



## The Chuppah of Shabbos

By Rav Pinches Friedman shlita (Shiur E11)

*One of the great joys of learning Torah is when seemingly disparate parts of a story come together to form parts of a whole. Watch how the Friday night practices join at the Shabbos Chasuna!*

### *The parts of the puzzle*

Friday night includes several seemingly disparate elements. We have two angels that escort us home from Shul. Chazal relate<sup>1</sup> that one angel is good, and one is bad. If the home is ready to welcome Shabbos, then the good angel blesses the home with that it should be so next week as well. The bad angel is compelled to join in the Brocha and say אמן. The opposite is the case if the home is not prepared for Shabbos.

Next, we have the obligation to recite Kiddush, based on the Posuk of זכור את יום השבת לקדשו, which Chazal understand that requires us to 'remember' to be מקדש שבת using a cup of wine. Kiddush is so important that we may not eat or drink anything before reciting Kiddush.

### *The Chasuna*

The answer to the riddle of the connection between the above two features of Friday night, and of several other features of Shabbos as we will see beH, is that we marry Shabbos. Shabbos is the bride, and we are the groom.

The Midrash tells us that Shabbos pleaded with HKBH for a mate, a partner, like all the other beings of Creation. Hashem told Shabbos that Klal Yisroel would be its mate.

### *Har Sinai an enactment of the Chasuna*

The Midrash goes on to point out that when Klal Yisroel approached Har Sinai, HKBH reminded the People זכור את יום השבת לקדשו – which we can translate to mean 'do not forget to be the mate and partner to Shabbos – marry her.'

*לכה דודי לקראת כלה פני שבת נקבלה*

The Gemara<sup>2</sup> teaches that

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אמר: בואו ונצא לקראת שבת המלכה

*R' Chanina would wrap himself in his Talis on Erev Shabbos and announce, let us go out and greet the Shabbos Queen.*

The מהרש"א comments on this Gemara and explains that Shabbos is the bride, and we are the groom. We wed the Shabbos. Erev Shabbos is a Chuppah.

<sup>1</sup> שבת קיט:

<sup>2</sup> שבת קיט.



# KI HEIM CHAYEINU

כי הם חינו



Discover the Joy of Shabbos

And that is why Moshe brought the People out to Har Sinai, as Chazal say, like a Chosson who steps out from the Chuppah to greet and escort the Kallah.

### *Each part of the Chasuna*

The חיד"א in his Sefer דברים אחרים spells out some of these features directly:

**Kiddush** – The קידושין takes place over a cup of wine as we are מקדש the Shabbos. As with a Chosson and a Kallah, we may not enjoy the holy Shabbos before קידושין. Hence the restriction on eating or drinking before Kiddush.

**Witnesses** – a Chuppah is not valid without two witnesses. Hence the arrival of the two angels as one enters his home at the outset of Shabbos.

**Reciting ויכלו** – The Gemara cited above also teaches that one who recites ויכלו on Friday night (we recite it three times, once during the Amidah, once after and again at Kiddush) receives the blessing of the two angels that escort him. They place their hands on his head and say the words in ישעיהו הנביא<sup>3</sup>:

וְסָר עֲוֹנֶךָ וְחַטָּאתֶךָ תִּכַּפֵּר

*Your sins have been set aside and your transgressions have been atoned.*

Remarkably, we are forgiven on Shabbos when we announce that Hashem completed Creation on Shabbos!

This should recall the fact that on the day of one's Chasuna, one's sins are forgiven. It is not to be expected of a new couple to rejoice fully if one is burdened with the weight of עבירות. To allow for proper joy between Chosson and Kallah, Hashem clears the slate so that they can enjoy the new union fully. So, too, with the arrival of Shabbos, Hashem clears the slate so that the Jew can rejoice with his Kallah, the Shabbos.

Everything is part of the Chasuna!

### *The Davening and the Chasuna*

The אבודרהם gives a novel explanation for the oft-asked question of why the three Tefilos on Shabbos differ from one another, unlike the three Tefilos of any other day of the year.

He points out that Friday night is the קידושין, hence the Tefilah begins with אתה קדשת. Shabbos morning is the שמחה – rejoicing at the Chasuna, hence the morning Tefilah begins with ישמח משה. And Shabbos afternoon, the pinnacle of the sanctity of Shabbos, is when Chosson and Kallah enter ייחוד – they are secluded and have only one another, hence the Tefilah of אתה אחד.

We might add to the holy words of the אבודרהם that there are exactly seven Brochos (שבע ברכות) at each Tefilah, and the middle Brocha in each of the three Tefilos concludes with the words מקדש השבת – giving Kidushin to the Shabbos.

<sup>3</sup> ישעיהו ו: 7



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### *The blessing of the wife*

Chazal tell us that blessing in a Jewish home comes in the merit of one's wife. The more one cherishes one's wife, the more blessing one brings into one's home.

There is yet another wife who must be cherished to bring blessing into one's home – the שבת כלה

מלכתא. The Zohar teaches that all blessings, material and spiritual, are dependent on Shabbos.

Marking Shabbos with a spirit of joy and celebration as the same Gemara teaches<sup>4</sup> כל המענג את השבת נותנין לו נחלה בלי מצרים – whomever dotes over Shabbos is given an inheritance without boundaries.

***Takeaway: I will try to honor Shabbos as one would honor one's precious and distinguished wife.***

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<sup>4</sup> שם קיח.