



The Shabbos Seudah

By Rav Pinches Friedman shlita (Shiur E13)

When we refer to 'Oneg Shabbos' whose delight are we referring to?

Whose עונג of Shabbos

The Gemara¹ describes the blessing which is bestowed on one who is מענג the Shabbos, it is an 'inheritance without boundaries':

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

Whoever enjoys (עונג) Shabbos is given a portion without boundaries as it says והאכלתיך נחלת יעקב אביך וכו'

Interestingly, the Gemara does not say כל המענג בשבת, but rather it says כל המענג את השבת. This unusual wording has been picked up by many great commentators² who all note that the goal of עונג שבת is to bring Shabbos to a state of enjoyment or delight.

The meals are the key to עונג שבת

On a basic level, we bring joy to Shabbos by utilizing the meals to open our hearts to שירות ותשבחות – singing the songs of praise and exultation about Hashem, His Creation and His Shabbos.

In addition, by sharing דברי תורה at the table we elevate the spiritual atmosphere of the meal and thereby bring joy and delight to Shabbos.

The menu is part of the key

R' Avraham Chaim Schorr, in his ספר תורת חיים reports a novel idea which is also found

in the מטה משה. They both point out that the main foods which are customarily eaten on Shabbos are echoes of the foods which we will 'eat' לעתיד לבוא – in the hereafter.

Wine, Meat and Fish

The תורת חיים points out that the very first Shabbos – שבת בראשית – is an echo of the eternal Shabbos לעתיד לבוא. And there are components of that primordial Shabbos which were created and held by Hashem for the Shabbos of eternity. Those are the יין המשומר – a wine that Hashem preserved inside the original grapes, the שור הבר – a type of undomesticated ox, and the לווייתן – a huge sea creature.

We allude to those three mystical 'dishes' which Hashem will serve to the righteous לעתיד לבוא by

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¹ שבת דף קיח.

² של"ה הק', הגר"א והאלשיך הק'.



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy
of Shabbos

drinking wine (alluding to the יין המשומר), eating meat (the שור הבר) and eating fish (the לווייתן).

Not just a taste of things to come

When we eat the special Shabbos foods, we are not simply tasting the coming attractions. We cannot fathom what these mystical offerings are like, as the Posuk says³ עֵין לֹא רָאָתָה אֱלֹקִים זֹלָתָךְ – no eye but Hashem's can perceive the reward that awaits the righteous. Instead, we are 'speaking' to the Shabbos. We are reminding her that Shabbos is מעין עולם הבא and that the יום שכולו awaits her. By partaking of these foods, we are thereby bringing delight and joy to Shabbos, offering her the most precious assurance that this 'מעין' will indeed become עולם הבא.

Bathing on Erev Shabbos

Even the expectation that we bathe in hot water on Erev Shabbos (and, per the AriZ"l, to bathe in a hot Mikveh) is meant to echo the upcoming מעין עולם הבא. We are taught in the זוהר הק' that the transition from this World to the Next requires that the righteous 'bathe' in the נהר דינור – a river of fire, to burn away the physicality of the person so that the person is purified and ready to experience pure eternity. Once again, we are 'telling' Shabbos that we consider her to be a gateway to Eternity, a true מעין עולם הבא.

Today only a sixtieth, tomorrow the real thing

By treating Shabbos as מעין עולם הבא we testify that today Shabbos is only a 60th of Olam Haba, but the day will come soon that we can enter the יום שכולו שבת.

Takeaway: I will try to take my Oneg Shabbos seriously as I focus on creating a bridge between the מעין עולם הבא and the עולם הבא itself.

³ ישעיהו סד: ג