



פרשת מצורע  
שבת הגדול  
ניסן תשפ"ב

### YUD ALEF NISSAN DINNER

In honour of the 120th anniversary of the Rebbe's birth, we will be celebrating with a grand dinner and farbrengen.

Guest speaker Rabbi Aryeh Leib Solomon from Sydney. Followed by a Farbrengem with local Mashpiim.

### KASHERING SERVICE

The annual Kollel Menachem Pesach Kashering service will take place this Sunday, between 5:00-7:30pm in the Werdiger Hall Kitchen. Enter from side door.

All Keilim being Kashered must be thoroughly cleaned and may not be used within 2 hours before Kashering. Note that only Hagolah will be performed, No Libbun.

### DOR LEDOR

With the change of clocks, Dor Ledor learning has concluded for this term.

Dor LEDor will resume after Pesach with the learning to take place on Motzai Shabbos

### CHOL HAMOED SHIURIM & KINNUS TORAH

Stay tuned for details of a full program of Chol Hamoed shiurim as well as the annual Pesach Kinnus Torah, which will be held on the second day of Yomtov after Mincha in the Yeshivah Shule.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



## In this Edition

The Shabbos Hagadol Drasha **P.1**

Eating Meat on Yomtov **P.2**

## The Power of the Shabbos Hagadol Drasha

The Shabbos before Pesach is called Shabbos Hagadol – “the Great Shabbos”. It is a widespread custom that in each community, the Rabbi delivers a “Shabbos Hagadol Drasha”, discussing the practical Halachos of Pesach and Midrashim and novel Torah insights.

Many different explanations have been given for why this Shabbos is called Shabbos Hagadol. The Alter Rebbe in Shulchan Aruch, brings the reason found in the Tur and Shulchan Aruch, that we commemorate the great miracle that happened in Egypt on the Shabbos before the Exodus.

The Jewish people were commanded to take the sheep for the Korban Pesach on the 10th of Nissan, which fell out on Shabbos. When the Egyptian Firstborn saw this and we told that this was in preparation for Makas Bechoros – the Death of the Firstborn, they led a civil war against the Egyptians.

At the beginning of his Haggadah commentary, the Mahara”I of Prague offers a fascinating explanation for the significance of this Shabbos; why it is called Shabbos Hagadol and what is the reason for the extended Drasha.

On Shabbos Hagadol, many communities read the Haftorah beginning וְעוֹרְבָה from the book of Malachi (according to some authorities, including the Alter Rebbe, this Haftorah is only read when Shabbos Hagadol is on Erev Pesach).

In this Haftorah we read about the coming of Eliyahu to announce the Final Redemption; “Behold I will send to you Eliyahu Hanovi, before the great and awesome day of Hashem arrives”.

The “great and awesome day” refers to the day of the coming of Moshiach. The Mahara”I says that it is because of this prophesy that it is called Shabbos Hagadol.

Redemption is called greatness (Gadlus) because of the manifestation of Hashem’s greatness. In the redemption from Egypt, this greatness was the miracles performed by Hashem and the revelation of the Shechina.

Just as our ancestors were redeemed, we are assured that Hashem will redeem us once more. The Future Redemption is also called ‘greatness’ and its miracles and wonders will surpass even the great miracles of Yetzias Mitzrayim.

The first night of Pesach is called Leil Shimurim. Our sages explain that it is a night that has been preserved and guarded for us to be redeemed in the future. This means that the Yomtov of Pesach is an auspicious time for the coming of Moshiach.

Everything that takes place in the course of the week is aroused in potential on the preceding Shabbos.

Since we are expecting the ‘greatness’ of the Final Redemption to take place on Pesach, the Shabbos beforehand is called Shabbos Hagadol – because it contains within it the potential and power for the greatness of the Geulah. This is highlighted in the words of the Haftorah.

On the Shabbos before the Exodus from Egypt (the original Shabbos Hagadol), the Jewish people took the sheep for the Korban Pesach. The Midrash explains that in doing so they were withdrawing their hands from idolatry (the Egyptians deified the sheep). It was this action, on that Shabbos, that aroused their redemption which came to be realised 5 days later.

From the time of the Giving of the Torah, the power of the Jewish people is in our mouths.

So for the future redemption, it is our reciting of the Haggadah passages on Shabbos Hagadol and through the Chiddushei Torah and Divrei Halacha of the Shabbos Hagadol Drasha, that will arouse the potential for the Final Redemption.

