

And she said to the slave, “Who is that man?”... And the slave said, “He is my master.” She then took the veil and covered herself. (24:65)

Rashi explains that the word *va'tiskas*, “and she covered herself,” is the *hispael* form of the word *kasoh*, to cover. It is the reflexive form, indicating the future, third person, feminine. The word therefore means, “and she covered herself,” with the object stated in the word itself. This is as if it were to read, *va'techas es atzmah*. *Rashi* compares it to two other words: *va'tikaver*, “and she was buried” (Ibid. 35:8), a reference to Devorah, Rivkah *Imeinu's* nursemaid; and *va'tishaver*, “and it was broken,” in *Shmuel I* 4:18. While these two are not in the *hispael* tense, they are all passive verbs, indicating that it occurred **to** the individual. It was not a vigorous activity. The commentators wonder why *Rashi* specifically chose these two examples of passive action.

The *minhag*, custom, at *Chassidic* weddings is to have someone – usually employing *gramman*, rhyme – give *mussar*, reproof and introspection, to the *chassan*, shortly before the *chupah*. *Horav Avraham Yaakov, zl*, the first *Admor* of Sadigur, told his son, who later became the *Pachad Yitzchak, zl*, of Boyan, the following words of introspection before his *chuppah*: “Your future father-in-law, *Horav Aharon, zl, m'Karlin*, wonders why we do not have the custom to sing *mussar/gramman* to the *chassan* before his *chupah*. Let me explain: When Rivkah *Imeinu* saw Yitzchak *Avinu* for the first time, the Torah says that she reacted reflexively, covering her face with her veil. *Rashi* cites two other places where the word reflects a passive verb occurring to the individual such as, *va'tikaver* and *va'tishaver*. Why did *Rashi* choose these words? Are there no other examples in *Tanach*?

“Let me explain. There are three moments in a person's life during which a tumult/commotion is made concerning him: At birth, at death, and when he marries. The two extremes – birth and death – are moments when he is the center of attention, but he is unaware. He knows nothing; thus, he cannot feel any emotion that might turn his head. Only at one's wedding is the person aware and there is the possibility that one might become haughty, with all the attention being paid to him. This is *Rashi's* message: When a person merits the moment of matrimony, his reaction should be passive as we find by *va'tikaver* – and she was buried, a reference to death and *va'tishaver*, and it was broken, a reference to birth, since a *mashber* is a birthing stool, a word related to *va'tishaver*. *Rashi's* message should sufficiently impact the *chassan*. While this all may be about him, it should not go to his head. He should act like a spectator.”