



פרשת בהעלותך
סיון תשפ"א

WILL THERE BE MIRACLES WHEN MOSHIACH COMES?

All men and women are invited to join a Zoom shiur on Sunday night

An guided overview of the Dvar Malchus Sich'a on the Rambam's Laws of Moshiach and a journey through the sources.

Part of the global Tutaltz campaign.

Sunday Sivan 19 - May 30

8:45-9:30pm with Rabbi Y. Johnson

Zoom: 843 2802 1442 Password: 613

MORNING RETIREES KOLLEL

Do you have more flexibility with your time during lockdown?
Why not join our morning retirees' Kollel program.

Monday-Thursday Mornings

10:00-10:50am Gemara Shabbos
with Rabbi M. Szmernling

10:50-11:15am Shulchan Aruch
with Rabbi Y. Moshel

Shiurim will be live on Zoom. For sign-up details email

Kollel@yeshivahcentre.org

DOR LEDOR LEARNING

Due to the current lockdown, Dor Ledor has been relocated this week to... YOUR HOME!

We encourage all boys and family members to keep up the Motzai Shabbos learning.

All boys who learn on Motzai Shabbos this week and register their names, will receive a special Nush at the next Dor Ledor that we are back together!

A collection of Torah
thoughts produced by
Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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Seeing each Jew as pure gold

"This is the making of the Menorah, hammered out of gold, from its base (יריכה) until its flower (פרחה) it is hammered out".

Parshas Behaalosecha begins with a description of the golden Menorah that stood in the Mishkan and later in the Beis Hamikdash.

Chassidus teaches that the Menorah represents the collective of the Jewish people. The seven branches of the Menorah represent seven general types of Neshamos and the different approaches that they have in serving Hashem.

The Menorah could not be made of separate pieces which were welded or otherwise stuck together. It had to be made from one solid block of pure gold that was beaten into shape. This represents the unity of the Jewish people, that even though we may have different approaches (as alluded to by the 7 distinct branches), we are one and united.

One of the practical lessons that the Menorah teaches us is that it is okay to have different approaches and different opinions, we don't all need to think the same. However by no means should this ever become an impediment to, or a reason to compromise, our unity.

The Menorah was shaped with decorative features on each of its branches and the central body of the Menorah. The Menorah was fashioned with a base and stood on 3 legs. The Posuk above identifies two of the features on Menorah; יריכה - the base (literally its leg) and פרחה - the decorative flower situated just above the base of the Menorah.

The base, which sits at the bottom, represents people of low spiritual stature. In contrast, the flower represents the Tzaddikim, whose service of Hashem flourishes and blooms with beauty.

The Torah teaches us that the Menorah had to be made entirely out of pure gold, "from its base, until its flower." Every Jew, be they a base or a flower, is a pure-gold element of the Menorah that makes up our people.

The Haftorah of Parshas Behaalosecha also discusses a Menorah, describing a vision of "a Menorah

made entirely of gold" that was shown to the Novi Zechariah.

There is a fascinating Midrash that connects this vision to Hashem's description of the Jewish people in Shir Hashirim "You are entirely beautiful My beloved, there is no blemish in you".

The Midrash explains that the prophets Yechezkel and Yirmiyahu who foretold of the destruction of the Temple, castigated the Jewish people for their sins. They likened the Jewish people to silver, bronze and copper which are sullied with sediments and impurities.

But Zechariah saw the Jewish people like the Menorah that had to be made entirely of the purest gold; a people who are all beautiful and free from any sediment or imperfection.

The prophets Yechezkel and Yirmiyahu looked at the surface and saw all of the faults and deficiencies of the Jewish people. Zechariah looked deeper and saw the essential core of every Jew. Though the outside may be dull bronze, flawed with impurities, the inner core of every Jew is pure gold that cannot be tainted.