From the potential state on Shabbos, we will merit the actualisation on the Leil Shimurim; the coming of Moshiach and the Final Redemption, when the true greatness of Hashem will be revealed in the world – the “great and awesome day”.

1. Shulchan Aruch Harav 242:1
2. Shulchan Aruch Harav 529
3. Shulchan Aruch Harav 529:5. To the exclusion of Rosh Hashanah
4. Pesachim 109a
5. Pesachim 10:3
6. Yerushalmi
7. Pesachim 109a
8. Devarim 27:7

9. Tehillim 104:15
10. Moed Katan 14b עשה ד"ה
11. See Shaagas Aryeh 65
12. Hilchos Yomtov 6:17
13. See Nimukei Orach Chaim 529
14. Orach Chaim 529
15. Chullin (83a)
16. Orach Chaim 529:1
17. Biur Halacha כיצד ד"ה

18. Nimukei Orach Chaim 19. 242:1
20. Orach Chaim 494:16
21. It seems that the intention is that one fulfils a Rabbinic Mitzvah through eating meat. There is no obligation or Biblical Mitzvah to eat meat. This is clearly articulated in 5:98 Kuntres Acharon 5
22. Shulchan Aruch Harav 529:6

23. Machlokes whether Biblical or Rabbinic. The Alter Rebbe seems to consider it a Biblical Mitzvah
24. Shulchan Aruch Harav 529:7. According to the Alter Rebbe Hilchos Shabbos, one fulfils a Rabbinic Mitzvah. According to the Shaagas Aryeh anything that gives a person Simcha fulfils a Biblical Mitzvah

# The weekly Halacha analysis

## Eating Meat on Yomtov

Rabbi Yonason Johnson

*In Melbourne and Sydney there are shortages of meat for Pesach. To what extent must one try to obtain meat for the Yomtov meals and is this an obligation?*

On Shabbos there are two Mitzvos from Divrei Kabbalah (the words of the Prophets); Kovod (honour) and Oneg (delight). These are considered Rabbinic Mitzvos<sup>1</sup>. Kovod is expressed in wearing nice clothing and Oneg is observed through consuming good food and drink. These Mitzvos apply on Yomim Tovim as well, including Rosh Hashona<sup>2</sup>.

On the three Regalim festivals<sup>3</sup> – Pesach, Shavuos and Sukkos - there is an additional Biblical Mitzvah of Simchas Yomtov. This is derived from the Posuk *וְשִׂמְחֶתְךָ בַּחֲגֹךָ*, "You should rejoice on your festival, you, your sons and your daughters". The Mitzvah is interpreted as an obligation of the head of the household to rejoice their family members.

The Gemara<sup>4</sup> asks how one fulfills this Mitzvah of rejoicing one's family members. Rabbi Yehudah teaches that men rejoice with what is fitting for them and women rejoice with what is fitting for them. The Tosefta<sup>5</sup> adds "and children with what is fitting for them"; recognising that what gives Simcha to a man is different to a woman and what gives Simcha to adults is different to children.

The Gemara elaborates that for women this means by buying them clothing (according to local custom) and Jewellery<sup>6</sup>. Children should be given toasted grains and nuts<sup>7</sup>.

For men, the Gemara makes a distinction. When the Beis Hamikdash stood, the Simcha of Yomtov could only be fulfilled by eating from the meat of the Shelamim offerings that were brought for Simcha. This is derived from the Posuk<sup>8</sup> *וּבַחֲתֹת שְׂלָמִים וְאָכַלְתָּ שֶׁם וּשְׂמַחְתָּ לִפְנֵי ה'* which juxtaposes the rejoicing before Hashem to the eating of the Shelamim.

Once the Temple was destroyed, Rabbi Yehuda Ben Beseira taught that one can only fulfil their obligation through drinking wine, as the Posuk says *וַיִּין יִשְׂמַח לֵב אָנוּשׁ* "and wine gladdens the heart of man"<sup>9</sup>.

Tosfos<sup>10</sup> learns that the Biblical Mitzvah is only ever fulfilled by eating the meat of the Shelamim. Any other form of rejoicing, including drinking wine nowadays, is only Rabbinic. From the Rambam it appears that all of the manners of rejoicing fulfil the Biblical obligation<sup>11</sup>.

From the Gemara it seems clear that one does not have to eat meat to fulfil their obligation of Simchas Yomtov.

