

ב"ה

# תשורה

*Presented at  
the Wedding Celebration of  
Mendel & Fraydee Kessler*

*Thursday, 3 Nissan, 5770  
March 18, 2010  
Rancho Mirage, California*



משמחת נישואין של  
**מנחם מענדל ופריידה קעסלער**  
יום חמישי, ג' ניסן, ה'תש"ע  
ראנטשו מיראזש, קאליפארניא

## *A Short Guide to a Chassidic Wedding*

*Is this your first Chassidic wedding? Expect the unexpected.*

*Relax, get comfortable, let yourself be moved by the flow.*

*You're among friends who are glad you are here.*

### **THE WEDDING DAY**

Marriage, is not only a union between two people; it is a reenactment of the “marriage” – the cosmic bond between G-d and the Jewish people that took place at Mount Sinai, and which is renewed constantly. Breathless romance and legal requisites mix easily, each given its moment. Unmitigated joy and evocative introspection each have their space and time.

The wedding is a personal Yom Kippur for the Kallah (the bride) and the Chasan (the groom). They are forgiven for all of their past shortcomings; they begin a new life together. Like Yom Kippur, they both fast until the Chuppah. Just like the custom to wear white on Yom Kippur, the bride's gown and the groom's Kittel (a white robe he wears at the ceremony) symbolize purity. Chassidim prefer to include clothing that the Rebbe wore, things touched by holiness.

### **KABBALAS PANIM - WELCOMING THE GUESTS**

The bride and groom have not seen each other for the week preceding the wedding. This highlights the separation necessary for a coming together- among themselves and in the cosmic sense. The wedding begins with separate receptions for men and for women.

At the bridal reception the kallah sits on her symbolic "queen's throne", surrounded by her family, as she greets her guests. The chasan sits at his table as he greets his guests. At this time, the legal documents of the Tenaim and the Ketubah are signed in the presence of witnesses. The Tenaim is the official binding engagement; the Ketubah, written in Aramaic, details the financial and intimate obligations, which the husband guarantees his wife.

The groom recites a Ma'amar (a Torah discourse). It begins with the words, *Lecha Dodi* (Come my beloved, from the Friday night prayer) and discusses the spiritual dimension of man and woman coming together, and explores

marriage as a metaphor for G-d and His people. This talk was first recited by Rabbi Yosef Y. Schneerson, in 1929, at the marriage of his daughter, Rebbetzin Chaya Mushka, to the Rebbe.

### **BEDEKEN - THE VEILING CEREMONY**

At the conclusion of the reception, the groom is escorted towards the bride, accompanied by the singing of the Alter Rebbe's Nigun, a stirring and sacred melody composed by the author of the Tanya.

The groom approaches his bride and places a veil over her face. This follows the biblical account of Rivka covering her face with a veil upon meeting Yitzchok before their marriage. The veiling acknowledges the unseen, evoking in the bride and guests the energy and sanctity of this day. The veiled solitude of an opaque veil evokes the tradition that the Shechina (the G-dly presence) rests upon the face of the bride. Like Moses, she too wears a veil.

### **THE CHUPAH CEREMONY**

The wedding ceremony takes place under a Chupah (canopy). It is taught that before the giving of the Torah, G-d held Mount Sinai over the Israelites' heads in what was the archetypal Chupah, symbolizing the marriage between G-d and the Jewish people. Open on all four sides, the Chupah is also likened to Abraham's house, which had entrances on all four sides as a reflection of his great hospitality. Standing under the Chupah, the couple makes a statement that their house will be open to guests and hospitality just as was Abraham's tent.

It is erected outdoors, under the stars, as Abraham was promised that his descendants would one day be like "the stars of the sky".

With the resumption of the Alter Rebbe's Nigun, the groom is led to the Chupah. Those leading the bride and groom carry candles; the couple's life together will be one of light and joy.

The bride joins the groom under the chupah, encircling him (protecting him) seven times before standing next to him. Seven signifies creative completion, like the seven days of creation, a passage beyond the physical into the spiritual. Just as the seventh day was the creation of Shabbos (the Sabbath), a spiritual day and the day that completed the creation of the world, so do the seven circles around the groom signify their completed quest for each other.

## THE REBBE'S LETTER

The Rebbe often responded to a wedding invitation with a letter of blessing to the bride and groom. May all these blessings come to our chasan and kallah.

## THE BLESSINGS

The chupah begins with a blessing over wine, the eternal symbol of joy that shall runneth over in their home. The bride and groom also drink from the wine.

