

Nissan 5777 | Halachipedia.com

# Halachipedia

Halacha meets wiki



## The Halachot of Weddings

With Hakadosh Baruch Hu's kindness we succeeded in compiling an extensive collection of articles on the halachot of weddings, related to the Yeshiva Masechta, Kiddushin. Firstly, we would like to thank Rosh Yeshiva, Rabbi Mordechai Willig for reviewing the halachot of this packet. We would like to thank the editors who spent a lot of time researching the topics and working on the articles. Our editors include: Dubbin Hanon, Jeremy Perlow, and Ike Sultan. Shira Sultan designed the cover. The printing was thanks to SOY and its prestigious board members including: President Shua Brick and VP Dovid Simpser.

### *Table of Contents*

Scheduling a Wedding Date (Dubbin Hanon) .....	2
Week before the Wedding (Avrumi Schonbrun) .....	4
What Constitutes Kiddushin and Nesuin (Ike Sultan) .....	6
Giving the Ring (Dubbin Hanon) .....	9
Selecting Appropriate Witnesses (Alex Mermelstein) .....	11
Differences between Sephardim and Ashkenazi Weddings (Ike Sultan) .....	12
Leaving a Wedding Early (Ariel Scheier) .....	14
Right Age to Marry (Anonymous).....	15
Sheva Brachos (Matt Lubin).....	16

### *Scheduling a Wedding Date (Dubbin Hanon)*

#### Time of Year

1. It is permissible to get married during Elul<sup>1</sup> or during the Aseret Yimei Teshuva.<sup>2</sup>
2. It is permissible to get married during the month of Cheshvan.<sup>3</sup>
3. It is permissible to get married on Chanuka<sup>4</sup> or on Purim.<sup>5</sup>

<sup>1</sup> Chacham Yitzchak Yosef (Yalkut Yosef Sova Semachot 1:2:1) and Chacham Ovadia Yosef (Shu"t Yechave Daat 1:48) write that there is no reason to prohibit this. Sdei Chemed Maarechet Chatan Vikallah Siman 23 writes that he got married during Elul and many of the gedolim were present.

<sup>2</sup> Regarding Aseret Yimei Teshuva, Mateh Ephraim 602:5 and Kitzur Shulchan Aruch 130:4 write that since they are days of judgment one should avoid getting married then. Rav Dovid Tzvi Hoffman (Melamed Lehoil EH Siman 1) argues that the merit of getting married could help gain a favorable judgment. He writes that common practice was to allow weddings during this time, and that he himself got married on the 6th of Tishrei. Shu"t Yechave Daat 1:48 agrees. Interestingly, Yalkut Yosef (Sova Semachot 1:2:1) does add that, if possible, you should try to get married during Bein Hazmanim so as not to disrupt the learning.

<sup>3</sup> Yalkut Yosef (Sova Semachot 1:2:3) writes that although some acharonim (see Shu"t Lev Chaim 2:26) mention that you shouldn't get married during this month as the name Marcheshvan comes from the word Mar, or bitter, one need not worry about that. Rav Betzael Stern (Shu"t Bitzel Hachochma 2:60) writes that the name for the month has nothing to do with the word for bitter and, therefore, agrees that we need not be concerned.

<sup>4</sup> Nitei Gavriel 48:37, HaNisuin Kihlichatam 5:17. Regarding where the chatan should light Chanuka candles on his wedding night, see Piskei Teshuvot 677:5 and Lighting Chanuka Candles: A Wedding on Chanuka on Halachipedia.com.

<sup>5</sup> Shulchan Aruch 696:8, HaNisuin Kihilchatam 5:16. In fact, Rabbi Shlomo Zalman Auerbach's wedding took place on Friday of Purim Meshulash, 5690 (1930) so as not to conflict with the yeshivah learning

4. It is forbidden to get married on Shabbat or Yom Tov.<sup>6</sup>
5. It is forbidden to get married on Chol Hamoed because one may not intermingle two sources of rejoicing.<sup>7</sup> However, one may get engaged.<sup>8</sup>
6. There are differing opinions as to whether one may get married on a fast day.<sup>9</sup>
7. There are differing customs regarding weddings during Sefirat Haomer. The Sephardic custom is not to get married during the Sefira until the 34th day in the morning.<sup>10</sup> Some Ashkenazim have the custom not to get married during the Sefira until the 33rd day (Lag BaOmer), while others have the practice of not getting married from Rosh Chodesh Iyar until Shavuot except on Lag Baomer.<sup>11</sup>
8. The Ashkenazic custom is not to get married during the three weeks.<sup>12</sup> Among Sephardim, some have the custom not to get married during the Nine Days (from Rosh Chodesh Av until Tisha BeAv) and some have the custom not to get married the entire Three Weeks.<sup>13</sup>

#### Day during Month

9. One does not have to be careful to get married at the beginning of the month.<sup>14</sup>

---

schedule (Rabbi Hanoach Teller, And from Jerusalem His Word: Stories and Insights of Rabbi Shlomo Zalman Auerbach zt"l pg. 36).

<sup>6</sup> Beitza 36b, S" A OC 339:4 and 524:1, and EH 64:5, Yalkut Yosef (Sova Semachot 1:2:8) write that one cannot get married on Shabbat or Yom Tov since a wedding involves a legal transaction that cannot be contracted on those days. Additionally it may cause one to write. Yalkut Yosef (Sova Semachot 1:2:8). Aruch Hashulchan 26:14 states that if a wedding is performed on those days, it is valid.

<sup>7</sup> Moed Kattan 8b says אין מערבין שמחה בשמחה. This is codified in Rambam Hilchot Yom Tov 7:16, Shulchan Aruch OC 546:1 and EH 64:6, Yalkut Yosef (Sova Semachot 1:2:4).

<sup>8</sup> Shulchan Aruch OC 546:1, Mishna Brura 546:2, Yalkut Yosef (Sova Semachot 1:2:4).

<sup>9</sup> Chacham Ovadia Yabea Omer EH 6:7 writes that you can technically get married even during the day of a fast, but ideally should do it either the night before or the night after. Rav Moshe Feinstein OC 168 says it's assur to get married during the day of the fast, but one can get married the night before. Tzitz Eliezer 7:49 prohibits even this (see HaNisuin Kehilchatom 5:44-45 for sources on opinions in both directions). Rabbi Yosef Dov Soloveitchik felt that weddings should not be held on fast days (Nefesh HaRav, p. 196).

<sup>10</sup> Yalkut Yosef (Moadim pg 428). The source for this minhag is the Teshuvah of R. Yehoshua Ibn Shu'ib (cited by Bet Yosef 493:2) which says that the students of Rabbi Akiva died during the Omer except for the last 15 days which leaves the first 34 days. Based on Miksat HaYom KeKulo (a minority of the day is considered like a whole day) one may stop mourning on the morning of the 34th. This is the ruling of S" A 493:2 and the practice of Sephardim as recorded in Yalkut Yosef (Kitzur S" A 493:1) and Yabia Omer 3:26.

<sup>11</sup> Rama 493:3. See Nisuin Kehilchatom 5:19 for lengthier discussion.

<sup>12</sup> Rama 551:2 and Darchei Moshe 551:5 based on the Sefer Haminhagim, Chayei Adam 133:8, Kitzur Shulchan Aruch 122:1, Hilchot UMinhagei Ben HaMetsarim (Rabbi Moshe Karp) 3:1, Nitei Gavriel Bein Hametzarim vol. 1, 14:8. On the night of Shiva Asar Bitammuz itself, Rav Moshe Feinstein (OC 168) is lenient, while Tzitz Eliezer 10:26 is strict.

<sup>13</sup> Ben Ish Chai Parashat Devarim Halacha 4 based on the Shyarei Knesset Hagedola, Sdei Chemed 6 Marechet Bein Hametzarim 1:10, Rabbi Mansour on DailyHalacha.com says that this is the Syrian minhag.

<sup>14</sup> Yalkut Yosef (Sova Semachot 1:2:2). Shulchan Aruch YD 179:2 and Rama EH 64:3 mention that the practice was to get married during the first half of the month. Although this isn't mentioned in the gemara, it is discussed in earlier rishonim (see Shu"t Ramban 283). Shu"t Yehuda Yaaleh 2:24 suggests that the Shulchan Aruch and Rama were not writing that this should be done but were explaining that it is not a problem of nichush (necromancy) to do so. Since you don't believe that the time of the month you

## Day of the Week

10. Although some say that one should not get married on a Sunday, common practice is to be lenient.<sup>15</sup> However, one should try to avoid getting married on Motzaei Shabbat.<sup>16</sup>
11. One may get married any other day of the week, although there may be some preference to getting married on a Thursday.<sup>17</sup>

### *Week before the Wedding (Avrumi Schonbrun)*

#### 1. Aufruf<sup>18</sup>

---

get married actually indicates anything for the future, you are not in violation of nichush. It is merely meant as a siman beracha. Therefore, he concludes that you certainly should not push off your wedding for this, especially if you are over 20 years old. Kitzur Shulchan Aruch 166:3 and Chacham Ovadia Yosef (Shu"t Yabea Omer EH 3:10:3) agree. Aruch Hashulchan 64:13 and Rav Moshe Feinstein (Iggerot Moshe EH 1:93) both write that most people today do not follow this practice to get married at the beginning of the month. In fact, Moreinu Virabbeinu Rav Schachter (Mipinei Harav pg. 271) writes that Rav Moshe Soloveitchik got married on the 26th of Sivan. Incidentally, Rav Schachter himself got married in the second half of the month of Cheshvan. However, Rav Shlomo Zalman Auerbach (Halichot Shlomo 2: pg. 327-328) did advise that people not get married after the twenty-second of the month, and certainly not on the last day of the month, except in the month of Adar, as it is hard to ignore a concern mentioned explicitly in the Shulchan Aruch.

