

ליקוטי ופסקי הלכות

“חוקי חיים”

ותלמוד
“תקופת התנאים”
לעשות רצונך
בלבב שלם



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Halachos and Minhagim of an Aufruf

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Shabbos before a Chasunah

Increased Joy

1. We increase our joy on the Shabbos before a chasunah in honor of the chosson. This is an old minhag (ד"ה עור שני) particularly among Ashkenazim. [Sephardim nowadays do not do this; they rejoice for the chosson primarily on the Shabbos after the chasunah.] There are several names for this Shabbos, as we will discuss below.
2. **Bringing down the shefa.** It is well-known that all of a week's brachos depend on the preceding Shabbos; this is based on a Zohar (פ' יתרו). Accordingly, the Shabbos before a chasunah contains all the hashpa'os ["spiritual flow"] of the chasunah. The level of joy and kedushah that Shabbos will determine what happens afterward (אמרי פנחס שער תורה"א אות נ"ה, מושיען של ישראל ח"ג עמ' ל"ה) (בשם הקדושת י"ט) Thus, it is an opportune time to daven and prepare for the joyous day of the chasunah.

Names for This Shabbos

3. **Shpinholtz.** Early sefarim refer to the Shabbos before a chasunah as the "shpinholtz" (מרה"ל ה' ת"ב הובא במג"א תקנ"א סק"ו) meaning: the son, i.e., the chosson, rejoices (ס' נוהג כצאן יוסף למהר"י שמש מפראנאקפורט ערך נישואין אות ב').
4. **Aufruf.** Ashkenazim today call the Shabbos an "aufruf," because the chosson receives an aliyah (below, 28) ["aufruf" literally means to call up]. This is the most common name.
5. **Fahr-shpiel.** Some call it a "fahr-shpiel," because it is a small simchah leading up to the big simchah on the day of the chasunah.

Getting Brachos from Tzaddikim

6. Some have a minhag that on the Shabbos before the chasunah, the chosson gets brachos from the city rabbanim, tzaddikim, and chachamim, who wish him that the zivug should succeed. This was an early minhag in Yerushalayim (שד"ח מערכת ח"כ אות כב) (שד"ח מערכת ח"כ אות כב). If he does not go on Shabbos itself, he should go between Shabbos and the chasunah.

A Chosson Resembles a King

Chosson Like a King

7. Chazal tell us that a chosson resembles a king. Here is what the Pirkei d'Rebbi Eliezer says (פס"ו): *The chosson resembles a king. Just as everyone praises a king, so too everyone praises a chosson for the seven days of festivity. Just as a king wears garments of honor, so too a chosson wears garments of honor. Just as there is joy and feasting before a king every day, so too there is joy and feasting before a chosson all seven days. Just as a king does not go out in public alone, so too a chosson does not go out in public alone. Just as a king's face shines like the sun's light, so too a chosson's face shines like the sun's light, as the posuk says (תהילים י"ט, ו) "It [the sun] is like a chosson going out from his chuppah."*

When Is He Called a King?

8. **Before the chasunah.** It is clear from several poskim that a chosson is like a king even before his chasunah (הגדולה) (א"ר סי' תר"ט ע"פ כנסת הגדולה). Some explain that he is called a king during the week of the chasunah. Others say he is already called a king on the Shabbos before the chasunah since already then he is zocheh to have his aveiros forgiven (יצחק בשם המנחת יצחק) (סי' ישרון מלך בשם המנחת יצחק).
9. **Until when?** This status of a king lasts until the end of the week of sheva brachos. As for the feeling of being a king, I once heard a line that it depends on the chosson – A chosson is a king as long as he treats his wife like a queen, for if he treats her like a maidservant, then he becomes a slave... (מ"ר רבי מרדכי יוסף קאמינקא).

