Inside/Outside the Mezuzah

4th of Tebet, 5770

Most people think that the Mezuzah cover is really the Mezuzah and the inside, just a parchment. Well, actually, the inside IS the Mezuzah and the outside is just a decorative/protective case also known as: BAYIT, or “house of the Mezuzah”.
If you really want to know what’s “inside a Mezuzah”, you’re actually asking: what is written in the Mezuzah?
The Mezuzah then, is a small handwritten scroll which contains the first two paragraphs of the Shema Israel.

Why it contains exclusively these two paragraphs? Because in both of them appears the Mitzvah of Mezuzah *ukhtabatam al mezuzot betekha ubisharekha*.
Similar to the Tefilin which contains 4 paragraphs (two of the Shema and two of Kadesh li) because in those 4 paragraphs the Mitzvah of Tefilin is mentioned.
Going back to the Mezuzah, the Shema Israel contains the basic principles of our faith, and by placing the Mezuza in our entrance doors we are asserting and remembering our beliefs every time we come in and go out.
For more Information watch this 30 seconds video: “Inside” a Mezuzah? *http://www.youtube.com/watch?v=PACu3aosp1g*

Guidelines for wedding Ceremony

Setting the date for the wedding

In setting the date for the wedding there are many factors you

should be considering: most of them are obviously of a personal nature but some of them are also of a religious nature.

You want to bear in mind the following information before setting the definite time for your wedding:

As for the day, any weekday is fine, although, in the times of the Mishna Wednesday was the favorite day of the week. In our community we are very careful not to allow any wedding on Mosae Shabbat (Saturday night). This is an explicit prohibition in the Shulchan Arukh meant to keep the holiness of Shabbat intact.

As for the dates, there are certain days and periods of time in the Hebrew calendar that is not customary to get married:

Between Pesach and Lag baOmer and during the 3 weeks between 17 of Tamuz and 9 of Av, etc.

In case of doubt, it is always advisable to consult with a Rabbi before setting the final date.

The Ketubah

Ketubah literally means “a document” and it states:

1. The date and place on which the wedding is talking place.

2. The names of the bride and the groom and their fathers.

3. The practical obligations of the husband towards his wife.

4. The details of the marriage’s insurance policy in favor of the bride that every Jewish husband is bound to provide to his wife.

The Ketubah has today also an additional meaning: it is the main document which records your Jewish marriage, a kind of the “Jewish marriage license” that in the future will serve to witness for your children and grandchildren their status and

Jewishness, anywhere in the world. To illustrate: when in our community we have a wedding between a member of our community and a member of a different community it is customary to ask from the non member to produce his or her parents Ketubah and or a rabbi's letter witnessing their Jewishness.

Since the text of the Mashadi Ketubah differs from most other Ketubot, the Ketubah needs to be filled out by a Rabbi who is familiar with the customs and tradit ions of our community, to make sure that the inclusion and writing of the Hebrew, English and Persian names, which demands a great deal of expertise, is correct. A set of the appropriate Mashadi Ketubah would be provided by the Community at no cost. If the couple wishes to have a customize Ketubah they should contact a Sofer (Scribe or artist) who will work with them the desired design. The Sofer usually contacts one of the Rabbis of the community to help provide him the correct text and names. In this section we have included the text of the Mashadi Ketubah. We have also included the names and telephone numbers of two Sofer who are familiar with these works and procedures.

In case the couple chooses a Rabbi from other community to officiate their wedding, a Rabbi from the community should be consulted regarding the text and writing of the Ketuba, according to the Mashadi traditions.

Signing the Ketubah

At the groom's reception, before the Chupa begins, the ceremony of the Ketubah takes place. The Rabbi reads and explains the Ketubah to the groom and to all the present there. Sometimes the Ketubah is signed under the Chupah but most of the times it is signed at the Ketubah ceremony, after it has been read aloud. The Ketubah has to be signed by two legitimate witnesses. Choosing them is not an easy task. The witnesses, for example, can not be relatives of the groom or the bride or relative among themselves. This includes also some non blood relatives. The officiant Rabbi, therefore, is

the ultimate responsible for choosing or authorizing the witnesses, which is the most critical element that affects the Halakhic validity of the Ketubah.

At the Ketubah ceremony the Marriage License is also filled out. After completed, it should be given to the officiant Rabbi and it will be then his responsibility to mail it to the City Clerk. You will receive your Marriage Certificate from them by mail, normally in two or three weeks.

