

## Halachos of the Chasuna

### Aufruf

- The aufruf is a minhag from the days of the Rishonim
- There's a requirement for the chassan to get an Aliya
- This Aliya is more important than all others' who require an Aliya
- After the Aliya the minhag is to sing
- The father of the chassan is also supposed to get an Aliya but it's not more important than others'
- If there are divrei torah that are spoken, then the seuda is a seudas mitzva
- If the chassan is getting married out of town then it can be made the week before, and all the same minhagim apply

### Shmira

- The Halacha is that a chassan and Kallah should not be alone from the time they get married until after sheva brachos
- Some have the minhag for them not to be alone starting the day of the wedding, and some have the minhag from the aufruf and on
- If there are people in the street, then they can walk without a shomer

### Day of the wedding

- If the wedding is after shkiah then tachnun should be said
- If it's before shkiah then it's up to the minhag of each particular shul
- The chassan himself doesn't say tachnun
- It's a minhag for the chassan and Kallah to fast
- If it's difficult then they don't have to
- If they don't fast, they shouldn't eat too much
- For a day chuppa the fast goes until after the chuppa
- It's preferable not to eat until after the chuppa,
- If it's difficult the fast can be broken after nightfall, but no alcohol can be consumed
- Many have the minhag that the parents also fast
- Most have the minhag that the chassan goes to the mikva the day of the chasunah
- At mincha, if fasting, "aneinu" is said in the bracha of "shomeya tefila" in shemona esrei
- At mincha the vidui of Yom Kippur is said, even if it's a day that we don't say tachnun

### "Chassan's tish"

- The "Tnaim" is signed and read
- It's an agreement between the two families to agree to get married
- It's meant to be done at the beginning of the engagement. Those that do it at the wedding are doing it ceremoniously

- The "Tnaim" are read out loud and then a plate is broken
- The kesuba is signed by witnesses.
- The chassan lifts up an item that belongs to the witnesses and is obligating himself to do what it says in the kesuba in exchange for that item
- The kesuba is an agreement in which the chassan agrees to take care of the kallah
- It's also an agreement that in case of, Chas v'shalom, the death of the husband or in case of divorce, he agrees to give his wife two hundred zuz
- The husband and wife can't live with each other unless the wife has possession of the kesuba (or at least knows where it is)
- The kesuba will be given to the Kallah under the chuppa

### Badekin

- The chassan is accompanied by two men to place a cover over the head of the Kallah
- This is a form of chuppa (see later)

### Before the Chuppa

- The family puts a kittel on the chassan
- A coat should be on top of the kittel
- Some put the kittel and coat on under the chuppa
- Ashes are placed on the head of the chassan
- Most have the minhag that a married couple on their first marriage should walk the chassan and Kallah to the chuppa
- Those walking the chassan and Kallah to the chuppa should be holding torches
- In America the minhag is the parents walk down their respective children. Most others have the fathers' walk down the chassan and the mothers' walk down the Kallah
- The chassan should take a few steps towards the Kallah when she approaches the chuppa
- After the Kallah finishes going around the chassan seven times, she stands to the right of the chassan

***The marriage happens in two steps. One is kiddushin, sometimes referred to as eirusin. The second is nisuin. In the times of the Gemara, there was a space of approximately a year in between the two steps. Nowadays we do them one after the other under the chuppa.***

### Kiddushin (Eirusin)

- The mesader kiddushin is making the two brachos on behalf of the Chassan and Kallah. Therefore, the Chassan and Kallah should have in mind that they're being yotzai with him.

## Halachos of the Chasuna

- Chassan and Kallah don't make their own Brachos on the wine
- There should be no talking until after the ring is given unless it pertains to the kiddushin
- The minhag is to use a ring made out of gold with no stones and with nothing engraved on it
- The ring must be owned by the chassan
- The chassan must have in mind that he's giving the ring to the Kallah and it's becoming hers, and in exchange he's acquiring her as a wife
- The ring should be placed onto the Kallah's finger with his right hand (even a lefty uses the right hand)
- The minhag is to place the ring on the pointer finger of the Kallah
- The ring should not be removed from the finger until later
- **הרי את מקודשת לי בטבעת זו כדת משה וישראל** should be said to the Kallah without any mistakes
- It must be said loud enough so that the Kallah and witnesses hear it
- It's said before putting on the ring
- The kesuba is read out loud
- The kesuba is handed from the Chassan to the Kallah

### Nisuin (chuppa)

- The chuppa is the actual way for the chassan to marry the Kallah as his wife
- We do three forms of chuppa. The "badekin" The "chuppa" and the "yichud room"
- The Chassan and Kallah should have in mind that each type of chuppa is making her into his wife
- The second set of brachos are the brachos of the nisuin
- The chassan and Kallah shouldn't talk from the first bracha until after drinking from the cup, which is after the seventh bracha

### Post Chuppa

- The chassan steps on a glass with his right foot
- The chassan should have in mind that it represents the Churban Beis hamikdash
- After the chuppa, the Chassan and Kallah should go straight to the yichud room without lingering
- The time needed to spend in the yichud room varies by opinions. Most say 5 minutes

### Sheva Brachos (seuda)

- Over the next seven days, sheva brachos are said any time the chassan and Kallah eat together with ten men
- There is no requirement to have a meal every day in order to make Sheva Brachos
- The one leading the zimun adds the words "shehasimcha bimono"

- Most add the words "divei haser" too
- Most don't say "divei haser" on shabbos
- At the end of birchas hamazon in the last horachaman, we say "migdol" like on Shabbos not "magdil" like a regular weekday
- Sheva brachos is only said if the Seuda is made in honor of the chassan and Kallah.
- The first five brachos of sheva brachos are only said if there's "panim chadashos" present. It must be a man. It's preferable that it's someone who makes the Chassan and/or Kallah happy and that hasn't attended any other sheva brachos
- On shabbos a "panim chadashos" is not necessary. However, for seudas shlishis it's necessary unless someone speaks in Torah. Preferably the chassan should be the one to say Torah
- The Chassan should not be one of the people to say one of the sheva brachos

### Sheva Brachos (Simcha)

- It's a mitzva for the chassan and Kallah to eat drink and be happy for all seven days
- It's a mitzva for others to make the chassan and Kallah happy the entire week
- The chassan and Kallah should wear nicer clothing throughout the entire week
- Melacha should not be done by the chassan or the Kallah. It's has the same rules as Yom Tov
- Business is not allowed even inside the house
- If there's no one to do the laundry then they can do laundry
- They're allowed to take haircuts/shave
- See above for Halachos of shmira
- The minyan that the chassan davens in doesn't say tachanun
- Some say that the chassan shouldn't Daven with a minyan so that they will be able to say tachanun

### End of Sheva Brachos

- Sheva Brachos ends at exactly seven days after the chuppa happened
- The last time Sheva Brachos can be said at a meal is at sunset on the seventh day from the chuppa (ex. If the chuppa is five minutes before shkiah on a Sunday then the last Sheva Brachos is before sunset on Shabbos)