



- „ Compiled by Rabbi Moishe Dovid Lebovits
- „ Reviewed by Rabbi Benzion Schiffenbauer Shlita
- „ All Piskei Horav Yisroel Belsky Shlita are reviewed by Horav Yisroel Belsky Shlita

Wedding Customs

Lag B'omer will be upon us very soon, and people have not been at weddings for a while. Therefore now is a good time to discuss some of the customs which lead up to the wedding and the wedding itself.

When one attends a wedding he sees many customs which are done.¹ For example, walking down the aisle with candles, ashes on the forehead, breaking the plate, and the glass, the *chossan* does not have any knots on his clothing etc.

Long Engagement

When an engaged couple decide when they should marry, the wedding date should not be too long after their engagement.²

Setting the Wedding Date

There is a well known custom that many people do not want to get married towards the second half of the Hebrew month.³ The reason

for this is because the moon starts getting smaller and it is not a good *simon* for the *chossan* and *kallah*.⁴ Others are not so convinced that there is a concern and maintain one may marry at the end of the month as well.⁵ Some are only lenient if the *chossan* is twenty years of age.⁶ The custom of many is not to be concerned about this and marry even at the end of the month.⁷ Some say even according to the stringent opinion one may marry until the twenty-second day of the Hebrew month.⁸

⁴ Chazzon Yeshaya page 139, see Shar Yissochor mamer ha'yarchim 2:pages 1-2.

⁵ Refer to Pischei Teshuva E.H. 64:5, Yehuda Yaleh 2:24, Tirosh V'yitzor 111, Hisoreros Teshuva 1:159, Teshuva M'ahavah Y.D. 3:179, Aruch Ha'shulchan 64:13, Yabea Omer E.H. 3:10:3, see Shevet Ha'Levi 9:273, Be'er Sarim 1:11:2, Minhag Yisroel Torah 4:pages 37-40 in depth.

⁶ Betzel Hachuchma 2:60:8.

⁷ Opinion of the Chazzon Ish zt"l quoted in Shemiras Haguf V'hanefesh 160:footnote 2, Opinion of Horav Shlomo Zalman Aurbach zt"l quoted in Neimas Ha'chaim page 184, Opinions of Horav Elyashiv Shlita and Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 103.

⁸ Refer to Lekutei Maharich 3:page 743 (new), Darchei Chaim V'sholom 1047:page 370, Shemiras Haguf V'hanefesh 160:6, B'mechitzas Rabbeinu page 153, Neimas Ha'chaim page 184, Chazzon Yeshaya page 142. See Chazzon Yeshaya (teshuvos) pages 65-66. The custom in *Skver* is not to marry after the twentieth day (Yisroel V'hazemanim 1:pages 745-746).

¹ The Sefer Matamim page 30:39 says the reason for all these customs by a wedding is to show that divorcing ones wife should not be done so easily.

² Refer to Pela Yoetz pages 312-322 (new print).

³ Refer to Rama E.H. 64:3, Segulas Yisroel nun 31, Darchei Teshuva Y.D. 179:15, Tammei Haminhagim 994, Kitzur Shulchan Aruch 166:3, Chelkes Yaakov E.H. 87. Some say this only applies to a person getting married for the first time (Sdei Chemed Chossan Kallah 21).

Others say that in the months of *Elul*, *Tishrei* and *Adar* there is no concern.⁹ Although *Lag B'omer* is towards the end of the month making a wedding then is permitted and is not included in this *inyun*. The reason is because *Lag B'omer* is a day of joy and success.¹⁰

The Time between the Engagement and Wedding

Most people have the custom that from the week before the wedding the *chossan* and *kallah* do not communicate at all.¹¹ Many reasons are offered for this. Some say the reason is so it will enhance the joy for the wedding day.¹²

Inviting to a Wedding

Some bring down the custom for the *chossan* and *kallah* to go the cemetery to invite their non-living grandparents to the wedding.¹³

The *Gemorah* in *Pesachim*¹⁴ says that if one who is called to attend a *bris milah* and does not go is excommunicated by *Hashem*. This *halacha* is brought in *Shulchan Aruch* as well.¹⁵ Some *poskim* say that this *inyun* also applies to a *seudas milah* and to a *seuda* at the marriage of a daughter of a *kohen* to a *talmid chachum* only if

there are "good people" by the wedding.¹⁶ Based on this, the *Pischei Teshuva*¹⁷ says it is not proper for a *shamos* to announced that everyone is invited to a *bris* because that would obligate all present to come. There is an opinion in the *poskim* who says that this is only referring to the following situation: The *bris* has just taken place and then the *shamos* announces that all are invited to the *seuda* of the *bris*. However, if one is invited on a different day then it is not a problem if he does not go.¹⁸ Others say the *inyun* only applies to a *seudas milah* where everyone is eating and one does not want to partake in the *seuda*.¹⁹ In any case one should not "invite" someone to a *bris*, and should say he is informing everyone about it.²⁰

Many *poskim* say the custom is that this *din* is not extended to a wedding.²¹ Many reasons are offered for this. Some say that a wedding is very long and one is not obligated to go and stay so long as opposed to a *seudas bris* which is much shorter.²² Others say one who receives an invitation in the mail is not considered "invited" and does not have to partake in the wedding.²³ Some say it means if one is invited the day of the wedding.²⁴ Others maintain that since the *ba'al simcha* invites so many people because he has to, he does not really care if

⁹ Aruch Ha'shulchan E.H. 64:13, see Yisroel V'hazemanim 1:page 745:footnote 270. Regarding getting married during the month of *Cheshvan* see Orchos Rabbeinu 5:page 95:11.

