preferably not even speak on the phone)[210] a week before the wedding.[211]
129. The *kallah* should immerse in a *Mikvah* before the wedding as required by *halachah*.[212]
130. Both the *chosson* and the *kallah* should review the *halachos* pertinent to the wedding night and thereafter, preferably in a one-to-one session with a *chosson* or *kallah* teacher.

210. *Binyan Adei Ad* p. 20 fn.49.
211. *Sefer HaMinhagim* p. 76.
212. See *Kitzur Dinei Taharah (Kehot)*. This is presuming that she can immerse. However if the *chuppah* is a *chuppas niddah*, the *chosson* should be informed before the *chuppah*.

Chapter 6
The Wedding Day

Fasting on the Day of the Wedding

131. The wedding day is considered a personal Yom Kippur[213] and therefore the *chosson* and *kallah* fast on this day.[214] *Chazal* say that a *chosson* on the day of his *chuppah* is forgiven for all of his sins[215] and therefore, there needs to be great introspection, regret over the misdoings of the past, firm resolutions for the future, and one must beseech mercy from *Hashem* on this day.[216] It is praiseworthy to cry during this fast.[217]
132. It is permitted for the *chosson* and *kallah* to brush their teeth or use mouthwash.[218]

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213. As is well known the connection between a wedding and Yom Kippur — as stated in the Talmud end of Tractate *Taanis* that the daughters of Israel would go out on Yom Kippur etc.
214. Three reasons are offered for this fast; a) as an atonement, b) so that the *kiddushin* may be done with a clear mind, c) for there is no *Kesubah* without some dispute and this fast takes away any ill causes of the dispute — see *Sicha* of *Shabbos Korach* 5718.

    A *chosson* or *kallah* who find fasting extremely difficult and fear they will not be well at the time of the *chuppah* need not fast. They should however only eat minimally and certainly not drink any intoxicating beverages — *Aruch HaShulchan Even HoEzer* 62:21.
215. See *Shulchan Aruch Even HoEzer* 61:1, *Magen Avraham Orach Chaim* 573. This also includes the sins of *Chatas Neurim* which cause the *Golus* and holds up the *Geulah* — *Sicha* 20th Av, 5714, *Toras Menachem* Vol. 12 p. 153.
216. *Mekadesh Yisroel* p. 56.
217. *Likkutei Levi Yitzchok Igros Kodesh* p. 207.
218. *Nitei Gavriel Nisuin* Vol. 1 6:13.

133. If the *chuppah* is held during the day, it is not necessary for the *chosson* and *kallah* to complete the fast. They may break their fast after the *chuppah* in the *Yichud* room.[219]
134. The Previous Rebbe would fast on the day of his daughters' weddings.[220]
135. The *chosson* and *kallah* do not fast if the wedding is on *Rosh Chodesh*,[221] however they should fast the day before.[222] The *chosson* and *kallah* do not fast if the wedding is on

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219. *Sefer HaMinhagim* p. 76. If the *chuppah* is delayed until long after nightfall, then if the *chosson* and *kallah* feel the need, they may break their fast after nightfall, however they should not drink any intoxicating beverage — *Kitzur Shulchan Aruch* 146.

220. *Toras Menachem* Vol. 23 p. 112: "The Previous Rebbe fasted on the day of his daughters' weddings. There will be those who will interpret this to mean that I wish to introduce the custom that parents should also fast on the day of their children's *chuppah*. I therefore wish to explain that this is not my intent, rather I wanted to explain the custom of the Rebbe who was a *neshamah klolis* and beautified *mitzvos* in many ways, and there is no purpose to merely mimic the Rebbe. If one wishes to emulate the ways of the Rebbe then one should start to do so in other areas of his service and beautification of *mitzvos* and not to begin with fasting. Nevertheless one may give *Tzedakah* instead of the fast.

    In *Toras Menachem* Vol. 2 p. 252: "The Previous Rebbe fasted on the day of his daughters' weddings and he used to complete the fast (see *Magen Avraham Orach Chaim* 573). At the wedding of his youngest daughter (Rebbetzin Shaina who was married to Rabbi Menachem Mendel Hakohen Horenstein on Tuesday, 10th Sivan 1932 in Landvarov, Poland) the *chuppah* was very late due to the late arrival of one of the guests (Rabbi Chaim Ozer Grodzensky) and nevertheless the Rebbe fasted until after the *chuppah*." See also *Toras Menachem* Vol. 12 p. 154, Vol. 23 p. 111. However see *Reshimas Hayoman* p. 239.

221. An exception is *Rosh Chodesh Nissan* when the *chosson* and *kallah* do fast even on *Rosh Chodesh* — see *Rama Orach Chaim* 573:1.

222. *Igros Kodesh* Vol. 22 p. 152. See *Hiskashrus* 643 if this applies to any day upon which one does not fast or specifically to *Rosh Chodesh*.

    See *Kfar Chabad* 1122 that the Previous Rebbe once instructed a *chosson* whose wedding was on a day that one does not fast that he should drink something in the morning and then until after the *chuppah* he should not eat or drink — fasting one should not fast, however neither should one eat or drink. See also *Hanissuin Kehilchosom* 18:16 who states that the *chosson* should eat minimally.

    See *Toras Menachem* Vol. 2 p. 249 as regards a wedding on *Purim Katan*. See also Encyclopedia *Talmudis* entry of *chosson* and *kallah* section 2 and *Igros Kodesh* Vol. 18 p. 322.

Chanukah,[223] Purim, Shushan Purim, *Isru Chag*, 15th Av or 15th Shvat.[224]

❧ The Wedding Day

136. The *chosson* and *kallah* should say *Tehillim* on the wedding day.[225]
137. The *chosson* should immerse in a *Mikvah*.[226]
138. *Tachanun* is not recited in *Shul* if a *chosson* is present.[227] If the *chosson* is in *Shul* on a day the Torah is read, he should be called up for an *Aliyah*.[228]
139. The *Rebbe's* father Rabbi Levi Yitzchok Schneerson instructed the Rebbe that after midday on the day of his

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223. See *Igros Kodesh Rayatz* Vol. 17 p. 394, a case where the wedding was on Chanukah and the *Rebbe* instructed them to fast on Friday *Erev Shabbos* 22nd Kislev. (The reason he didn't instruct them to fast on Sunday 24th Kislev – see *Divrei Nechemia Hashlomo* to the *Alter Rebbe's Shulchan Aruch* 670:6-7, and in the new Kehot edition Vol. 4 p. 486 – that according to many *Poskim* one should not fast on the eve of Chanukah. As regards fasting on a Friday, see *Alter Rebbe's Shulchan Aruch* 249:12 – and perhaps the fasting before a *chuppah* may be considered on par with a *Yortzeit*.)
224. See *Magen Avraham Orach Chaim* 573:1, *Alter Rebbe's Shulchan Aruch* 429:17, 494:19. As regards *Lag B'Omer* there are different opinions and a *Rav* should be consulted.
225. The Previous Rebbe instructed his daughter Shaina to say many chapters of *Tehillim* on the wedding day – see *Reshimas Hayoman* p. 239. We don't know which chapters he told her to recite and therefore if possible, the *kallah* should say the entire *Tehillim* – *Sefer HaMinhagim* p. 75.

    See *Kfar Chabad* 1122 that the idea is that they should constantly engage in saying *Tehillim* and even if they finish the entire *sefer*, they should start again. See also *Siddur Kiddushin Venisuin* (Kehot/Farkash) p. 35.

    The parents of the *chosson* and *kallah* should also say at least one chapter of *Tehillim* in the merit of the *chosson* and *kallah* – *Yechidus* 25th *Tishrei* 5747 (*Hisvaaduyos* 5747 Vol. 1 p. 419).
226. See *Likkutei Levi Yitzchok Igros Kodesh* p. 206 for the *Kavanos* according to Kabbalah.
227. There are different *halachic* opinions as to whether *Tachanun* should be recited in *Shul* during *Shacharis* in the presence of a *chosson* whose wedding is later that day. Rabbi Zalman Shimon Dworkin ruled that it not be said, relying on the opinion quoted in the *Hashlomo Divrei Nechemia* 131:6.
228. *Magen Avraham* 282 (end), *Biur Halachah* 136.

wedding he should learn Ch. 25 of Tanya with great *Kavanah* and immediately afterwards he should pray *Minchah* with *Al Chet* with great *Kavanah*.[229]

140. At *Minchah*, the *chosson* should say *Al Chet* at the end of the *Amidah*.[230] If fasting, the *chosson* (and *kallah*) should include the *Tefillah* of *Aneinu* in the *berachoh* of *Shema Koleinu*.[231] He should also wear a *Gartel*.[232] The *Rebbe* would give his personal *Siddur* to *chassanim* on the day of their wedding from which they would pray *Minchah*.
141. If possible, one should visit the *Ohel*[233] on the day of the wedding and pray that the wedding and married life be successful and blessed with good health, children who keep Torah and *mitzvos*, and good *parnassah*. Arrangements should be made to ensure that the *chosson* and the *kallah* should not go there at the same time.[234]
142. The *chosson* and *kallah* should give extra *Tzedakah* on the morning of the wedding day in honor of the wedding to merit success on that day and throughout their entire life.[235]
143. The parents, grandparents, family, mentors, *shadchanim* and friends of the *chosson* and *kallah* should also give extra *Tzedakah* on the wedding day so that the wedding be in a good and auspicious hour.[236]

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229. Ibid.
230. *Pischei Teshuvah Even HoEzer* 61:9, *Siddur Derech HaChaim* 223:2. This *Vidui* is recited even on *Rosh Chodesh* or on any other day that *Tachanun* is not said — *Pischei Teshuvah* ibid.
231. *Hanissuin Kehilchosom* 18:15.
232. *Sefer HaMinhagim* p. 67. See *Igros Kodesh* Vol. 10 p. 393. Even if the *chuppah* is on Friday, the *chosson* should say *Al Chet* — an instruction of the Previous Rebbe to Rabbi Hodakov — *Hiskashrus* 645.
233. *Mekadesh Yisroel* p. 175.
234. *Mekadesh Yisroel* ibid.
235. *Hisvaaduyos* 5744 Vol. 4 p. 2242, 5746 Vol. 4 p. 85. Extra *Tzedakah* should also be given before *minchah* — *Yechidus* 17th *Adar* 5743.
236. *Hisvaaduyos* 5750 Vol. 3 p. 113, Vol. 2 p. 29, 5746 Vol. 2 p. 488.

The *Rav*

144. The *Rav "Mesader Kiddushin"* should be G-d fearing and well versed in all the pertinent *halachos* of writing a *Kesubah* and *Kiddushin*.[237] It is up to the *Rav* to ascertain that all aspects of the wedding are conducted according to *halachah*. This includes the appointment of kosher witnesses for *Tenaim, Kesubah* and *Kiddushin*, the correct writing and text used for *Tenaim* and *Kesubah*, and the correct order of the wedding ceremony.
145. The side of the *kallah* is to appoint the *Rav Mesader Kiddushin*.[238]

The Witnesses

146. The witnesses used for the signing of the *Tenaim, Kesubah* and to witness the *Kiddushin* must not be related to each other, or to the *chosson* and *kallah*, and must also be kosher witnesses in all respects.[239]
147. The following is a list of disqualifications because they are considered to be related as family: a) father or the mother's husband, b) grandfather, great-grandfather or grandmother's husband, c) son, d) daughter's husband, e) grandson, great-grandson, granddaughter's husband, f) brother, g) brother-in-law, h) uncles, great-uncles, aunt's husbands, i) cousins, cousin's husbands, j) nephews or

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237. In fact a rabbi who is not well versed in all the laws of *Gittin* and *Kiddushin* should not be *mesader kiddushin*. Many serious problems can arise if the rabbi presiding over the wedding is not adequately familiar with those laws.
238. *Mekadesh Yisroel* p. 78, 227. The rights of *Siddur Kiddushin* in a town belong to the *Mara D'asra* – the paid and appointed *Rav* of the town. Consequently if the family wish another *Rav* to be *mesader kiddushin* permission must be requested from the *Mara D'asra* – see *Hanissuin Kehilchosom* 18:21.
239. The criteria for kosher witnesses are discussed in *Shulchan Aruch Choshen Mishpat* 33,34 and the *Rav* must be familiar with these laws – see *Hanissuin Kehilchosom* 18:22.

niece's husbands , from either a bother or sister, as well as their children (i.e. grandnephews or grandnieces).

☙ The *Kabbolas Ponim* — Reception

148. It is customary to make a reception — *Kabbolas Ponim* for the *chosson* before the *chuppah*. The *chosson* should sit at the head of the table and refreshments be placed on the table. Arrangements should be made that there are separate rooms for the *Kabbolas Ponim* of the *chosson* and the *bedeken* of the *kallah*. Care should be taken that the *chosson* and *kallah* should not meet until the moment of *bedeken*.
149. At the *Rebbe's* wedding, the Previous Rebbe instructed that the "spiritual part" of the wedding be in the Yeshivah and the meal be in a hall. Therefore the *Kabbolas Ponim* was in one of the rooms of the Yeshivah, the *chuppah* was outside in the Yeshivah courtyard, and the *Yichud* room in the Yeshivah. The wedding meal was in a hall.[240] In the invitation it was written that the *chuppah* was to be at 5:00 p.m. Although the actual *chuppah* started later at night however the *Kabbolas Ponim* was actually at 5:00 p.m.[241] At the *Kabbolas Ponim*, the Previous Rebbe instructed that a *niggun* of each of the *Rebbeim* be sung, and before the *niggun* the Rebbe introduced each *niggun* by saying, "this is the *niggun* of the *Alter Rebbe*, the *Mitteler Rebbe*, etc." At the *Kabbolas Ponim* refreshments were served, and those present said *Lechaim*. On the instruction of the Previous Rebbe, the *mechutonim* did not say *Lechaim*.[242]

240. *Toras Menachem* Vol. 10 p. 200.
241. Ibid. P. 199.
242. See *Reshimas Hayoman* p. 239, *Kfar Chabad* 611, 616.

150. After the reading of the *Tenaim* and breaking of the plate (see next section), the *chosson* should say the *maamar Lecha Dodi* 5689 (or *Lecha Dodi* 5714).[243]

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243. If the *chosson* is unable to say the *maamar* then it should be said by one of the *mechutonim* — *Sefer HaMinhagim p.* 67. In *Toras Menachem* Vol. 8 p. 216, the Rebbe said: "At my wedding, before the Previous Rebbe started saying the *maamar Lecha Dodi*, he said; "It is well known that at a wedding the souls of the fathers come from the World of Truth, going back three generations — and this is by every Jew — however there are occasions (by *Rebbeim*) when even more than three generations of past souls are present. And as an invitation to the souls of these *Tzaddikim* to participate in the wedding, a *maamar chassidus* will now be said of which a portion of it is from the *Alter Rebbe*, a part from the *Mitteler Rebbe*, a part from the *Tzemach Tzedek,* and a part from the son of the *Tzemach Tzedek* (the *Rebbe Maharash*) the great-grandfather of the *kallah*, a part from the son of the *Tzemach Tzedek*, (*Reb Boruch Sholom* the firstborn son of the *Tzemach Tzedek*) the great grandfather of the *chosson*, and a part from the *Rebbe Rashab*, the grandfather of the *kallah*." Certainly in the *maamar* there was something from the Previous Rebbe himself although he did not state this explicitly. And even though he did not need to invite himself since he was there, nevertheless the order is that all influences are drawn down through the channel of Torah. And since we walk in the ways of the Previous Rebbe, it is correct that at every wedding of *Anash* (who are connected to the Rebbe) that before the *chuppah* the *chosson* or another present should say the *maamar Lecha Dodi* which as aforementioned has a part from all the *Rebbeim* — and this will be an invitation to the souls of all the *Rebbeim* to participate in the wedding.

