

מצות
לא תצטו
#355

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כג:ח)

לא תהיה קדשה מבנות ישראל

In today's *Sefer Hamitzvos* we learn that a person is not allowed to do things that show he is married to a woman without first doing the *mitzvah* of *Kiddushin*, getting married according to Torah.



The details of this mitzvah are explained in Mishnayos & Gemara: **Mesechta Kesubos and Kiddushin**

Rambam: Hilchos Ishus

PEREK HEY

In this *perek*, we learn about what a person can use to do *Kiddushin*.

One *halacha* is that we can't use something *asur* for *Kiddushin*, like something stolen, or like *Basar B'Chalav*, milk and meat mixed together.

PEREK VOV

There are four things that need to happen if a condition is made at the time of *Kiddushin*:

- 1) The condition has to say what happens if the condition is met, AND if it isn't.
- 2) First he has to say the positive — if it happens, there is *Kiddushin*, and if not, there is not *Kiddushin*.
- 3) The condition has to be said before the action — before giving a ring or *shtar*.
- 4) The condition has to be something possible. If it is impossible, they are married right away, because it must have been a joke!

So the *chosson* might say, "I am giving you this ring to marry you, if my father agrees — if he doesn't, we won't be married." This is the right way to make a condition, and the *halacha* is that if his father agrees, they are married.

PEREK ZAYIN

This *perek* teaches us more conditions and tricky cases where we might not be sure if someone is really married. In the end of the *perek*, we learn that once the *Kiddushin* happened, even if they change their minds right away, they are still married!