¹⁰ Sdei Chemed ibid:page 442.

¹¹ Emes L'Yaakov E.H. 64:footnote 32, Orchos Rabbeinu 4:page 244:50, Soveh Smochos 1:6:1:footnote 1, Lev Ita page 4:9, Hachuppah V'hanesuin 1:page 72:footnote 5. The opinion of Horav Tuvia Goldstein zt"l was that one does not have to be concerned for this custom (Lev Ita page 4:footnote 11).

¹² The Eternal Bond page 68.

¹³ Refer to Yesod V'shoresh Hu'avoda Shar Hakollel 15:page 692 (new), Maharash Eingel 7:119:page 119, Yismach Lev 1:pages 54-55. Others do not have this custom (Derech Sicha 152).

¹⁴ 113b.

¹⁵ Rama Y.D. 265:12, see Levush Minhagim (end of Orach Chaim) 34.

¹⁶ Tosfas Mesechtas Pesachim "v'ain."

¹⁷ Y.D. ibid:18. Refer to Otzer Haposkim E.H. 64:16:21. The Otzer Habris 3:17:5 says it is only talking if one is invited many times and does not go. Refer to Yabea Omer Y.D. 4:19:7 if a *mohel* who is a *talmid chachum* is included in this *inyun* if he chooses not to attend a *bris* to do the *milah*.

¹⁸ Eretz Tzvi 2:page 407.

¹⁹ Sefer Habris 265:167.

²⁰ Soveh Smochos 2:page 93:7, see Aruch Ha'shulchan ibid.

²¹ Horav Yisroel Belsky Shlita, see Igros Moshe O.C. 2:95.

²² Teshuvos V'hanhugos 2:649.

²³ Shulchan Haezer page 68a.

²⁴ Minhag Yisroel Torah 4:pages 98-100.

someone does not come.²⁵ Some say the reason is because sometimes there may be people who are not good by a wedding.

Based on the aforementioned, one does not have to go to a wedding if he is invited. Nonetheless, the *mitzvah* to make a *chosson* and *kallah* happy still applies.²⁶

Shemirah

There is a known custom that the *chosson* and *kallah* require a special *shemirah* –watching before the wedding,²⁷ and they can not go around by themselves even in their own home.²⁸ Some say this *inyun* starts from after the *Shabbos* before the wedding,²⁹ while others say it is only the day of the wedding,³⁰ which starts from the night before.³¹ A *chosson* who can not find himself a *shomer* to walk him to *shul* may go to *shul* without a *shomer* since many people walk in the streets.³² Based on

²⁵ Yufei Leleiv Y.D. 265:22:page 89, Chazzon Yeshaya page 219. see Aruch Ha'shulchan Y.D 265:37, Chazzon Yeshaya page 350.

²⁶ Eretz Tzvi *ibid*.

²⁷ Mesechtas Berochos 54b, see Rama E.H. 64:1, Bais Shmuel 2, Be'er Heitiv 3, Magen Avraham O.C. 239:7,

²⁸ Aruch Ha'shulchan E.H. 64:3, Otzer Minhagei Nesuin page 34.

²⁹ Refer to Elya Rabbah O.C. 669:16, Edos L'Yisroel end of chapter 1:page 6, Halichos Shlomo Tefilla 5:footnote 26, Emes L'Yaakov E.H. 64:footnote 32, Natei Gavriel Nesuin 1:page 55:5. Some say the *kallah* can go herself up until the day of the wedding (Emes L'Yaakov *ibid*).

³⁰ Refer to Shevet Ha'Levi 9:274:1, Opinion of the Chazzon Ish zt"l quoted in Mivakshei Torah 25:page 292, and Massei Ish 5:page 25, Halichos Chaim 2:page 162:footnote 294 who quotes the opinion of Horav Elyashiv Shlita that if the *chuppah* is after *shekiah* then no *shomer* is needed on the wedding day. Some say one should not send any letters between the *chosson* and *kallah* on the day of the *chuppah* (Opinion of Horav Elyashiv Shlita quoted in Mivakshei Torah 22:page 48).

³¹ Opinion of Horav Tuvia Goldstein zt"l (Lev Ita page 11:footnote 50). Some say it starts from the *chuppah* (opinion of Horav Elyashiv Shlita quoted in Yismach Lev 2:page 489:3, see *ibid*:page 512).

³² Halichos Shlomo Tefilla 5:7, see Neimas Ha'chaim page 218.

this some say if one lives in an area where there are always people in the street he does not need a *shomer*.³³ One is allowed to take a cab ride with a driver who is a *goy* and he is considered your *shomer*.³⁴

Fasting the Day of the *Chuppah*

The *minhag* is that a *chosson* and *kallah* fast on the day of their wedding.³⁵ Many reasons are given for this. Some say the reason is because it is a day of atonement for them.³⁶ Others say it is done to avoid becoming drunk and not having a clear mind at the time of the *kiddushin*.³⁷ Additionally, some people would fast before a very special *mitzvah* is performed, so a *chosson* and *kallah* fast before the important *mitzvah* of marriage.³⁸ A *chosson* on his wedding day is like a king, and since a king is judged every day, a *chosson* fasts.³⁹ Others say that the day of the *chuppah* is like *Matan Torah*, and the *Bnei Yisroel* fasted before they received the *Torah*.⁴⁰ One does not have to accept the fast upon himself the *mincha* before the fast.⁴¹

According to the reason that the *chuppah* is a day of atonement, if the *chuppah* is very late at night then one may break his fast after *tzeis*. If the *chuppah* is during the day, one should fast

³³ Opinion of Horav Wosner Shlita quoted in Lev Ita page 12:footnote 55, Neimas Ha'chaim page 219.