<sup>15</sup> Yalkut Yosef (Sova Semachot 1:2:5). Rambam Hilchot Ishut 10:14 based on Ketubot 5a forbids weddings on Friday or Sunday because this may lead to chilul shabbat. Tosafot (Ketubot 7a d"h Vehilchita) says that in practice there is no concern about Shabbat desecration with regard to a Friday wedding, and Rif, Rosh, and Tur all concur (EH 64; Beit Yosef EH 64). Pitchei Teshuva 64:4 quotes from Shu"t Rama 124 that getting married on a Sunday is a violation of chukat hagoyim. Shulchan Aruch 64:3 quotes that some say that you cannot get married on Friday or Sunday because you may come to chilul Shabbat. However, he adds that there are those who are lenient and that this is the common practice. Yalkut Yosef concludes that you can get married either on a Friday or a Sunday. Rabbi Aryeh Lebowitz (Ten Minute Halacha: Scheduling a Wedding Date) agrees that the prevalent custom is to allow getting married on a Sunday.

<sup>16</sup> Sefer Hamiknah 64:3 says that although we hold that the concern of chilul Shabbat doesn't apply to Sunday, it does on Motzaei Shabbat. Yalkut Yosef (Sova Semachot 1:2:6) writes that even though we hold like the second opinion in Shulchan Aruch that it is technically permitted, one should try to avoid getting married on a Motzaei Shabbat. He adds that his father, Chacham Ovadia Yosef, worked hard as chief rabbi of Tel Aviv to stop these weddings.

<sup>17</sup> Rabbi Aryeh Lebowitz (Ten Minute Halacha: Scheduling a Wedding Date). The Mishnah (Ketubot 1:1) states that betulot (virgins) should marry on Wednesday, and widows and divorcees should do so on Thursday; the Shulchan Aruch (EH 64:3) rules accordingly. As the gemara explains, betulot were encouraged to wed on Wednesday because batei din (courts) customarily convened on market days, i.e., Monday and Thursday, and a Wednesday wedding allowed sufficient time to prepare for the wedding and the opportunity to appear in court the following morning should there be any complaints. Aruch Hashulchan 64:6 writes that nowadays the types of grievances the Mishnah was referring to are no longer applicable and courts don't only convene on Mondays and Thursdays. Additionally, the concern of preparing for three days can be resolved by preparing earlier. Therefore one can really get married any day of the week. Pitchei Teshuva 64:6 does quote Pnei Yehoshua that it's better to get married on a Thursday for the siman beracha mentioned by the gemara Ketubot 5a about a widow.

<sup>18</sup> The Yiddish translation of aufruf is "he is called up," which is the central point of the aufruf as the chasan to be is called to the Torah for an Aliya.

- a. On the Shabbos<sup>19</sup> before his wedding, a chasan has an obligation to receive an Aliyah.<sup>20,21</sup> The minhag nowadays is for the chasan to get Maftir.<sup>22</sup>
- b. There is a minhag to sing for the chosson after he gets his Aliyah.<sup>23,24</sup>

<sup>19</sup> There are many sources that there is a special simcha on the Shabbos before a person gets married. Meseches Sofrim 19:12 states that there was a minhag to walk chasan from house to shul singing in front of him. The Rashba in Mishmeres Habayis 7:2 in the context of dam chimud says that there was a practice to have a special simcha on the Shabbos a week prior to the week before one's wedding. Nitey Gavriel (Hilchos Nisuin) quotes the Chidushey Harim who says that the entire week before the wedding is encapsulated in the Shabbos preceding the wedding. Therefore, the simcha of the following week is encapsulated in the Shabbos before.

<sup>20</sup> Livush OC 282:7/Magen Avraham OC 282:18. The chasan's chiyuv to get an Aliyah comes before any other chiyuv to get an Aliyah, except for a bar mitzvah boy. However, if chasan is not a member of the shul, then the bar mitzva boy gets the Aliyah. If both a chasan and a bar mitzvah boy are in the shul, then the best thing to do in such a case is to have both of them get an Aliyah. If, for some reason, that is not possible, you should decide, via a lottery, who gets the Aliyah.

The Shaarey Ephraim 2:3 says that the father of the chasan also has a chiyuv to get an Aliyah but he doesn't take precedence over any other chiyuv.

Imrey Yosher 2:198 says that you shouldn't move a torah for a minyan made specifically for the chasan because it is a disgrace to the torah. Rav Aryeh Lebowitz, in a Ten Minute Halacha, said that we are lenient based on the Rama OC 135 who says that you can move a torah for an adam chashuv, and since the poskim assume that a chasan is compared to a king, so you can move the sefer torah for him. However, the Imrey Yosher says that the Rama specifically means a talmid chachom, not a chasan.

Medrash Talpiyos (Anaf Chasan Vikallah) says that the reason that he gets an Aliyah on the Shabbos before his wedding is because *chasan domeh limelech* – a chasan is compared to a king and a king must have two sifrey torah on him, so too a chasan gets one Aliyah before and one Aliyah after his wedding. Rav Shlomo Zalman in Halichos Shlomo (Moadim 2:251-252) offers an idea based on the gemara nidarim, which says that the reason that the beis hamikdash was destroyed is because we did not have proper kavod hatorah. So, the greatest way to give proper kavod hatorah is to learn right before an important time in our lives. Therefore, prior to wedding the chasan gets an Aliyah and starts his simcha off with torah. Sifrey Chabad say that it is siman tov to raising children who will learn Torah and lift up the world. Sefer Hamatamim quoted in Nitey Gavriel (hilchos Nisuin) writes that the reason that a chasan gets one Aliyah before and after his wedding is in order that he appreciates the difference between the torah learned before and after his wedding. Chazal tell us that *hasharuy bilo isha sharuy bilo simcha*. The torah has new meaning when he is married.

<sup>21</sup> Eidus Yisroel (end of perek 1) says that starting from after the Aliyah on the Shabbos of aufruf, you shouldn't go out by yourself because that is when the idea of *chasan domeh limelech* starts. Rav Shlomo Zalman (Shalmey Simcha 121) thinks that it begins on the motzey shabbos before wedding.

<sup>22</sup> If the chasan is the only kohein in the shul, then he should get kohein. Mekor Chaim OC 135 says that some have the minhag to give the chasan shlishi.

<sup>23</sup> Livush OC 282:7. Elyah Raba 139:8 says that we should cover the torah while the singing is going on because otherwise it will be a bizayon to the sefer torah.

<sup>24</sup> Some people throw candies during the singing. The basis for such a minhag is from the Gemara Brachos 50a, which says that they used to throw food at the chasan and kallah at their wedding, and the Gemara Kesubos 15b which says that when a besula gets married, they would give candies to the kids. Rashi in both places says that they would do so because it is a siman bracha.

The minhag used to be to throw nuts. Nitey Gavriel (Nisuin 2:3 footnote 4) says that the reason is because nuts have a shell, it symbolizes tznius of kallah. Nitey Gavriel (Nisuin 2:3 footnote 4) gives a second reason, namely, that egoz represents cheit (because in gematria they both equal 18) and the chasan is forgiven for his avonos, so it is symbolic of throwing away his sins. Sheim Mishmuel (Ki Teitzei, page 134) writes that just like when a nut falls in the mud, the inside is still protected because of the shell, so too, when one gets married, it comes with responsibility and dealing with the world of gashmiyus

- c. If, for some reason, the aufruf was made two weeks before the wedding, that Shabbos counts as his aufruf and he is obligated to get an Aliyah on that Shabbos.<sup>25</sup>
  - d. It is prohibited to “roast,” or make fun of/tell embarrassing stories about the chosson at the aufruf (or at any point for that matter).<sup>26</sup>
2. There is a minhag for the kallah to have friends over for the Shabbos before the wedding to rejoice with her in her simcha.<sup>27</sup>
  3. There is a minhag that the chosson and kallah shouldn't see each other for the week before the wedding.<sup>28</sup>

### *What Constitutes Kiddushin and Nesuin (Ike Sultan)*

The wedding ceremony in halacha has two parts: Kiddushin and Nesuin. Kiddushin establishes a woman as a married woman not yet in her husband's domain (*eshet ish shelo b'bet habaal*), while Nesuin give her the status of a married woman living in her husband's domain (*eshet ish b'bet habaal*).<sup>29</sup>

#### What Constitutes Kiddushin?

1. The Mishna tells us that there are three methods by which one can mekadesh a woman: by giving her a prutah of money or something worth a prutah, by giving her a shtar that states that through this shtar she is becoming mekudeshet to him, or through biyah.<sup>30</sup> Chazal forbade being mekadesh with biyah and the minhag is to use money or the equivalent for Kiddushin as opposed to using a shtar.<sup>31</sup>

---

(physicality) as a husband must begin to work so as to ensure he can support his family. Thus, we ensure to give the chasan chizuk by sending him a message that even though he now will enter the world of the physical as he goes to work, he needs to ensure that his inside remains pure and connected to Hashem's will.

Mishna Brura 171 says that you shouldn't throw food that can get gross and mushy because that will make a mess of the Sefer Torah, shul, and chasan. This may also violate bal tashchis—wasting food.<sup>25</sup> Biyur Halacha 136. Mekor Chaim 236:14 says that the minhag of sfardim is that the chasan doesn't get an Aliyah unless he is a yasom on his aufruf Shabbos.

<sup>26</sup> Rav Tzvi Sobolofsky. <http://www.yutorah.org/lectures/lecture.cfm/784677/rabbi-zvi-sobolofsky/aufruf-roast-on-the-grill-or-in-the-furnace/>

<sup>27</sup> Nitey Gavriel (hilchos Nisuin perek 3 halacha 10 footnote 21) quoting Yosef Ometz 871 and Shulchan Haeizer 6:1:1.