However, the Rambam<sup>12</sup>, after describing the Simcha for children and women, writes that men drink wine and eat meat, "because there is no Simcha other than with wine and no Simcha other than with meat". The Rambam clearly does not limit the Simcha of meat to the Korbanos and maintains that the obligation to eat meat on Yomtov applies nowadays with non-sacrificial meat<sup>13</sup>.

The Beis Yosef<sup>14</sup> and other Acharonim, question where the Rambam learns this from, as it seems to go against the Gemara. A number of explanations of the Rambam have been suggested;

The Derisha explains that it is not clear whether the Simcha associated with eating the Shelamim was because of the eating meat or because of the specialness of the sacrifices. The practical difference is that if it was because of their sacrificial quality, there would be no obligation to eat meat nowadays. If it was because of the meat, the obligation of eating meat would still apply.

In the absence of the Temple, one certainly fulfills the Mitzvah of Simcha through wine, as evidenced by the Posuk quoted in the Gemara. It is possible (based on the question above) that one is Yotzai the Mitzvah of Simcha with meat. Therefore there is "Simcha Ktzas".

He explains that the Rambam did not write "there is no Simcha other than with meat and wine". Rather he divided the ruling into two; "there is no Simcha other than with meat and there is not Simcha other than with wine". By dividing it into two, he is recognising that they are not the same. With wine one certainly fulfills their obligation. However, with meat there is a doubt and so the Simcha is of a lesser level.

The Bayis Chadash (Bach) writes that this ruling of the Rambam is based on a different source. Elsewhere, the Gemara<sup>15</sup> teaches that at four times during the year, one who sells an animal to their friend must inform them if they have already sold the mother of this animal to be slaughtered (to avoid violation of the prohibition of slaughtering an animal and its mother on the same day). At these four times, one can compel the butcher to slaughter meat for them (even if they may not be able to sell the rest of the meat).

Rashi explains that the reason for both of these rulings is because at these times, which include the Yomim Tovim, we make festive meals.

The reason the Gemara in Pesachim mentions the Shelamim as the primary form of Simcha is because they had a double-fold Simcha of being meat and being a Korban. In the absence of the Beis Hamikdash the primary form of Simcha is wine, which (in contrast to regular meat) still has a Posuk as sup-

port. However, one certainly has Simcha from meat.

The Shulchan Aruch<sup>16</sup> writes that on Yomtov one must drink wine at their meal. He does not mention the opinion of the Rambam that one must eat meat.

The Mishna Berura<sup>17</sup> writes that nowadays there is no obligation to eat meat on Yomtov. Nonetheless, there is a Mitzvah i.e. if one does eat meat it is considered to be a Mitzvah.

There are Poskim who follow the ruling of the Rambam in its literal understanding, and obligate a man to eat meat on Yomtov. This applies specifically red meat as opposed to poultry. One also needs to eat a Kzayis<sup>18</sup>, the measure for all Mitzvos to be considered 'eating'.

In the beginning of Hilchos Shabbos<sup>19</sup> the Alter Rebbe writes that on Yomtov (as opposed to Shabbos) Oneg and Simcha with food and drink are a Biblical requirement. In the Kuntres Acharon he explains that this refers to an Oneg (eating) that has Simcha, such as meat and wine. He quotes the Rambam's ruling that there is no Simcha other than meat and other than wine. The Oneg of other foods on Yomtov seems to be only Rabbinic, just like on Shabbos. This would seem to be following the opinion of the Rambam.

However, in the laws of Yomtov, the Alter Rebbe rules that nowadays the Mitzvah of Simchas Yomtov is fulfilled with wine. He writes clearly that there is no obligation to eat meat. Nonetheless it is considered a Mitzvah to eat meat on Yomtov, because it is still a form of Simcha. Likewise, in the Halachos of Shavuos<sup>20</sup>, the Alter Rebbe also writes that there is a Mitzvah to eat meat on Yomtov. He does not write that it is an obligation<sup>21</sup>.

The Mitzvah of Simchas Yomtov applies during Chol Hamoad as well<sup>22</sup>.

Based on the majority opinion, including the Alter Rebbe, that there is no obligation and that one can fulfill the Biblical Mitzvah of Simchas Yomtov for a man through drinking wine (and for women and children through clothing and candies), one need not over-stretch or pressure themselves where red meat is not readily available.

However, wherever possible, especially if one enjoys eating red meat (more than other dishes), one should try to obtain red meat as one fulfills a Mitzvah<sup>23</sup>. In all cases, one should serve enjoyable foods and more foods than for a regular Shabbos<sup>24</sup>.