³⁴ Lev Ita page 1:27.

³⁵ Rama 562:2, E.H. 61:1, Birchei Yosef O.C. 470:2, Lekutei Maharich (Seder Hanhugos Yom Hachuppah) 3:page 743 (new).

³⁶ Chai Adom 132:43, Mishnah Berurah 573:8, Yismach Lev 1:page 45. Refer to Taamei Haminhagim pages 402-403.

³⁷ Mahari Brunya 93, Be'er Heitiv 573:5, Kitzur Shulchan Aruch 146:3, Mishnah Berurah 573:8, Yismach Lev *ibid*, see Mivakshei Torah 27:page 39.

³⁸ Yismach Lev *ibid*, see Edos L'Yisroel page 74 for other reasons.

³⁹ Mahari Brunya 93.

⁴⁰ Yismach Lev *ibid*.

⁴¹ Mishnah Berurah 562:11, Aruch Ha'shulchan E.H, 61:21, Soveh Smochos 1:3:1, Be'er Moshe 3:78.

until after the *chuppah*.⁴² Some places have the custom that only the *chosson* fasts,⁴³ and other places have the custom that both the *chosson* and *kallah* do not fast.⁴⁴ The overwhelming custom is that both the *chosson* and *kallah* fast.⁴⁵ If the *chosson* or *kallah* are experiencing some difficulty with fasting they do not have to continue fasting.⁴⁶ Some places have the custom that the parents of the *chosson* and *kallah* also fast,⁴⁷ however, the custom of most people is not like this.⁴⁸ A *chosson* and *kallah* are permitted to brush their teeth and use mouthwash.⁴⁹ One who is not fasting should still not eat too much on the day of his wedding.⁵⁰

Tallis

The custom is that on the day of the wedding the *kallah* has the *tallis* given to the *chosson*. Some do it even earlier.⁵¹

Kabbalas Panim

The custom is that a *kabbalas panim* is made for the *chosson*.⁵² Some have the custom that a *badchan* is also present in order to make the *chosson* happy for the wedding.⁵³

At this time many have the custom to give a *kevitel* to the *chosson* for him to *daven* under the *chuppah*.⁵⁴

T'nayim

The *minhag* is to break a plate at the *t'nayim* as a *zecher l'churban*.⁵⁵ The breaking should be done by any of the *machatanim* (usually the women).⁵⁶ The *minhag* is to break a complete plate.⁵⁷

Badeken

It is customary that the *chosson* is accompanied by his father, father-in-law, family and friends to cover the face of the *kallah*.⁵⁸ The accepted custom is that the *chosson* himself covers the

⁴² Horav Yisroel Belsky Shlita. Horav Yaakov Kamenetsky zt"l said that one should not drink soda to break his fast on the day of his *chuppah* (As heard from Horav Yisroel Belsky Shlita). Refer to Kitzur Shulchan Aruch 146:1, Aruch Ha'shulchan E.H. 61:21, Chazzon Yeshaya page 231, see *ibid*:pages 236-237, Opinion of Horav Moshe Feinstein zt"l quoted in Rivevos Ephraim 3:590:5.

⁴³ Taamei Haminhagim page 403. Refer to Hisoreros Teshuva E.H. 25.

⁴⁴ Refer to Knesses Hagedolah 559, Magen Avraham 559:11, Yufei Leleiv 2:573, Sdei Chemed (Chosson Kallah) 4:page 15, Yabea Omer E.H. 3:9.

⁴⁵ Refer to Elya Rabbah 573:2, Shulchan Haezer 6:3:2, Edos L'Yisroel page 6. If the *kallah* fasted during the week of her *chuppah* some *poskim* are lenient with fasting on the day of the *chuppah* (Lev Ita page 21:footnote 45 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, see Mivakshei Torah 27:page 41).

⁴⁶ Da'as Torah 573, Divrei Yatziv E.H. 5:72, Toras Yekose'al 2:92.

⁴⁷ Darchei Moshe 580.

⁴⁸ Horav Yisroel Belsky Shlita, see Yismach Lev 1:page 46 quoting the opinion of Horav Elyashiv Shlita, Lev Ita page 17:footnote 1 quoting the opinion of Horav Tuvia Goldstein zt"l. Refer to Kinyan Torah 2:137:2.

⁴⁹ Lev Ita page 19:footnote 16 quoting the opinion of Horav Tuvia Goldstein zt"l.

⁵⁰ Bais Shmuel E.H. 61:6, Be'er Heitiv 573:5, Da'as Torah 573.

⁵¹ Taamei Haminhagim 947:page 405, Sefer Matamim chosson kallah 10-15:pages 41-43 (new), Minhag Yisroel Torah 4:pages 115-116.