<sup>28</sup> There is no actual source for this minhag in the Gemara or Rishonim. Shu"t Maharshdam 31 quotes a minhag that chasan and kallah should avoid seeing each other from after the shiduchin, i.e. engagement, until the wedding. The Radak (Bireishis 24:64) writes that it is proper for a woman to be modest in the presence of her betrothed and not be seen by him until they are married. Rav Elyashiv in Mevakshey Torah 25:280, 27:48 says that the chasan and kallah shouldn't see or speak to each other, even on the phone, during the week before the wedding.

There are a couple of reasons that are given for the minhag. Some suggest that it is a harchaka, a way of distancing oneself from violating any prohibitions. See Rabbi Binyamin Forst's sefer Laws of Niddah pages 458-459 for more information.

<sup>29</sup> Rav Schachter in B'ikvei Hatzon p. 195

<sup>30</sup> Mishna Kiddushin 2a, Kiddushin 9a

<sup>31</sup> Rav in Kiddushin 12b, Rambam (Ishut 3:21)

- a. Many have the minhag to use a ring specifically, but others have a minhag to use a coin.<sup>32</sup> For more details about the ring see “Giving the Ring” below.
2. According to a minority opinion, chupa can also accomplish Kiddushin.<sup>33</sup> Some Achronim are concerned for this opinion.<sup>34</sup>
3. The basic procedure includes the man saying “הרי את מקודשת לי בטבעת זו כדת משה וישראל” and then handing the ring to his wife.<sup>35</sup> If he gave her the ring before saying the statement, she should return the ring and do it again correctly. After the fact, even if they didn’t redo it, the Kiddushin is valid.<sup>36</sup>
4. Is it possible to have a Nesuin before Kiddushin? It is a major dispute in the Achronim.<sup>37</sup>
  - a. If the ring gets lost, it is possible to do the Kiddushin with a coin.<sup>38</sup>
  - b. Alternatively, according to most poskim, it is permitted to effect Kiddushin with a borrowed ring if the person you are borrowing it from knows that you’re using it for Kiddushin.<sup>39</sup> However, to avoid a dispute one should borrow the ring from the

<sup>32</sup> Shulchan Aruch 31:2, Yalkut Yosef (Sovah Semachot 1:7:14). The Sefer Hachinuch (Mitzvah 554) adds that a reason to use a ring is so that it should serve as a reminder to her always of her marriage. See Yalkut Yosef for mystical and other reasons.

<sup>33</sup> Rav Huna in Kiddushin 5a holds that chupa can accomplish Kiddushin based on a kal vechomer. While the Rabbenu Chananel holds like Rav Huna, most rishonim do not. See Rosh (Kiddushin 1:1) and Shulchan Aruch 26:2.

<sup>34</sup> Pitchei Teshuva 21:3 quotes the Shaar Hamelech who is very concerned for the opinion of Rabbenu Chananel claiming that this is also the opinion of Rashi and the Tur. This has relevance if someone did an invalid Kiddushin with kesef but used the chupa as Kiddushin whether the woman would need a *get* to get remarried. Aruch Hashulchan 26:15 is similarly concerned.

<sup>35</sup> Gemara 6a, Shulchan Aruch EH 27:1

<sup>36</sup> Yalkut Yosef (Sovah Semachot 1:7:8) writes that it is important to say the *hari at* before giving the ring otherwise it is like getting married with a loan which is ineffective. If this happened he should take back the ring, say the *hari at*, and then give her the ring again. Yabia Omer EH 2:5:3 proves from Rama 27:3 that it is enough to just repeat the *hari at* and give the ring again and not to have to use a new ring. Rabbi Mordechai Willig (4th Year Halacha Hilchos Ishut 5) agrees that if he gave the ring first he should take it back and repeat it. Once the chatan said the words “*hari at mikudeshet li*” even though he didn’t finish the whole phrase the chatan should take back the ring and do it again.

<sup>37</sup> The Masat Binyamin (responsa 90), student of the Rama, writes that it is obvious that chupa is ineffective before Kiddushin. The Bet Shmuel 64:6 adopts this view. The Mishna L’Melech (Ishut 10:2), however, argues because the Ramban (Kiddushin 10a s.v. veba), Rashba (s.v. iy), Ritva (s.v. iybaya) clearly hold that chupa is effective even if the Kiddushin only takes place afterwards. Rav Yohanatan Eibishitz in Bnei Ahuva (Ishut 10:2) answers for the Masat Binyamin, though he favors the opinion of the Mishna Lemelech. See further Pitchei Teshuva EH 61:1. Of interesting note is the Mordechai (Ketubot no. 132) who explains the text of the sheva brachot “chupa v’Kiddushin” to indicate that the order is of no consequence.

<sup>38</sup> Pitchei Teshuva 27:1 cites the Bet Shmuel who held that initially one shouldn’t use a coin based on the gemara Bava Metsia 46a, but the Avnei Meilum argues that only for chalipin where the kinyan requires something that can have a lasting value is a coin ineffective.

<sup>39</sup> The Rosh (Kiddushin 1:20) explains that if a man uses a borrowed ring it is effective because even though the ring doesn’t belong to him it isn’t similar to something stolen since he is giving her the benefit of having the ring for some short period of time. Furthermore, the Rosh adds that if a person asks explicitly to borrow a ring in order to marry a woman he is clearly intending to use whatever language it is necessary to get married and so it is as though he meant to acquire the ring from the third party with a *matana al menat lhachzir* which is effective. However, according to this approach it is critical that he either pay his wife for the ring and return it or he return the value of the ring to the third party. He cites that this was also the opinion of the Rav Moshe Hacohen and Rabbenu Shimshon. The Shulchan Aruch

third party as a *matana al menat lhachzir* (a gift given on condition that it is later returned).<sup>40</sup>

### What Constitutes Nesuin?

1. The Mishna speaks about two forms of Nesuin: 1) the woman enters the reshut of the husband 2) the woman is given from the father or his agents to the husband or his agents (*mesira*).<sup>41</sup> Rashi (Ketubot 48b s.v. *lereshut*) explains that the woman entering the reshut of the husband is called *chupa*. What exactly is *chupa*?<sup>42</sup>
  - a. According to the Rambam (Ishut 10:2), *chupa* is a secluded area for the man and the woman which is fit for *biyah*. This is the opinion of Shulchan Aruch EH 61:1 and *minhag* of Sephardim.<sup>43</sup>
  - b. According to the Ran (Ketubot 1a) and Rosh (Ketubot 5:6), *chupa* is a domain designated for the man and the woman even if it isn't fit for *biyah*. Customarily this is accomplished with having the man and woman enter a canopy. This is the opinion of the Rama and *minhag* of Ashkenazim.<sup>44</sup>
  - c. According to Tosfot (Yoma 13b s.v. *lechada*), *chupa* is covering a woman's head with a cloth.
  - d. The Kol Bo (no. 75) writes that a form of *chupa* is covering the chatan and kallah's heads with a tallit. It is learned from the concept of *yiud* and a hint to it is the juxtaposition of the mitzvah of *tzitzit* and marriage (Devarim 22:12-13).<sup>45</sup>
2. Besides *chupa* and *mesira*, *biyah* is another form of Nesuin.<sup>46</sup>

---

EH 28:19 adopts the opinion of the Rosh. Chelkat Mechokek 28:33 writes that according to the Rosh's second approach if a person used a borrowed ring and didn't return it or pay for it afterwards the Kiddushin is invalid retroactively. Furthermore, Bet Shmuel 28:48 clarifies that if the man didn't tell the lender that he is using it for Kiddushin it would only work according to the first approach, which is acceptable under certain conditions that he delineates there.

<sup>40</sup> The Rashba 1:273 argues that a borrowed ring is ineffective since it doesn't belong to the man. The Avnei Nezer EH 136 is very concerned for the opinion of the Rashba. See Yabia Omer EH 6:6 regarding using this as a factor in invalidating a Kiddushin. Therefore, to avoid a dispute one should make sure to use a *matana al menat lhachzir* which is effective as the Shulchan Aruch EH 28:20 writes.

<sup>41</sup> The gemara in Ketubot 48b learns from Devarim 22:23 that *chupa* without *biyah* is effective in creating Nesuin. As to whether to having the woman handed over from the father or his agents to the husband is *deoritta* or not, see Rashi s.v. *shmuel*. Also see Bet Shmuel EH 61:2 who argues that *mesira* is a weaker acquisition than *chupa*.

<sup>42</sup> It is noteworthy that it seems that another theoretical possibility is that the act of Kiddushin itself begins the marriage and after a year automatically it develops into a complete Nesuin without the need for any other action. Rav Schachter (Kollel Chaburah on Ketubot 57a) explained that indeed this was the opinion of Rabba in Nedarim 73b in his dispute with Abaye.

<sup>43</sup> Rav Schachter ("Hilchot Kiddushin and Nesuin") explained that the Gra 55:9 implies that the house should belong to the man.

<sup>44</sup> EH 55:1

<sup>45</sup> The Orchot Chaim (Hilchot Ketubot no. 4, cited by Bet Yosef 61:1) quotes the Baal Haitur who cites such an opinion but disagrees. Rama 55:1 cites this opinion as well.