Another difference between these prophets is that Yirmiyahu and Yechezkel prophesied while the Beis Hamikdash was still standing and the Jewish people were still living in Eretz Yisroel. Zechariah however had his vision after the Beis Hamikdash was destroyed and the Jewish people were in Exile.

In the time of Exile it is even more important to focus on the pure core of every Jew and to strengthen our unity. Every Jew, be they a flower or a base, has a pure Neshama and they are able to illuminate the darkness of Golus with the light of Hashem.

Golus was brought about because of discord and hatred. When we internalise the message of the Menorah and see one another as pure gold, knowing that we are all part of the same Menorah, we will merit the coming of Moshiach, the rebuilding of the Beis Hamikdash and the lighting of the golden Menorah once more.

The weekly Halacha analysis

Eating fish on Shabbos

Rabbi Yonason Johnson

On Shabbos there is a Mitzvah of Oneg Shabbos¹, to delight in Shabbos by eating enjoyable foods. Chaza"l² teach that one who takes delight in Shabbos will receive an unlimited inheritance, be freed from servitude to the nations and will be granted all of their heart's desires.

The Gemara³ gives the example of eating large fish, garlic and cooked beans. If one cannot afford such delicacies, Rav Papa teaches that one can even serve *Kasa Deharsena* – a Talmudic dish of small fish fried in oil and flour.

In the famed story of Rabbi Yossi Mokir Shabbos⁴, Yosef found a treasure inside of a large fish that he bought in honour of Shabbos.

The Rishonim⁵ and Acharonim⁶ explain that whilst the Gemara lists certain foods, they are only examples of foods which were *Choshuv* in the times of the sages of the Gemara. One fulfils the Mitzvah by eating whatever is considered to be delicacies in their time and locale⁷.

The Alter Rebbe writes that unlike on Yomtov, on Shabbos there is no obligation to eat meat and drink wine. The Shulchan Aruch⁸ only writes that one should serve meat and wine because we assume that nowadays most people enjoy eating meat and good wine. Obviously someone who does not enjoy meat does not need to eat meat on Shabbos⁹.

So therefore, whilst Chaza"l give the example of eating fish on Shabbos, the Alter Rebbe states emphatically that there is no Halachic basis in Niglah (the Talmudic Halachic dimension of Torah) to eat fish on Shabbos¹⁰.

The Alter Rebbe's wording implies that whilst according to *Niglah* there is no basis, but from *Nistar*, the hidden Kabbalistic teachings, there are reasons for eating fish specifically on Shabbos¹¹. The Kitzur Shala"h writes that eating fish at each of the 3 Shabbos meals is an Inyan Gadol – a great matter.

The Magen Avraham quotes¹² from Tikunei Shabbos that one should eat fish at all 3 of the Shabbos meals. The Mishna Berura¹³ writes that this is a good practise.

The Alter Rebbe in the Siddur¹⁴ writes, that it is good to eat fish at the Shalosh Seudos meal more so than the other Shabbos meals. Kaf Hachaim¹⁵ writes that this is based on the Ariza"l and that if one only has a small amount of fish, it should be served for Shalosh Seudos and only a small amount should be eaten at the other Shabbos meals. The Ben Ish Chai also writes that it is a Mitzvah to eat fish at the Shalosh Seudos, even if just a small amount¹⁶.

Reasons why we eat fish on Shabbos

A number of reasons for eating fish on Shabbos have been given;