## THE RING

The ring, an unadorned pure gold band, is placed on the bride's right index finger in the presence of two witnesses. The groom declares, "Behold, you are consecrated unto me with this ring according to the laws of Moses and Israel." This dictum contains 32 Hebrew letters. The number 32 is written in Hebrew letters as lamed-bet, which also spells lev, meaning heart.

The ring symbolizes an unspoken prayer: Just as this ring is of unadorned gold, may their marriage be one of simple beauty.

## READING OF THE KETUBAH

The Ketubah is read aloud in its original Aramaic text. It spells out the obligations of the husband to the wife. This reading serves to clearly mark the separation between the two distinct ceremonies of betrothal and nuptials, so that another blessing over the wine may be recited.

## SHEVA BROCHOT - THE SEVEN BLESSINGS

Similar to the seven circles that the bride walks around the groom, seven blessings are read under the Chupah, paralleling the seven days of creation. Different people pronounce these seven blessings. The blessings acknowledge and praise G-d, Creator of the world, and of man, the survival of the Jewish people and of Israel, the marriage of the bride and groom, the couple's happiness and the raising of a family. The last blessing praises G-d for creating love, friendship, peace, joy, and concludes with a fervent prayer for Moshiach: "Let there speedily be heard in the cities of Judah and in the streets of Jerusalem... the sound of a groom and the sound of a bride... and of youths from their joyous banquets."

Following the seventh blessing, the bride and groom drink again from the cup of wine.

### **BREAKING THE GLASS**

Although filled with joy throughout the wedding, we break a glass as a sign that even at this happy time, we remember the destruction of Jerusalem and our Holy Temple, without which we still live. In remembering this event, the couple is connected to their past and reminded of their obligation to "rebuild the temple" in their own lives by establishing their own Jewish home.

At this point the new couple are led to a private room and the guests enter the dining hall and begin their meal.

### **REJOICING: THE WEDDING FEAST**

When the bride and groom enter the dining room, all of the guests rise to greet them and begin the celebration. The wedding is considered a religious event; men and women sit separately and, of course, dance in separate circles. This also serves to highlight the sanctity and uniqueness of the private relationship between husband and wife.

You may have never danced like this before. You may be bashful to join in the dancing. One thing; if you do join, you won't regret it! It is considered the most virtuous of mitzvot, to rejoice in the joy of the chasan and kallah. In biblical times already it was viewed as sacred (and very fun) duty.

We hope you enjoy the wedding. May we only share simchas together.

### **Sources**

Sefer Haminhagim, The book of Chabad-Lubavitch Customs, Published by *Kehot Publication Society*

Made in Heaven: a Jewish Wedding Guide, by Rabbi Aryeh Kaplan

*Thank you: Pinny Lew for his assistance in preparing this guide and to our dear mechutanim, Rabbi Yossi and Rivkah Laine, for graciously printing this guide.*

קעסלער - מונטרעאל

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ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

בי"ה, י"ז אדי"ש תשמ"ו  
ברוקלין, נ. י.

הווי"ח אי"א נוי"נ וכו'  
מוה' יוסף אלימלך שי'

שלום וברכה!

במענה על ההודעה אשר נולד להם בן למזל טוב,

הנה יה"ר מהשי"ת שיכניסוהו לבריתו של אברהם  
אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לתורה  
ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' תי'  
מתוך הרחבה.

בברכת מזל טוב



The Rebbe sends his wishes on Mendel's birth

פויזנער - ברוקלין

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בי"ה, ט' שבט תשי"ג  
ברוקלין, נ. י.

הרה"ח אי"א נוי"ג עוסק בצ"צ וכו'  
מוה' שמעון הלל שי'

שלום וברכה!

במענה על ההודעה אשר נולדה להם בת למזל טוב  
ונקרא שמה בישראל פריידה תי',

הנה יה"ר מהשי"ת שיגדלה ביחד עם זוג' תי'  
לתורה ולחופה ולמעשים טובים מתוך הרחבה.

-ידוע מכ"ק אדמו"ר (מוהרשי"ב) נ"ע, אשר  
מנהגנו הוא לאמר גם בלידת בת לתורה ולחופה  
ולמעשים טובים, ע"פ מרז"ל (ברכות יז' א) נשים  
במאי זכייך באקרוי' כו' באתנוי' כו' ונטרין כו'.

בברכת מזל טוב



The Rebbe sends his wishes on Fraydee's birth

קעסלער - מונטראל

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ברוקלין, נ. י.