<sup>46</sup> The Gemara Yevamot 55b explains that *ha'arah* is effective for a man marrying a woman. Rashi s.v. *kicha* explains that the gemara is discussing Kiddushin. However, the Rif (Yevamot 18b) writes that the gemara is referring to Nesuin. On that basis he explains that the Gemara Kiddushin 10a is only discussing whether the *biyah* of Kiddushin can also affect Nesuin, however, it is obvious that *biyah* is effective to create Nesuin for a woman who previously had Kiddushin. The Rambam (Ishut 10:1) agrees. The Ran (Kiddushin 5b s.v. *garsinan*) questions the Rif because the Gemara Yevamot was only speaking about

## Giving the Ring (Dubbin Hanon)

1. Nowadays, the common practice is to affect Kiddushin (A.K.A Erusin) through giving a ring.<sup>47</sup>
2. Immediately after reciting the beracha on the wine and the Birkat Erusin,<sup>48</sup> the chattan should recite "הרי את מקודשת לי בטבעת זו כדת משה וישראל"<sup>49</sup> and put the ring on the finger of the kallah in the presence of two valid witnesses.<sup>50</sup>
3. The ring must belong exclusively to the chattan. Therefore, the practice is that the Mesader Kiddushin asks the chattan if the ring belongs to him.<sup>51</sup>
4. One should use a plain ring without any stones or designs, so that the kallah does not misevaluate the value of the ring.<sup>52</sup> The custom is to confirm with the witnesses that the

---

Kiddushin. See the Ran who implies that he understood the Rambam as saying that *biyah* is a form of *chupa*. Shulchan Aruch EH 55:1 follows the Rif. Biur Hagra 55:6 supports the Rif from the Tosefta.

<sup>47</sup> Although the Mishna Kiddushin 2a states that Kiddushin in theory could be accomplished in one of three ways: money, a written document, or marital relations, Rambam Hilchos Ishut 3:21 writes that the common practice is to do so through money or the equivalent. Rav Schachter ("Hilchos Siddur Kiddushin" 4:00) explained that the reason this minhag developed was to show our compliance with Chazal as opposed to the Karaites who didn't accept Kiddushin through money. Nitei Gavriel (Nesuin v. 1, p. 24-5) offers kabbalistic reasons for why we do Kiddushin with money specifically.

One can technically use any item that is worth a perutah (25 mg of silver according to Shiurei Torah (3:42)). Although Rabbi Eli Mansour writes that the practice in the Syrian community is to use an actual coin (in which case you would say *בכסף הדין* instead of *בטבעת זו*), Yalkut Yosef (Sova Semachot 1:7:14) writes that the common practice is to use a ring. HaNisuin Kihilchatam 7:5 agrees.

<sup>48</sup> This is the position brought in Shulchan Aruch EH 34:1 because the Rif (Shu"t 293) and Rambam (Hilchos Ishut 3:23) hold that the Birkat Erusin is a *birkat hamitzva*. Therefore, it must be made *over le'Asiyatan*, before the Kiddushin. Otherwise, it would be a *beracha levatala*. Rabbenu Tam (Pesachim 7a "Biliva'er) and other Rishonim argue that it is a *birkat hashevach* and should be recited after the Kiddushin. Although the opinion of the Rosh is subject to debate, the Beit Yosef (34:1b) assumes that the Rosh holds like the Rif.

<sup>49</sup> Sefer Hamakneh (Kuntres Acharon 27:3) writes that you should be careful to recite the full "harei at" before placing the ring on her finger. Haisuin Kihilchatam 7:38 and Yalkut Yosef (Sova Semachot 1:7:8) agree. If one gave the ring before reciting the "harei at" they should give the ring again after reciting it. Yabea Omer EH 2:5:3 concludes that the same ring can be used the second time. See also Rabbi Aryeh Lebowitz (Ten Minute Halacha: Saying Harei at Mekudeshes After Giving the Ring)

<sup>50</sup> Yalkut Yosef (Sova Semachot 1:7:1). According to many authorities, the witnesses must see the chatan place the ring on the kallah's finger (Shu"t HaRashba 1:780, Rama EH 42:4). Although some authorities rule that this is not essential, the accepted practice is to be certain that the witnesses see the actual placing of the ring on the kallah's finger (Pitchei Teshuvah EH 42:12, Hanishuin Kihilchatam 8:12).

<sup>51</sup> Shulchan Aruch EH 28:1, Yalkut Yosef (Sova Semachot 1:7:12), HaNisuin Kihilchatam 7:14. Rav Eliyahu Ben Haim (How to Perform a Wedding Ceremony Part 2/2) 0:50 explains that he could have bought it or received it as a gift, as long as it is entirely his and not borrowed (Though Shulchan Aruch 28:17 holds that if it is borrowed, it would work bidieved as long as you notified the person you were borrowing from that you intended to use it for Kiddushin. See also Yabea Omer 6:6:7). Beit Shmuel 29:46 writes that it is the responsibility of the mesader Kiddushin to clarify this. Rabbi Aryeh Lebowitz (Ten Minute Halacha: The Chuppah Part 2) quotes Rav Schachter that you should ask this before the birkat erusin to minimize the pause between the beracha and giving the ring.

<sup>52</sup> Tosafot Kiddushin 9a s.v. "Vihilchita," Shulchan Aruch EH 31:2, Yalkut Yosef (Sova Semachot 1:7:15), Nitei Gavriel 21:5, HaNisuin Kihilchatam 7:7, Rabbi Aryeh Lebowitz (Ten Minute Halacha: The Chuppah Part 2)

- ring is worth a perutah to show that she is getting married on only a perutah.<sup>53</sup> Nonetheless, initially one should avoid any question by using a plain ring.<sup>54</sup>
5. Some have the minhag to use a silver ring,<sup>55</sup> while others prefer to use a gold ring.<sup>56</sup> Either is certainly acceptable,<sup>57</sup> but if the ring is silver, the man must tell her so, otherwise she will assume it is gold, and it is questionable if the Kiddushin is effective.<sup>58</sup>
  6. The ring should be placed on the right index finger of the kallah. If it is placed on the left hand, the Kiddushin is certainly still valid.<sup>59</sup>
  7. Some have the minhag for the chattan and kallah to remove all jewelry before the chuppah.<sup>60</sup> Others think this is unnecessary.<sup>61</sup> Some think that by giving away one's personal belongings to his friend before going to the chuppah it is some sort of segula. In reality, there is no such segula, but one may do so, since the friend will make sure that it is watched properly.<sup>62</sup>
  8. The performance of a double ring ceremony, where in addition to the chattan giving the kallah a ring, the kallah gives a ring to the chattan as well, should be strongly discouraged, even if the kallah does not say anything.<sup>63</sup>

<sup>53</sup> Rama EH 31:2, Ben Ish Chai (Parashat Shoftim: Halacha 5), Yalkut Yosef (Sova Semachot 1:7:12), HaNisuin Kihilchatam 7:30, Rabbi Eli Mansour

<sup>54</sup> The Aruch Hashulchan 31:8 comments that even though the kallah has a veil over her head to indicate that she accepts the ring whatever it is worth we should avoid such a shaylah by using a plain ring because of possible concerns.

<sup>55</sup> Ben Ish Chai Parashat Shoftim Halacha 8, Yalkut Yosef (Sova Semachot 1:7:16)

<sup>56</sup> Mordechai Kiddushin 488, HaNisuin Kihilchatam 7:6, Otzar Haposkim 10: pg. 364

<sup>57</sup> Rav Eliyahu Ben Haim (How to Perform a Wedding Ceremony Part 2/2) 3:00

<sup>58</sup> Nisuin K'halacha 7:6. Rama 31:2 writes that if he gives her a ring that is copper and lies that it is gold there is a safek Kiddushin.

<sup>59</sup> Maharam Mintz 109, Yalkut Yosef (Sova Semachot 1:7:17), HaNisuin Kihilchatam 7:23, Rabbi Aryeh Lebowitz (Ten Minute Halacha The Chuppah Part 2), Rav Eliyahu Ben Haim (How to Perform a Wedding Ceremony Part 2/2) 3:30, Rabbi Eli Mansour.

<sup>60</sup> Shulchan Haezer vol. 2 pg. 137. Different explanations are given for this. Rav Soloveitchik (Nefesh Harav pg. 256) explained that this practice is a zecher lachurban. This is based on the Mishna in Sota 49a which speaks of a certain rabbinic decree in the times of the Roman empire to ban the kallah and chattan from wearing certain crowns in order to minimize our feelings of joy.

<sup>61</sup> Rav Eliyahu Ben Haim (How to Perform a Wedding Ceremony Part 2/2) 6:00

<sup>62</sup> Halachically Speaking Vol 4 Issue 12 quoting Rav Yisrael Belsky

<sup>63</sup> Rav Moshe Feinstein (Iggerot Moshe EH 3:18) writes that this practice is improper, for two reasons. First, it is a violation of the prohibition against imitating the practices of non-Jews. Secondly, conducting a double ring ceremony could lead to a fundamental misunderstanding of the entire construct of Kiddushin, as people will mistakenly think that the Kiddushin depends upon the transfer of rings from both the chattan to the kallah and the kallah to the chattan. Nevertheless, he concludes that the Kiddushin is still valid if this was done after the chattan already gave the ring and said the "harei at." Rav Eliyahu Ben Haim (How to Perform a Wedding Ceremony Part 2/2) 7:35 agrees. See however, Rav Osher Weiss (Minchas Asher 1:71, 3:98) who believes that this Kiddushin would be invalid. Rabbi Eli Mansour writes that if the kallah also wishes to give a ring to the chattan, this should be done after the chuppa, and not as part of the ceremony. Regarding the general halacha when it comes to men wearing wedding bands, see Rabbi Aryeh Lebowitz (Ten Minute Halacha: Men Wearing Wedding Bands).

## Selecting Appropriate Witnesses (Alex Mermelstein)

1. Witnesses (eidim) are necessary to observe the Kiddushin process, when the chosson gives the kallah a ring and says “*harei at mekudeshet li betaba’at zu kedat Moshe veYisrael.*”<sup>64</sup>
2. Relatives cannot be eidim for the chosson and kallah nor can the eidim be related to each other.<sup>65</sup>
3. There is a machlokes whether it is necessary to designate two specific eidim to the exclusion of all other people in the room.<sup>66</sup>
4. A gambler, someone who collects interest, and someone who profits from produce produced during shemita are examples of invalid witnesses in general and specifically for Kiddushin.<sup>67</sup>

---

<sup>64</sup> This is because it is a type of kinyan which requires eidus.

