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לזכות
 אנ"ש והשלוחים בכל אתר ואתר
 להצלחה רבה ומופלגה
 בכל עניניהם בגו"ר
 נדפס ע"י
 הרה"ת ר' חיים וזוגתו מרת ביילא מינדל
 בניהם ובנותיהם
 מנחם מענדל, חי' מושקא, לוי יצחק,
 חנה דינה, משה אליהו שיחיו
 גרייזמאן

PREDATORY FISH

Shabbos Parshas Va'eira, 28 Teves 5752

understood by all.”

Indeed, the Rambam’s *sefer* became a guide for Yidden in all generations, beginning with the Yidden in *Mitzrayim* at the time and continuing with future generations, to the extent that many *seforim*, including Shulchan Aruch, are based on Mishneh Torah.

The Rambam accomplished that *yetzias Mitzrayim* can happen even “at night”—that Yidden can be redeemed even during *galus*. (Rebbi Yehuda Hanassi, too, accomplished a “*yetzias Mitzrayim* at night” by writing down the *Mishnayos*, so that the Torah should not be forgotten. Towards the very beginning of *Mishnayos*, Rebbi Yehuda Hanassi mentions, “We mention *yetzias Mitzrayim* at night.”)

The Rambam also prepared for the days of Moshiach. Mishneh Torah includes all of the *halachos*, even those that are only applicable when the *Beis Hamikdash* is standing. The Rambam also includes the *halachos* of the days of Moshiach; how we need to prepare ourselves, and what will happen when the complete and final *geula* comes.

Of all the foods prepared each week for Shabbos, one stands out: Fish. Eating fish is considered an obligation on Shabbos.¹ Of all the kosher creatures Hashem created, fish again stand out; while none of the kosher mammals or birds are predators, many predatory fish are kosher.

Fish cannot be affected by *ayin hara*, a trait which among the *shevatim* Yosef was blessed with, and the blessing continues for the “descendants of Yosef”—the *talmidim* and *shluchim* of the Yosef of our generation, my father-in-law, the Rebbe.

A predatory fish can also be likened to Benjamin, the “wolf which tears [its prey].” In *kedusha*, “tearing prey” refers to the *avoda* of purifying and elevating the sparks of *kedusha*, tearing them away from worldly matters and elevating them to holiness.

The fish for Shabbos is prepared on Erev Shabbos and this, too, is uniquely connected to the predatory fish, for Chazal tell us: “We add onto the time of Shabbos, both before and after. This is likened to a *wolf*, which *tears* at the front and back of its prey.”

Throughout the work-week, the *avoda* is to purify and elevate the mundane so that it, too, is elevated by the spirituality of Shabbos. That’s why preparing fish, which is connected to the “wolf which tears,” happens on Friday, while the fish is eaten on Shabbos itself, the time of rest which follows the *avoda*. **1**

1. Unlike other foods, one is obligated to eat fish on Shabbos even if doing so doesn’t contribute to one’s *oneg Shabbos* (unless it causes distress). See the Alter Rebbe’s Shulchan Aruch Orach Chaim 242; 2,7.