



Oneg Shabbos

By Rav Pinches Friedman shlita (Shiur E12)

There is a secret for attaining all of one's heart's desires. Do you want to understand the secret?

יעקב אבינו and עונג שבת

The Posuk¹ speaks about Oneg Shabbos and associates it with the blessings of Yaakov Avinu:

אם תשיב משבת רגלך עשות חפצריך ביום קדשי וקראת לשבת
ענג לקדוש ה' מכבוד ... אז תהענג על ה' ... והאכלתיך נחלה
יעקב אביך ...

If you refrain from trampling the Shabbos, from pursuing your affairs on My holy day; If you call the Shabbos "delight," Hashem's holy day "honored"; ... Then you can seek the favor of the Hashem... And I will let you enjoy the heritage of your father Jacob...

The Posuk begs the question of how Yaakov Avinu became the symbol of this blessing. Moreover, when the Gemara² describes this blessing, it uses the language of an 'inheritance without boundaries':

כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר אז
תתענג על ה' והרכבתיך על במתי ארץ והאכלתיך נחלה יעקב
אביך וגו'

Whomever enjoys (עונג) Shabbos is given a portion without boundaries as it says והאכלתיך נחלה יעקב אביך

Why is the blessing of Yaakov Avinu referred to as boundless?

The insight of R' Naftoli M'Rophshitz

The great Galician Rebbe, R' Naftali Zvi Horowitz of Ropshitz (1760–1827) offered a novel explanation which pulls together the various pieces of the puzzle. To understand his

explanation, we need to step back to the arrangement between Yaakov and Eisav.

Each took a world

Chazal tell us that Yaakov and Eisav made a deal while still in Rivka's womb. Yaakov opted to 'get' Olam Haba while Eisav opted to 'get' Olam Hazei. The arrangement was satisfying for both parties. Eisav could indulge to his heart's content in worldly pleasures and Yaakov would not indulge in any worldly pleasure, save that which was needed to sustain him so that he could gain more Olam Haba.

עונג שבת becomes a problem

The arrangement was fine until Yaakov realized that Oneg Shabbos requires that one delight in the Shabbos and indulge *more* than the minimum required to sustain life. With the

If you own the source of the spring, then every cup drawn from the source is included.

¹ ישעיהו נח: יג-יד

² שבת דף קיח.



KI HEIM CHAYEINU

כי הם חינו



Discover the Joy of Shabbos

present arrangement he would not be able to give Shabbos its due.

Sell me the day

To address this problem, Yaakov awaited the right moment to buy the day from Eisav. And when that moment came –

וַיֹּאמֶר יַעֲקֹב מְכֹרָה כִּיּוֹם אֶת בְּכֹרְתְךָ לִי

Yaakov said to Eisav – sell me 'as today' your birthright (as the first born).³

The seemingly extra word כִּיּוֹם can be understood not as 'sell me today' but rather as 'sell me a day.' What day was Yaakov trying to buy? Shabbos. I need to buy the day from you to allow me to indulge in Olam Hazeh for the sake of Shabbos. Eisav was agreeable and the deal was closed.

The secret 'day'

R' Naftoli of Ropshitz went on to reveal that the word כִּיּוֹם is the acrostic of the words we say each Shabbos in the Tefila of ישמחו במלכותך שומרי כולם ישבעו ויהענגו שבת וקוראי עונג – there we read מְטוֹבֵךְ (they will each be sated and get delight from Your goodness) – the acrostic of כִּיּוֹם!

Yitzchok has nothing more to give

Fast forward to the day that Yitzchok wishes to bless his son, Eisav. Rivka, knowing that the blessings were to be given to Yaakov and not to Eisav sends Yaakov in to receive the blessings.

Takeaway: I will try to recognize that Oneg Shabbos is the one and only indulgence in my life, which opens room for all my spiritual and material needs

Upon the discovery of the ruse, Eisav cries out that Yaakov has taken his blessings after having bought his birthright but that surely there is still blessing left. Yaakov only took one-seventh of Olam Hazeh!

יעקב now understands that עשו had sold the עולם הזה of Shabbos. With that awareness יעקב proclaims that *all* the blessings of עולם הזה now rightfully belong to יעקב. Why is there nothing left to give to עשו?

All blessings draw from Shabbos

The זוהר understood what the אבות הק' taught that all blessings, both גשמי and רוחני, draw from Shabbos. עשו may have thought that he was selling one-seventh of עולם הזה. In fact, though, he sold it all. Once יעקב had the ability to indulge in עונג שבת, the blessings of the rest of the week flowed. If you own the source of the spring, then every cup drawn from the source is included.

We have no claim to עולם הזה. The original deal is still in effect. But once we have עונג שבת, then the pipeline of שפע opens to give boundless blessing to the rest of the week. We must not seek עולם הזה since it is limited. It can be counted and has boundaries. But the by-product of the eternal Shabbos has no limits.

One who delights in Shabbos is granted a blessing without boundary in the spirit of the blessing that was granted to Yaakov Avinu.

³ בראשית כה:לא