<sup>65</sup> There is a discussion as to which type of relatives cannot serve as eidim. The psak is that although strictly speaking only a rishon be’rishon, a sheni be’sheni, or a shlishi beshlishi cannot serve as eidim, we are machmir that even a revi’i berevi’i should not serve as eidim. These terms describe how many generations removed the relation is. For example, a rishon berishon are siblings because their parents are one generation above them and are the cause of the relation between them. A sheni besheni are first cousins, because their grandparents are the common ancestor, who are the source of their relation. So we say that shlishi beshlishi is not permitted to be eidim together, which are three generations removed from the source of their relation, and we are machmir to not even allow revi’i berevi’i to be eidim together, which are four generations removed from the source of their relation. Even if someone married into the family and is not related by blood, they are still not permitted to serve as eidim for the chasan and kallah. See Shiur by Rabbi Aryeh Lebowitz:

[http://www.yutorah.org/lectures/lecture.cfm/820596/Rabbi\\_Aryeh\\_Lebowitz/From\\_The\\_Rabbi's\\_Desk\\_-\\_Wedding\\_Questions](http://www.yutorah.org/lectures/lecture.cfm/820596/Rabbi_Aryeh_Lebowitz/From_The_Rabbi's_Desk_-_Wedding_Questions)

<sup>66</sup> This is based on the Mishna Makkot 5b which establishes that if there is a group of onlookers of a case, they are all considered eidim for that case. If there are two relatives in that group of onlookers, then their eidus is passul because two relatives cannot be eidim together for a certain case. The Ritva quotes some who hold that there is problem if family is present at the chuppa and there is no explicit designation of specific eidei Kiddushin. The eidim for Kiddushin are eidei kiyum, which means that their viewing of the act of Kiddushin is in itself the establishment of Kiddushin. Therefore, anyone that watches the Kiddushin process are considered eidim, which causes a problem when there are relatives in the room watching the Kiddushin. In order to resolve this problem, one can designate two specific eidim who are not relatives to the exclusion of all others in the room, thus avoiding any potential kerovim from becoming eidim and invalidating the Kiddushin. The Ritva himself disagrees with this opinion.

The Rosh Makkot 1:11 argues with this entire premise, and says that the only time that invalid eidim disqualify the group is when they are required to testify in court. However, by Kiddushin, there is no testimony in court, so there is no potential invalid witnesses in the first place. Thus, there is no requirement whatsoever to designate specific witnesses to the exclusion of others. This is based on the fact that he holds that eidei Kiddushin are eidei kiyum, and not eidei re’iya.

Shulchan Aruch/Rambam do not quote the idea of yichud eidim at all, thus suggesting they hold like the Rosh that eidei Kiddushin are eidei kiyum, and the relatives that are onlooking the Kiddushin process do not invalidate the Kiddushin. However, the Shach C”M 36:8 says that the minhag is to designate specific eidim.

<sup>67</sup> Mishna Kiddushin 24b. The Gemara explains that all of these fall under the category of theft because people who violate laws when it comes to money cannot be trusted in telling the truth in general.

## Differences between Sephardim and Ashkenazi Weddings (Ike Sultan)

1. The Sephardic minhag is not to fast the day of the wedding.<sup>68</sup>
2. The Ashkenazic custom is to have a *bedekin* before the chupah because according to some it is considered the marriage.<sup>69</sup> Sephardim don't have this minhag.<sup>70</sup>
3. Sephardim have the text of the ketubah “כסף זוזי מאתן דהזי ליכי” whereas Ashkenazim have “מדאורייתא דהזי ליכי”. This is based on a major dispute in the rishonim and if a Sephardi uses an Ashkenazic ketubah it might be pasul.<sup>71</sup>
4. The Ashkenazic minhag is that the kallah walks around the chatan seven times. Sephardim don't have this minhag.<sup>72</sup>
5. There is an Ashkenazic minhag to have the chupah outdoors. Sephardim have the minhag to do it inside.<sup>73</sup>
6. Some Ashkenazim have the minhag to place ashes on the forehead of the chatan at the time of the chupah. Sephardim don't have this minhag today.<sup>74</sup>

<sup>68</sup> The Chida (Birkei Yosef 470:2) writes that the Sephardic minhag is not to fast the day of the wedding. In fact, the Yafeh Lelev 573 adds that the Hari Besamim thinks that it is forbidden to fast since it is a day of celebration for the couple, comparable to a Yom Tov. However, the Ben Ish Chai (Shoftim no. 13) writes that in Baghdad chatanim had the minhag to fast on the day of the wedding. Rav Ovadia Yosef (Yabia Omer EH 3:9) discourages the minhag.

<sup>69</sup> The Darkei Moshe 66:1 quotes Tosfot Yoma 13b s.v. lechada as holding that a betulah is married when she goes out with her hair covered. Similarly, the Rama 55:1 writes that some say that when the chatan covers his and his kallah's head during the sheva brachot it is considered the chupah. Nitai Gavriel (Nesiuin 13:3) writes that the Ashkenazic minhag nowadays is to do the bedekin before the chupa.

<sup>70</sup> Yalkut Yosef (Sovah Semachot 6:2)

<sup>71</sup> Rabbenu Tam (Tosfot Ketubot 10a) holds that Ketubah is deoritta, but the Rambam (Ishut 10:7), Rif (Ketubot 65b), and Shulchan Aruch (EH 66:6) hold it is only derabbanan. The Rosh (Ketubot 1:19) explains that even if ketubah is derabbanan the text of the ketubah simply means that the chatan indebts himself to an obligation of 200 coins of which the Torah speaks about in regards to ones and mefateh. However, in reality the obligation of ketubah is rabbinic but the amount paid is according to the Tzurei coins, which is the type of coin used to pay for biblical obligations. The Rama 66:6 writes that the Ashkenazic minhag is to write “דהזי ליכי מדאורייתא” and the Chelkat Mechokek 66:26 explains the he is following the Rosh. Yabia Omer EH 3:12 quotes tens of rishonim and achronim who hold that for Sephardim the text should not say דאורייתא. Nonetheless, if a Sephardic couple has an Ashkenazic ketubah with those words it is valid and the Bet Yosef holds that she is nonetheless only entitled to Medina coins, which are the currency usually used to pay rabbinic obligations.

<sup>72</sup> Kitzur Shulchan Aruch 147:5. Nesuin K'halacha 6:5 writes that one source of the minhag for the kallah to walk around the chatan seven times is based on the Zohar's inference from the pasuk in Yirmiyahu 31:21. He adds that this isn't the Sephardic minhag.

<sup>73</sup> The Rama EH 61:1 records the minhag to do the chupah under the sky in order to receive the bracha of having descendants as many as the stars of the heaven. Yafeh Lelev EH 61:6 writes that the Sephardic minhag was always to do the chupah indoors because often it is cold to do it outdoors. Rav Ovadia Yosef (Yabia Omer EH 3:10:4) agrees that the Sephardic minhag is to do it indoors.

<sup>74</sup> The Shulchan Aruch OC 560:2 and EH 65:3 writes that there is a minhag to place ashes on the forehead of the chatan to actively demonstrate how we remember the destruction of the Bet Hamikdash even as we rejoice at a wedding. While the Biur Halacha 560:2 s.v. vechen asks why this isn't the minhag today, the Nitai Gavriel (Nesuin v. 1 p. 117) writes that many have the minhag today. The Kaf Hachaim 560:21 writes that this isn't the Sephardic minhag today. Nesuin Khalacha 6:19 and Yalkut Yosef (Sovah Semachot 1:6:6) agree.

7. Sephardim recite the bracha of besamim under the chupa to complement the brachot we recite as a way of praising Hashem on this joyous occasion. Ashkenazim don't have this minhag.<sup>75</sup>
8. Sephardim had a minhag that after Kiddushin, the chatan should take a new Tallit, recite *lihitaatef b'tzitzit* if it is before shekiya and then shehechyanu. Then he should wrap himself in it normally and then drape it over himself and his kallah. If it is at night, he doesn't need to wrap himself in it, but rather should recite shehechyanu if it is new and then drape it over himself and his kallah.<sup>76</sup>
9. Some Ashkenazim have the minhag to bring candles to the chupa. Sephardim don't have this minhag.<sup>77</sup>
10. The Sephardic minhag is not to have a yichud room. Accordingly, the bride doesn't need to cover her hair until they arrive home together that night.<sup>78</sup>

<sup>75</sup> The Rambam (Ishut 10:4) writes that some bring hadasim and make a bracha upon smelling them between hagefen and the next six brachot of sheva brachot. The Tur EH 62 quotes this. Shulchan Aruch Hamekutzar (EH v. 2 p. 269) writes that the Yemenite minhag is to follow the Rambam. However, Syrains (Siddur Kol Yakov p. 507, Rabbi Mansour) recite the bracha of besamim between hagefen and the bracha of eirusin. This follows the tradition of Rav Sadya Goan (4th Edition, Yerushalayim, 5701, p. 96). The Aruch Hashulchan EH 62:8 writes that the Ashkenazic minhag is specifically not to add besamim to the sheva brachot.

<sup>76</sup> Yalkut Yosef (Sovah Semachot 1:8:1). Shiyarei Knesset Hagedola (Bet Yosef 8:5) records the Sephardic minhag in the 1600's to cover the chatan and kallah with a tallit. He insists that the chatan should recite a bracha when putting on the tallit even though he admits the custom wasn't to do so. The Kaf Hachaim 8:57 writes that the minhag of Yerushalayim was for the chatan to recite a bracha and put on the tallit normally and then to drape it over both the chatan and kallah. Yalkut Yosef (Soveh Semachot 1:6:10) adds that this is the minhag even if the ceremony is done under a canopy. See Ben Ish Chai (Shoftim no. 12) who writes that the minhag in Baghdad was not to use a tallit since they got married at night.