הרה"ח אי"א נוי"נ עוסק בצי"צ  
מוה' יוסף אלימלך שי

שלום וברכה

במענה על ההודעה אודות יום הולדת השלישי של בנם מנחם מענדל שי

הנה מועתק לקמן חלק ממכתב כ"ק מו"ח אדמו"ר זצוקלה"ה נבגי"מ זי"ע  
בנוגע למנהגי ישראל בזה. ויהי"ר מהשי"ת שיגדלו ביחד עם זוג' חי' לתורה  
ולחופה ולמעשים טובים מתוך הרחבה.



בברכה

זי"ל כ"ק מו"ח אדמו"ר.

..... ובדבר גזיזת השערות - אפשערעניש - הוא דבר גדול במנהג ישראל  
ועיקרו הוא בהחינוך והשארת פיאות הראש, ומיום הגזיזה והנחת הפיאות של  
הראש, נתגו להדר להרגיל את החינוך בענין נשיאת ט"ק וברכות השחר וברכת  
המזון וק"ש שעל המטה. והשי"ת יהי' בעזרם שיגדלוהו לתורה ולחופה ולמעשים  
טובים מתוך פרנסה בהרחבה ובמנוחה הדעת בגשמיות וברוחניות.



**The Rebbe sends his wishes on Mendel's  
Upshernish - first haircutting**

## י' שבט ה'תש"נ - (1990) Tenth Shevat 5750

Fraydee, two days old, meets the Rebbe for the first time,  
- and receives a Tanya from him.



סאזנער - נעשוריל

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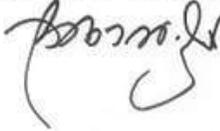
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ברוקלין, נ.י.

ביה.ד' אלול תשס"ו  
ברוקלין

הווי"ח אייזא נוי"ב עוסק בצי"צ  
סו"ה יצחק זלמן שי'

שלום וברכה!

נתקבל סכתבו סטוצשיק עם הסוסגור בו, וכן נתקבל ג"כ הסברק  
שהנתוח הי' בסדר ובהצלחה, ויהיר שטכאן ולהבא אך טוב יבשר בהנוגע לעצמו  
לזוגתו ולילדיהם-שיחיו, ושמתוך בריאות הנכונה והרחבת הדעת יכירו בתפקיד  
האמיתי וזכותם הכי גדולה להפיץ תורת החסידות הירכותי' וסנהגי' בקהלתם,  
אשר העיקר בזה לשמש כל אחד ואחת זוגסא הי' סהו חסיד וסלו בית חסידותי',  
סאז כל הפעולות הנעשים מבהוץ מצליחתו וכיותר, ויסהר השי"ת רפואת  
זוגתו תהי' שתחזור לאינכה לגברי, ויכתבו ויהתמו כל אחד ואחת סהם וכולם  
ביחד לשנה טובה וסתוקה.

בברכה  


נ.ב.

נתקבלו הקטעים שהעתונים רכסו גם להבא ימשיך בהכתיבה בהסכיע,  
ובשילוח הקטעים לכאן.  
דאיג-אף דסאן דלא קמיד לא קפדיבן עמי', ובכיו טוב שלהבא יכתוב  
סם סתותו תהי' בשלימות, שכפדוסת הוא הי' מריידא.  
אשר יש סקום-באופן דימלופטי-לעורר האברך סנדלסן שי' להיות  
גולה למקום תורה.

From the archives of Fraydee's grandfather, Rabbi Zalman Posner. In the postscript the Rebbe makes reference to Fraydee's father's maternal grandmother, Rebbetzin Chaya Freida Kazarnovsky, after whom she is named.



**Little Fraydee receives a dollar (top) for Tzedakah and wine (bottom) from the Rebbe**



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**The Rebbetzin (The Rebbe's wife) Chaya Mushka,  
sent this telegram of Mazel Tov to Fraydee's parents' wedding.**

לו-לונדון

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בי"ה, ח' כסלו תשמ"ח

ברוקלין

הרה"ח הו"ח אי"א נו"ב עוסק בצ"צ

כו' מו"ה שמואל שי

וזוג' תי'

שלום וברכה!

