

Shoshvinut – A Special Gift

Ref: *Sefer Kinyan, Hilchot Zechiyah Umatanah, Chapter 7*

Money gift given by friends to a bride and groom. The money sent is called *shoshvinut* and the participants are called *shoshvinim*. When the friends in turn get married, they are compelled to return the equivalent amount of gift.

This is because *shoshvinut* is not an outright gift. Therefore, if the one party does not return the *shoshvinut* when the other party gets married, this can be expropriated by the Courts.

The laws of *shoshvinut* apply only with money, and not to commodities.

MEASURE

Reminder:

Pack on Weights and Measures



If the other party was unable to reciprocate by coming to his friend's wedding, he may deduct expenses for food he did not eat and the like.

If **1 *dinar*** was given nothing need be returned, because **1 *dinar*** = amount of food eaten at a wedding.

More than **1 *dinar*** up to **1 *sela*** (**4 *dinarim***), $\frac{1}{2}$ should be deducted for food eaten.

More than 1 *sela* requires assessment of the givers position.

5 facts relate to *shoshvinut*

- It can be expropriated by the courts.
- It is repaid only at time of reciprocal marriage, and only if this marriage is the same nature as the first. (E.g. if first married a maiden and second married a widow, this is not of the same nature, and therefore the gift need not be returned in its entirety.)
- *Ribit* (interest) does not come into consideration. One may repay more than he received.
- *Shoshvinut* is not nullified by *shmitah* year (whereas ordinary loans are).
- If *shoshvinut* becomes part of a will, the *bechor* (first born) does not get a double portion.
- If friend dies before second party gets married, money does not have to be returned to heirs.