Tzaddikim are compared to their Creator (*Midrash Rus Rabbah* 4:3). Just like *Hashem* put His essence in the Torah as it says (*Shabbos* 105a) "I put my soul in writing", so too by *Tzaddikim* and our *Rebbeim*, they put themselves in their *maamarim* of *chassidus*, and therefore by saying a *maamar chassidus* which contains Torah from all the *Rebbeim* — this creates an invitation to all their souls to participate, and instead of putting together a *maamar* which has a part from all the *Rebbeim*, it would be best to repeat the *maamar Lecha Dodi.* (One could actually say the *maamar Samach Tesamach* 5657 — the *maamar* which was said by the *Rebbe Rashab* by the wedding of the Previous Rebbe) which also has something from all the *Rebbeim* however it is a long *maamar* and if repeated those present may fall asleep or leave, so best say the *maamar Lecha Dodi* which is much shorter. And although there are other *maamarim* that the Previous Rebbe said at other weddings, he knew the connection of the *maamar* to all the *Rebbeim,* but we don't need to look for other *maamarim* as we have this one.

Following this reasoning, some wish to say the *maamar Lecha Dodi* 5714 which is a *maamar* of the *Rebbe* (and also mentions all the other *Rebbeim*) and hence inviting the *Rebbe*.

As regards the participation of the *Rebbe* at the wedding, Rabbi Shmuel Zalmanov once wrote to the *Rebbe* asking him to edit something he had

151. It is incorrect to interrupt the *chosson* whilst saying the *maamar*, and in those places that have such a *minhag*, first the *chosson* should say the *maamar* in its entirety and then start again and then be interrupted with a *niggun*.[244]

The *Tenaim*

152. The Chabad custom is to write the *Tenaim* on the wedding day,[245] and this is overseen by the *Rav Mesader Kiddushin*.
153. There is a standard text that we use for the *Tenaim*.[246]
154. The following people are required for the writing of the *Tenaim*: the father (or representative) of the *chosson*, the father (or representative) of the *kallah*, two guarantors,[247] two witnesses and the *chosson*. The names of the representatives, *chosson*, *kallah*, guarantors, date and place should be filled in. The two witnesses then make a *kinyan* with the representatives, guarantors, *chosson* and *kallah* (or her representative)[248]. After the *kinyanim* have been made,

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written. The Rebbe replied that he could not do so because there was a wedding scheduled for that evening (this was a time when the Rebbe was no longer *mesader kiddushin* for people.) Rabbi Zalmanov asked; "But the Rebbe is no longer *mesader kiddushin*?" The Rebbe replied, "When one no longer participates physically, then one is even more busy with the matter."

244. *Igros Kodesh* Vol. 17 p. 98, *Kfar Chabad* 479. In *Igros Kodesh* Vol. 15 p. 401 the Rebbe instructed that if the *chosson* was interrupted he should finish the *maamar* on a different occasion within the month of the wedding.
245. *Igros Kodesh* Vol. 7 p. 19.
246. See *Igros Kodesh* Vol. 13 p. 134 – that this is a text that was used by the *Tzemach Tzedek*. In general this text should not be changed. However, if one of the sides insists on changing something, then as long as it does not appertain to a matter of *Yiras Shomayim,* then one need not be stubborn and a change can be made. Nevertheless one needs to investigate as to why the standard text be changed – *Igros Kodesh* Vol. 15 p. 402. See at length the *sefer Tenaim, Vort, Erusin, Nissuin* by Rabbi S. D. Levin (Kehot).
247. The guarantors may be related to each other or be relatives of the *chosson* and *kallah* or their representatives.
248. In practice, when the *Tenaim* are written at the time of the *Kabbolas Ponim*, either the *Rav* can take the two witnesses to the room where the *kallah* is and make a *kinyan* with her, or the *kallah* can appoint a representative (such as her father) to make a *kinyan* on her behalf.

the word *Vekanina* is filled in. After the witnesses have read over the *Tenaim*, they sign their names together with their respective father's names (and some add their family names), ending with the word *Ed*. The *kinyanim* are made as previously described in the section of the *Vort*.

155. At the *Kabbolas Ponim*, someone is honored to read the *Tenaim*[249] in the presence of the mothers of the *chosson* and *kallah* (or their escorts), after which the custom is to break an earthenware plate by the mothers (or the escorts). When the plate is broken all exclaim *Mazal Tov*!

☙ The *Kesubah* — Wedding Contract

156. A *Kesubah* is a wedding contract in which the *chosson* obligates himself to support his wife and fulfill all the Torah obligations he has to her. The *chosson* must be made aware of the content of the *Kesubah* before it is signed.[250]
157. Before the *chuppah* the *Rav* must prepare the *Kesubah*. At the *Rebbe's* wedding, the *Kesubah* was written on the day of the wedding (much before the *chuppah*) and the *Kabbolas Kinyan* and signature of the witnesses were all done by day. The *chuppah* itself was held after nightfall and all that was done at the *chuppah* was the reading and handing over of the *Kesubah* from the *chosson* to the *kallah*.[251]
158. Often today, the *Rav* will use a printed *Kesubah* in which one needs to fill in the missing information. The *Rav* must ensure that these details are filled in correctly. (If the

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249. There are some *Roshei Teivos* in the *Tenaim* which should be read as follows:
Rechash = Rav, Chazan, Shamash
Klaz = Kli Zemer
Mem Tzurad Tuk = Meeta Mutzaas, Tzeifim Urdidim, Tallis Vekittel
Betak= Betkias Kaf
Ubkagas = Ubkinyan agav sudar

250. *Rama Even HoEzer* 66:13.

251. In fact, halachically the *Kesubah* can be written a few days before the wedding — *Toras Menachem* Vol. 10 p. 199. See also *Hanissuin Kehilchosom* 11:31.

Kesubah has been especially written by a scribe, the *Rav* must ensure that the scribe has written it correctly).

159. The *Rav* must explain the content of the *Kesubah* to the *chosson*, and then the *chosson* should make a *kinyan* and accept the obligations of the *Kesubah*. This *kinyan* is made by one of the witnesses giving the *chosson* a garment (such as a handkerchief/cloth napkin/*Yarmulka* that measures at least 3 fingers x 3 fingers that belongs to one of the witnesses — see section on *Vort*). The *chosson* takes the garment and raises it, thereby obligating himself in all the obligations of the *Kesubah*.
160. The *kinyan* itself must be done in front of the two witnesses. After the *chosson* makes the *kinyan*, the word *Vekanina* is filled in, and then the witnesses sign their names including their father's names (and some add the family name) ending with the word *Ed*.

***Shushvinin* — Escorts**

161. The *chosson* and *kallah* are escorted to the *chuppah* by *shushvinin* — escorts. The idea behind this is that the new couple needs help and support to overcome any inhibitions they may have in the move from being single to being married. They therefore need (senior) friends to support them in this move. It is for this reason that the *shushvinin* are a married couple, since they are an example to the *chosson* and *kallah* of someone who has made that transition.[252]
162. The custom is to take two married couples as *shushvinin* — one couple from the *chosson's* side and the other from the side of the *kallah*.[253]

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252. *Likkutei Sichos* Vol. 22 p. 61.
253. *Sefer HaMinhagim* p. 76.

163. Where both parents of the *chosson* and *kallah* are present, the custom is that both the fathers are the *shushvinin* for the *chosson* and both mothers the *shushvinin* of the *kallah*.[254]
164. Where not all are present, then both sides should agree on which married couple the *shushvinin* should be, and it is best that the *chosson* and *kallah* not mix in to their decision.[255]
165. In a case where the father and the mother of either the *chosson* or *kallah* are divorced or remarried, then another married couple should lead the *chosson* and *kallah* under the *chuppah* and the parents may then join in on circling the *chosson*.[256]
166. In a case where the mother of either the *chosson* or *kallah* is pregnant, then an additional married couple should be taken to circle the *chosson* under the *chuppah*.[257]

❧ *Bedekin* — Veiling of the Bride

167. It is customary to prepare a special room with a special seat for the *kallah*. (When both receptions are held in the same hall, a *mechitzah* should be placed to separate the two areas.) There the *kallah* awaits the *chosson* to come from the *Kabbolas Ponim* to the *Bedekin*. After the *Kabbolas Ponim*, the *chosson* is lead to the *Bedekin* escorted by his *shushvinin* and followed by the distinguished guests while singing the

254. Ibid.
255. *Igros Kodesh* Vol. 19 p. 412. On one occasion when the parents of the *chosson* were absent, a *chosson* asked the *Rebbe* who the *shushvinin* should be, and the *Rebbe* asked the *chosson* by whom he learns, i.e. who is his *Rosh Yeshivah*, and the *Rebbe* indicated that he should be the *shushvinin* — *Mekadesh Yisroel* p. 198. In one such instance — the *Rosh Yeshivah* did not have children and a *chosson* asked the *Rebbe* whether he may be the *shushvinin*, and the *Rebbe* instructed that two extra couples be taken as *shushvinin,* one on the side of the *chosson* and one on the side of the *kallah* — *Mekadesh Yisroel* p. 247.
256. *Sefer HaMinhagim* p. 76.
257. *Likkutei Sichos* Vol. 22 p. 58.

Alter Rebbe's niggun of the *daled bovos*.[258] The *chosson* places the veil over the head of the *kallah* so that it covers her face.[259] The parents and grandparents then bless the *kallah*,[260] after which the *chosson* is led away to prepare for the *chuppah*.[261]

168. The *Rebbetzin* Chaya Mushka related that her veil — "*Dek Tuch*" was quite thick, so much so that it was difficult for her to see on the way to the *chuppah*.[262]

In Preparation for the *Chuppah*

169. After the *Kabbolas Ponim* the *chosson* prepares for the *chuppah* in the following way.

170. The custom is that the *chosson* should wear a *Kittel*.[263] The *Kittel* is worn over a silk *Kapote*[264] but under a coat.[265] If

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258. *Sefer HaMinhagim* p. 76. It is not appropriate for *Tznius* reasons that *bochurim* join this part of the procession.
259. See *Rama Even HoEzer* 31:2, *Likkutei Torah Shir Hashirim* 47:4.
260. This is done in a similar way to the blessing parents give children on *Erev Yom Kippur — Shulchan HoEzer* Vol. 2 p. 25, 26.
261. Mr. Benzion Hackner of London points out that in *Igros Kodesh Rayatz* Vol. 15 (5761 p. 361ff) which describes the Rebbe's wedding, it appears that the Rebbe prepared for the *chuppah* before the *bedeken* and he went straight from the *bedeken* to the *chuppah*. However, in 770 (and other places) the preparations for the *chuppah* are made after the *bedeken*.
262. *Simchas Olom* p. 76. She also related that her father, the Previous Rebbe instructed her that at the *Bedekin* the *kallah* should not be wearing any other covering on her head, and the very first covering would be the veil that her *chosson* puts on her at the time of *Bedekin* — ibid. See also *Oholei Shem* Vol. 9 p. 305, *Tiferes Yehuda Kalman* Vol. 2 p. 148ff., — when does the obligation to cover a woman's hair begin. As regards wearing a *sheitel* for the *bedekin* and *chuppah* a *Rav* should be consulted.
263. And on the first *Yom Kippur* after the wedding he should not wear a *Kittel* — *Sefer HaMinhagim* p. 67.
264. *Likkutei Levi Yitzchok Igros Kodesh* p. 206. See also *sicha* of *Isru Chag Sukkos* 5711: "We need to introduce the custom that young men should wear "*Zeidine Zupitzers*" — silk *Kapotes* on Shabbos and Yomtov, and praised is the lot of one who does so." The concept of wearing a silk garment is brought in a *maamar* of the *Rebbe Rashab* — see *Sefer HaMaamarim* 5662 p. 231, p. 247. *Sefer HaMaamarim* 5671, p. 328 (247), *Sefer HaMaamarim* 5672 Vol. 2 p. 872.
265. *Igros Kodesh* Vol. 5 p. 87.

possible one should wear a *Kittel* that was made from a garment from one of the *Rebbeim*.[266]

171. The *chosson* should wear a *Gartel*.[267] The custom is that the *shushvinin* dress the *chosson* with the *Kittel, Gartel* and coat. At the *Rebbe's* wedding, the Previous Rebbe put the *Gartel* on the *chosson* (the *Rebbe*).[268]
172. All the clothes that the *chosson* wears at the *chuppah* should be new.[269]
173. The custom is to untie all knots on the garments of the *chosson* — such as his shoelaces and tie,[270] and he should have nothing in his pockets.[271] Therefore it is advisable that the ring used for *kiddushin* should be held by one of the relatives/friends who will be able to produce it under the *chuppah*.
174. Some have the custom that after putting on the *Kittel* and *Gartel*, both fathers (and grandfathers) bless the *chosson*.
175. The *kallah* must not have any other rings on her fingers for the *chuppah* nor should she wear gloves or any other jewelry.
176. If the *kallah* is a *niddah*, the *chosson* should be informed before the *chuppah*.[272]

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266. *Likkutei Levi Yitzchok Igros Kodesh* p. 206 — there the *Rebbe's* father writes that he had very much wanted that the *Rebbe* wear at his wedding a *Gartel* from the *Tzemach Tzedek*. However, due to the fact that he was unable to be at the wedding (since the wedding was in Warsaw and the Soviet authorities refused to permit the *Rebbe's* father to come from Russia for his son's wedding) and hence, the *Rebbe* was not able to wear the *gartel*, nevertheless, it was a correct thought which *Hashem* considers as actually done.

    Today many *chassanim* wear one of the *Rebbe's* shirts as a *Kittel*.
267. *Sefer HaMinhagim* p. 67.
268. The Previous Rebbe said that when he made that morning the blessing "*Ozer Yisroel Bigvurah,*" he had in mind to bind the *chosson* with the *gartel*.
269. This was an instruction of the Previous Rebbe — see *Kfar Chabad* 1122.
270. *Sefer HaMinhagim* p. 76.
271. Ibid. See *Reshimas Hayoman* p. 240 that the *chosson* was told to remove his watch.
272. *Kitzur Shulchan Aruch* 147:2.

Chapter 7

The Chuppah

177. The *chuppah* should be set up outdoors underneath the heavens.[273] The reason for this is that the couple should be blessed with offspring as numerous as the stars of the heavens.
178. Once the *chosson* has been prepared for the *chuppah*, the *shushvinin* hold the *chosson's* arms, with the *chosson's* father (or escort) on his right side and the *kallah's* father (or escort) on the left, and he is led under the *chuppah*. The *shushvinin* should be holding candles,[274] and all present sing the *Alter Rebbe's niggun* of the *daled bovos*.[275]
179. The *chosson* stands under the *chuppah* facing east.[276]
180. The moments under the *chuppah* are powerful indeed. The *Rebbe's* father Rabbi Levi Yitzchok Schneerson instructed the *Rebbe* that under his *chuppah* he should think the entire time about *Yiras Shomayim* and that he should have children who are G-d fearing and a blessed generation of

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273. *Rama Even HoEzer* 61:1, *Igros Kodesh* Vol. 19 p. 412. Even during the winter when it is cold, nevertheless, the *chuppah* should be outside underneath the open sky — see *Toras Menachem* Vol. 2 p. 246. See *Igros Kodesh* Vol. 12 p. 117 regarding a *chuppah* in a hall that has a roof that opens.
274. *Matteh Moshe* in the laws of *Hachnossas Kallah* offers a number of explanations why candles are held; a) because a man has 248 limbs and a woman 252 totaling 500 which is the *gematria* of twice the word *Ner*, b) twice *Ner* = the *gematria* of *Pru Urvu*, c) the moment is like *Mattan Torah* where there was lightning.
275. See *Reshimas Hayoman* p. 239.
276. *Hanissuin Kehilchosom* 18:53.

upright people — together with the *kallah* with whom he has been blessed by *Hashem*.[277]

181. The moment standing under the *chuppah* is a most auspicious time to request all one's heart's desire from *Hashem*. It is on the day of the *chuppah* that one is forgiven for all one's sins and one is compared to a king. In the blessings we recite under the *chuppah* the couple are likened to their being created in the Garden of Eden before the sin of the Tree of Knowledge, and in that lofty status, they should take the opportunity to pray for all good things for their future life together.[278]

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277. *Likkutei Levi Yitzchok Igros Kodesh* p. 206.