One reason for this minhag is that, according to some rishonim, this is considered the chupah. The Orchot Chaim (Hilchot Ketubot no. 4, cited by Bet Yosef 61:1) quotes the Baal Haitur who cites such an opinion but disagrees. Rama 55:1 cites this opinion as well.

The Kol Bo (no. 75) adds that the minhag of covering the chatan and kallah with a tallit was to encourage them to do mitzvot in their marriage. This is hinted to by the juxtaposition of the pesukim of marriage and tzitzit (Devarim 22:12-13).

The Manhig (Hilchot Erusin V Nesuin) explains that a tallit is placed over the chatan and kallah so that their marriage is done more privately, not in front of an entire audience. Similarly, the Lev Chaim 3:99 (cited by Nitai Gavriel v. 1 p. 134) writes that the minhag is to place a tallit over the couple so that the tallit protects them from the ayin hara.

<sup>77</sup> One reason (Nesuin Khalacha 6:2 quoted from the Mateh Moshe) for the minhag of carrying candles to the chupah is because ner in gematria is 250 and two times that for the two candles is 500, which is the sum of the limbs of a man (248) and woman (252). Also, 500 is the gematria of pru urevu. Alternatively, the Tashbetz Katan 467 writes that the candles are to signify the fact that the chupa is reminiscent of matan torah at which there were awesome lights and sounds. Yalkut Yosef (Sovah Semachot 1:6:3) cites a Tosfot Sanhedrin 32b s.v. kol who, based on Yirmiyahu 25:10, infers that there was a very old custom to light candles at a wedding. Yalkut Yosef writes that Sephardim don't have such a minhag albeit there is no concern for chukat hagoyim.

<sup>78</sup> Rav Ovadia Yosef in Yabia Omer 5:8 establishes the minhag of Sephardim for centuries was not to have yichud immediately after the chupah, but only later that night when the couple went home. He explains that reciting the sheva brachot in advance of the yichud is not an issue either because the brachot are birchot shevach and don't need to be made right before the mitzvah, or because the primary method of Nesuin is the chupah even though it isn't private. In defending the minhag he emphasizes that being more

## *Leaving a Wedding Early (Ariel Scheier)*<sup>79</sup>

1. Many times, weddings go very late, and people want to leave early. There are two potential halachik problems that must be addressed: the fact that you seemingly should be obligated in Sheva Brachos<sup>80</sup> and the fact that you are obligated in zimmun.<sup>81</sup> Rav Moshe Feinstein<sup>82</sup> says that you can explicitly say when you wash that you do not want to join together, and then you are not obligated in zimun<sup>83</sup> or Sheva Brachos.<sup>84</sup>
2. Of course, it would be better if one can get three men together and make a zimmun. However, one must be very careful to do this discreetly and in such a way that those who are making the simcha are not offended.<sup>81</sup>

---

strict by having a yichud room is in fact disgracing the previous generations and shouldn't be done. He also adds that the minhag of having the couple enter the yichud room immediately after the chupah before an entire audience is inappropriate since it is known why a couple has yichud. See there and in Yalkut Yosef (Sovah Semachot 1:12) at great length for more reasons and details. Rabbi Mansour ([dailyhalacha.com](http://dailyhalacha.com)) writes that the Syrian minhag is to have a room for the couple to eat and exchange gifts, however, the room is not locked and there are no witnesses so that it isn't actual yichud.

<sup>79</sup> See <http://www.yutorah.org/sidebar/lecture.cfm/829092/rabbi-aryeh-lebowitz/ten-minute-halacha-leaving-a-wedding-early/> and <http://www.yutorah.org/lectures/lecture.cfm/736173/rabbi-ally-ehrman/leaving-a-wedding-feast-early/>

<sup>80</sup> There are two reasons that this might not be an issue at all. First, the Minchas Yitzchak 2:43 suggests that Sheva Brachos isn't an issue as the obligation only begins at the conclusion of the meal. Therefore, people who leave early never become obligated in Sheva Brachos. He brings a proof from Rav Shlomo Kluger (HaElef Lecha Shlomo EH Siman 107) that by the Sheva Brachos on the last day that goes past sunset we do not say Sheva Brachos, as the obligation of Sheva Brachos doesn't start until Birchas Hamazon. Nonetheless, Rav Shternbuch (Tshuvos V'Hanhagos 1:742) argues that the obligation starts at the beginning of the meal as even if you switch to a different room, you are still obligated in Sheva Brachos. Second, Rav Yonasan Shtief (Siman 7) suggests that the obligation is on everyone just to assure that there will be a minyan at the end of the meal, so that Sheva Brachos can take place. Nowadays, it is safe to assume there will be a minyan left at the end of the wedding.

<sup>81</sup> This is based on the Mishna Berachot 7:1 which says that three people who sat down to eat together are obligated to make a zimun. The Rama (193:3) paskins this, but says that if a group sat down and they all had in mind from the beginning that they would not make a zimmun together they are not obligated to do so.

<sup>82</sup> Igros Moshe OC 1:56. Also see Piskei Tshuvos 2: pg. 737 and Tzitz Eliezer 11:84

<sup>83</sup> Rav Moshe Feinstein extends the previously quoted Rama (193:3) to our case and says that even if an individual does not intend to make a zimmun from the very beginning he is not obligated to do so. Rav Schachter (oral communication) argued with some of Rav Moshe's proofs since one could distinguish between where there is an obvious reason why everyone agrees not to join to make a zimmun, in which case there is no establishment of the group, as opposed to a wedding where no such assumption can be made (see Orchot Chaim Sapinka 193:2 who cites some who make this distinction).

<sup>84</sup> Just like Rama 193:3 that we don't do zimmun in house of non-Jew as it is as if there is no permanence (to avoid saying harachaman hu yivorech es ba'al habayis). Rav Moshe Feinstein applies a similar logic to Sheva Brachos and argues that if one is not obligated in zimun (as in the case where he has intent to avoid this) then he will also not be obligated in Sheva Brachos.

3. If one can stay longer, it is very nice to remain until the end, as the longer one stays, the greater the mitzvah<sup>85</sup> of being misameach the chasan and kallah, and this way one will also ensure to participate in the minyan for Birkat Hamazon and the Sheva Brachos.<sup>81,86</sup>

### *Right Age to Marry (Anonymous)*

1. Men have an obligation to procreate<sup>87</sup> and an additional obligation to marry even if he has already fulfilled his obligation to procreate.<sup>88</sup> Men may not unnecessarily prolong singlehood.<sup>89</sup>
2. Women are exempt from the obligation to procreate<sup>90</sup> and thus may have no obligation to marry.<sup>91</sup>
3. Although men become obligated to perform mitzvot upon reaching majority (age 13), learning Torah takes priority over marriage until age 18, and thus men have no obligation to marry beforehand.<sup>92</sup>
4. Ideally, one should attain a livelihood before marriage.<sup>93</sup>
5. Ideally, a man should marry before age 20 while continuing to learn Torah; however, if one finds it impossible to do both, due to the financial burden of sustaining a family, learning Torah takes precedence and he may delay marriage past age 20.<sup>94</sup> It is unclear how long such delay may extend:<sup>95</sup> some suggest that one may continue learning until he feels satisfied with the amount of Torah he has learned,<sup>96</sup> while others suggest an absolute limit of age 24.<sup>97</sup>

---

<sup>85</sup> Shulchan Aruch EH 65:1. See Rambam Hilchot Avel 14:1 and Sdei Chemed Chatan viKallah 13. Pirkei Derebbi Eliezer 12 states that Hashem Himself rejoiced with Adam and Chava at their wedding in Gan Eden. Rabbenu Yona in Shaare Teshuva 4:11 adds that performing this mitzvah protects one from pain.

<sup>86</sup> There is a machlokes haposkim as to the best way to enhance the simcha of the chattan and kallah. Rav Shlomo Zalman Auerbach (Sefer Shalmei Simcha page 310) rules that rabbis, dignitaries, and close friends of the chattan fulfill their obligation merely by attending the wedding, but others should dance until they feel that the chattan is made happy by their actions. Rav Chaim Kanievsky (Yismach Lev 251) says that you just need to make sure to say Mazel Tov. Rav Elyashiv (Yismach Lev 251) argues that simply showing up at the wedding is enough because it makes the chattan and kallah happy that more people attended their wedding. Shulchan Haezer (vol. 2 page 72) says that one fulfills his obligation by giving a gift.

<sup>87</sup> Yevamos 65b. Shulchan Aruch Even Haezer 1:1 and 1:5 mentions that a man should endeavor to father at least one boy and one girl.

<sup>88</sup> Yevamos 61b; Shulchan Aruch, Even Haezer 1:8.

<sup>89</sup> Tosefta, Yevamos 8:2.

<sup>90</sup> Yevamos 65b.

<sup>91</sup> Tosefta, Yevamos 8:2; Shulchan Aruch, Even Haezer, 1:13. However, see Rama (ibid.) and Sanhedrin 76a-76b.

<sup>92</sup> Avos 5:21; Shulchan Aruch, Even Haezer 1:3; Chelkas Mechokeik, ibid. §2. Cf. Rambam, Hilchos Ishus 15:2.

<sup>93</sup> Sotah 44a; Rambam, Hilchos Dei'os 5:11.

<sup>94</sup> Kiddushin 29b; Shulchan Aruch, Even Haezer 1:3.

<sup>95</sup> Rosh to Kiddushin 29b.

<sup>96</sup> Levush, Even Haezer 1:4, cited in Aroch Hashulchan, Even Haezer 1:13.