The marriage license

A couple intending to marry in New York State must apply in person for a marriage license to any town or city clerk in the state. The marriage license is the legal permanent record of the marriage. Once the marriage license is issued you have normally 60 days for your wedding Ceremony to take place. At the time of your wedding the officiant Rabbi will fill out the bottom of the document, ensuring the license is completed accurately, in full and signed at the time of marriage. Besides the Rabbi, two witnesses must sign the marriage license as well. There are not Halakhic restrictions for these two witnesses. In our community it is customary to ask the parents of the bride and groom to sign. The couple is responsible for bringing the Marriage License –with its envelope- to the Rabbi before the ceremony starts. Within 5 days after the marriage ceremony, it is the sole responsibility of the Rabbi to submit the marriage registration (normally by mail) to Vital statistics. The Marriage License form becomes the permanent legal record of the marriage event. The information recorded on the registration of your marriage is used to produce Marriage Certificates, when ordered.

To get more information about the procedure for obtaining the Marriage License and a Certificate of the marriage registration in New York State, we suggest you visit the following Website:

http://www.health.state.ny.us/vital_records/married.htm

Selecting the “Mesadder Kidushin”

Another element to take into consideration for your wedding is to select the officiant rabbi that will perform your wedding (the officiant Rabbi is known as the “Mesadder Kidushin”). The Mesadder Kidushin is a Rabbi which is familiar with the traditions and customs of the Mashadi wedding ceremony. The couple should inform the rabbi of their intention to have him as their Mesadder Kidushin (a mailed invitation would not suffice) and they should meet with him once or twice in order to learn all the details of the wedding ceremony. With the Mesadder Kidushin the couple should arrange or consult all features and technical details of the religious ceremony, and even some of its aesthetics aspects, like songs, etc.

Mikveh

The Mikveh is the ritual bath that allows a Jewish woman to enter into her marriage in a pure state. The woman is showered and all articles such as rings, bandages, hairpins and even nail polish are removed. This is to assure that there is no barrier between the water and all of her body parts. Her ha ir is then combed, and her body checked to be free of loose hair. Then the bride-to-be is dunked in a bath and is blessed after completely coming to an upright position. The blessing is, “Blessed art Thou, Lord our God, King of the universe who has sanctified us with His commandments and commanded us concerning the immersion.” This should be done as close to the date of the wedding as possible.

To prepare the bride for the Mikveh you can call Rabbanit Coty Bitton at 516 3824398 or any other competent Rabbanit. (See also Chatan and Kallah classes)

WEDDING CEREMONY

After the Chatan and Kallah arrive to the Chupa the Rabbi or Cantor sings

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He who is mighty over all, He who is blessed over all, He who is supreme over all, may He bless the groom and the bride with happiness and joy, peace and prosperity, good health and a long life VENOMAR AMEN!)

(IRUSIN) The Rabbi says the following two Berakhot

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The Rabbi gives the cup of wine to the groom and then the bride’s mother gives it to the bride.

The groom appoints the two witnesses, to the exclusion of any there witnesses, saying to them ATEM TIHIYU EDAI, “You be my witnesses”.

(KIDDUSHIN) The Rabbi gives the groom the ring and instructs

him to look at his bride and repeat after him the following words

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HARE AT MEKUDESHET LI BETABAAT ZU KEDAT MOSHE VEISRAEL

(Behold, you are consecrated to me with this ring, according to the Law of Moses and Israel)

The groom then places the ring in the bride’s index finger.

Then he says the blessing Shehecheyanu and wears a new Talit.

BARUCH ATA ADO-NAY ELO-HENU MELEKH HAOLAM SHEHECHEYANU VEKIYEMANU VEHIGIANU LAZEMAN HAZEH.

(KETUBAH) The Rabbi reads the Ketubah

After the Ketubah is read the Rabbi gives it to the Chatan and instructs him to hand it to his wife saying to her:

KABLI ET KETUBATEEKH

The Rabbi says a few words of blessing to the Chatan and Kallah

The Rabbi instructs the Chatan to cover himself and his wife under his Talit. Friends are invited to hold the Talit over their heads as well.

The SHEVA BERACHOT are recited by the Rabbis or by the guests.

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The grooms drinks from the wine and gives his wife to drink from the same cup.