Before the wedding of the *chossid* R' Refoel Nachman Kahan, he went into *Yechidus* with the Rebbe Rashab, and the Rebbe instructed him: "From the moment you sit at the *Kabbolas Ponim* until after the *chuppah*, you should sharply focus your mind on one thought, and that is — I accept upon myself the yolk of Heaven, on myself and on my children, and children's children until the end of all generations."

It is also well known that three generations of parents, grandparents and great grandparents — including the souls of those in *Gan Eden* come and participate in the wedding. See *Sefer HaMaamarim Kuntreisim* Vol. 1 p. 80. This emphasizes that: a) the *avodah* of the children is empowered by the parents, and b) the essence and power of the parents is drawn down to the world through the *avodah* of the children — see *Sefer HaSichos* 5752 Vol. 1 p. 262.

278. *Igros Kodesh* Vol. 18 p. 56, Vol. 20 p. 274. The *Mitteler Rebbe* writes in *Drushei Chasunah* Vol. 2 p. 728 that a *chuppah* represents a *Makkif* and everything that a person will engage in their service of *Hashem* for their entire lifetime is brought down from that *makkif* and therefore it is of the most utmost importance that they bind their minds to *Hashem* at that moment — see *Likkutei Sichos* Vol. 31 p. 261.

Rabbi Dovid Raskin related that when he was in *Yechidus* before his wedding, he was told — amongst other things — to think of the Rebbe under the *chuppah*. Once a *chossid* of Munkatch came into the Rebbe and asked how he should prepare for the *chuppah*. The Rebbe told him that under the *chuppah* he should have in mind a picture of the Rebbe of Munkatch as in the last time he saw him best. On one occasion, the Rebbe instructed a *chosson* in *Yechidus* before his wedding (in 1953) that under the *chuppah* he should have a picture of the Previous Rebbe in his pocket.

It is not our custom to give the *chosson kvitelech* to read under the *chuppah* — *Toras Menachem* Vol. 9 p. 154.

182. Then the *kallah* is led under the *chuppah*, with the *shushvinos* holding her arms. The *kallah's* mother (or her chosen escort) should be on the right of the *kallah* and the *chosson's* mother (or the wife of the *chosson's* chosen escort) on the left. Both *shushvinos* should be holding candles.
183. As the *kallah* reaches the *chuppah*, some have a custom for the *chosson's shushvinin* to step forward and greet the *kallah*.[279]
184. The *kallah*, both pairs of *shushvinin*, parents and grandparents (male and female) all walk around the *chosson* anti-clockwise seven times, accompanied by the singing of the *Alter Rebbe's niggun*, after which the *kallah* stands to the right of the *chosson*.[280] During this procession, the *chosson, kallah* and *shushvinim* should have thoughts of *Teshuvah*.
185. After the *Hakkofos* someone is honored with the singing of *Boruch Habo — Mi Adir*.
186. The *Rebbe's* letter is read under the *chuppah*.[281]
187. Some honor the *Kohanim* to bless the couple with the priestly blessing.[282]
188. The *Rav* may wish to address the *chosson* and *kallah*.
189. The *Rav Mesader Kiddushin* will then recite the *Birchos Erusin*. A glass is filled with wine[283] (the same glass is later also used for the *Birchos Nisuin* and is then broken[284]) and

279. *Shaar Hakollel* p. 82. However, when the *Rebbe* was *Mesader Kiddushin* this was not done, and neither did they do it when Rabbi Zalman Shimon Dworkin was *Mesader Kiddushin* — heard from Rabbi Y.L. Groner as quoted in *Shevach Nissuin* (Hurvitz) p. 41 fn.14.
280. *Sefer HaMinhagim* p. 76. See *Toras Chaim* of the *Mitteler Rebbe Parshas Vayeishev* p. 16 a reason for this.
281. The reason why a double expression of Mazal Tov Mazal Tov is used is because this corresponds to the two *mazolos* of *Notzar* and *Venakeih* which unite at the *chuppah* — see *Likkutei Sichos* Vol. 20 p. 576.
282. See *Sefer Nesivim Bisdei Hashlichus* (Dayan L. Y. Raskin) p. 182.
283. For practical reasons the wine should preferably be white *mevushal* wine.
284. *Sefer HaMinhagim* p. 76, *Toras Menachem* Vol. 10 p. 200.

the *Rav* reminds the *chosson* and *kallah* to listen carefully to the blessings of *Hagofen* and *Erusin* and have in mind to fulfill their obligation with his recitation. They should not say "*Boruch Hu Uvoruch Shmo*" when the *Rav* mentions *Hashem's* name, but they should say Amen after both the *Berachos*.[285] The *Rav* then recites the *berachoh* over the wine and the *Erusin* blessing whilst facing the *chosson* and *kallah*.[286]

190. The *chosson* and *kallah* are given to drink from the wine. The custom is that the wine is given to the *chosson* by his father or his escort, and the *kallah* is given the wine by her mother or her escort. Both the *chosson* and *kallah* have had in mind to fulfill their obligation by listening to the *Rav's* blessing and therefore they both drink the wine without making a further blessing. The *Rav* does not drink from the wine.[287]

191. Then two kosher witnesses are designated to be the witnesses of the *kiddushin* to the exclusion of all others. These witnesses are usually appointed before the *chuppah* and the *Rav* has already clarified that they are kosher and not related to each other.[288] The two witnesses should stand close enough to see the act of *kiddushin*.[289] The *Rav* will ask

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285. If they forgot and did say *Boruch Hu Uvoruch Shmo* it is not necessary to repeat the *Berachos* — see *Ketzos Hashulchan* 22:11.

286. The *Rebbe* would say "*Savri Maranan*" before the blessing over the wine (as can be heard in the recordings).

287. *Shaarei Nissuin* p. 305, *Kfar Chabad* 787 — see also *Responsa Maharsham* Vol. 5:8 that one should not change the custom that only the *chosson* and *kallah* drink from the wine. See at length *Tenaim, Vort, Erusin, Nissuin* by Rabbi S. D. Levin (Kehot).

288. The decision of who is fit to be a kosher witness should be left to the *Rav*. The *mechutonim* may offer a suggestion to the *Rav*, but the *Rav* may have his reservations regarding the propriety of the proposed men. To avoid embarrassment, the *mechutonim* should not invite anyone to be a witness without having cleared this first with the *Rav*.

289. Before the *kiddushin* the two witnesses should have thoughts of *Teshuvah* — *Hanissuin Kehilchosom* 18:56. See also *Toras Menachem* Vol. 26 p. 164 fn. 54.

for the ring to be produced and then the *Rav* will show the ring to the two witnesses and ask them if it worth a *perutah* (the value of a small coin). They must respond in the affirmative. The ring itself must actually belong to the *chosson*. The *Rav* may therefore ask the *chosson* if the ring belongs to him and that he purchased the ring with his own money. (If the father of the *chosson* purchased the ring, then the *chosson* should acquire it through a halachically valid method of acquisition/*kinyan*.)

192. The *chosson* then takes the ring in his right hand (unless he is left-handed, in which case he uses the left hand) and the *kallah* extends her right index finger. (If the *kallah* is left handed, then she should extend the index finger on the hand she usually wears rings.)
193. The *chosson* begins to place the ring on the finger when he begins to say *Haray At*...While saying the last word *Veyisroel* he securely places the ring on her finger.[290] (If the *chuppah* is a *chuppas niddah*, the *chosson* should be careful not to touch the *kallah's* finger.[291]) The *kallah* is silent during the placing of the ring.
194. After the witnesses see the act of *kiddushin* and the ring has been firmly placed on her finger, the two witnesses declare — *Mekudeshes* (she is married). The witnesses must be very careful to see the placing of the ring on the bride's finger and to hear the entire *Haray At* etc., said by the *chosson*. (A word needs to be said here about the photographer. The photographer needs to understand the utmost importance of the witnesses seeing the act of *kiddushin* and therefore in no way should he obstruct their vision just in order to catch a better view.)

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290. *Toras Menachem* Vol. 10 p. 199.
291. *Hanissuin Kehilchosom* 16:2.

195. After the *kiddushin*, someone is honored with reading the *Kesubah* in its entirety. The honor of reading the *Kesubah* is usually given to a *Rosh Yeshivah* or another *Rav*, and is considered as an honor second only to *Sidur Kiddushin*. After the *Kesubah* is read, it is rolled up and given to the *chosson* who then gives it to the *kallah* (who then usually gives it to her mother or escort). If it is a *chuppas niddah*, the Rav should hand it to the *kallah's* escort. It is vital that the *Kesubah* be kept in a safe place throughout the lives of the couple. In the great excitement of the wedding great care must be taken that the *Kesubah* is not misplaced. Therefore, after the *chuppah*, the *Kesubah* should be kept safe by a relative/friend until after the wedding and then the *kallah* should take it home with her.[292]
196. After reading the *Kesubah*, the *Birchos Nisuin* are recited, using the same glass as the *Birchos Erusin*. (The *Nisuin* blessings are only recited in the presence of a *minyan*.) The cup is topped up with wine, and the blessing over wine is recited followed by the *Sheva Berachos*.
197. Some divide up the honor of reciting the *Sheva Berachos* among relatives and friends. However, the first two blessings of *Borei Pri Hagofen* and *Shehakol Boro Lichvodo* should not be separated unless absolutely necessary.[293]
198. The *chosson* and *kallah* are again reminded by the *Rav* that they should fulfill their obligation by listening to those honored with saying the *Sheva Berachos* and to answer only Amen and not *Boruch Hu Uvoruch Shmo*.

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292. It should be noted that a man may not live with his wife unless they have a *Kesubah*. If, for whatever reason, the *Kesubah* is lost, a new *Kesubah* (called a *Kesubah D'Irksa*) must be written. A *Rav* should be consulted in this case — see *Otzar HaPoskim* 66:2:2, 16:2.
293. See *Betzel Hachochmah* Vol. 6:126.

199. In the blessing of *Samach Tesamach*, the first word is read *Samach* with a *Patach* (and not *Sameiach* — with a *Tzayray* under the *Mem*).[294]
200. After the *Sheva Berachos* the *chosson* and *kallah* are given some wine to drink. This time around, the custom is that the *chosson* receives the wine from the *kallah's* father or escort, and the *kallah* receives the wine from the *chosson's* mother or escort.
201. After they drink from the glass, someone else is asked to finish the rest of the wine (and he should make a *berachoh* on the wine). The glass is then wrapped in a protective cover, and placed under the *chosson's* right foot. The *chosson* then breaks the glass with his right foot and all shout *Mazal Tov*! The musicians then play *simchah* music.[295]

294. *Sefer HaMinhagim* p. 76. The reason for this can be found in *Igros Kodesh* Vol. 3 p. 92.
295. See *Drushei Chassuna* of the *Mitteler Rebbe* Vol. 1 p. 339.

Chapter 8

Yichud — Seclusion

202. After the *chuppah,* the *chosson* and *kallah* proceed to the *Yichud* room accompanied by two witnesses. The *Yichud* room should be a private room which can be closed (preferably locked) and in which the new couple can be alone. (If the room has windows, the curtains should be closed). The *chosson* enters first, with his right foot, passing over a silver spoon already placed on the floor in the doorway.[296] The *kallah* then enters in the same manner, and then the door is shut and locked for approximately 8 minutes (but not less than 5 minutes) with the witnesses waiting outside the room for the entire time.[297]
203. At the Rebbe's wedding, the *mechutanim* entered the *Yichud* room, and then they left, and the Previous Rebbe himself poured a cup of tea for the *chosson* and *kallah* to break their fast, and then he left leaving the *chosson* and *kallah* alone.[298] This custom is often practiced today.

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296. *Sefer HaMinhagim* p. 76. In a *Teshurah* to a wedding: "As regards the custom to step lightly on the left foot of the *kallah* after the *chuppah* to fulfill the verse, "And he shall rule over you" the Rebbe said: a) its not *Tznius*, b) why do you need *segulos* — the reason behind this custom is so that his voice should be heard in the house, and if he will conduct himself properly then his voice will be heard in the house, c) if you really want a *segulah*, it is that the *chosson* should enter the *yichud* room first, and if he forgot then when they return home he should enter first — although I have not found a communal instruction to this effect."
297. See Responsa *Minchas Yitzchok* Vol. 4:94,95.
298. *Toras Menachem* Vol. 10 p. 200.

204. In the case of a *chuppas niddah*, the door should be left slightly ajar (or closed but not locked), and the *chosson* and *kallah* should keep all the *harchokos* in the *Yichud* room.
205. The first words uttered by the *chosson* and *kallah* in the *Yichud* room — and the foundation for their married life — should be holy and full of blessings.
206. Food is prepared in the *Yichud* room and the *chosson* and *kallah* break their fast.
207. Some have the custom that the *chosson* gives the *kallah* a gift in the *Yichud* room.[299] (Since it is not our custom to give a ring at the engagement — but another item of jewelry such as a necklace, then those who wish to give an additional ring may use this opportunity and give this gift in the *Yichud* room.)

299. Once when a *chosson* received the *Siddur* from the *Rebbe* to pray *Minchah* before the wedding, he asked the *Rebbe* if there is a Chabad custom to give a gift in the *Yichud* room. The *Rebbe* answered that there are various customs and everyone can do as they see fit.

Chapter 9

The Wedding Meal

208. A wedding meal is prepared and this is a *Seudas Mitzvah*. Today it is customary that all the guests wash and sit down to eat and then the *chosson* and *kallah* enter amidst much dancing and music. The *chosson* sits at the top table and makes *Hamotzi* on a special large *challah.*
209. At the wedding meal there should be a proper *Mechitzah* dividing between the men and the women. [300]
210. The band should play *niggunei Chabad*.[301] It is customary to lift the *chosson* and *kallah* (either on a chair or a table) during the dancing.[302]
211. A *Tzedakah* box should be placed on the tables at which the *chosson* and *kallah* are sitting.[303]
212. One should make a point of inviting poor people to come and eat at the wedding – and they too should be given the best food.[304]
213. At his daughter's wedding, the Previous Rebbe himself went from table to table (with a napkin on his shoulder

300. See *Igros Kodesh* Vol. 9 p. 1, *Shaarei Halachah Uminhag* Vol. 4 p. 127. See also *Likkutei Sichos* Vol. 14 p. 305 and *Igros Kodesh* Vol. 11 p. 368 regarding mixed dancing. See also *Igros Kodesh* Vol. 23 p. 64 regarding the prohibition of a woman singing at the wedding.
301. *Igros Kodesh* Vol. 3 p. 242.
302. See *Likkutei Torah Shir Hashirim* 48:4.
303. *Shaarei Halachah Uminhag Even HoEzer* p. 125.
304. See *Sicha* of 15th *Tamuz* 5736, *Hisvaaduyos* 5751 Vol. 4 p. 225, *Shaarei Nissuin* p. 308.

like a waiter) and he poured out a *Lechaim* to each person and gave them his blessings.[305]

214. The mitzvah is to rejoice with the *chosson* and *kallah* — and this should be done through the dancing, and the saying of *Divrei Torah* and *chassidus* and praise of the *chosson* and *kallah* and their families.[306]

215. The custom is to give gifts to the *chosson* and *kallah*.[307]

216. It is not our custom for the *chosson* or any other relatives to do a *mitzvah Tantz* with the *kallah*.[308]

217. At the end of the meal the *kallah* is brought nearer to the table where the *Sheva Berachos* are being recited, so she may hear the *Sheva Berachos*.[309] Two cups are filled with wine. The person honored with *benching* uses the first cup and says the special *Zimun* which includes the words *"Shehasimchah Bimono."* When he has finished *benching (*but before saying *Borei Pri Hagofen)*, the second cup is used to pass around those honored with saying the *Sheva Berachos*.

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305. *Yemei Melech* p. 274. See also *Sefer HaToldos* of the Previous Rebbe Vol. 2 p. 100 that this was also done by the *Rebbe Rashab*.

306. See *Sefer HaMaamarim* 5657 p. 279 that this joy should permeate the physical body so much that the body itself becomes excited and is consumed in the *simchah* and therefore is not bothered if someone laughs or makes fun of him.