⁵² Edos L'Yisroel page 54, Shulchan Haezer 6:6, Minhag Yisroel Torah 4:pages 116-177.

⁵³ Taamei Haminhagim 955, Edos L'Yisroel pages 53-54, Minhag Yisroel Torah 4:pages 117-118. Others say there is no need for this (opinion of Horav Tuvia Goldstein zt"l quoted in Lev Ita page 35:footnote 5).

⁵⁴ Shulchan Haezer page 138.

⁵⁵ Malbushei Yom tov 560:1, Elya Rabbah 560:7, Sefer Matamim chosson v'kallah 8:page 41 (new), Mishnah Berurah 9, see Lekutei Maharich Nesuin page 741 (new).

⁵⁶ Sefer Matamim *ibid*, Shulchan Haezer 1:page 52, Lekutei Maharich *ibid*, Aruch Ha'shulchan 50:26, Piskei Teshuvos 560:footnote 52.

⁵⁷ Pri Megadim M.Z. 4, Lekutei Maharich *ibid*, see Miyum Hahalacha 2:76.

⁵⁸ Rama E.H. 31:2, Minhag Yisroel Torah 4:pages 138-139, see Mesechtas Kesubos 17b. Refer to Drisha 65:1.

kallah's face with a veil.⁵⁹ Many others such as the fathers and grandfathers⁶⁰ cover the *kallah's* face as well.⁶¹ This is done right before the *chuppah*.⁶² Some consider this to be the actual *chuppah*.⁶³ Others say the *kallah* conceals her face as if to say that she is not interested in a different man-only her *chosson*.⁶⁴ While others say it is done to show that we are not looking at her beauty only at her deeds and family.⁶⁵ The face of the *kallah* is not revealed until after the *chuppah*.⁶⁶ Many use a see-through veil.⁶⁷

Preparing for the Chuppah

The custom is that the parents of the *chosson* and *kallah* both bench their children before walking down to the *chuppah*.⁶⁸

The *chosson* wears a white *kittel* to the *chuppah*.⁶⁹ Some say the reason is because white resembles the day of death and it will

cause the *chosson* to do *teshuva*.⁷⁰ The *chosson* has the *kittel* placed on him by someone else.⁷¹ The custom is that one wears a different garment on top of the *kittel*.⁷² One should not place his left sleeve in the coat as a deviation from the normal way of wearing it; this is to remember the day of death since this is the custom of an *avel*.⁷³

Ashes on the Forehead

Before going to the *chuppah*,⁷⁴ ashes are placed on the *chosson's* forehead⁷⁵ in the place where the *tefillin* are put on⁷⁶ and the *chosson* should say *im eshkacheich...*⁷⁷ Although some say the custom is to remove the ashes immediately after putting them on,⁷⁸ it seems that most people leave the ashes on the *chosson's* forehead. Some say that the *kallah* also gets ashes placed on her forehead.⁷⁹ Some people do either the placing of the ashes or the

⁵⁹ Refer to Rama E.H. 55:1, Aruch Ha'shulchan E.H. 55:10, 64:17, Taamei Haminhagim 950:page 405, Edos L'Yisroel page 56:4, Teshuvos V'hanhugos 3:393, Mesora 8:page 53:12, Orchos Rabbeinu 5:page 12:29.

⁶⁰ The *Steipler zt"l* did not cover the face of the *kallah* (Orchos Rabbeinu 5:pages 11-12:29).

⁶¹ See Shulchan Hatohar 7:1:5, Kitzur Shulchan Aruch 147:3.

⁶² In earlier years it was done the morning of the wedding (Opinion of Horav Tuvia Goldstein zt"l quoted in Lev Ita page 51:footnote 4).

⁶³ Rama E.H. 55:1, Bach 61.

⁶⁴ Sefer Matamim chosson v'kallah 53:50 page 50 (new).

⁶⁵ Ibid:55.

⁶⁶ Sefer Matamim chosson v'kallah 83:page 54 (new), Chazzon Yeshaya page 287:3.

⁶⁷ Lev Ita page 53:footnote 15.

⁶⁸ Kitzur Shulchan Aruch 147:4, Shulchan Ha'ezer 2:page 27, Edos L'Yisroel page 58:6, Lev Ita page 54, see Sefer Matamim chosson v'kallah 138. In regard to using one or two hands see Mivakshei Torah 27:pages 54-55.

⁶⁹ Kitzur Shulchan Aruch 147:4, Shulchan Haezer 2:page 27, Pri Hasadeh 4:97, Chazzon Yeshaya page 289, see Orchos Rabbeinu 5:page 10:27. Some did not have the custom to wear a *kittel* to the *chuppah* (Custom of the *Steipler zt"l* and Horav Chaim Kanievesky Shlita as stated in Orchos Rabbeinu ibid).

⁷⁰ Sefer Matamim chosson v'kallah 85:page 54 (new), Chazzon Yeshaya page 289, Minhag Yisroel Torah 4:page 151.

⁷¹ Kitzur Shulchan Aruch 147:4, Minhag Yisroel Torah 4:page 129, Yismach Lev 1:page 75, Otzer Minhagei Nesuin page 71, Rivevos Ephraim 4:224:5, Chazzon Yeshaya page 289:4. The reason is because it is just like by death that one is dressed by others (Chazzon Yeshaya ibid).

⁷² Lev Ita page 55:4, Yismach Lev 1:page 75.

