

## בס"ד. טבלת-סיכום לקו"ש חלק כ"ב, תזריע א' – קוואטערס ושושבינין

	The Concept	The Explanation	
1	Where do we find an allusion to the connection between Bris and women ( <i>Kvaterin</i> )?	The verse about Bris Mila is inserted in the section discussing a <b>woman</b> giving birth.	
2	What is the reason of the Minhag* that the <i>Kvaterin</i> should not be pregnant?	Sefarim bring that its is a Sakana (danger)**, or an Ayin Hara. <i>See Line 3 for a more intrinsic reason.</i>	
3	What is the reason of the Minhag that the wedding-escorts (and <i>Kvaterin</i> ***) should not be pregnant?	The Minhag is that the Kvaters and escorts should be two – a man and a woman (See line 6, 8) – and if the woman is pregnant, then there would be <b>three</b> . (The proof is, that for Kaporos the pregnant woman uses more than one chicken). Additionally, the number of males vs. females would not be equal.	
4	How is this different than all the other people under the Chupa or at the Bris?	1. The other people are not there officially as escorts. Whereas the fetus is a part of the mother and automatically considered part of the escorts. We find this in Halacha that a non-valid witness only disqualifies the testimony if he was officially there as part of the group of witnesses.	
5		2. On a deeper level, the fetus is not seen as a third (totally separate entity). For by Kaporos, it doesn't need atonement. Rather it is changes the status of the mother to be considered "more than one" and therefore she requires more than one chicken, and for the same reason cannot serve as an escort.	
6	Why specifically a man and a woman as escorts for the wedding?	In our world	In the upper worlds
		Since the Choson and Kalla were strangers, they need support and encouragement to bring them to the closeness of the marriage. Obviously, a man works best for the Chosson, and a woman for the Kalla. And married, so that they have experience.	The First wedding is the marriage of G-d and the Jewish people at Mt. Sinai. There to there were escorts. Moshe the escort of the King (G-d), and Aharon, the escort of the queen (Jews). As there was a distance between G-d and the soul as it descends into this world, the "escorts" are necessary to facilitate the re-connection.
7	The Joy of Marriage	Joy stems from something novel and new. This reunion of the two souls that had been apart since birth – generates a great joy.	When a Jew in this world becomes connected to G-d through Torah and Mitzvos (and he elevates and reunites the fallen distant sparks) – this generates a great joy. Which is why we find this day to be called "the day of the rejoicing of his heart" – the day that the barrier between heaven and earth was lifted.
8	Why specifically a man and a woman as <i>Kvaters</i> at a Bris?	The <i>Kvaters</i> are like the escorts coming to assist in the union of G-d and the Jew, that is occurring at the Bris in the most complete manner. (See next box)	The ultimate connection between the Spittual and physical is expressed specifically at a Bris, when the covenant of G-d is imprinted on the flesh of the child for eternity. This is the ultimate union of Heaven and earth.
9	The joy of the Bris Mila	As mentioned (line 7), joy stems from something new. The newness of marriage is seen even more intensely at a Bris, when this deep connection is realized between G-d and the Jew****. This brings great joy, more than the joy of other Mitzvos.	

\* A Minhag (custom) is considered part of Torah.

\*\* If she hears the cry of the child, or sees the blood, she may me miscarry.

\*\*\* The Minhag that a pregnant woman not be a *Kvaterin*, or an escort as wedding, is same Minhag.

\*\*\*\* By a woman the Gemara says, "It is as if she is circumcised", this connection occurs immediately at birth.