    On one occasion, the *Rebbe* (before the *Nesius*) participated in a family wedding. At the beginning of the meal he called over a student and said: "Ask the *bochurim* and young men if they came here just to eat a *seudas mitzvah* or also to fulfill the mitzvah of *simchas chosson and kallah* because time is passing and there has not yet been one dance." The student gave over the message and they immediately started dancing with great joy — heard from Rabbi Y.L. Groner.

307. See *Igros Kodesh* Vol. 7 p. 119, Vol. 14 p. 444, Vol. 18 p. 453, *Likkutei Torah Shir Hashirim* 29b. As regards the question of whether the *chosson* and *kallah* need to give *maaser* from their gifts — see *Igros Kodesh Rayatz* Vol. 14 p. 312 and *Hanissuin Kehilchosom* 13:50. See also *Tzedakah Umishpat* 5:4.

    The very first thing the *Alter Rebbe* did by his wedding was to take the *Nadden* (dowry) and distribute it to poor families — see *Sefer HaToldos Alter Rebbe* p. 82, *Sicha* of *Parshas Shmos* 5723.

308. *Shaarei Halachah Uminhag* Vol. 5 p. 268, *Likkutei Sichos* Vol. 34 p. 291. See *Kfar Chabad* 314 p. 23.

309. See *Nitei Gavriel Nissuin* 100:4.

After the last *berachoh,* the person who *benched* then says the *berachoh Borei Pri Hagofen* on the wine and drinks some.[310] He then pours some of the wine from the second cup (over which the *Sheva Berachos* has been said) into the first cup and then back and forth pouring between the cups to mix the wine. One cup is then passed to the *chosson* to drink from and the other one is passed to the *kallah*.

218. A person who needs to leave the hall early and can't wait for the *Sheva Berachos* may *bench* with a *mezuman* at their own table and do not need to recite the *Sheva Berachos* separately.[311] Needless to say that it is preferable that the guests remain for the *Sheva Berachos*. Much can be done by the hosts in order to facilitate *benching* to be held at a time that is reasonable for most of the guests.

219. The *chosson* and *kallah* are escorted home. See footnote as regards to their conduct in the case of a *chuppas niddah*.[312]

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310. A *Melo Lugmav* (cheek full) — see *Alter Rebbe's Shulchan Aruch Orach Chaim* 190:2.

311. *Igros Kodesh* Vol. 14 p. 215.

312. In the case of a *chuppas niddah*, the *chosson* and *kallah* are forbidden to be alone together in the same room or apartment until the *kallah* goes to the mikvah and is permissible to her husband. The custom is to arrange for a boy between six and nine years old to stay with the *chosson* and similarly, for a girl from the age six and nine to stay with the *kallah*. This applies during the night. During the daytime, either one of these child *shomrim* is enough. If a boy and girl are not available, one may take either two boys or two girls, and if children are not available one may take two adults — *Nitei Gavriel Yichud* 8:4,5. *Taharah Kehalachah* 9:21:32 indicates that in difficult circumstances one may rely on a child up until age 12 to be an effective *shomer*. Alternatively, the *chosson* and *kallah* should stay at one of their parents or married friend's homes and sleep in different rooms. If they have to sleep in the same room, the door to the room should be left wide open — *Nitei Gavriel Yichud* 8:10. It should be noted that *Taharah Kehalachah* 9:21 states that the best arrangement is for the *chosson* and *kallah* to stay at their parents' or another married couple's home in different rooms. He emphasizes that there is no room for embarrassment regarding such an arrangement, and that practically speaking, it is by far the best alternative.

Chapter 10

The Seven Days of Sheva Berachos

220. It is a mitzvah to rejoice for seven days after the wedding — and these days are called "*Shivas Ymai Hamishteh*". The *chosson* and *kallah* should wear *Shabbos* clothes and may not go to work[313] during these days. These are days to give praise to *Hashem* for having given them the great merit of being married. *Tachanun* is not recited in *Shul* when a *chosson* is present.[314]
221. At *Shacharis* the day after the wedding, the *chosson* starts putting on a Tallis.[315] On the first Friday night after the wedding, the *kallah* starts lighting two candles.
222. During the week of *Sheva Berachos*, the *chosson* and *kallah* should not walk in the street alone (even if together) but they should be accompanied by a *shomer*.[316]
223. There is no obligation to make a *Sheva Berachos* meal every day for seven days after the wedding[317] — however, if during that time ten men (including the *chosson*) over the age of Bar Mitzvah sit down for a meal and there is a *ponim chadashos* — a "new face" present who wasn't at the

313. See *Shulchan Aruch Even HoEzer* 64:1.
314. *Alter Rebbe's Shulchan Aruch* 131:5,6. See there that as regards *Tachanun*, the seven days are reckoned as seven days of 24 hours from the time of the *chuppah*.
315. See *Sefer HaMinhagim* p. 3 for the order of putting on a *Tallis*. See also *Toras Menachem* Vol. 15 p. 109.
316. *Sefer HaMinhagim* p. 76. See also *Mekadesh Yisroel* p. 134. The reason is that they are compared to a king and queen and it is not befitting for royalty to walk unaccompanied.
317. See *Reshimas Hayoman* p. 240.

wedding, then the *Sheva Berachos* are recited.[318] If no *ponim chadashos* is present, then one only recites the last of the *Sheva Berachos*, namely the blessing "*Asher Boro*" after the meal.[319]

224. The *ponim chadashos* needs to be someone who was not present at the wedding or any other festive meal with the *chosson* and *kallah*.[320] On *Shabbos* and *Yomtov* a *ponim chadashos* is not required and *Sheva Berachos* may be recited even if no *ponim chadashos* is present.[321]

225. The seven days of celebration are calculated from the time they go under the *chuppah*, (and not from the time of the meal), so if for example the *chuppah* was on Monday before sunset, the last meal of *Sheva Berachos* would be on the

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318. It should be noted that *Sheva Berachos* are recited at festive meals during these days if a previously unmarried man married a virgin, widow or divorcee, or if a previously unmarried woman was married to a bachelor or divorcee. See however *Nitei Gavriel Nisuin* Ch. 110, if a widow marries a widower or two divorcees etc.

    If no *minyan* is present (but there is a *mezuman* – 3 men over the age of Bar Mitzvah) some *Poskim* say that one should still say the *berachoh "Asher Boro"* – *Hanissuin Kehilchosom* 14:114,115 (see ibid., 118 if a guest is necessary).

319. *Shulchan Aruch Even HoEzer* 62:7.

320. As regards to one who was present at the *chuppah* but not at the wedding meal see *Hanissuin Kehilchosom* 14:52 who quotes various opinions but concludes that the custom is that he is considered a *ponim chadoshos*. One who was present at the wedding meal but missed the *Sheva Berachos* at the end is not considered a *ponim chadoshos* at another meal – ibid., 14:54. One who was present at the wedding meal but did not eat is not considered a *ponim chadoshos* at another meal – ibid 14:57.

    A woman may not be considered a *ponim chadoshos*. The *ponim chadoshos* should be present at the *Sheva Berachos* – ibid.,14:67. If no *ponim chadoshos* is present (or they were present but had to leave before *benching*) then although one does say "*Shehasimcha Bimono*", however only the *berachoh* "*Asher Boro*" is said over a cup of wine – *Hanissuin Kehilchosom* 14:49.

321. This applies to the Friday night and the *Shabbos* day meals. However *Seudah Shlishis* is not considered a *ponim chadoshos* unless the *chosson* says Torah – see *Shulchan Aruch Even HoEzer* 62:8, *Kitzur Shulchan Aruch* and *Misgeres* 149:5.

    As regards *Chol Hamoed* and Purim see *Nisuin Kehilchosom* Ch. 14:76,77, *Nitei Gavriel Nisuin* 90:5.

next Sunday before sunset. (If they did not manage to *bench* before sunset the *Sheva Berachos* are not recited.)[322]

226. The *chosson* and *kallah* must both eat bread and if they have not, then *Sheva Berachos* are not recited.[323] Even if the *chosson* and *kallah* arrived in the middle of the meal, *Sheva Berachos* are recited.[324]

227. Men and women must sit separately at a *Sheva Berachos*. If the *chosson* and *kallah* are in separate rooms, the custom is that before the *Sheva Berachos* are recited the *kallah* comes to the room where the *chosson* is so that the *Sheva Berachos* are recited in her presence.[325]

228. Bread must be served however it is not necessary to serve meat, and a fish, vegetarian or milchig meal can be served.[326]

229. The *chosson* should try and say a *Maamar* and something in *Nigleh* at each of the *Sheva Berachos*.[327]

230. A *minyan* must be present to recite the *Sheva Berachos* and the *chosson* is included in the *minyan*.[328] All the *minyan* should wash and eat bread in the first instance. However, *bdieved* as long as seven have washed and eaten bread, and

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322. *Hanissuin Kehilchosom* 14:4,7,9. If the *chuppah* was held *Bein Hashmoshos* we start counting from the previous day – ibid 10. The seven days are not 7 days of 24 hours. So if for example the *chuppah* was at midday Wednesday, the last *Sheva Berachos* would be before sunset on the next Tuesday – ibid., 11.
323. *Hanissuin Kehilchosom* 14:86.
324. Ibid., 14:85.
325. Ibid., 14:87.
326. *Hanissuin Kehilchosom* 14:22.
327. Rabbi Shmuel Levitin relates that in 5714 the Rebbe asked him to instruct *chassanim* that during the *Sheva Berachos*, in addition to saying a *Maamar* at each meal, the chosson should also say something in *Nigleh* – and if not at each meal then at least more than once.
328. If there is no *minyan* (or no *ponim chadoshos*) then one does not recite the *Sheva Berachos*. However, as long as there are three people benching with a *mezuman* one says "*Shehasimcha Bimono*".

the other three have eaten some fruit etc., then *Sheva Berachos* may be recited.[329]

231. At the end of the meal before *benching* two cups of wine are poured, the first for benching and the second for the *Sheva Berachos*.[330]

232. The one who leads the *benching* lifts the cup of wine and recites the *zimun* and says "*Shehasimchah Bimono*"[331] (even if no *ponim chadashos* is present.)[332]

233. After the leader has finished *benching* over the first cup of wine, the second cup is passed around and different people are honored with the recitation of the *Sheva Berachos*. There is a question in the *Poskim* regarding one who ate nothing at the meal whether they may recite one of the *Sheva Berachos*. The custom is that if they had some cake or fruit then they may do so.[333]

234. After the last blessing, the leader then takes the first cup and recites the *berachoh Borei Pri Hagofen* and drinks some of the wine. Then some wine from the second cup over which the *Sheva Berachos* was recited is poured into the first cup and then back again until the wines in the two cups are mixed, and then one cup is given to the *chosson* to drink from, and the other to the *kallah*.[334]

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329. *Hanissuin Kehilchosom* 14:41. There is a question as to whether a person who has not participated in the meal may recite one of the *Sheva Berachos*. Some say that only one who has eaten bread may say one of the *berachos* and some say that even if he ate nothing he may still say one of the *berachos* — ibid., 14:95.

330. If there is no wine then one may use the national beverage instead, e.g. beer. If there is only enough wine for one cup then one uses the same cup for *benching* and *Sheva Berachos* — ibid., 14:98,99.

331. This is said even in a *zimun* of three people during the days of *sheva berachos* — *Hanissuin Kehilchosom* 14:130.

332. Ibid., 14:132.

333. See *Hanissuin Kehilchosom* 14:95.

334. Regarding a *Sheva Berachos* on Shabbos that finishes after nightfall, some have the custom of leaving the two cups full until after *Maariv*, and then making *Havdalah* on the cup over which *Benching* has been said and then mixing the two and then giving the *chosson* and *kallah* to drink. Others say that one may drink

235. The custom is that the last *Sheva Berachos* should be held in 770 and if one is in a different location in the world then in a Yeshivah of *Tomchei Tmimim*, Beis Lubavitch, Chabad House etc.[335]
236. The *chosson* should read from the *sefer "Sippurim Noraim"* during these days.[336]
237. The *chosson* and *kallah* should learn Torah together, thus joining the "*Kol Chosson* and *Kol Kallah*" with "*Kol Torah*".[337]
238. During the days of *Sheva Berachos*, the *chosson* and *kallah* should give extra *Tzedakah*.[338]

Honeymoon

239. The *Rebbe* was not in favor of going on a honeymoon.[339]

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from the wine before *Havdalah* — *Hanissuin Kehilchosom* 14:109. *Shevach Nissuin* (Hurvitz) p. 54 quotes a letter of the *Rebbe* to the author of *Rivvos Ephraim* that we do not drink the wine before *Havdalah*. The correct procedure is that after *Maariv*, the *chosson* should make *Havdalah* over the cup that was used for *benching* and then drink some of the wine. Then some wine from the second cup used for *Sheva Berachos* should be given to the *kallah*. Then some wine from this second cup should be added to the cup used for *Havdallah* and the *chosson* should drink some — see *Shevach Nissuin* p. 54 fn.11. See also at length the sefer *Tenaim Vort Erusin Nissuin* by Rabbi S. D. Levin (Kehot) p. 109.

335. *Simchas Olom* p. 88. See however *Kuntres Hachonos Lechassunah* (of family Kratz Afula Shvat 5766) that not necessarily the very last *Sheva Berachos* should be held in these locations but rather one of the *Sheva Berachos* should be held there. See also *Toras Menachem* Vol. 21 p. 91 that the last *Sheva Berachos* should be with the full *simchah*.
336. *Yemei Melech* p. 118.
337. *Yechidus* to *Chassanim* and *Kallos* 20th Kislev 5752, *Hisvaaduyos* 5752 Vol. 1 p. 398.
338. *Yechidus* 20th Kislev 5749.
339. See *Toras Menachem* Vol. 15 p. 323.

Chapter 11
After the Wedding

240. If possible, the *chosson* and *kallah* should make plans that the *chosson* should learn Torah for a full year after the wedding with *Chayus* and with a *Koch*![340]
241. Initially the couple should live in a town amongst people who are *Yerei Shomayim*, and where there is a *chassidishe* environment, and where relatively cheap accommodation is available.[341] As regards to the details of the apartment one needs to give weight to the opinion of the *kallah* – the *Baalas Habayis*.
242. Before the couple enters their new apartment, they should make sure that in the apartment, there is a Siddur, *Chitas* and *Tzedakah Pushka*.[342] It is also customary to put bread and salt in the apartment.
243. The custom is to affix *mezuzos* immediately without a *berachoh* and after 30 days to take down one *mezuzah* to check – and if possible to replace it with a more beautiful *mezuzah* – and then to re-affix the *mezuzah* with a *berachoh* and have in mind with that *berachoh* all the mezuzos in the house.[343]

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340. *Likkutei Sichos* Vol. 23 p. 540. This is certainly an appropriate preparation for those who go on *Shlichus*. Learning in *Kollel* for a year also gives the new couple time to settle in their new arrangement in an atmosphere of Torah and *Yiras Shomayim* which will lay an excellent foundation for their future life together.
341. *Igros Kodesh* Vol. 16 p. 203, *Shaarei Halachah Uminhag* Vol. 4 p. 128.
342. *Igros Kodesh* Vol. 6 p. 171. *Sefer HaMinhagim* p. 85 states that one should also have a *Kesser Shem Tov, Maggid Devorov LeYaakov, Torah Or* and *Likkutei Torah* in the house.
343. See *Igros Kodesh* Vol. 15 p. 390, *Shaarei Halachah Uminhag* Vol. 3 p. 342. This refers to a rented home outside of *Eretz Yisroel*. However, when renting in *Eretz*

244. The Previous Rebbe related that after his wedding before he moved into his new apartment, children were brought into the apartment to learn *Alef Beis* and say *Pesukim*.[344]
245. The new home should be consecrated — *Chanukas Habayis* — with a *chassidishe farbrengen*.[345]

Yisroel, or when one buys a house anywhere in the world, the obligation of *mezuzah* applies immediately. See *Nesivim Bisdei Hashlichus* p. 91.