במענה על ההודעה מקביעות זמן חתונתם בהם  
מרת יענטא ח'י' תי' עם ב"ג האברך הו"ח אי"א נו"ב  
כו' מו"ה שמעון הלל שי ליום י"ב כסלו הבע"ל,

הנני בזה להביע ברכתי ברכת מזל טוב מזל

טוב ושתהי' בשעה טובה ומוצלחת ויבנו בית

בישראל בנין עדי עד על יסודי התורה והמצוה

כפי שהם מוארים במאור שבתורה זוהי תורת

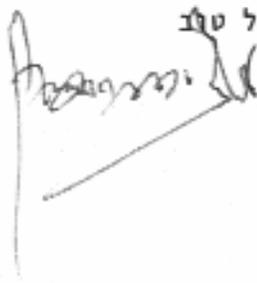
החסידות.

וירוו מהם, ומכל יו"ח שי', רוב נחת יהודי

חסידותי.

בברכת מזל טוב

מזל טוב



The Rebbe sends a letter of Mazel Tov to Rabbi Shmuel and Hindy Lew, Fraydee's grandparents, in honor of the wedding of their children, Rabbi Shimon and Chaya Posner.

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מנחם מענדל שניאורסאהן  
ליובאוויטש

770 איסטערן פארקוויי  
ברוקלין, נ. י.

By the Grace of G-d  
11th of Adar I, 5722  
Brooklyn, N.Y.

Miss Hinda Malke Jaffe  
105 Cavendish Rd.  
Kersal  
Salford 8, Lancs.

Blessing and Greeting:

After not having heard from you for a considerable time, I was particularly pleased to receive your letter of the 25th of Shevat, although it reached me with some delay.

Needless to say, I read with keen interest about your teaching activities, as well as about your efforts to advance in your own education.

I note that you celebrated your birthday on the 10th of Shevat. This, as you know, is a very significant day, recalling the dedicated work of my father-in-law of saintly memory. Although none of us can equal him, his memory must nevertheless inspire each and everyone of us to follow his example to the utmost of our own capacities. In this connection, it is well to remember the stories related of one of the disciples of Baal Shem Tov whose name was Rabbi Zusia. He said that when the time will come for him to give an account of his life, he will not be called upon to answer why he had not been like Moshe Rabbeinu or any of his great ancestors or teachers, but he will be called upon to answer why he was not Zusia to the fullest extent of his capacity.

I trust that you will utilize your fullest capacity, especially as where there is a will and determination, G-d gives additional strength and opportunities to realize them.

Hoping to hear good news from you always,

With blessing,

By *Avraham Sandell*

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מנחם מענדל שניאורסאהן

ליובאוויטש

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ברוקלין, נ. י.

B.H. 13th of Nissan, 5723  
Brooklyn, N.Y.

Miss Hinda Malka Jaffe  
Manchester.

Blessing and Greeting:

Thank you very much for your letter of the 5th of Nissan with the enclosure. I read with much interest and gratification about your fruitful activities with the children, and may G-d bless you with continued and growing success in this sacred work.

At this time, on the eve of Pesach, I want to emphasize the particular bearing which this ~~this~~ great festival has on your activity with the children. For, as you know, the Pesach begins with the Seder to which we gather all categories of children, from the Wise Son to the One Who Knows Not What To Ask, so that eventually all of them will be elevated to the category of the Wise Son, and then we can prayerfully conclude the Seder with "Next Year in Jerusalem," through Moshiaich Tzidkeinu.

Wishing you and all the children under your care a kosher, happy and inspiring Pesach, with an overflow of joy and inspiration into every day of the year,

With blessing *M. Schneerson*

## לזכות

החתן הרה"ת **מנחם מענדל** והכלה מרת **פריידה שיחיו קעסלער**

ליום חתונתם בשעתומו"צ,

יום חמישי, ג' ניסן, ה'תש"ע

ויה"ר שיבנו בית נאמן בישראל, על יסודי התורה והמצוה,  
ויקויימו כל הברכות שנתברכו ע"י כ"ק אדמו"ר נשיא דורנו.



ולזכות הוריהם

הרה"ת שמעון הלל וזוגתו מרת **יענטא חי' שיחיו פוזנר**

הרה"ת **יוסף אלימלך** וזוגתו מרת **שרה שיחיו קעסלער**

ולזכות זקניהם

הרה"ח הרה"ת **שמואל** וזוגתו מרת **הינדא מלכה שיחיו לו**

הרה"ח הרה"ת **יצחק זלמן שיחיו פוזנר**

הרה"ח הרה"ת **גדלי'** וזוגתו מרת **פראדל שיחיו קארף**



*In honor of the Choson and Kallah  
Mendel and Fraydee Kessler*

*on their Wedding Day,*

*Thursday, 3 Nissan, 5770 - March 18, 2010*



*And in honor of their parents  
and grandparents*