

## כתובות ד

If, **חס ושלוס**, one of the relatives (for whom **שבעה** is sat) of the **חתן** or **כלה** is **נפטר** before the **חופה**, the **חופה** should be delayed. If the **חופה** has taken place, and there has been a **בעילת מצוה**, then first there is **שבעה ברכת** and then **אבילות**. If there was a **חופה**, but no **בעילת מצוה**, the **ש"ך** and **ט"ז** both hold that first **שבעה** is sat, and afterwards the **בעילת מצוה** takes place.

If the father of the **חתן** or the mother of the **כלה** is **נפטר**, then the **חופה** should proceed, the **בעילת מצוה** should be performed, and there is **שבעה ברכת**, after which, **שבעה** sat.

A **כלה** within thirty days of marriage may wear jewelry and makeup, but cannot bathe her whole body at once in hot water.

A person who lost a **קרוב ח"ו**, on **יום טוב** does not sit **שבעה**, but is **נוהג אבילות בצנעה**, for example, he does not learn **תורה**, wash in hot water or have **תשמיש המטה**.

If a **כלה** becomes a **נדה** before her wedding day, the **חתן** and **כלה** each need a **שומר** until she goes to the **מקוה**, and not be **מיחד**.

When the wife is a **נדה**, she should serve her husband in an unusual way, i.e, put it down with her left hand, or on his side. She should not make his bed in front of him, nor can she wash his hands and feet.