344. See *Sicha* of Purim 5712, *Sicha* of 10th of Shvat 5724, (*Toras Menachem* Vol. 39 p. 44), *Igros Kodesh* Vol. 3 p. 118, *Sefer HaSichos* 5748 p. 642.

345. *Igros Kodesh* Vol. 14 p. 379, Vol. 15 p. 4, Vol. 13 p. 314.

What to Say and What Not to Say — A Guide to getting and giving information for a shidduch[346]

Each one of us may at any given time be called upon to divulge information about an individual or a family in regard to a *shidduch*. Furthermore, parents who are looking for a *shidduch* for their children are pro-actively making calls regarding prospective *shidduchim*. They are searching for information, character analysis, health information etc., much of which will help them make up their minds whether or not to pursue a certain *shidduch*.

With this in mind, we must all be aware of the enormous responsibility of what we say in response to these questions. Our words can literally make or break a *shidduch*. Therefore it is obligatory for us to become acquainted with the *halachah* of what we can and cannot say. Sometimes people speak when they should be quiet and sometimes they hold back when they should speak up. It is imperative to know when we must convey information and how it is to be conveyed.

Follow the following guidelines:

1. When asking someone for information regarding a *shidduch*, one must always preface the request by saying; "The reason I'm asking you for this information is because someone is considering a *shidduch* with this person." This

346. This essay is based on an article on this subject by Rabbi Moshe Mordechai Lowy — we thank the Chofetz Chaim Heritage Foundation for their permission to reproduce some of the material.

focuses the mind of the person being questioned and makes sure that what they say will be constructive.

2. Before you answer the question, ask yourself how well you know the person, and what is your source of information? How do you feel about the person and what is going to happen to the information once it is disclosed?
3. Is the source of your information firsthand, second hand or mere hear say? Say only what you know to be 100% true and don't exaggerate or embellish.
4. If you don't like the person or have a grudge against them, don't act as a reference.
5. The Torah[347] states, "Do not stand aside as your fellow's blood is being shed." This means that if you have essential information about someone who has a fault that would be detrimental to establishing a Jewish home, a happy marriage or a wholesome relationship, then, you are obligated to divulge that information.
6. This includes issues such as; seriously flawed character traits, immodesty, lack of religious commitment, definite health or emotional problems. If you are not sure whether certain information you have would be definitely detrimental to a *shidduch* then ask a *Rav* before divulging it.
7. Such information must be transmitted "*L'Toeles*" — constructively — for the constructive purpose of aiding a *shidduch* inquiry. If possible stop the suggestion without divulging the information by saying, "I don't think this *shidduch* is for you." However, if the inquirer persists then it is permissible to pass on the minimum information required to convey the point. One must ask the person to keep the information strictly confidential, and if you are

347. *Vayikra* 19:16.

sure that the information will be shared, a *Rav* should be consulted.

8. Subjective, essential information such as; *middos*, intelligence, family, age — that is important but not crucial — when asked, one should always tell the truth, however, one should not volunteer negative information, unless this fact would be ultimately detrimental to the establishment of a happy wholesome Jewish home. If you are not clear whether this information would be detrimental or not, then it would be better not to mention it until clarified.
9. There are many minor issues, such as personal preferences, that do not stand in the way of a *shidduch*. When asked about these issues, one may answer as long as the information is being offered for a constructive purpose. Under no circumstances may a person lie, however choosing not to answer does not violate the above prohibition.
10. One should report facts, rather than opinions. One should avoid labeling. When asked to assess another's character one should never give an assessment as a factual definitive description of the other, rather as a personal assessment based on one's experience.
11. One may not request information from a known enemy of the person or one who has had a disagreement with them.
12. Supply only information that assists the inquirer in deciding whether to pursue a particular *shidduch*. Leave out extraneous detail.
13. If one finds out negative information in a *shidduch* inquiry, one should use that data solely to determine whether or not to pursue the particular *shidduch* for which it was gathered. If a decision is made not to pursue the *shidduch*,

it is forbidden to share the information you have with others, be they the *shadchan*, one's parents or neighbor.

14. If a person decides not to pursue a *shidduch* they should not reveal the reason why they stopped unless there is a very clear purpose. All one should say is, "I decided not to pursue this *shidduch,* it was not for me."
15. If in the course of an inquiry one finds detrimental negative information that a *shadchan* should know about before they suggest the *shidduch* to others, one should ask a *Rav* what to do.
16. *Shadchanim* need to be extremely cautious about information they share or offer when discussing *shidduchim*.

Standard Text of Tenaim

בעזרת השם יתברך
למזל טוב

יעלה ויצמח כגן רטוב מצא אשה מצא טוב ויפק רצון מה׳ הטוב אלו הן ראשי הפרקים בעזר שוכן שחקים שנדברו והותנו בין הני שני הצדדים

היינו מצד האחד הנכבד(ת) והמפורסם(מת) כו׳ כו׳ **(פלוני/ת)**

העומד(ת) מצד בנו/בנה החתן **(פלוני)**

ומצד השני הנכבד(ת) והמפורסם(מת) כו׳ כו׳ **(פלוני/ת)**

העומד(ת) מצד בתו/בתה הכלה המהוללה **(פלונית)**

ראשית דבר ה״ה החתן הנ״ל ישא למזל טוב את הכלה הנ״ל בחופה וקדושין כדת משה וישראל, ואל יבריחו ואל יעלימו לא זה מזו ולא זו מזה, וישלטו בנכסיהון שוה בשוה, וידורו ביניהם באהבה וחיבה כאורח כל ארעא.

ה״ה הנכבד(ת) והמפורסם(מת) כו׳ כו׳ **(פלוני)** הנ״ל העומד(ת) מצד בנו/בנה החתן הנ״ל התחייב(ה) את עצמו(ה) ליתן מתנות לבנו/לבנה החתן הנ״ל מתנות להכלה הנ״ל ובגדים לבנו/לבנה החתן הנ״ל כמנהג הנגידים המפורסמים.

ה״ה הנכבד(ת) והמפורסם(מת) כו׳ כו׳ **(פלוני)** הנ״ל העומד(ת) מצד בתו/בתה הכלה הנ״ל התחייב(ה) את עצמו(ה) ליתן נדן לבתו/לבתה הכלה הנ״ל מתנות להחתן הנ״ל ובגדים לבתו/לבתה הכלה הנ״ל כמנהג הנגידים המפורסמים.

החתונה תהי׳ אם ירצה השם בשעה טובה ומוצלחת בזמן ומקום כפי שיתרצו שני הצדדים בירושלים תבנה ותכונן, רב חזן שמש וכלי זמר לחצאין, מטה מוצעת צעיפים ורדידים טלית וקיטל כנהוג, ומחמת כו׳.

ערב קבלן מצד החתן_____

ערב קבלן מצד הכלה _____

והצדדים הנ"ל מחוייבים לפצות את הערבים קבלנים הנ"ל שלא יגיע להם שום היזק וגרם היזק. ורנינא מן הצדדים ומן הערבים קבלנים ומן החתן וכלה הנ"ל על כל הא דכתוב ומפורש לעיל במנא דכשר למקניא ביה והכל שריר וקיים.

וכל הנ"ל נעשה בתקיעת כף ובקנין אגב סודר ובכל אופן היותר מועיל על פי דת תורתנו הקדושה כמנהג וכתוקף תנאים ראשונים דנהיגן בישראל בפנינו עדים החתומים מטה.

היום יום ראשון \שני\שלישי\רביעי\חמישי\ששי , יום אחד\ שני ימים\ שלשה ימים\ ארבעה ימים\ חמשה ימים\ ששה ימים\ שבעה ימים\ שמנה ימים\ תשעה ימים\ עשרה ימים\ אחד עשר יום\ שנים עשר יום\ שלשה עשר יום\ ארבעה עשר יום\ חמשה עשר יום\ ששה עשר יום\ שבעה עשר יום\ שמנה עשר יום\ תשעה עשר יום\ עשרים יום\ אחד ועשרים יום\ שנים ועשרים יום\ שלשה ועשרים יום\ ארבעה ועשרים יום\ חמשה ועשרים יום\ ששה ועשרים יום\ שבעה ועשרים יום\ שמנה ועשרים יום\ תשעה ועשרים יום לחדש **ניסן\ אייר\ סיון\ תמוז\ אב\ אלול\ תשרי\ מרחשון\ כסלו\ טבת\ שבט\ אדר\ אדר הראשון\ אדר השני** [*וביום א' דר"ח כותב:* **יום שלשים לחדש *פלוני* שהוא ראש חודש *פלוני*. ובאדר של שנה מעוברת כותב:* **יום שלשים לחדש אדר הראשון שהוא ראש חודש אדר השני**] שנת חמשת אלפים ושבע מאות **ושבעים ואחת\ ושתים\ ושלש\ וארבע\ וחמש\ ושש\ ושבע\ ושמנה\ ותשע ליצירה**

ובאנו על החתום יום הנ"ל שנת הנ"ל פה **(שם העיר)**

נאום _____

נאום _____

Standard Text of a Kesubah

בעזהשי״ת

באחד \ **בשני**\ **בשלישי**\ **ברביעי**\ **בחמישי**\ **בששי** בשבת **יום אחד**\ **שני ימים**\ **שלשה ימים**\ **ארבעה ימים**\ **חמשה ימים**\ **ששה ימים**\ **שבעה ימים**\ **שמנה ימים**\ **תשעה ימים**\ **עשרה ימים**\ **אחד עשר יום**\ **שנים עשר יום**\ **שלשה עשר יום**\ **ארבעה עשר יום**\ **חמשה עשר יום**\ **ששה עשר יום**\ **שבעה עשר יום**\ **שמנה עשר יום**\ **תשעה עשר יום**\ **עשרים יום**\ **אחד ועשרים יום**\ **שנים ועשרים יום**\ **שלשה ועשרים יום**\ **ארבעה ועשרים יום**\ **חמשה ועשרים יום**\ **ששה ועשרים יום**\ **שבעה ועשרים יום**\ **שמנה ועשרים יום**\ **תשעה ועשרים יום** לחדש **ניסן**\ **אייר**\ **סיון**\ **תמוז**\ **אב**\ **אלול**\ **תשרי**\ **מרחשון**\ **כסלו**\ **טבת**\ **שבט**\ **אדר**\ **אדר הראשון**\ **אדר השני** [וביום א׳ דר״ח כותב: **יום שלשים לחדש פלוני שהוא ראש חודש פלוני.** ובאדר של שנה מעוברת כותב: **יום שלשים לחדש אדר הראשון שהוא ראש חודש אדר השני**] שנת חמשת אלפים ושבע מאות **ושבעים ואחת**\ **ושתים**\ **ושלש**\ **וארבע**\ **וחמש**\ **ושש**\ **ושבע**\ **ושמנה**\ **ותשע** לבריאת עולם למנין שאנו מנין כאן **פלוני** [שם העיר] איך **הבחור** \ **ר׳ פלוני** בן **ר׳ פלוני** [**הכהן**\ **הלוי**] אמר לה להדא **בתולתא פלונית** בת **ר׳ פלוני** [**הכהן**\ **הלוי**] הוי לי לאנתו כדת משה וישראל ואנא אפלח ואוקיר ואיזון ואפרנס יתיכי ליכי כהלכות גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין לנשיהון בקושטא ויהיבנא ליכי מהר **בתוליכי** כסף זוזי **מאתן** דחזי ליכי **מדאורייתא** ומזוניכי וכסותיכי וסיפוקיכי ומיעל לותיכי כאורח כל ארעא וצביאת מרת **פלונית בתולתא** דא והות ליה לאנתו ודן נדוניא דהנעלת ליה **מבי אבוה**\ **נשא** בין בכסף בין בזהב בין בתכשיטין במאני דלבושא בשימושי דירה ובשימושא דערסא הכל קבל עליו **ר׳ פלוני** חתן דנן **במאה** זקוקים כסף צרוף וצבי **ר׳ פלוני** חתן דנן והוסיף לה מן דיליה עוד **מאה** זקוקים כסף צרוף אחרים כנגדן סך הכל **מאתים** זקוקים כסף צרוף וכך אמר **ר׳ פלוני** חתן דנן אחריות שטר כתובתא דא נדוניא דן ותוספתא דא קבלית עלי ועל ירתי בתראי להתפרע מכל שפר ארג נכסין וקנינין דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקני נכסין דאית

להון אחריות ודלית להון אחריות כלהון יהון אחראין וערבאין לפרוע מנהון שטר כתובתא דא נדוניא דן ותוספתא דא מנאי ואפילו מן גלימא דעל כתפאי בחיי ובתר חיי מן יומא דנן ולעלם ואחריות וחומר שטר כתובתא דא נדוניא דן ותוספתא דא קיבל עליו **ר׳ פלוני** חתן דנן כחומר כל שטרי כתובות ותוספתות דנהגין בבנת ישראל העשויין כתיקון חכמינו ז״ל דלא כאסמכתא ודלא כטופסי דשטרי ורנינא מן **ר׳ פלוני ב״ר פלוני [הכהן\ הלוי]** חתן דנן למרת **פלונית בת ר׳ פלוני [הכהן\ הלוי] בתולתא** דא על כל מה דכתוב ומפורש לעיל במנא דכשר למקניא ביה הכל שריר וקים

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Maamar Lecha Dodi 5689

לכה[348] דודי לקראת כלה פני שבת נקבלה[349], והנה השבת נק׳ כלה ונק׳ מלכה וכמא׳ שבת מלכתא[350], דהנה חתן וכלה הרי החתן נקרא מלך כדאי׳ בפדר״א פט״ו חתן דומה למלך והכלה נק׳ מלכה, דהנה כתיב[351] נעשה אדם בצלמנו כדמותנו דהאדם שלמטה הוא בצלם ודמות אדה״ע שהם הספירות העליונות, דז״א דאצי׳ נק׳ מלכא וכמבואר[352] בענין דכל נשמתא ונשמתא הוה קיימא בדיוקנאה קמי׳ מלכא קדישא[353] שהוא ז״א דאצי׳ וספירת המל׳ נק׳ מלכתא, ואי׳ בזהר[354] דמלכא בלא מטרוניתא לאו איהו מלך ולאו איהו גדול, העיקר הוא יחוד זו״ן וכתי׳[355] זכר ונקבה ברא אתם, ויברך אתם אלקים כו׳, ולזאת הנה כדוגמת השבת שצריכים לקבלו בשמחה דשבת איהי מקורא דכל ברכאין עילאין ותתאין, דכולהו יומין מתברכין מהשבת[356], הנה כמו כן צריכים לקבל פני כלה דאיהי מקורא דברכתא עילאה. והנה[357] יסוד מאמר זה דלכה דודי לקראת כלה פני שבת נקבלה שאומרים בקבלת השבת הוא דאיתא בגמרא (שבת קי״ט ע״א) ר׳ הנינא מיעטף (בבגדים נאים, רש״י) וקאי אפניא דמעלי שבתא אמר בואו ונצא לקראת שבת המלכה, ר׳ ינאי לביש מאני׳ (בגדי שבת) מעלי שבת ואמר בואי כלה בואי כלה (הכי קרי לה לשביתת שבת מתוך

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348) המאמר מיוסד על ד״ה לכה דודי במאמרי אדה״ז על מאמרי רז״ל ע׳ תנה ואילך. ועם הוספות וביאורים - ד״ה סמוכים לעד פר״ת (סהימ פר״ת ע׳ קמט ואילך, ונדפס בסה״מ קונטרסים ח״א כ,א ואילך).
לכמה ענינים המבוארים בהמאמר - ראה ד״ה לכה דודי תשי״ד (סה״מ מלוקט ח״א ע׳ מג ואילך) ש״בנראה הוא מיוסד (ביאור) על ד״ה לכה דודי תרפ״ט״ (מהקדמת המו״ל להמאמר - סה״מ מלוקט שם ע׳ מב).

349) ב״סדר קבלת שבת״.

350) ראה לקמן בפנים המאמר.

351) בראשית א, כו. ראה של״ה בהקדמה (ט, ב. י, א). לקו״ת ויקרא ד, ב. ובב״מ.