⁷³ Minhag Yisroel Torah 4:page 154, Lev Ita page 55, Natei Gavriel Nesuin page 116:footnote 7.

⁷⁴ Chazzon Yeshaya page 290:5. Some say one should place the ashes in a paper bag because of the honor of the *chosson* (Horav Shlomo Zalman Aurbach zt"l quoted in Mivakshei Torah 26:page 391:32). Others place ashes before the *badeken* (Opinion of Horav Elyashiv Shlita quoted in Mivakshei Torah 29:page 172).

⁷⁵ Rambam Hilchos Taanis 5:13, Shulchan Aruch E.H. 65:3, Aruch Ha'shulchan E.H. 65:5, Edos L'Yisroel page 57. Someone else places it on his forehead (Al Pi Hatorah Bereishis page 559). Refer to B'shivili Haminhag 2:page 137, see Yismach Lev 1:page 76.

⁷⁶ Siddur Yaavetz 2:page 224:7.

⁷⁷ Taz E.H. 65:4.

⁷⁸ Refer to Shulchan Haezer 7:1:11, see Aruch Ha'shulchan O.C. 560:6.

⁷⁹ Taamei Haminhagim page 407.

breaking of the glass (see below),⁸⁰ however, the custom of most people is to do both.⁸¹

Emptying Pockets and Untying Knots

Some say since the *chuppah* is a time when one remembers the day of death and does *teshuva*, one should empty his pockets to remember that just as by death one does not take anything with him so too by the *chuppah* one does not take anything.⁸² Some say the reason is to show that we accept the *chosson* and *kallah* for what they are and not for what they wear.⁸³ The custom is to undo the knots of one's shoe and undo his tie.⁸⁴

Some think that by giving away one's personal belongings to his friend etc before going to the *chuppah* it is some sort of *segula*. In reality, there is no such *segula*, and if one chooses to do so he may since they will make sure that it is watched properly.⁸⁵

Walking Down the Aisle

At the wedding of *Adom* and *Chavah* two angels escorted them.⁸⁶ From this comes the custom that two people escort the *chosson* and *kallah*.⁸⁷ The reason is since a *chosson* is a king, and a king has an escort.⁸⁸

There is a discussion in the *poskim* if the fathers of both sides should walk down the *chosson* and the mothers should walk down the *kallah*, or the parents of the *chosson* walk down the *chosson* and the parents of the *kallah* walk down the *kallah*.

Many have the custom that the fathers of both sides walk down the *chosson* and the mothers walk down the *kallah*.⁸⁹ However, others have the custom that the parents of the *chosson* and *kallah* walk their child down the aisle.⁹⁰

Some have the custom that a pregnant woman should not walk down the aisle if it is recognizable that she is pregnant, since there is

⁸⁰ Bais Yosef E.H. 65, Chai Adom 137:2, Aruch Ha'shulchan 6, Kaf Ha'chaim 560:21, Lev Ita page 52:footnote 27, see Minhag Yisroel Torah 4:page 150. Refer to Kaf Ha'chaim 18.

⁸¹ Lev Ita page 52.

⁸² Refer to Taamei Haminhagim 951:page 406, Shulchan Ha'ezer 2:page 136, Chai Ha'levi 4:91:19, Minhag Yisroel Torah 4:pages 153-154, Mivakshei Torah 29:page 173, Chazon Yeshaya page 291:8, Natei Gavriel page 117:5. Some say this is the custom in *Yerushalayim* not in *Chutz L'aretz* (Opinion of Horav Shach zt"l quoted in Neimas Ha'chaim page 279). Others say there is no custom like this (opinion of Horav Elyashiv Shlita quoted in Yismach Lev 1:page 77). Some say taking off the watch is not required (Opinion of Horav Shlomo Zalman Aurbach zt"l quoted in Mivakshei Torah 27:page 11).

⁸³ The Eternal Bond page 95, see Refer to Sefer Matamim chosson v'kallah 78:page 53 (new), Mivakshei Torah 29:page 174.

⁸⁴ Refer to Lev Ita page 55:5.

⁸⁵ Horav Yisroel Belsky Shlita.

⁸⁶ Sefer Matamim page 54:87 (new), see Edos L'Yisroel pages 58-59, Mivakshei Torah 27:page 63.

⁸⁷ Refer to Kitzur Shulchan Aruch 147:5, Minhag Yisroel Torah 4:pages 126-127, Chazon Yeshaya page 245, Lev Ita page 57.

⁸⁸ Tashbeitz Hakotton 465.

⁸⁹ Refer to Rama Y.D. 391:3, Levushei Mordechai 3:22:2, Bais Avi 5:140, Chazon Yeshaya page 246, custom of Horav Shlomo Zalman Aurbach zt"l and Horav Elyashiv Shlita (Mivakshei Torah 27:page 65), see Edos L'Yisroel page 58, Minhag Yisroel Torah 4:pages 128-129. If conflicting customs arise one should consult his Rav. (Refer to Be'er Moshe 3:184, 5:165, Mivakshei Torah 27:page 64).

⁹⁰ Refer to Bais Avi, 5:140, Minchas Osher 1:133, Shevet Ha'Levi 3:187, Edos L'Yisroel 8:7:pages 58-59. Opinions of Horav Moshe Feinstein zt"l and Horav Tuvia Goldstein zt"l (As quoted in Lev Ita page 59:footnote 24), see Mivakshei Torah 27:page 65, Yismach Lev 1:page 73.