Haircut

10. It is the minhag for a chosson to get a haircut before his aufruf Shabbos, based on the posuk (ישעיה ל"ג, ו) "Your eyes should see a king in his beauty." Some say a chosson may get a haircut on Erev

Shabbos of his aufruf/shpinholtz even during Sefirah (דגול מרבבה) (א"ר"ה סי' תצ"ג). We see from here that a chosson is already like a king on the Shabbos before his chasunah.

New Clothes

11. The minhag for a chosson to wear new clothes for his chasunah already starts the Shabbos before the chasunah. A chosson who wears a shtreimel puts it on for his aufruf Shabbos.
12. **Putting the shtreimel on.** The minhag among Chassidim is that the Rebbe puts the shtreimel on a chosson before Shabbos. Putting this special Shabbos item on the chosson is like crowning a king with the royal crown (see what we wrote about shtreimels in Issue 206, par. 31 and on). Some note that this is like the minhag that the first time a boy wears tefillin, a tzaddik puts it on him. As the quip goes, שטריימל במקום תפילין – a shtreimel in place of tefillin (רבי פנחס מקוריץ).
13. **Shehecheyanu on a shtreimel.** One can say the brachah of Shehecheyanu upon donning a new shtreimel. Although we do not wish "tevaleh u'tchadesh" just like we do not say that for new shoes made of leather since new shoes/shtreimel would necessitate killing another animal first (רמ"א או"ח סוף סי' רכ"ג), one can still say Shehecheyanu.
14. Even though one does not say Shehecheyanu the first time he shechts since he is harming a creature (רמ"א יו"ד סי' כ"ח ס"ב), in that case he is shechting the animal at that moment, so Shehecheyanu cannot be said then. However, when one puts on a new leather garment or shtreimel, he is not the one who killed the animal, and also, the brachah is not made at the time it is killed (פמ"ג סי' כ"ב) (משב"ז סק"א, שד"מ אסיפת דינים מע' ברכות ס' ב' אות כ').

Sitting at the Head

15. On this Shabbos, as well as throughout the week of sheva brachos, the chosson is placed at the head of a seudah and at the head of the shul since he is like a king (מחזור ויטרי אות תע"ז): *How do we know a chosson reclines at the head? From the posuk (ישעיה ס"א, י) "כחותן יכרזן פאר" – just as a Kohen is at the head, so too a chosson is at the head* (מדרש תלפיות ענף התנ"ך ובלה).

Chosson Does Not Go Alone

16. **The halacha.** A chosson requires shemirah. He does not go out alone due to the spiritual danger, ח"ו, at a time of joy (ברכות נד:). Also, he has the status of a king, as we cited from Pirkei d'Rebbi Eliezer (above, 7) – "Just as a king does not go out in public alone, so too a chosson does not go out in public alone." The same goes for a kallah.
17. **From when?** According to the Gemara, shemirah must start from the time of the chuppah through the week of sheva brachos (רמ"א (אהע"ז סי' ס"ד ס"א, שו"ת שבט הלוי ח"ט סי' עז"ר). Some say it is also required the day of the chuppah, akin to the Kohen Gadol's need for shemirah on Yom Kippur due to the importance of the time (חופת חנינים). Some say it starts the night before the chuppah.
18. **Minhag.** Some have the minhag that a chosson requires shemirah several days before the chasunah. It could be this starts Motzei Shabbos before the chasunah (הגרש"א, הליכות שלמה ח"א עמ' ס"ג). However, even according to this minhag, shemirah starts the Shabbos before the chasunah even if the aufruf is held early (שו"ת ישיב יצחק ח"א סי' ל"ד).

Aufruf

Escorting the Chosson to Shul

19. **"Shil firen."** The minhag is for the *shoshvinim* to bring the chosson from his house to shul for Shacharis. Other people also come and escort them with song. Some view this as an allusion to the concept of "בדרך שאדם רוצה לילך מוליכים אותו." We urge him both from in front and the back of him to remember to choose the proper path for his home (סי' המטעמים).