The Rabbi pronounces Birkat Cohanim (the priestly blessing). The couple remains covered under the Talit.

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IM ESHKACHEKH YERUSHALAIM

A glass cup is placed under the Chatan’s foot. The Rabbi instructs the Chatan to say the following words, in remembrance of Yerushalaim, before breaking the cup.

אִם אֶשְׁכָּחֵךְ יְרוּשָׁלִָם תִּשְׁכַּח יְמִינִי : תִּדְבַּק
לְשׁוֹנִי לְחִכִּי אִם לֹא
לֹא אַעֲלֶה אֶת יְרוּשָׁלִַם עַל רֹאשׁ שִׂמְחָתִי:

IM ESHKACHECH YERUSHALAIM TISHKACH YEMINI.

TIDBAK LESHONI LECHIKI IM LO EZKEREKHI .

IM LO AALE ET YERUSHALAIM AL ROSH SIMCHATI

. (If I ever forget You, Yerushalaim, let my right hand wither, If I don’t keep Yerushalaim in my memory, at my happiest hour)

The Chatan breaks the glass.

MAZAL TOV!

Ketuba Nusach Mashad

This is the basic ketubah text. Some important changes might be made in the Ketubah depending on various factors – chiefly among them the bride’s previous marital history.

ב”ה

… בשבת … לחדש … שנת חמשת אלפים ושבע מאות … לבריאת עולם למנין
שאנו מנין כאן … איך … בן … אמר לה להדא … בת … הוי לי לאנתו כדת
משה וישראל ואנא אפלח ואוקיר ואיזון ואפרנס יתיכי ליכי כהלכות
גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין לנשיהון בקושטא

ויהיבנא ליכי **…** כסף זוזי **…** דחזי ליכי **…** ומזוניכי וכסותיכי
וסיפוקיכי ומיעל לותיכי כאורח כל ארעא וצביאת מרת **…** דא והות ליה
לאנתו ודן נדוניא דהנעלת ליה מבי **…** בין בכסף בין בזהב בין
בתכשיטין במאני דלבושא בשמושי דירה ובשמושא דערסא הכל קבל עליו **…**
חתן דנן ב **…** זקוקים כסף צרוף וצבי **…** חתן דנן והוסיף לה מן דיליה
עוד **…** זקוקים כסף צרוף אחרים כנגדן סך הכל **…** זקוקים כסף צרוף וכך
אמר **…** חתן דנן אחריות שטר כתובתא דא נדוניא דן ותוספתא דא קבלית
עלי ועל ירתי בתראי להתפרע מכל שפר ארג נכסין וקנינין דאית לי
תחות כל שמיא דקנאי ודעתיד אנא למקני נכסין דאית להון אחריות
ודלית להון אחריות כלהון יהון אחראין וערבאין לפרוע מנהון שטר
כתובתא דא נדוניא דן ותוספתא דא מנאי ואפילו מן גלימא דעל כתפאי
בחיי ובתר חיי מן יומא דנן ולעלם ואחריות וחומר שטר כתובתא דא
נדוניא דן ותוספתא דא קבל עליו **…** חתן דנן כחומר כל שטרי כתובות
ותוספתות דנהגין בבנת ישראל העשויין כתיקון חכמינו ז”ל דלא
כאסמכתא ודלא כטופסי דשטרי וקנינא מן **…** בן **…** חתן דנן למרת **…** בת **…**
דא על כל מה דכתוב ומפורש לעיל במנא דכשר למקניא ביה הכל שריר
וקים

נאום **…**

נאום **…**

List of the Sheba Berakhot

The SHEVA BERACHOT are recited by the Rabbis or by the guests.

בָּרוּךְ אַתָּה ה ‘ אֱלֹקינוּ מֶלֶךְ הָעוֹלָם . בּוֹרֵא פְּרִי :
הַגָּפֶן

בָּרוּךְ אַתָּה ה ‘ אֱלֹקינוּ מֶלֶךְ הָעוֹלָם . שֶׁהַכֹּל בָּרָא
לִכְבוֹדוֹ

בָּרוּךְ אַתָּה ה ‘ אֱלֹקינוּ מֶלֶךְ הָעוֹלָם . יוֹצֵר הָאָדָם

בָּרוּךְ אַתָּה ה ‘ אֱלֹקינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר יָצַר אֶת

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