The father walks on the right and the mother on the left (Horav Elyashiv Shlita quoted in Mivakshei Torah 27:page 66).

an *ayin hara*.⁹¹ Others are not concerned with this.

Some *poskim* say it is not advisable for a couple who are married for the second time to walk down their children (from the first marriage).⁹²

Many have the custom that the *chossan* steps forward when the *kallah* approaches the *chuppah*.⁹³

Walking to the *Chuppah*

The *chossan* walks down to the *chuppah* first.⁹⁴ Some say this is learned from the fact that *Hashem* took *Chavah* and brought her to *Adam*.⁹⁵ The *chossan* and *kallah* should walk with their right foot first.⁹⁶ The father is on the right side and the mother on the left.⁹⁷

Candles

The ones escorting the *chossan* and *kallah* walk down with lit candles.⁹⁸ Some say the light is to show joy and happiness. However, the custom quoted in most of the *seforim* is because *ner* is equal to 250 and two *neros* (candles) equals 500

which equals to the amount of limbs in both a man (248) and a woman (252).⁹⁹

Others say a wedding is like the giving of the *Torah*, and since the giving of the *Torah* was with fire so too the wedding (*chuppah*) is done with fire.¹⁰⁰

Chuppah in a *Shul* / Indoors

The custom is to have a *chuppah* either outdoors or indoors under an open sky.¹⁰¹ The reason for this is a *siman tov* for one to have "as many children as the number of the stars in the sky."¹⁰² The custom is to open the roof at an indoor *chuppah* for it to be considered under the sky.¹⁰³ The *Sefardim* do not perform their *chuppahs* under an open sky.¹⁰⁴ There is a major discussion in the *poskim* whether one is allowed to have a *chuppah* in a *shul*, or in any closed area, since it may seem that one is following in the ways of the *goyim*, who perform their weddings indoors in their churches.¹⁰⁵ *Horav Moshe Feinstein zt"l*¹⁰⁶ is of the opinion that there is no problem with performing a *chuppah* in a *shul* since it is

⁹¹ Shearim Metzuyanin B'halacha 147:12, Be'er Moshe 3:184:4, Chazon Yeshaya page 247, Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 74, Natei Gavriel Nesuin page 112:footnote 27.

⁹² Refer to Teshuvos V'hanugos 2:652, Be'er Moshe 3:184, Lehoros Nosson 2:98, Chelkes Yaakov 3:76, Levi Ita page 58:5.

⁹³ Refer to Taz E.H. 65:2, Kitzur Shulchan Aruch 147:5, Shulchan Ha'ezer 7:4:7.

⁹⁴ Refer to Kitzur Shulchan Aruch 147:5, Edos L'Yisroel page 60:9, Yismach Lev 1:page 76-77, Ha'nesuin K'hilchosom 12:57, Levi Ita page 58:9.

⁹⁵ Sefer Matamim chossan v'kallah 48:page 32 (new), Shulchan Ha'ezer 7:4:3.

⁹⁶ Shulchan Ha'ezer 2:page 31, Sefer Matamim chossan v'kallah 141:page 62 (new), Yismach Lev 1:page 77, Minhag Yisroel Torah 4:page 169.

⁹⁷ Levi Ita page 59:10.

⁹⁸ Rokeach 353, Edos L'Yisroel page 60. Some say not to extinguish the candles until the end of the *chuppah* (Mivakshei Torah 27:page 70). The custom is not like this.

⁹⁹ Sefer Matamim page 25:16 (new), Mivakshei Torah 27:page 70, see Sefer Matamim page 55:89-90, Yismach Lev 1:page 81.

¹⁰⁰ Taamei Haminhagim 960:page 407, see Sefer Matamim chossan v'kallah 16.

¹⁰¹ Rama E.H. 61:1, Bais Shmuel E.H. 30:9, Chassam Sofer E.H. 98, Aruch Ha'shulchan E.H. 61:21, Otzar Haposkim 61:14:1, Edos L'Yisroel pages 23-24, Mivakshei Torah 29:pages 154-159, Chazon Yeshaya page 280.

¹⁰² Rama ibid. Refer to Sdei Chemed Chassan V'Kallah 1:pages 11-13, see Yismach Lev 1:page 82 for other reasons.

¹⁰³ Chazon Yeshaya page 281, see Mivakshei Torah 29:page 159.

¹⁰⁴ Yaskil Avdi E.H. 6:1, Yismach Lev 1:page 82:122.

¹⁰⁵ Refer to Levushei Mordechai E.H. 1:47, Divrei Malkiel 5:205, Maharam Shik E.H. 87, Yehuda Yaleh 1:38, Chassam Sofer E.H. 85, Pri Hasadeh 4:97, Mishpatei Uziel E.H. 60, Yaskil Avdi E.H. 7:10, Yabea Omer E.H. 3:10, Teshuvos V'hanugos 2:648, Yismach Lev 1:page 83, B'shvili Haparsha pages 340-341.