20. **Chosson in the middle.** When three people walk together, the most important one should be in the middle; the one under him should be on his right; and the last one should be on the left (יומא דף ל"ז ע"א). Thus, when escorting a chosson, the chosson should be in the middle, like a king. His father should be on his right since a chosson must honor his father, and the mechutan should be on his left. Similarly, when escorting a chosson to the chuppah, his father is on his right, and the kallah's mother is on the kallah's right.
21. **Greeting someone before Shacharis.** Once the zman for Shacharis arrives, one may not go to his friend's door to greet him. "Shalom" is a Name of Hashem (ש"י פ"ט ס"ב) – it is not befitting to mention Hashem's Name to honor a person before honoring Hashem (מ"ב סק"א; see also Issue 103).
22. Even so, one may go to a chosson's house before Shacharis to escort him to shul, as is customary (ש"י משנת יוסף ח"ה סי' כ'). It is considered "simchas chosson," which is like a mitzvah matter, in addition to other reasons. Still, one should not greet the chosson or mechutanim, even with just a "good morning," because he is intentionally going there to meet them; it is not merely incidental (הסד לאלפים ס"ג). However, one may wish "mazel tov" (Chukai Chaim ibid., par. 17) or "gut Shabbos" (par. 18).

Refreshments before Davening in Chosson's House

23. **Eating.** When people come to the chosson's house to escort him to shul, they should not be served refreshments, mezonos, sweets, chocolates, etc., as one may not eat before davening (ש"י א"ח סי' פ"ט ס"ג). One must accept Malchus Shomayim upon himself in davening before getting the bodily enjoyment of food (מ"ב סק"א). The poskim discuss at length the seriousness of this matter (זוה"ק ויקהל רט"ו ע"ב, קב הישר פ"א ס"א).
24. Even though one may eat before davening if he needs to for medical reasons (ש"י ומ"ב סק"ה) or if he is very hungry (ש"י ש"ס ס"ג), food should not be presented as refreshments to everyone. Even when one may eat, he may not do so in a gathering of friends, as that leads to tarrying with personal matters before davening (מ"ב סק"ב). Serving refreshments also presents a stumbling block before people who have no heter to eat before davening. One loses more than he gains by doing this. We have seen places in America that have disregard for this. One must avoid this, for it is not minor refreshments ["זלזול חמור"]... but rather major disregard ["כיבוד קל"]...
25. **Drinking.** However, coffee may be served with sugar and milk. The minhag nowadays is to be meikel with this, as it is very helpful for davening, and it is not an issue of arrogance (מ"ב סק"ב; see Chukai Chaim, Issue 103, par. 47). However, people should not drink in a group of friends; they should drink and leave.

Kiddush after Davening

26. Once, the minhag was to make the simchah of this Shabbos on Friday night, not with a fixed seudah, but by serving things like fruit, wine, and the like to the guests (מהר"ל הל' תשעה באב, חות יאיר). Today, the minhag is to make the simchah on Shabbos morning after Mussaf (שלחן העזר ח"ב דף י"ד ע"ב).

Chosson Gets an Aliyah

Hotza'ah v'Hachnasah

27. The minhag is to honor the chosson on this Shabbos with taking out and returning the sefer Torah (יוסף אומץ סי' ס"ד, רביד הזהב פ"א ס"ז).

Chiyuv to Get an Aliyah

28. The chosson gets an aliyah on this Shabbos before the chasunah (לבוש, מ"א א"ח סוף סי' רפ"ה). His chiyuv precedes all other chiyuvim in shul other than a bar mitzvah boy, who has the same level of chiyuv (ביאה"ל סי' קל"ז).
29. **Shabbos sheva brachos.** A chosson should also get an aliyah on his Shabbos sheva brachos. Some say the reason he gets an aliyah on both Shabbosos is to differentiate between the Torah he learned before he was married and the Torah he will learn after he is married, based on the Gemara (יבמות דף ע"ב) that says that a man without a wife does not have Torah or brachah (ס' מטעמים).
30. **King.** Another reason for the two aliyos is that just like a king writes two sifrei Torah (דברים י"ז י"ח), a chosson gets two aliyos to the Torah (מדרש תלפיות ענף ח"כ).
31. **Marriage of neshamos.** Tzaddikim are quoted as saying that although the chosson and kallah get married under the chuppah, the marriage of their neshamos takes place when the chosson gets an aliyah on his aufruf Shabbos. Since it is a spiritual matter, only the Torah can bind them together in marriage. Accordingly, there is exalted joy during the aliyah over the linking of the neshamos. A chosson should not miss the magnitude of this lofty moment.