<sup>97</sup> Yam Shel Shlomo, Kiddushin §47, cited in Aroch Hashulchan, Even Haezer 1:13; see Rashi and Rosh to Kiddushin 30a.

6. If an unmarried man finds it impossible to avoid experiencing *hirhurim*, marriage takes precedence over learning Torah.<sup>98</sup> It is forbidden to fantasize about sinning.<sup>99</sup>
7. If one truly loves learning Torah to the extent that Ben Azai did<sup>100</sup> and is totally devoted to the Torah, he is not prohibited from delaying marriage indefinitely, provided that his sexual desire does not overcome him;<sup>101</sup> nevertheless, one should not do so.<sup>102</sup> Ben Azai's example is exceptional; such people are extremely rare.<sup>103</sup>
8. One may delay marriage until he can find a suitable or compatible wife.<sup>104</sup>

### *Sheva Brachos (Matt Lubin)*

The phrase "Sheva Brachos" refers to the set of blessings, usually seven ("sheva") in total (see below), recited in conjunction with the marriage ceremony and at a meal eaten in honor of the new couple during the first week of their marriage.<sup>105</sup> Colloquially, this term is also used to refer to the meal at which these brachos will be recited. Technically, only six of these blessings are actually unique to the marriage celebration, as the 'seventh' bracha is the "Hagafen" made on a cup of wine.<sup>106</sup> The text of the brachos can be found in most siddurim and "bentchers" immediately after Birkas HaMazon. In some circumstances (see below), only "Hagafen" and "Asher Bara" are recited.

#### **General Laws of Sheva Brachos**

1. The couple traditionally honors attendees with appointing them to recite the Sheva Brachos. Because these blessings are meant especially for the (bride and) groom, it is better that the groom himself not recite them<sup>107</sup> and for the person reciting the blessings to face the couple.<sup>108</sup> However, if nobody else present is able to say the brachos, the groom may do so.<sup>109</sup>

<sup>98</sup> *Kiddushin* 29b; *Shulchan Aruch*, *Yoreh Dei'ah* 246:2.

<sup>99</sup> *Berachos* 12b.

<sup>100</sup> See *Tosefta Yevamos* 8:5; *Yevamos* 63b; cf. *Kesuvos* 63b; *Sotah* 4b.

<sup>101</sup> *Shulchan Aruch*, *Even Haezer* 1:4.

<sup>102</sup> Taz, *ibid.* §6.

<sup>103</sup> Rosh to *Kiddushin* 29b; Ritva to *Yevamos* 63b.

<sup>104</sup> *Yad Dovid*, Vol. 3, 15:6 (cited in Frankel's "Sefer Hamafteach" to Rambam, *Hilchos Ishus* 15:2).

<sup>105</sup> *Pirkei d'Rebi Eliezer* Ch. 16, *Gemara Kesuvos* 7b-8a, *Maseches Kallah* 1:1, Rambam *Hil. Ishus* 10:3, *Tur* and *Shulchan Aruch* E.H. 62. It is implied that these blessings (Sheva Brachos and Birkas Eirusin) are required *min hatorah*, either from *Bereishis* 24:60 ("and they blessed Rivkah,") as in *Maseches Kallah*, or from the blessing given by God to Adam when God created Adam with his mate (*Bereishis* 1:22). However, *Tosafos* there writes that these *pesukim* are only used as *asmachtos*. The Bach (E.H 34) believes that the opinion of the Ramban and the Tur is that these brachos are required *mi'deoraisa*.

<sup>106</sup> As explained by Abudraham and others. However, the *Kol Bo* (*Hil. Ishus* 75) writes that those who make a bracha of "Besamim" on a myrtle branch as part of the brachos (see Rambam *Hil. Ishus* 10:4) would consider the seventh bracha to be the "Besamim," not the "Hagafen."

<sup>107</sup> *Teshuvah* of Rabbi Avraham ben haRambam quoted in *Maaseh Rokeach* on *Hilchos Ishus*, referenced by *Otzar Haposkim* E.H. 62:1:8. See also *Rama* 34:1, *Semag Aseh* 48, *Mordechai Kesuvos* 131, *Hagahos Maimoni Ishus* 10:3, and *Drisha to Tur* E.H. 34:1 who add that the groom should not make the blessings so as not to embarrass a groom who wouldn't be able to recite them himself.

<sup>108</sup> *Maharil* (*Hilchos Nisuin*) would face the bride and groom specifically for the blessing of "Sameach Tisamach," and common practice is to do so for all of the brachos (see *Shulchan Ha'Ezer* 2:42). The

2. Many believe that the same person must recite all of the brachos,<sup>110</sup> but the near-universal practice is to permit dividing the brachos among various people, especially because there are usually several people who the family wants to honor.<sup>111</sup>
3. The order of the brachos is not essential, meaning that if one made a mistake and skipped a bracha, he should recite the bracha that was skipped.<sup>112</sup>

## Minyan

1. Sheva Brachos (whether under the chuppah or at a meal) can only be recited in the presence of a minyan of ten men.<sup>113</sup>
2. This minyan does not have to be standing under the actual chuppah,<sup>114</sup> but must be able to hear the brachos directly and not through a microphone.<sup>115</sup>
3. The groom is included in the minyan,<sup>116</sup> as are any of his relatives, the mesader kiddushin, and the eidei kiddushin.<sup>117</sup>
4. Women and children (boys under 13) do not count towards the minyan.<sup>118</sup>
5. If the Sheva Brachos begun while a minyan was present, but then some of the people left before all of the brachos were recited, they may still continue to recite the remaining brachos.<sup>119</sup>

---

Aruch Hashulchan (62:9) writes that ideally, the bride and groom should face East, and the person reciting the brachos should face West.

<sup>109</sup> Mordechai Kesuvos 131, Shut Maharsham 1:160, Sdei Chemed “Chasan V’Kallah” 18, all quoted in Otzar Haposkim 62:1:10.

<sup>110</sup> Shaarei Efraim on Hilchos Keriyas haTorah Shaar 9 Pischei Shearim 19, Shut Har Tzvi O.C. 44, cf. Pischei Teshuvos 61:17 that one person recites all of the blessings appears to be implied strongly by all of the Rishonim who discuss these brachos, especially considering that the brachos are considered smuchim to each other.

<sup>111</sup> See Igros Moseh E.H. 1:94, Tzitz Eliezer 6:2:5, Yabia Omer 4:7, and Mishneh Halachos 4:204 who all defend this practice, although none of these poskim appear to be so encouraging of the custom. Rav Moshe Feinstein notes that all those reciting the brachos should still make sure to listen and say amen to all of the others. See Otzar Haposkim 62:3:4 and Shut Bnei Banim 4:6 for further discussion of splitting the brachos generally as well as grouping various brachos together, such as the first two or the first six.

<sup>112</sup> Be’er Heitiv 62:3 quoting Rambam in Shut Pe’er Hador 9. Nitei Gavriel Nisuin 34:3 applies this to the bracha of “Hagafen” as well. Similarly, if there is no one who knows all of the brachos, they may still recite whatever brachos they know (Otzar Haposkim 62:3:1).

<sup>113</sup> Gemara 7b (on “birkas chasanim”), based either upon the fact that Boaz assembled people at his marriage to Rus (Rus 4:11-12) or from Tehillim 68:27 (במקהלות ברכו אלקים וה' ממקור ישראל). Shitah Mekubetzes there adds another possible source, Vayikrah 22:32 (וּנְקַדְשֵׁתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל). See Noda BiYhudah Kama E.H. 56.

<sup>114</sup> Nitei Gavriel Nisuin 23:2, quoting Shut Nachalah L’Yisrael 62

<sup>115</sup> Nitei Gavriel Nisuin 23:5, as per the usual halachos regarding minyan. See Shulchan Aruch O.C. 124:4 and Shut Minchas Shelomo 9 regarding microphones.

<sup>116</sup> Gemara Kesuvos 7b, Shulchan Aruch 62:7. The Netziv to Sheiltos and Aruch Hashulchan 62:11 explains that this is because the brachos are an expression of gratitude and praise to Hashem for the wedding, which is certainly felt by the groom as well as the participants. If the minyan is necessary in order to show honor to the couple, however, it would be difficult to explain why the groom is allowed to count towards the minyan.

<sup>117</sup> Chelkas Mechokek 34:7, Aruch Hashulchan 34:10. It stands to reason that if the groom himself can count towards the minyan, so should anyone else involved or their relatives.

<sup>118</sup> Shulchan Aruch EH 62:4

6. If there is no minyan at the chuppah, some say that the couple should delay the marriage until they are able to find one<sup>120</sup> while others believe that it is better to get married as planned and then make the brachos later.<sup>121</sup>

### **Cup of Wine**

1. Even under the chuppah (where the brachos are not recited with Birkas haMazon), the Sheva Brachos should be recited over a cup of wine.<sup>122</sup> If wine is not available, another alcoholic beverage can be used.<sup>123</sup>
2. There is a dispute as to whether or not the brachos can be recited under the chuppah if there is no cup of wine or similar drink.<sup>124</sup>
3. Regarding the cup under the chuppah, those reciting the brachos do not need to drink from the cup, but the bride and groom should at least taste from it.<sup>125</sup>
4. When making Sheva Brachos after a meal, the Rama writes that two cups of wine should be used: one for bentching, and the other for the six brachos made for the couple.<sup>126</sup> However, not everyone agrees to this ruling, and the Shulchan Aruch writes that the custom is to use one cup.<sup>127</sup> This may be relied upon if only one cup of wine is available.<sup>128</sup>

### **Under The Chuppah**

1. After reading the kesubah, all seven brachos are recited under the chuppah, regardless of the status of the bride and groom (see below),<sup>129</sup> as long as 10 Jewish men are present.