352) ראה סה״מ תר״ן ע׳ שנח. תרנ״ז ריש ע׳ קעז. המשך תרס״ו ע׳ קגז. סה״מ עטר״ת ע׳ שעא. לעיל ע׳ 38. לקמן ע׳ 168. סה״מ תרפ״ה ע׳ סא. תרצ״ו ע׳ 62. תרצ״ז ריש ע׳ 235. ועוד.

353) כ״ה בכ״מ כדאית בשם הזהר. - לע״ע לא מצאתיו בל׳ זה. וראה זח״ג קד, ב. זח״א צ, סע״ב. רכז, ב. רלג, ב. זח״ב צו, ב. זח״ג סא, ב (הערת כ״ק אדמוי״ר שליט״א בסה״מ תרצ״ו שם).

354) ח״ג ה, א. וראה זהר ח״א רגו, א. ח״ג סט, א. איכ״ר פ״ה, יט.

355) בראשית א, כז־כח.

356) זהר ח״ב סג, ב. פח, א.

357) בהבא לקמן - ראה גם מאמרי אדמו״ר האמצעי דרושי חתונה ח״א ס״ע קסו.

חביבות, רש"י), ובזהר ח"ג דרע"ב ע"ב איתא ובשבת בכל מלוי צריך לאתוספא מחול על הקדש בין במאכליו ובמשתיו[358], בין בלבושי', בין בהסבתי' דצריך לתקנה לי' מסבה שפירא בכמה כרים וכסתות מרקמן מכל דאית בביתי' כמאן דתקין חופה לכלה, דשבתא איהי מלכתא ואיהי כלה. והיינו דכשם שהשבת היא מקור הברכות הנה כמו כן שמחת חתן וכלה וקבלת פניהם היא מקור הברכות. דהנה כתיב[359] כי על כל כבוד חופה שהם ב' בחי' כבוד חתן וכבוד כלה, דחתן הוא הקב"ה וכמאמר[360] ביום חתונתו זו מתן תורה שהקב"ה נקרא חתן וכנסת ישראל נקראת כלה, וכבוד הוא בחי' מקיף, כבוד חתן אהבת הקב"ה לכנס"י כמ"ש[361] אהבתי אתכם אמר הוי', וכבוד כלה אהבת כנס"י להקב"ה וכמ"ש[362] נכספה וגם כלתה נפשי, והחופה הוא המקיף הכללי על חתן וכלה. וכן הוא למטה, דהסדר הוא שבאים רוב עם לקבל פני החתן, ואח"כ הולכים עם החתן לקבל פני הכלה, והחתן מכסה בצעיף את הכלה והולכים אל החופה. והענין הוא[363] דבכל עליית המקבל אל המשפיע צריך להיות תחלה המשכת המשפיע בבחי' חיצוני' שבו לבחי' חיצוני' המקבל, כדי שע"י המשכה זו יוכל המקבל לישא את עצמו ולהתעלות להיות קרוב למדרי' המשפיע ואז יקבל המשכה הפנימי' מהמשפיע.

קיצור. יבאר כי חתן וכלה הם בדוגמת הספירות העליונות ז"א ומל', וקבלת פני הכלה הוא כדוגמת קבלת פני השבת שהיא הברכה לכל ימי השבוע, כבוד חתן אהבת הקב"ה לכנס"י, וכבוד כלה אהבת כנס"י להקב"ה, והחופה הוא המשכת העצמו' וקודם החופה החתן מכסה את הכלה בצעיף שהוא קירוב חיצוני' המשפיע אל חיצוני' המקבל בשביל השפעה וקבלה פנימיות.

ב) וביאור הענין הוא, דהנה ארז"ל (פסחים דקי"ז ע"א) רבה[364] מקמי דפתה להו לרבנן אמר מילתא דבדיחותא ובדחו רבנן ולבסוף יתיב באימתא ופתח בשמעתא, דהמשפיע צריך לפתוח להו לרבנן והיינו[365]

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358) בזהר שלפנינו: ומשתיו.

359) ישעי' ד, ה. וראה ד"ה כי על כל כבוד חופה בלקו"ת שה"ש מז, ב ואילך. סידור עם דא"ח קכח, ד ואילך. מאמרי אדמו"ר באמצעי דרושי חתונה היא ע' א ואילך. שם ע' ז.

360) שה"ש ג, יא. תענית מ , כ.

361) מלאכי א, ב.

362) תהלים פד, ג.

363) בהבא לקמן (עד סוף פ"ב) – ראה מאמרי אדה"ז וסה"מ פרית שבהערה 1.

364) כן הוא [רבה] בש"ס ועין יעקב. אבל בתניא פ"ז [יא, ב] הביא גירסת רבינו חננאל, וכן הוא בילקוט שמעוני [מלכים ב] רמז רכז רבא. ויש לעיין בד"ס ובשבת ל, ב (הערת כ"ק אדמו"ר שליט"א בסה"מ פר"ת הנ"ל הערה 1). – בתורת חיים שבהערה הבאה: רבא.

365) תורת חיים תולדות ב, ד. צויין בסה"מ פר"ת שם.

לעשות את המקבל ראוי לקבל דבר ההשפעה ע״י פתיחת הכלים והחושים שלו וצריך לפתוח בשמעתתא שיהיה דבר ההשפעה לפי ערך המקבל, ולזאת הנה מיקמי דפתח להו לרבנן לעשותם לכלי קבלה אמר מילתא דבדיחותא ומילתא דבדיחותא הוא שיחת חולין, ועם היות דשיחות חולין של ת״ח צריכים לימוד[366] לפי שיש בהם חכמה רבה ושכלים עמוקים, ומ״מ הוא בחי׳ חיצוני׳. והגם דמי שהוא גדול יותר הרי גם השיחות חולין שלו הם במדרי׳ גבוה יותר שיש ללמוד מהם הרבה ענינים נפלאים, ועם כי זהו רק נובלות בלבד ומ״מ הן הן גופי חכמה וכמארז״ל (כתובות ק״ג ע״א) לשון חכמים ברכה, לשון חכמים עושר, לשון חכמים מרפא, והוא שמושה של תורה, וארז״ל (ברכות ד״ז ע״ב) גדולה שמושה של תורה יותר מלמודה שנאמר[367] פה אלישע בן שפט אשר יצק מים על ידי אליהו, למד לא נאמר אלא יצק מלמד שגדולה שמושה יותר מלמודה. והנה לבסוף יתיב באימתא ופתח בשמעתתא, דלימוד התורה צריך להיות ביראת שמים, וכמאמר[368] מה להלן באימה ביראה ברתת ובזיעה אף כאן כו׳, והיינו דכשם שבמתן תורה כתיב[369] וירא העם וינועו ויעמדו מרחוק הנה כמו״כ בעת לימוד התורה צריך להיות בביטול גדול וביראה גדולה, אבל קודם צריר הרב לפתוח חושי המקבל והוא ע״י מילתא דבדיחותא. וידוע[365] דכללות ענין הבדיחותא שלפני הלימוד הוא להעלות ולהגביה את התלמידים שיהיו בערך לקבל את ההשפעה שישפיע להם המשפיע. דרב ותלמיד אינם בערך זה לזה, והתלמיד צ״ל בביטול לפני רבו וכמאמר[370] כל ת״ח היושב לפני רבו ואין שפתותיו נוטפות מור כו׳ שהוא בתכלית הביטול, ולזאת הנה הבדיחותא הוא נותן כח בהתלמיד שיוכל לקבל דברי רבו, ובדרך כלל הוא פועל פתיחת הלב והמוח של התלמיד שיהי׳ כלי לקבלה, והגם דזהו ענין חיצוני הנה חיצוני׳ זו זהו הקדמה אל הפנימי׳, דעל ידי קירוב זה של הרב לומר להם מלתא דבדיחותא דעי״ז דוקא יוכלו לקבל ההשפעה פנימי׳ דפתח בשמעתתא. ועל דרך משל[371] בן יניק וקטן כשאביו רוצה להשתעשע עמו

366) סוכה כא, ב. ע״ז יט, ב.
367) מלכים ב ג, יא.
368) ברכות כב, א. וראה תו״א יתרו סז, ב.
369) יתרו כ, טו.
370) פסחים קיז, א. שבת ל, ב. יל״ש מלכים א רמז רכז.
371) ״מקור משל זה הוא באור תורה להרב המגיד (פה, סע״ד [עה״פ (הושע יא, ג) אנכי תרגלתי לאפרים קחם על זרועותי]) – ד״ה לכה דודי תשי״ד הנ״ל הערה 1 פ״ג (סה״מ מלוקט שם ע׳ מד). וראה גם (בנוסף להמצויין בהערה 1) לקו״ת פינחס שבהערה הבאה.

פנים אל פנים, והרי התינוק הוא קטן, צריך האב להשפיל את ידיו שהם גבוהים ונעלים מראש התנוק עד למטה מתחת התנוק ולהגביהו עד ראשו של אב ואז ידבר וישתעשע עמו פנים בפנים, והרי ההמשכה של חסד האב בהשפלת ידיו הוא חיצוניות שהוא רק להגביה את התינוק, וכן התינוק אינו מקבל שום דבר בהגבהה זו, כי הלא לא יש בזה שום השפעה, דהשפעה והשעשועים עם בנו הוא רק אח"כ כאשר כבר הגבידהו, ורק שא"א להיות ההשפעה בקירוב ובפנימי' שלא יהי' תהלה קירוב ועליית המקבל, שהוא הקירוב החיצוני שהוא בשביל ההשפעה פנימית.

קיצור. יבאר הא דרבה מקמי דפתח להו לרבנן לעשותם כלים ראוים לקבל את דבר ההשפעה בתורה אמר להם מילתא דבדיחותא להעלות את המקבלים שיוכלו לקבל את דבר ההשפעה, וגדולה שמושה יותר מלימודה, והגם שהוא ענין חיצוני לגבי פנימיות ההשפעה, אבל מכל מקום הנה זהו דוקא הקדמה אל הפנימי', כדוגמת האב המרים את בנו הקטן להשתעשע עמו בקירוב פב"פ.

ג) וזהו[372] דכתי' ואנכי תרגלתי לאפרים קחם על זרועותי (הושע י"א[373]) דאנכי מי שאנכי ב"ה השפיל פנימי' רצונו ית' במצות גשמי' דוקא בכדי להגביה נשמות ישראל, דהנה[374] האדם הוא עולם קטן[375], וכמו שבעולם הרי יש יום ולילה דביום מאיר האור כמ"ש ויקרא אלקים לאור יום, ובהעדר האור הוא לילה[376] כמ"ש[377] ולחשך קרא לילה, כן הוא בהאדם גם כן ברוחניות דיש בו יומם ולילה וכמ"ש[378] גם כי אשב בחשך הוי' אור לי, חשך הוא העוה"ז, דהעוה"ז נקרא חשך לפי שהוא עולם השקר וכמו בחשך הרי אין האדם רואה מאומה ויכול להיות שהוא עומד בסמוך לבור או לשאר דבר המזיק, הנה כמו"כ בעוה"ז אין אדם יודע מה שבלבו של הבירו עליו[379], ואפשר להיות אחד בפה וא' בלב[380] דבפיו יכבד אותו ומדבר עמו דברי אהבה ובלבו הוא שונא לו, וזהו מה שהעולם הזה נקרא חשך לפי שהוא עולם השקר, דעולם הבא נקרא עולם האמת ועולם הזה נקרא עלמא דשיקרא, וזהו גם כי אשב בחשך הוי' אור לי דאפילו

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372) בהבא לקמן - ראה לקו"ת פינחס פ, ב.
373) פסוק ג.
374) בכל הבא לקמן – השווה לקו"ת שם עט, ד ואילך.
375) תנחומא פקודי ג. תקו"ז תס"ט (ק, ב. קא, א).
376) בראשית א, ה.
377) ראה סה"מ תרפ"ח ע' קנג ובהערה 2.
378) מיכה ז, ח (כ"ה גם בלקו"ת פיגתם שם. אבל בפסוק ליתא תיבת גם).
379) פסחים נד, ב.
380) שם קיג, ב.

בעוה״ז הגשמי הוי׳ מאיר בישראל כמ״ש[381] כי הנה החשך יכסה ארץ וערפל לאומים ועליך יזרח הוי׳, וידוע דאלקים בגימטריא הטבע[382], והוי׳ הוא הי׳ הוה ויהי׳ כאחד[383] שהוא למעלה מן הטבע, וזהו כי החשך יכסה ארץ שהם יודעים רק עניני הטבע[384], אבל עליך יזרח הוי׳ שהוא למעלה מן הטבע. ובעבודה הוא דכאשר נשמת האדם מתפשטת בו ואור כח נשמתו מאירה לו אזי נק׳ יום, וכאשר אור נשמתו בלתי מאירה לו ח״ו אז הוא נק׳ לילה, לכן בלילה הוא בבחי׳ שינה לגמרי מחמת הסתלקות אור נפשו ובבקר הקב״ה מחזיר להאדם נשמתו וכמ״ש[385] חדשים לבקרים רבה אמונתך, אך מחמת שנתגשם חיות הגוף מאד אינו יכול לקבל הארת נשמתו בקרבו כי אם מעט מזעיר, וזהו אשר נשמה באפו[386], דהיינו שהנשמה האלקית אין לה גילוי בלבו וגופו מחמת חומר ישות הגוף כיון שעדיין לא התפלל, דתפלה הוא ענין התקשרות[387], וקודם התפלה היינו קודם שהאדם מתקשר לאלקות ע״י עבודה כתי׳ בו[388] חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא, אל תקרי במה אלא במה, פי׳[389] הדלו לכם, חבדלו עצמכם מן בחי׳ אדם כזה שנשמתו רק באפיו[390] שלא נתפשטה עוד נשמתו בכל גופו, כי במה נחשב, שהוא נחשב כמו במה, וכשם שהבמה הוא דבר גבוה ונראה הישות שלו לדבר בפני עצמו כן האדם הזה הוא עוד יש ומציאות עד אשר מתפלל שהוא ענין ההתקשרות שמתקשר באלקות וע״י התפלה עושה כל הדברים הגשמים כלים לאלקות, ובבדי שיהי׳ הקירוב פנימי להמשיך האור האלקי בכל הענינים הגשמים צריך להיות תחלה הקירוב כללי, ולכן אין עומדין להתפלל אלא

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381) ישעי׳ מ, ב.

382) פרדס שער יב (שער התיבות) פ״ב. ראשית הכמה שער התשובה פ״ו ד״ה והמרגיל (קכא, כ). של״ה פט, א (דאיתא בזהר): קפט, א (ומרומז מזהר): שח, ב. שו״ת הכם צבי סי״ת. שער היחוד והאמונה רפ״ו. לקו״ת פ׳ ראה כב, טע״ב ואילך.

383) ראה זהר ח״א רגז, סע״ב. פרדס שער א (שער עשר ולא תשע) פ״ט. שער היחוד והאמונה פרק ד, ז.

384) ראה גם סה״מ עטר״ת ע׳ שס. ד״ה שימני כחותם תר״ץ פרק ב (סה״מ תר״ץ. סה״מ קונטרסים ח״א צו, ב). סה״מ תרצ״ז ע׳ 149. ובכ״מ.

385) איכה ג, כג. ראה ילקוט שמעוני תהלים רמז תשב. שו״ע אדה״ז או״ח מהדו״ק ס״ד ס״א.

386) ראה בהנסמן בהערות 43–41.

387) תו״א תרומה עט, סע״ד. סה״מ תרפ״ג ע׳ רטו. ובכ״מ.

388) ישעי׳ ב, כב. ברכות יד, א.

389) בכ״ו – ראה (נוסף להמצויין לעיל הערה 27) מאמרי אדה״ז על פרשיות התורה ע׳ תשמז: על מאמרי רז״ל ע׳ יז. דרך חיים שער התפלה פרק פג. אוה״ת בראשית ח״ו תתרכ, א. הקדמה ללקו״ת לג׳ פרשיות לאדמו״ר מהר״ש.

390) ראה רמ״ז לזהר ח״ב קפב, א (צויין בלקו״ת הנ״ל הערה 27). זהר חדש רות צ, ד. מקומות שנסמנו בהערה הקודמת.