Singing

32. **"Yaamod."** The chosson's aliyah is a time of simchah. He is called up in a loud voice with a tune, "Yaamod, hachosson, Ploni ben Ploni, chazak!" (המטעמים ערך חו"כ אות קמ"ב).
33. **After the aliyah.** We also sing for the chosson after the aliyah and his brachah (לבוש, מ"א הל', שלחן העזר ח"ב דף י"ג ד').

while some Ashkenazi communities sing the words of the piyut, " אחד יחיד ומיוחד א-ל נדרש לבר לבב אשר שואל אך טוב לישראל, הללויה."

34. **Cover the sefer Torah.** During the singing for the chosson, the sefer Torah should be covered, as it is not respectful for a Torah to remain uncovered for a long time (א"ר סי' קל"ט סק"ח). This is especially important when sweets are thrown, so the Torah does not get damaged or dirty.

Throwing Sweets

35. After the aliyah, we throw sweets at the chosson and sing for him, based on the Gemara (ברכות דף נ' ע"ב) that says, "We direct wine through pipes before the chosson and kallah and we throw roasted grain and nuts before them" (שלחן העזר סי' ו' ס"א סק"ה). The minhag is that the women throw from the ezras nashim.
36. **Nuts.** There is a minhag to throw nuts because the gematria of טו"ב is the same as the gematria of ח"ט and of ח"ט. This alludes to the forgiveness of all a chosson's aveiros (טעמי מנהגים אות תקמ"ט).
37. **Almonds.** There is also a minhag to throw almonds. Almond trees produce nuts very fast; this minhag is a way of saying the chosson should similarly be zocheh to produce his offspring (ש"ס).
38. **Raisins.** There is also a minhag to throw raisins, which are inferior grapes with little moisture, to hint that his wife should not be able to cause him to sin. Chava caused her husband to sin by squeezing grapes and giving him wine, but these grapes are inferior and do not have moisture (ש"ס).
39. However, some point out that one should not throw raisins since they are soft and get the shul dirty, and the raisins themselves also get dirty (מ"ב סי' קע"א סק"א). If they are wrapped in pekelach though (below, 40), this isn't a reason not to throw them.
40. **Pekelach.** Most people put nuts, raisins and types of sweets in small packages – "pekelach" – which are thrown at the chosson. This is a hint to the chosson that many sorts of "pekelach" will be thrown at him from Above, but he should know that within the pekelach, there are also sweet things (ס' נעימת החיים עמ' רט"ז בשם צדיקים).

Av HaRachamim

41. Av HaRachamim is said on the aufruf Shabbos. The chosson does not yet have the actual status of a chosson which would warrant omitting Av HaRachamim (קייבסקי בשם הגר"ח).

Early Aufruf

Before Leaving His City

42. **Aliyah.** If a chosson is leaving his city prior to the Shabbos before his chasunah and they are singing for him then, he must get an aliyah the Shabbos before he leaves his city. That is the main chiyuv (הלבוש, מ"א סי' רפ"ב סק"ה, ביאה"ל ש"ס).
43. In such a case, if they will also sing for him on the Shabbos before his chasunah, he gets another aliyah then but he does not come before other chiyuvim. If they do not sing for him, he has no chiyuv to get an aliyah (ביאה"ל ש"ס; see Issue 137, par. 21).
44. **Shemirah.** We already wrote that a chosson only requires shemirah after the Shabbos before his chasunah, not after an early aufruf.