¹⁰⁶ E.H. 1:93, see Mesora 8:page 52:6.

obvious that one is not doing this to follow in the ways of the *goyim*.¹⁰⁷

Standing by the *Chuppah*

Although many *poskim* maintain that those present at the *chuppah* should stand during the entire *chuppah*,¹⁰⁸ the custom does not seem to be like this.¹⁰⁹ There are many reasons offered as to why we stand during the *chuppah*. Some say since the *chosson* is doing a *mitzvah* by getting married we stand in that honor.¹¹⁰ It is customary to stand when the *chosson* and *kallah* walk down the aisle. Some say this is out of respect for the *chosson* and *kallah*.¹¹¹

Circling the *Chosson*

After the *kallah* walks down to the *chuppah* she circles the *chosson* (together with the two mothers).¹¹² Some say the reason is because whoever lives without a wife lives without a "wall,"¹¹³ so the *kallah* walks around the *chosson* to symbolize that she will shield him like a wall from temptation.¹¹⁴ Some have the

custom to circle three times,¹¹⁵ while others have the custom to circle seven times.¹¹⁶ The overwhelming custom is to do it seven times.¹¹⁷ One of the reasons for circling three times is alluding to the three times it says in the *Torah* that a man should take a wife.¹¹⁸ Others say the reason is to allude to the three times when a man is paired with his wife. The first is when the *kol* (voice) go out from *shomayim* forty days before the creation of a fetus that the two are destined for each other. The second is under the *chuppah*, and the third time is in *olom haba*.¹¹⁹ One of the reasons for walking around seven times is to represent the seven days of creation, which emphasizes that a *chosson* and *kallah* are now creating a miniature world of their own.¹²⁰

After the *kallah* circles the *chosson* she stands on the right side of the *chosson*.¹²¹

Crowns

Both the *chosson* and *kallah* do not wear crowns by the *chasuna* as a *zecher l'churban*.¹²² The *Aruch Ha'shulchan*¹²³ says he is not sure what crowns this is referring to.

¹⁰⁷ It is therefore permitted for a *mesader kedushin* to perform a *kiddushin* in a *shul* (Igros Moshe *ibid*). Nonetheless, a *chuppah* should not be made in a *shul* for other reasons. (Yalkut Yosef (Soveh Simchas) 1:pages 90-91, Yismach Lev 1:page 83:124).

¹⁰⁸ Knesses Hagedolah E.H. 62, Orchos Chaim Hilchos Kiddushin 2:page 66, Ha'elef Lecha Shlomo E.H. 115, Edos L'Yisroel page 63, Yugel Yaakov page 109, Yismach Lev 1:page 90, Yabea Omer E.H. 6:8.

¹⁰⁹ Opinion of Horav Elyashiv Shlita quoted in Yugel Yaakov page 110:footnote 178, see Yismach Lev 1:pages 90 and 367 who quotes the opinion of Horav Chaim Kanievesky Shlita who says that one only needs to stand if he is close to the *chuppah*. Horav Moshe Feinstein zt"l did not stand, while Horav Yaakov Kamenetsky zt"l stood (Horav Yisroel Belsky Shlita Yismach Lev *ibid* and page 91). Refer to Shearim Metzuyanin B'halacha 147:13 (kuntres achron) who says the custom is to be lenient since the *chuppah* is in its own *reshus*.

¹¹⁰ Opinion of Horav Yisroel Belsky Shlita quoted in Yismach Lev 1:page 91:135, page 498.

¹¹¹ Refer to Knesses Hagedolah E.H. 62.

¹¹² Orchos Rabbeinu 5:page 13:31-32.

¹¹³ Mesechtas Yevomos 62b.

¹¹⁴ The Eternal Bond page 109.

¹¹⁵ Refer to Sefer Matamim page 53:79 (new), Edos L'Yisroel page 61, Yismach Lev 1:page 89, Mivakshei Torah 29:page 177.

¹¹⁶ Kitzur Shulchan Aruch 147:5.

¹¹⁷ Lev Ita page 61:18. This is the custom in *Yerushalayim* as well as other places (Mivakshei Torah 29:page 177).

¹¹⁸ The Eternal Bond page 111.

¹¹⁹ The Eternal Bond page 112, see Edos L'Yisroel page 61.

¹²⁰ The Eternal Bond page 110.

¹²¹ Rokeach 353, Yufei Leleiv 4:page 61, Rivevos Ephraim 4:224:3. Refer to Taamei Haminhagim 963:page 408, Mivakshei Torah 29:page 178. Many places have the custom to face east (Kitzur Shulchan Aruch 147:5, Aruch Ha'shulchan E.H. 62:9). If the wedding is in *Yerushalayim* the *chosson* and *kallah* face the *mokom hamikdash* (Opinion of Horav Elyashiv Shlita quoted in Yismach Lev 1:page 189).

¹²² Shulchan Aruch 560:4, Pri Megadim M.Z. 6, Mishnah Berurah 17.

¹²³ 560:8.

Breaking a Glass under the *Chuppah*

The custom is that the *chosson*¹²⁴ breaks a glass¹²⁵ under the *chuppah*¹²⁶ as a *zecher l'churban*.¹²⁷ The glass is broken with the right foot.¹²⁸ The reason why the *chosson* breaks the glass now and not the plate at the *t'nayim*, is because at the *t'nayim* his *simcha* is not yet complete.¹²⁹ The glass is wrapped in a napkin in order to prevent the *chosson* from hurting his foot.¹³⁰ There is no concern of *b'al tashchis* with breaking the glass because it is being done for *mitzvah* purposes.¹³¹ The *seforim* mention why a glass is broken by the *chuppah*, and a plate (earthenware) at the *t'nayim*.¹³²

The glass is broken after the *sheva berochos* are recited.¹³³ Today, many people sing *im eshkeich*... before breaking the glass. Some *poskim* maintain that *mazel tov* should not be said immediately after the glass is broken because one is supposed to be remembering the *churban* at that time.¹³⁴ Nevertheless, the *minhag* is to say *mazel tov* immediately after breaking the glass.¹³⁵

¹²⁴ Rokeach *ibid*, Shulchan Aruch E.H. 65:3, Rama, Sdei Chemed 7:12:page 462, Aruch Ha'shulchan *ibid*.