מתוך כובד ראש[391] ופרש״י הכנעה ושפלות[392] שהוא ענין הקירוב הכללי. וזהו לכה דודי לקראת כלה[393] קירוב המשפיע אל המקבל, הנה עי״ז פני שבת נקבלה דכל הימים מתברכין מהשבת, ועל דרך בהשפעת הרב ותלמיד דהרבה קבלתי מרבותי כו׳ ומתלמידי יותר מכולם[394], וכן כתיב[395] אשת חיל עטרת בעלה, וכתיב[396] מצא אשה מצא טוב ויפיקו רצון מה׳ הטוב בדור ישרים יבורך בבנים ובני בנים עוסקים בתורה ומצות.

קיצור. יבאר כי זהו ענין מה שהוא ית׳ השפיל פנימי׳ רצונו ית׳ במצות מעשיות, כי האדם עולם קטן והעוה״ז נק׳ חשך כי הוא עלמא דשיקרא, וכאשר אור נשמת האדם מאירה בו בעבודה נק׳ יום, ובהעדר העבודה נק׳ לילה ונק׳ נשמה באפו שעליו נאמר חדלו לכם מן האדם זה שהוא כמו במה שהוא יש, והקירוב לאלקו׳ הוא ע״י תפלה שהו״ע ההתקשרות דאז ביכולתו לקשר כל הענינים הגשמים באלקות ביחוד גמור.

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391) ברכות רפ״ה.

392) כ״ה בכ״מ בדא״ח בשם רש״י ״הכנעה ושפלות״ (סה״מ תרס״ה ס״ע קצד. המשך תרס״ו ע׳ תפז. סה״מ תרע״ת ריש ע׳ צד. שמ ע׳ תלג. תשיז ע׳ 203 . ועוד).
אבל בפרש״י לפנינו אין תיבת ״ושפלות״ (וכן אינה בהעתקת לשון רש״י באגה״ת פ״י (צט, ב). מאמרי אדה״ז על מארז״ל (ע׳ מב. מד). אוה״ת על מארז״ל (ע׳ יג. יח). ועוד).
וע״ל שהכוונה במקומות הנ״ל רק לתוספת ביאור על פרש״י בענין ההכנעה.
וראה ספר המכתם לברכות שם: ,הכנעה ושפלות הרוח״. וראה רמ״א ושו״ע אדה״ז או״ח סצ״ח ס״א. לקו״ת בלק עא, ג. שערי תשובה לאדמו״ר האמצעי שער התפלה פיב (כג, סע״ב ואילך). ובכ״מ. – עפ״י הערת כ״ק אדמו״ר שליט״א בסה״מ תרע״ת שם (ס״ע צג ואילך), תש״ז שם. לקו״ש חלק לד שיחה לפ׳ עקב (תשמ״ט) הערה 18.

393) ראה מאמרי אדה״ז וסה״מ פר״ת שבהערה 1.

394) תענית ז, א.

395) משלי יב, ד.

396) שם יה, כב (ושם: ויפק רצון מה׳). וראה אוה״ת נ״ך עה״פ (ת״א ע׳ תרטו ואילך).

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לכה דודי לקראת כלה פני שבת נקבלה, ומביא כ״ק מו״ח אדמו״ר במאמרו לכה דודי (מדרושי החתתונה[397]) (מפדר״א[398]) שחתן דומה למלך והכלה למלכה. חתן זה הקב״ה וכלה היא כנס״י, ובספירות הו״ע ז״א ומלכות, דחתן הוא בחי׳ ז״א וכלה היא בחי׳ מלכות. וזהו לכה דודי לקראת כלה פני שבת נקבלה, שהו״ע המשכת ז״א למלכות, וסדר ההמשכה הוא, אשר תחילה צ״ל ההמשכה חיצונית (מז״א למלכות) שהיא רק בבחי׳ מקיף, ואח״כ היא ההמשכה פנימית. דכן הוא הסדר בכל השפעה ממשפיע למקבל, דתחילה צ״ל המשכת המשפיע מבחי׳ חיצוניות שלו לבחי׳ חיצוניות המקבל, שעי״ז מתעלה המקבל להיות קרוב למדדי׳ המשפיע, ואח״כ יוכל לקבל המשכה הפנימית מהמשפיע. ומביא ע״ז[399] ב׳ משלים [מהשפעת רב לתלמיד, ואב המשתעשע עם בנו הקטן]. ויש לומר, שכוונתו במשלים אלה היא לא רק להביא דוגמאות לסדר ההמשכה (שההשפעה חיצונית היא הקדמה להההשפעה פנימית), אלא (גם) לבאר גודל העילוי שבב׳ השפעות אלו, דגם ההשפעה חיצונית היא דרגא נעלית ביותר, ועד שיש בה עילוי לגבי ההשפעה פנימית. כי ההשפעה חיצונית, שהיא בחי׳ מקיף, היא למעלה מכלי המקבל (משא״כ ההשפעה פנימית שמתקבלת בכלי המקבל). ומ״מ היא רק הקדמה להההשפעה פנימית, כי דוקא ע״י השפעה הפנימית מגיעים לעילוי נעלה יותר (שלמעלה מבחי׳ המקיף). וזהו על כל כבוד חופה[400] שהם ב׳ בחי׳ כבוד, כבוד חתן וכבוד כלה, ולמעלה יותר[401] כבוד דאבא וכבוד דאימא. ועי״ז הוא יחוד או״א ויחוד זו״ן. דעם היות ששניהם (כבוד (וחופה) דאו״א, וכבוד (וחופה) דזו״ן)

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397) נדפס בסה״מ קונטרסים ח״א כ, א ואילך. וז״ע [בשנת תשל״ט] עוה״פ בקונטרס בפ״ע [סה״מ תרפ״ט ע׳ 81 ואילך].

398) פט״ז.

399) שם ס״ב.

400) לשון הכתוב – ישעי׳ ד, ה.

401) ראה בכ״ז בסידור ובלקו״ת שה״ש ד״ה כי על כל כבוד.

הם בחי׳ מקיף, מ״מ ידוע[402] שדוקא ביחוד זו״ן (שהוא יחוד פנימי) נמשך העצם.

ב) והנה המשל הראשון הוא מהשפעת רב לתלמיד, וסדר ההשפעה הוא כמו שארז״ל[403] דמקמי דפתח להו לרבנן אמר מילתא דבדיחותא ובדחו רבנן ולבסוף יתיב באימתא ופתח בשמעתא, דהמילתא דבדיחותא שקודם הלימוד ושהו״ע שיחת חולין של ת״ח שצריכה לימוד[404] היא חיצונית בלבד, אמנם השפעה זו היא הקדמה להשפעה פנימית (דפתח בשמעתא) כי דוקא עי״ז נעשה פתיחת הלב והמוח של התלמיד שיהי׳ כלי לקבלה להשפעה פנימית. והנה מקור משל זה הוא מאדמו״ר האמצעי בתורת חיים[405] [אלא שבתו״ח לא הובא זה כמשל להענין דלכה דודי. ובד״ה סמוכים לעד פר״ת[406] (המאמר שאמר כ״ק אדמו״ר מהורש״ב נ״ע ביום הולדתו (כ׳ מ״ח) האחרון בעלמא דין) מקשר בדרך אפשר (״ואפשר שז״ע כו׳״) הענין דמילתא דבדיחותא להענין דלכה דודי. ובד״ה לכה דודי השמיט כ״ק מו״ח אדמו״ר תיבת ״ואפשר״ וכותב זה בפשטות[407]], ובתו״ח שם (לאח״ז[408]), מבאר, דשרש ענין השחוק הוא מתענוג הפשוט שבלתי מורכב כלל. ומזה מובן, דשרש של מילתא דבדיחותא (שהוא תענוג הפשוט) הוא למעלה מהשפעת השכל שלאח״ז (שהרי התענוג שבשכל הוא תענוג מורכב). אמנם מ״מ ה״ז רק בחי׳ חיצונית, וע״י ההשפעה פנימית מגיעים לעילוי נעלה יותר. והענין הוא דבתענוג הפשוט גופא יש ב׳ דרגות[409], תענוג הפשוט המורגש ותענוג העצמי הבלתי מורגש. ודוקא

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402) ד״ה שמח תשמח תרנ״ז ע׳ 90 ואילך [סה״מ תרנ״ז ע׳ רסז]. ובכ״מ. וראה גם לקו״ת שם מ, רע״א.

403) פסחים קיז, א. וש״נ.

404) סוכה כא, ב. ע״ז יט, ב.

405) ד״ה ואלה תולדות ס״ו (ב, ד).

406) ס״א (נדפס בקונטרס בפ״ע – קה״ת תשי״ב [ובסה״מ פר״ת ע׳ קמח]).

407) וידוע ג״כ הסיפור, שבאחד המאמרים שאמר כ״ק אדמו״ר (מוהרש״ב) נ״ע ביחידות לבנו כ״ק מו״ח אדמו״ר אמר ענין (משל מכח הציור שבנפש) בדרך אפשר, ואח״כ הי׳ כ״ק מו״ח אדמו״ר אצל חותנו הרה״ח וכו׳ ר׳ אברהם בקעשענוב, ובקשו לחזור דא״ח, באמרו: עפן נאָר אויף דעם קראַן וועט זיך שוין גיסן, וחזר את מאמר הנ״ל וגם ענין הנ״ל בפשטות. כשחזר לליובאוויטש סיפר לאביו את כל המאורע, ושאלהו כ״ק אדמו״ר (מוהרש״ב) נ״ע, הא מנין לך? הרי אמרתי רק בדרך אפשר? וענה לו: מה שאצלך בדרך אפשר נעשה אצלי דבר ודאי.

408) ס״ב (ה, ג).

409) המשך תרס״ו ע׳ צט ואילך. ד״ה והי׳ כי תבוא תרע״ה (בהמשך תער״ב ח״ב [ע׳ א׳קכג ואילך]).

ע״י ההשפעה פנימית, שהתלמיד , מקבל בפנימיותו, מגיעים לתענוג העצמי הבלתי מורגש. ולכן ארז״ל[410] ומתלמידי יותר מכולן.

ג) ומשל הב׳ הוא מבן יניק וקטן שאביו רוצה להשתעשע עמו פא״פ והרי התינוק הוא קטן, צריך האב להשפיל את ידיו כו׳ להרים בנו הקטן בכדי שיוכל להשתעשע עמו בקירוב פא״פ. דהגבהת התינוק הוא רק ענין חיצוני, והוא רק הקדמה להקירוב פנימי שלאח״ז (השעשועים כו׳). והנה מקור משל זה הוא באו״ת להה״מ[411], ושם ישנה הוספה (שלא נעתקה בהמאמר[412]), שהקטן ״משתעשע בזקן שלו״ (של האב). וי״ל שבזה מרומז, שהמשכת המקיף (שקודם ההשפעה פנימית[413]) היא למעלה מהשתלשלות, דזקן הוא י״ג תיקוני דיקנא, י״ג מדה״ר שלמעלה מהשתלשלות. אלא מ״מ יש להם איזו שייכות להשתלשלות, כמש״נ[414] זכור רחמיך גו׳ כי מעולם המה [שלכן נק׳ בשם ״מדות״ מלשון מדידה[415]]. גם ידוע בענין השערות שהוא הארה בלבד. אמנם ע״י ההשפעה פנימית שלאח״ז (אף שהיא למטה מבחי׳ מקיף) נמשך העצם שלמעלה מהמקיף (ע״ד הנ״ל סעיף א׳ במעלת יחוד זו״ן (שהוא יחוד פנימי) על יחוד או״א כביאור אדמו״ר הצ״צ בכ״מ[416] בזה).

ד) ועד״ז הוא בעבודה (כמו שמבאר בהמאמר[417]), שהתחלת עבודת האדם בכל יום היא עבודת התפלה, כמש״נ[418] חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא, אל תקרי במה אלא במה[419], ובי׳ אדה״ז ואדמו״ר מהר״ש[420] דקודם התפלה נחשב האדם כמו במה. ותפלה הוא לשון התחברות[421], שע״י התפלה מתקשר האדם באלקות. וסדר התפלה

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410) תענית ז, א. וראה לקמן סעיף ז׳.
411) פה, סע״ד [עה״פ (הושע יא, ג) אנכי תרגלתי לאפרים קחם על זרועותיו].
412) ועד״ז בלקו״ת פינחס פ, נ. ד״ה סמוכים לעד שם.
413) בכללות השעשועים הו״ע הקירוב פנימי (בנ״ל. מד״ה לכה דודי תרפ״ט). אבל בערך הלימוד והשפעות פנימיות דהבן מאביו וכיו״ב, גם זה קירוב חיצוני.
414) תהלים כה, ו. וראה ד״ה אשר ברא תרפ״ט פ״ג (בדרושי חתונה שם – כג , א [סה״מ תרפ״ט ע׳ 89]).
415) אוה״ת ויירא צג, ב. המשך תרס״ו ע׳ רפה.
416) ראה במפתחות לס׳ הצ״צ.
417) ס״ג.
418) ישעי׳ ב, כב.
419) ברכות יד, א.
420) לקו״ת פנחס עט , ד. הקדמה ללקו״ת לג״פ לאדמו״ר מהר״ש [נדפס באוה״ת בראשית (כרך ו) תתרכ, א ואילך].
421) תו״א תרומה עט, סע״ד. ובכ״מ.

הוא, שמקודם צ״ל הקירוב כללי (המשכה חיצונית) [כמו שמבאר ענינו בהמאמר[417]], ואח״כ נעשה הקירוב פנימי, שהאדם מתקשר לאלקות באופן כזה שממשיך אלקות בכל ענייניו הגשמיים. ויובן זה [מה שע״י התפלה בתחילת היום ביכלתו לקשר כל הענינים הגשמיים ולעשותם כלים לאלקות] ע״פ מה שביאר הבעש״ט[422] ענין איסור שאילת שלום קודם התפלה[423], שהוא ע״ד מ״ש בכתבי האריז״ל[424] בענין כיבוד אח הגדול[425], שהוא מפני דרוחא הוא דשבק בגוי׳, שבבן הא׳ יש רוח האב יותר משאר הבנים, וכל שאר הבנים נוטלים מרוחא דאב ע״י בן הראשון. ומצד רוח האב שבאח הגדול מחוייבים הם לכבדו כמו שהם מחוייבים בכבוד האב [שלכן למדין[425] דין זה מהפסוק[426] כבד את אביך דוקא, כי כבוד אח הגדול נכלל בכיבוד אב]. וכמו״כ הוא בנוגע למחדו״מ של האדם במשך כל היום, שכולם מסתעפין ונמשכין אחר הדבור הראשון, ולכן דבור [וכן מחשבה ומעשה] הראשון של האדם בקומו משינתו צ״ל בעבודת ה׳, שעי״ז ממשיך קדושה בכל המחדו״מ שלו במשך כל היום כולו. והנה דוקא עי״ז שהקירוב פנימי שלו לאלקות (בעת התפלה) הוא באופן כזה שממשיך אור אלקי בענייניו הגשמיים עד שעושה אותם כלים לאלקות מגיעים למעלה יותר, כידוע[427] בענין ורב[428] תבואות בכח שור.

ה) וכמו כן יובן גם בענין המשכת הז״א במלכות (יחוד זו״ן), שהסדר בזה הוא (כנ״ל ס״א) אשר מקודם צ״ל ההמשכה חיצונית ואח״כ ההמשכה פנימית. דגם ההמשכה חיצונית היא המשכה נעלית ביותר (ע״ד הנ״ל ס״ב־ג), שהיא בחי׳ מקיף שלמעלה מהשתלשלות וכלים (ולכן אינה נקלטת בספירת המלכות בפנימיותה לפי שהיא למעלה מהגבלת הכלים שלה). אבל מ״מ, המשכה זו היא בחי׳ חיצונית, שהיא רק הארה בלבד. משא״כ ע״י ההמשכה פנימית, שמתקבלת במלכות בפנימיותה, מגיעים למעלה יותר (מבחי׳ המקיף). והענין הוא, דשרש המלכות הוא למעלה משרש ז״א[429]. דשרש הז״א הוא מחיצוניות הכתר ושרש המלכות הוא

422) כתר שם טוב (הוצאת קה״ת) סרי״ב.
423) ברכות שם. טושו״ע (ואדה״ז) או״ח ספ״ט ס״ב (ס״ג).
424) שעהמ״צ פ׳ יתרו. ל״ת פ׳ וירא. וראה זח״ג פג, א.
425) כתובות קג, א.
426) יתרו כ, יב.
427) ראה לקו״ת האזינו עה, ב. ובכ״מ.
428) משלי יד, ד.
429) ראה בכ״ז – סה״מ תרנ״ט ע׳ יא.