- The Ariza"l teaches that the Neshamos of Tzaddikim are reincarnated in fish.
- The Bnei Yissaschar¹⁷ writes that fish were blessed by Hashem on the 5th day of Creation. Man was blessed by Hashem on the 6th day of Creation and the Shabbos day itself was blessed by Hashem on the 7th day. When a Jew eats fish on Shabbos there is a threefold blessing.
- Mateh Moshe writes that the Shabbos meal is a taste of the Seudah which will be served to the Tzaddikim when Moshiach comes where we will eat from the Leviason fish.
- Minchas Yaakov writes that fish do not have eyelids and so their eyes are constantly open. This alludes to the fact that Hashem's eyes are always open to look after those who fear Him, with great mercy. Based on this some Tzaddikim would eat from the eyes of the fish.
- Ben Isha Chai¹⁸ writes that whereas the animals were created from the earth, fish were created from the water. Water is the loftiest of the four elements. Since on Shabbos we receive sustenance from the highest spiritual levels, it is better to eat fish on Shabbos than meat.
- He offers another explanation based on our Parsha. Whilst meat requires Shechitah, fish do not need to be slaughtered to render them kosher. We learn this from Moshe's words "if all of the sheep and cattle were slaughtered... if all of the fish of the sea were gathered would it suffice for them?" Fish only require gathering. Unlike meat which requires an action of Melacha to prepare it, on Shabbos the Tikun is effected with requiring any Melacha, like fish which do not require Shechitah.
- Another source is also brought from the fact that the fish were not destroyed during the Mabul as they had not sinned.

The Sefer Otzar Yad Chaim records that the custom of old was to first eat meat and afterwards to eat the fish. This is alluded to in the Zemiros of Shabbos **בשר ודגים וכל מטעמים**, to eat meat, fish and all types of delicacies. However based on the Rambam¹⁹ that one should eat more easily digested foods before heavier foods, one should eat the fish before meat. The Alter Rebbe in Likutei Torah²⁰ explains that according to Kabbalah fish should always be eaten before meat as it is a more refined type of flesh.

Response to price gouging

The Magen Avraham²¹ writes that if the non-Jews deliberately raise the price of fish, the community should make a Takanah that no one should buy fish. The Alter Rebbe explains that even if only some people will not be able to afford fish, the Takanah should be made forbidding anyone from buying fish (so that the merchants will be forced to lower their prices).

The Baer Heitev quotes Beis Hillel²² that this only applies if the price is raised by more than a third. If the price gouge is a third or less, then one must still buy fish for Shabbos as it is a Mitzvah and the Halacha is that one must spend up to a third extra for Hiddur Mitzvah.

In Kuntres Acharon²³, the Alter Rebbe writes that the Beis Hillel's opinion is based on his view that eating fish on Shabbos is Biblically required. The Alter Rebbe questions this as the Torah does not mention eating fish. Even Rabinically there is no source in Niglah that one must eat fish on Shabbos. Even though the Gemara mentions eating fish, this is going beyond the letter of the law and one can always fulfil the Mitzvah of Oneg Shabbos with other foods. Therefore no comparison can be made to the requirement of spending up to a third extra for Hiddur Mitzvah²⁴.

According to the Alter Rebbe, the Takanah can (should) be made even in the event of lower price rises. This is also the position of Elyah Rabbah and Pri Megadim and Mishna Berura.

1. Whilst there are opinions that Oneg Shabbos is Mideoraisa, it is accepted by most of the Poskim and Rishonim that Oneg Shabbos is a Mitzvah from the Neviim.
2. Shabbos 118a
3. Shabbos 118b
4. Shabbos 119a
5. See Rashi 118b ד"ה ראשי שומון
6. Shulchan Aruch Harav 242:2 and Mishna Berura 242:1
7. Shulchan Aruch Harav ibid quoting the Levush. See also Rambam Hilchos Shabbos 30:7
8. OC 250
9. See also Mishna Berura ibid
10. Shulchan Aruch Harav 242 Kuntres Acharon 4
11. See Likutei Sichos Volum 31 p 192 footnote 15
12. 242:1
13. 242:2
14. See Shaar Hakollel 17:25
15. 242:10
16. Vayeira section 2, 18
17. Maamarei Shabbasos 3:16
18. ibid
19. Hilchos Deios
20. Parshas Behaalosecha
21. ibid
22. YD siman 218
23. ibid
24. 242:2