¹²⁵ Tosfas Mesechtas Berochos 31a "eisay," Rokeach 353, Sharei Teshuva 560, Shulchan Govah 560:5, Shulchan Haezer 2:page 49, Sefer Matamim page 41 (new), Lekutei Maharich page 742 (new). Refer to Maharsha Berochos page 12 why glass is used. Also see Kovetz Mivakshei Torah 33-34:page 100-101. The custom is to use a glass that a beracha was not made on (Refer to Pri Megadim M.Z. 560:4, Lekutei Maharich Nesuin, Shulchan Haezer 2:page 49, Kovetz Mivakshei Torah *ibid*:page 101).

¹²⁶ Kol Bo 62, Rama 560:2, Rama E.H. 65:3, Ben Ish Chai Shoftim 1:11, Aruch Ha'shulchan E.H. 65:5.

¹²⁷ Meiri Mesechtas Taanis 30b. Other reasons for this are offered by the *poskim* (Refer to Mesechtas Berochos 30b-31a, Maharsha, Sefer Matamim Hachodesh *chosson v'kalah* 34, Kovetz Mivakshei Torah 33-34:pages 94-97).

¹²⁸ Shulchan Haezer 2:page 50:24, Lev Ita page 82:2, Chazzon Yeshaya page 331. Although some say the *chosson* should throw the cup at the wall (Maharil Nesuin page 467), this is not the custom (Nesuin K'hilchosom 12:footnote 187).

¹²⁹ Sefer Matamim page 41 (new), Sefer Matamim Ha'chodesh *chosson v'kalah* 5.

¹³⁰ Shulchan Haezer 2:page 50, Minhag Yisroel Torah 4:page 187.

¹³¹ Pri Megadim M.Z. 4, Ben Yehoyuda Mesechtas Berochos 31a, Mishnah Berurah 9, Aruch Ha'shulchan E.H. 65:5, Mivakshei Torah 25:pages 239-243 in depth. Some take a broken glass (Eitz Hasadeh page 149:footnote 15).

¹³² Refer to Yabea Omer E.H. 4:9, see Edos L'Yisroel page 37, Orchos Rabbeinu 5:page 6:15.

¹³³ Rama E.H. 65:3, Pri Megadim M.Z. O.C. 560:4, Sdei Chemed *Chosson V'kallah* 2:page 13, Aruch Ha'shulchan E.H. 65:5, Shulchan Haezer 2:page 51, Edos L'Yisroel page 36, Lev Ita page 81, Chai Ha'Levi 4:91:23, Opinion of Horav Chaim Kanievesky Shlita quoted in Yismach Lev 1:page 158. Refer to Yismach Lev 1:page 49 who brings opinions who hold to break it before the reading of the *kesuba*. Refer to Pri Megadim M.Z. 560:4, Teshuvos V'hanhugos 4:286:3. The custom in *Yerushalayim* is to break the glass after the *birchos erusin* (Kovetz Mivakshei Torah 33-34:page 98). It is also the custom of *Skver*, *Vishnitz* and *Munkatch* (Natei Gavriel Nesuin 26:footnote 3, Lev Ita page 75:footnote 1).

¹³⁴ Refer to Shulchan Haezer 1:page 52:26, Edos L'Yisroel page 64:8, Chai Ha'Levi 4:91:23, Teshuvos V'hanhugos 4:286:3. Others are lenient with this (Eitz Hasadeh page 148:footnote 12 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, see Yismach Lev 1:page 159).

¹³⁵ Refer to Shulchan Haezer 2:page 50, Kovetz Mivakshei Torah 26:page 392:44 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, 33-34:page 103, Yabea Omer E.H. 4:9. In regard to throwing confetti after the *chuppah* see Yismach Lev 1:pages 80-81, Mivakshei Torah 27:pages 78-79.

-Sponsored-

**In Honor of the
Upcoming Marriage of
Yitty Neuhauser and
Binyomin Basch**

-Sponsored-

לרפואה שלמה
רחל
בת
פעסיל

-Sponsored-

לזכר נשמת
מרת יענטא בת ישראל חיים
הרב משה בן יששכר בעריש
הרב יעקב אריה בן שבת

Halachically Speaking

„ Halachically Speaking is a bi-weekly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Horav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

„ Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlita* on current issues.

Sponsorship Opportunities

„ *Halachically Speaking* is distributed to over 40 *shuls* in Brooklyn reaching over 1000 readers on a weekly basis, and is sent via email to subscribers across the country. Your generous sponsorship will enable us to expand the scope of this project. For more information on sponsorship opportunities please call: 718.744.4360, or send an email to mdl@thehalacha.com.

Affiliated with:



© Copyright 2008 by Halachically Speaking
All rights reserved.