מפנימיות הכתר. והגם שגם בז״א איתמר[430] ז״א בעתיקא אחיד ותליא, הרי ידוע שאין הכוונה בזה על עתיק ממש (רק חיצוניות עתיק). משא״כ שרש המלכות היא בפנימיות עתיק, רדל״א[429]. אבל מ״מ, מצד ירידתה למטה הרי שרשה הוא בהעלם, וגילוי שרש המלכות הוא ע״י ז״א דוקא[431], ועי״ז גופא ספירת המלכות מתעלית למעלה מז״א. וזהו״ע סדר ההמשכה, דתחילה צ״ל המשכת הז״א במלכות באופן שיורגש ענין הז״א שלמעלה ממלכות (שדוקא ע״י הוא גילוי שרש המלכות). אבל מ״מ, מכיון שההמשכה היא מצד (מעלת) ז״א, יש לה שייכות להשתלשלות [ע״ד הנ״ל (ס״ג) בענין י״ג ת״ד]. ודוקא ע״י ההמשכה פנימית שמתקבלת במלכות בפנימיותה, הרי מכיון שהמשכה זו היא מצד (מעלת) המלכות, הרי מגיעים עי״ז לשרש המלכות שלמעלה משרש ז״א, ועד שהמלכות משפיע בז״א, אשת חיל עטרת בעלה[432].

ו) ויש לומר שזהו ג״כ הביאור בזה שמביא (בתחילת המאמר) ב׳ קצוות בענין השבת, דהשבת נקי מלכה שהיא ספירת המלכות שלמטה מכל הספירות ומקבלת מהן, כמאמר[433] סיהרא לית לה מגרמה כלום [וכמאמר רז״ל[434] (גבי שבת) דדוקא מי שטרח בערב שבת יאכל בשבת], ולאידך הרי כולהו יומין מתברכין מהשבת[435], היינו דלא זו בלבד ששבת מקודש מכל הימים, אלא עוד זאת, שהיא משפיעה בהם. אך הענין הוא, דז׳ ימי השבוע הם שבעת ימי הבנין, דששת ימי החול הם בז״א כמ״ש[436] ששת ימים עשה הוי׳ את השמים ואת הארץ ואיתא בזהר[437] כל יומא ויומא עביד עבידתי׳, ושבת היא מלכות (כנ״ל). ולכן, מצד זה שהמלכות ירדה למטה, ובפרט מצד ירידתה לבי״ע דרגלי׳ יורדות כו׳, השבת (מלכות) מקבלת משאת ימי החול (ז״א), שהו״ע עבודת הבירורים (בירור הנה״ב וכל הדברים הגשמיים) דששת ימי החול. אמנם לאחרי (וע״י) עבודה זו נעשה (בשבת) עליית המלכות מבי״ע עד עלי׳ לשרשה ומקורה,

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430) ראה זח״ג רצב, א.
431) ראה בארוכה ד״ה לכל תכלה תרנ״ט [סה״מ תרנ״ט ע׳ צז ואילך].
432) משלי יב, ד.
433) זח״א רמט, ב. ובכ״מ.
434) ע״ז ג, א.
435) ראה זח״ב סג, ב. פח, א.
436) יתרו שם, יא.
437) ח״ג צד, ריש ע״ב. ועוד.

ואז מתעלית למעלה מז״א עד שמשפעת גם לכל ששת ימי החול (ז״א), דמיני׳ מתברכין כולהו יומין.

ז) וזהו לכה דודי לקראת כלה פני שבת נקבלה, שהוא בקשת נש״י שתהי׳ המשכת הז״א במלכות. דתחילת ההמשכה היא לכה דודי לקראת כלה, הליכה בלבד, ועי״ז פני שבת נקבלה, שהוא ההמשכה פנימית, פני שבת[438], שמתגלה בחי׳ פנימיות המלכות ועד כמו שהיא מושרשת בעתיק. ולכן נקבלה לשון רבים, שגם ז״א מקבל מ(שרש ה)מלכות[439], אשת חיל עטרת בעלה. וכמו שהוא למעלה בז״א ומלכות, עד״ז הוא בכל משפיע ומקבל, שע״י המקבל נתוסף בהמשפיע, ומתלמידי יותר מכולם. ובפרט בחתן וכלה למטה, שדוקא ע״י ההמשכה פנימית, הנה אשת חיל עטרת בעלה, והכל הי׳ מן העפר[440], שעי״ז נמשך כח הא״ס בדור ישרים יבורך בבנים ובני בנים עוסקים בתורה ומצוות.

438) ראה ד״ה סמוכים לעד הנ״ל (ע׳ 6 [ע׳ קנא־ב]).
439) ראה שם רפ״ב.
440) קהלת ג, כ. וראה לקו״ת שה״ש מ, א. אגה״ק סוס״ב.

Boruch Habo, Mi Adir

ברוך הבא

מי אדיר על הכל,
מי ברוך על הכל,
מי גדול על הכל,
מי דגול על הכל,
הוא יברך את החתן ואת הכלה

The Rebbe's Letter

ב"ה,
ברוקלין, נ.י.
שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם . . .

הנני בזה להביע ברכתי ברכת מזל טוב מזל טוב ושתהי' בשעה טובה ומוצלחת ויבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת החסידות.

בברכת מזל טוב מזל טוב
[חתימת יד קדשו]

Free Translation

To the young man, who is accomplished and a chossid, a man who fears G-d, pleasant and gracious, _____, and his bride, may you be well

Greetings and Blessings,

In response to the notification that the date of your wedding has been set for the _____:

I would like to convey my blessings, Mazel Tov, Mazel Tov. May your wedding be held in a good and auspicious hour and may you build a Jewish home, an eternal structure, on the foundations of the Torah and its *mitzvos* as they are illuminated by "the light of Torah," namely, the teachings of Chassidus.

With blessings of Mazel Tov, Mazel Tov,
/The Rebbe's signature/

Birchos Erusin Venisuin

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed are You, L-rd our G-d, King of the universe, Who created the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הָעֲרָיוֹת, וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת, וְהִתִּיר לָנוּ אֶת הַנְּשׂוּאוֹת לָנוּ עַל יְדֵי חֻפָּה וְקִדּוּשִׁין בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֻפָּה וְקִדּוּשִׁין:

Blessed are You, L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us concerning illicit marriages, forbidden to us the betrothed and permitted to us those who are married to us by the rite of chuppah and kiddushin (consecration). Blessed are You L-rd, who sanctifies His people Israel through chuppah and kiddushin.

הֲרֵי אַתְּ מְקֻדֶּשֶׁת לִי בְּטַבַּעַת זוֹ כְּדַת מֹשֶׁה וְיִשְׂרָאֵל:

With this ring, you are consecrated to me according to the law of Moshe and Israel.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed are You, L-rd our G-d, King of the universe, Who created the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל בָּרָא לִכְבוֹדוֹ:

Blessed are You, L-rd our G-d, King of the universe, Who has created all things for His glory.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר הָאָדָם:

Blessed are You, L-rd our G-d, King of the universe, Who formed man.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ. בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה יְיָ יוֹצֵר הָאָדָם:

Blessed are You, L-rd our G-d, King of the universe, Who created man in His image, in the image [of His] likeness [He fashioned] his form, and prepared for him from his own self an everlasting edifice. Blessed are You, L-rd, Who formed man.

שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

May the barren one [Jerusalem] rejoice and be happy at the ingathering of her children to her midst in joy. Blessed are You, L-rd, Who gladdens Zion with her children.

שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים. כְּשַׂמֵּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם. בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ חָתָן וְכַלָּה:

Grant abundant joy to these loving friends, as You bestowed gladness upon Your created being in the Garden of Eden of old. Blessed are You, L-rd, Who gladdens the groom and bride.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה. חָתָן וְכַלָּה. גִּילָה רִנָּה דִּיצָה וְחֶדְוָה. אַהֲבָה וְאַחֲוָה שָׁלוֹם וְרֵעוּת. מְהֵרָה יְיָ אֱלֹהֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלָיִם. קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה. קוֹל חָתָן וְקוֹל כַּלָּה. קוֹל מִצְהֲלוֹת חֲתָנִים מֵחֻפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם. בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה:

Blessed are You, L-rd our G-d, King of the universe, Who created joy and happiness, groom and bride, gladness, jubilation, cheer and delight, love and friendship, harmony and fellowship. L-rd, our G-d, let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the voice of a groom and the voice of a bride, the sound of exultation of grooms from under their *chuppah,* and youths from their joyous banquets. Blessed are You, L-rd, Who gladdens the groom with the bride.

The groom and bride drink. ושותין החתן והכלה

Glossary

(Please note that this glossary is only for Hebrew terms appearing in the main text but not in the footnotes)

Al Chet — confessional prayer

Alef Beis — the Hebrew alphabet

Aliyah — a call up to the Torah

Al Taharas Hakodesh — permeated with spiritual purity

Alter Rebbe — Rabbi Schneur Zalman of Liadi — the founder of Chabad

Anash — the Chabad community

Avodas HaTefillah — service of prayer

Baalas Habayis — woman of the house

Bas Kohen — daughter of a priest (Kohen)

Bedekin — veiling of the bride

Ben Torah — a Torah Jew

Benching — Grace after meals

Bitachon — trust in G-d

Berachoh — blessing

Chanukas Habayis — house consecration

Chas Veshalom — G-d forbid

Chassidus — Chassidic teachings

Chayus — life/energy

Chazal — the Sages of the Mishnah/Talmud

Chinuch — Jewish education

Chitas — an acronym for Chumash, Tehillim, Tanya

Chosson — groom

Chuppah — the wedding canopy

Chuppas Niddah — a wedding at which the bride had not yet immersed in a mikvah

Daled Bovos — the Alter Rebbe's song of four stanzas

Divrei Torah — words of Torah

Ed — witness (Edim — witnesses)

Erusin — the act of betrothal

Farbrengen — a Chassidic gathering

Gartel — belt worn specially for prayer

Geulah — redemption

Hafotzas Hamayonos — the wide dissemination of Chassidic teachings

Hafotzas Hayahadus — the spreading of Yiddishkeit

Halachah — Jewish law

Hanhalah — head-staff of a Yeshivah

Hashem — G-d

Hashkafah — world outlook

Hiddur (Mitzvah) — beautification (of a mitzvah)

Hishtadlus — efforts (to make a living)

Igros Kodesh — letters of the Rebbe

Kabbolas Ponim — reception before the wedding ceremony

Kallah — bride

Kavanah — concentration

Kedushas Achilah — holiness in eating

Kedushas Hazivug — holiness in intimacy

Kiddushin — the act of betrothal

Kinyan — literally "an acquisition" to enact a commitment

Kittel — white gown

Kesav Ashuris — Sefer Torah writing

Kesubah — the wedding contract

Koch — vibrance

Kollel — Rabbinic academy for married men

Lechaim — literally "to life" — a toast

Levi — a Levite

Maamar — a Chassidic discourse

Maariv — evening prayer

Masechtes Kallah — a small tractate of the Talmud

Mashpia — spiritual mentor

Mechilah — forgiveness

Mechitzah — division

Mechutanim — in-laws

Mesader Kiddushin — the rabbi who performs the wedding ceremony

Me Shebeirach — a request for a blessing for someone, recited by the reading of the Torah

Middas Chassidus — an act beyond the letter of the law

Middos — character traits

Mikvah — ritual immersion pool

Minchah — afternoon prayer

Minhag — custom

Minyan — quorum of ten

Mishnah — the oral tradition as recorded by Rabbi Yehuda Hanassi

Mitzvah — commandment

Mosad — institution

Moshiach — Messiah

Nassi — leader

Negiah — touching

Neshamah Klolis — a collective soul

Niddah — menstruant

Nigleh — the revealed parts of the Torah

Niggun — song

Nisayon — test

Nusach — text of liturgy

Ohel — lit. tent — the resting place of the Rebbeim

Oifruf — the groom's call up to the Torah before his wedding

Parnassah — income

Perutah — a small coin in the days of the Mishnah

Pesukim — verses

Pirkei Avos — Ethics of the Fathers (Mishnah)

Ponim Chadashos — a new face

Pru Urvu — be fruitful and multiply

Pushka — a charity box

Rebbeim — the Rebbe's of Chabad

Rambam — Maimonides

Rav — rabbi

Rosh Chodesh — first day of the month

Sefer — book (plural — seforim/books)

Sefer Torah — a Torah scroll

Segulah — auspicious

Semichah — rabbinic ordination

Seudas Mitzvah — a mitzvah meal

Shacharis — morning prayer

Shadchan — a matchmaker

Shadchonus Gelt — payment of the matchmaker

Shaitel — wig

Shas — the entire Mishnah/Talmud

Sheva Berachos — seven marriage blessings

Shidduch — an arranged marriage

Shlichus — mission (a term usually referring to emissaries of the Rebbe)

Shlichus Mitzvah — an emissary to do a mitzvah

Shomer — guardian

Shomer Negiah — one careful not to touch women

Shul — synagogue

Shulchan Aruch — Code of Jewish law

Shushvinin — escorts

Sicha — talk (of Rebbe)

Siddur — prayer book

Simchah — joy

Tachanun — prayer of supplication

Taharas Hamishpachah — the laws of family purity

Tallis — prayer shawl

Talmid — student

Talmid Chacham — Torah sage

Tantz — dance

Tanya — the classic of Chabad philosophy

Tefillah — prayer

Tefillin — phylacteries

Tefochim — (plural of Tefach) a hands-breadth

Tehillim — Psalms

Tehorah — pure

Tenaim — literally "conditions" — a written agreement of bridal stipulations

Teshuvah — repentance

Tzedakah — charity

Tznius — modesty (usually in dress)

Vidui — confession

Vort — the engagement celebration

Yarmulke — a skullcap

Yechidus — personal audience with the Rebbe

Yeshivah — rabbinic college

Yichud — seclusion

Yichus — pedigree

Yiddishkeit — authentic Judaism

Yiras Shomayim — fear of Heaven

Yisroel — Israel (an Israelite)

Yomtov — festival

Zimun — invitation to say Grace after meals

Zivug Sheni — a second marriage

לעילוי נשמת

אמי מורתי

אסתר בתי' בת ר' **שלום** ע"ה

נפטרה י"ב חשון תשע"ב

ת.נ.צ.ב.ה

לזכות

החתן הרה״ת **רפאל נחמן** שי׳

וב״ג הכלה **עלקא** תחי׳

ביום נישואיהם י״ט שבט תשע״ב

ולזכות הורידם

הרה״ת ר׳ **ניסן דוד** וזוגתו מ׳ **שרה דובאוו** שיחיו

הרה״ת ר׳ **משה חיים** וזוגתו מ׳ **דאבא לוין** שיחיו

וזקניהם הרה״ח הרה״ת ר׳ **ברוך שלום** הכהן

וזוגתו מ׳ **דבורה כהן** שיחיו

ומשפחותיהם שיחיו

ויה״ר שיבנו בית נאמן בישראל בנין עדי עד

עם דור ישרים ומבורך בנים ובני בנים

עוסקים בתורה ובמצוות חיילי ושלוחי כ״ק אדמו״ר

ויה״ר שנזכה לראות מהם ומכל יו״ח

רוב נחת חסידותי ומהרה ישמע וגו׳

בביאת משיח צדקנו בב״א