---

<sup>119</sup> Pischei Teshuvos 62:14, Aruch Hashulchan 62:13. The Nitei Gavriel (Nisuin 23:4) assumes that this is true only as long as the majority of the minyan remains.

<sup>120</sup> Shulchan Aruch and Beis Yosef 61:3 quoting the Rashba (Shut 1:1167, Meyuchasot 185)

<sup>121</sup> Terumas Hadeshen 2:140). The Rama, Knesses Hagedolah (E.H. 62), Chelkas Mechokek (62:3), Beis Shmuel (62:4) and Aruch Hashulchan (62:12) follow this latter opinion.

<sup>122</sup> Maseches Kallah 1, Zohar 2 p. 169a. Sefer Hayashar of Rabbeinu Tam no. 620 implies that this custom was established by Rav Yehudai Goan, but the Aruch Hashulchan 62:7 believes that it was part of the original mitzvah of Sheva Brachos dating back to Moshe Rabbeinu. On the other hand, Tashbetz 3:65 disputes the requirement to have a cup of wine at all, as the Gemara (Kesuvos 8a) refers to making six blessings, and not seven.

<sup>123</sup> Shulchan Aruch E.H. 62:1

<sup>124</sup> Tashbetz 3:65 disputes the requirement to have a cup of wine as it is not mentioned in the Gemara, but Be'er Heitev 62:3 quotes the Rosh and Tur who imply that the cup is necessary. Aruch Hashulchan 62:7 rules that one must use a cup.

<sup>125</sup> Aruch Hashulchan 62:8. See Taz Y.D. 265:10 who writes that whenever a cup of wine is used, but is not mentioned explicitly in the Gemara, only tasting is required and not a whole cheek-full. See also Moadim Uzmanim 3:246

<sup>126</sup> Shulchan Aruch and Tur 62:9, based upon Tosfos Pesachim 102b and Rosh Pesachim 10:8 that one cannot use one cup for two purposes.

<sup>127</sup> Shulchan Aruch 62:9, and in the Beis Yosef there it is shown that many rishonim appear to have this view.

<sup>128</sup> Otzar Haposkim 62:53:2

<sup>129</sup> Shulchan Aruch 62:1, Rama 61:1. A possible exception is a man who remarries his previous wife, see Pischei Teshuvah 62:21 quoting Shut Radbaz 3:567, but the general consensus is that even in such a case, the Sheva Brachos should be recited at the chuppah and at the first meal (Otzar Haposkim 62:23).

2. The custom has developed in almost all Jewish communities for these brachos to be recited while the bride and groom are under the chuppah, but before entering the yichud room.<sup>130</sup> If the brachos were not recited beforehand, they can still be recited several days later.<sup>131</sup>
3. A new cup of wine should be used and not the one already used for Birkas Eirusin.<sup>132</sup> If one is using the same cup it must be refilled.<sup>133</sup>
4. Some poskim hold that everyone in the audience must stand for the Sheva Berachot recited under the chuppah<sup>134</sup> but the custom in most of America and Europe is that the audience sits.

### “Sheva Brachos” Meals

1. If both the bride and the groom have been previously married, Sheva Berachos is only recited for the meal on the first day of their marriage.<sup>135</sup>
2. Where either the bride or groom have never been married before, meals can<sup>136</sup> be made in their honor for the seven days after their wedding, with the day of their wedding counting as the first day. These meals have the status of Se’udos Mitzvah, and it is therefore preferable to have meat and wine,<sup>137</sup> but Sheva Brachos are still recited if there was no meat or wine.<sup>138</sup>
3. The accepted psak is that Sheva Brachos are recited only after a meal of bread, after Birkas Hamazon.<sup>139</sup>
4. Ideally, at least ten of the attendees should eat bread.<sup>140</sup> However, many poskim allow Sheva Brachos to be said if only seven people ate bread, and some even permit Sheva

<sup>130</sup> Rama 61:1 based upon Teshuvos HaRosh 26:2, despite the Shulchan Aruch 62:1. Darkei Moshe there explains that even if these brachos are considered blessings upon the mitzvah of getting married, and a birkas hamitzvah must be made prior to its performance, we rely upon the fact that according to some, the mitzvah of nisuin is not complete until the bride and groom enter the yichud room. See Aruch Hashulchan 61:19 and 55:19 that the completion of these brachos affects nisuin.

<sup>131</sup> Rambam Hil. Ishus 10:3, Rama E.H. 61:1. Aruch Hashulchan 61:19 and 62:12 writes that although the Maharshah writes that the brachos can only be said during the first week, the Rambam implies that they can be made even a long time afterward.

<sup>132</sup> Implied by Abudraham, Machzor Vitri 470, and Rama E.H. 65:3 regarding the special cup.

<sup>133</sup> Shulchan Aruch E.H. 62:1

<sup>134</sup> Orchos Chaim Hil. Kiddushin, Beer Heitiv E.H. 62:1, Erech Lechem E.H. 61, see Mishnah Brurah 128:51

<sup>135</sup> Ketubot 7a, Tur and Shulchan Aruch E.H. 62:6

<sup>136</sup> Although a meal can be made with Sheva Brachos for all seven days, there is no obligation to do so each day. See Yam Shel Shelomo Kesuvos 1:12, Aruch Hashulchan 640:14, Shut Rav Pealim 4:6

<sup>137</sup> Magen Avraham O.C. 640:13, Shut Maharam Shik 89, Shulchan Aruch Harav 249:8 (who writes there that the meal can even be made on Friday for this reason, although Ketzos Hashulchan 69:6 disagrees). A firstborn fasting on Erev Pesach is allowed to eat at a Sheva Brachos meal made on that day. (Kaf Hachayim O.C. 470:13)

<sup>138</sup> Otzar Haposkim 62:25:3 quoting Hisorerus Teshuva 2:103, who writes that the bride and groom are certainly happy enough even without eating meat or drinking wine.

<sup>139</sup> Maseches Sofrim 19:11 implies otherwise, but the Tur and Shulchan Aruch 62:5 indicate that only after a meal should Sheva Brachos be recited, and this is the ruling of the Aruch Hashulchan 62:26. See Yabia Omer 3:11:6 and Sefer Hanisuin K'Hilchatan p. 512 who write even Mezonos would be insufficient.

<sup>140</sup> Shut Shoel U'Meishiv Telisa'ah 1:198, Yabia Omer EH 3:11:6

Brachos to be said if only three people ate bread, as long as there is a minyan in attendance.<sup>141</sup> Either way, the (bride and) groom themselves should have eaten bread.<sup>142</sup>

5. If only the final bracha of “Asher Bara” will be recited (see below), only three men need to have joined the meal and be present at Birkas Hamazon.<sup>143</sup>

### **Which Brachos to Recite at the Meals**

1. At the first meal eaten immediately after the marriage, all seven of the Sheva Brachos are recited.
2. At subsequent meals during the first week of a couple’s marriage, only the bracha on wine and the bracha “Asher Bara” are recited. However, all seven brachos are recited if there is “panim chadashos,” a new face, present at the meal.<sup>144</sup> The parameters of the “panim chadashos” will be discussed below.
3. According to many Sephardim, if the meals during the week after the wedding do not take place in the house of groom, only the brachos on wine and “Asher Bara” are recited.<sup>145</sup>

### **Panim Chadashot**

1. In order to recite all Sheva Berachot, one must invite someone who did not attend either the wedding or a previous Sheva Berachot.<sup>146</sup> While some poskim require that the panim chadashot be given a setting, others are more lenient; the minhag is to be lenient and allow calling in a stranger or waiter to count as panim chadashot.<sup>147</sup>
2. The panim chadashot can come even in the middle or towards the end of the meal.<sup>148</sup>
3. A woman<sup>149</sup> or child<sup>150</sup> cannot count as panim chadashot.
4. While many poskim hold that panim chadashot means only one new person, some hold that two are required.<sup>151</sup>

---

<sup>141</sup> See Pischei Teshuva 62:8, Nitai Gavriel, Nesuin 102:2, Yabia Omer EH 3:11:6, and Otzar Haposkim 62:25:5

<sup>142</sup> Yabia Omer 6:10:9, Tzitz Eliezer 13:99:4, Otzar Haposkim 62:25:6

<sup>143</sup> Aruch Hashulchan 62:11, explaining that the minyan is truly necessary only out of respect for the earlier bracha of “Shehakol Bara” and those referring to Yerushalayim. However, at least three men are needed in order to have a zimun for Birkas HaMazon.

<sup>144</sup> Gemara Kesuvos 7b-8a, Tur and Shulchan Aruch E.H. 62:5

<sup>145</sup> Yalkut Yosef (Chupah VeKiddushin p. 301) rules that in order to make all seven Brachos one needs to fulfill three conditions: 1) it takes place in the house of groom, 2) at least ten men are present, and 3) there are two new guests. Siddur Kol Eliyahu (p. 916), which is based upon the rulings of Rav Mordechai Eliyahu, also writes that the proper minhag is only to make the Sheva Brachos when one is having the meal in the house of the bride and groom.

<sup>146</sup> Gemara Ketubot 7b. See [Panim Chadashot New Faces on chabad.org](http://Panim Chadashot New Faces on chabad.org).

<sup>147</sup> Nitei Gavriel Hilchot Nisuin 2:87:1

<sup>148</sup> Nitai Gavriel (Nesuin vol. 2, 86:3)

<sup>149</sup> Nitei Gavriel Nissuin 87:3

<sup>150</sup> Nitei Gavriel Nissuin 87:4

<sup>151</sup> The Chelkat Mechokek EH 62:9 writes that you only need one new person for panim chadashot. This is also the opinion of the Aruch Hashulchan 62:24. Yabia Omer EH 3:11:2 is strict for the Rav Avraham Ben HaRambam (teshuva 86 and 110) in explaining the Rambam that two people are necessary.