

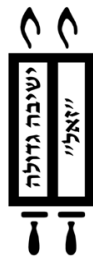
KOVETZ

HEOROS
HATMIMIM
V'ANASH



MELBOURNE

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Yud Tes Kislev
5775

KOVETZ

**HEOROS
HATMIMIM
V'ANASH**

~ Melbourne ~

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YUD TES KISLEV, 5775



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A project of
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לכ"ק אדמו"ר נשיא דורנו

יה"ר שיראה הרבה נחת מבניו – התמימים בפרט
משלוחיו, חסידיו, וכלל ישראל בכלל
ומזכה להגאולה האמיתית והשלימה
תיכף ומיד ממש

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התלמידים השלוחים

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בת ר' אברהם אבא הלוי ע"ה

נפטרה ביום י"ב כסלו ה'תש"ס
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לשנה טובה בלימוד החסידות ובדרכי החסידות

תכתבו ותחתמו

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נדפס על ידיהם לזכות הצלחה רבה ומופלגה בכל ענייניהם

שיזכו לרוות רוב נחת ואושר מילדיהם ונכדיהם

ויראו בנים ובני בנים עוסקים בתורה ובחסידות ובענייני

כ"ק אדמו"ר בהצלחה מופלגה למעלה מדרך הטבע,

ומתוך בריאות ושמחה וטוב לבב

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D'VAR MALCHUS

Yud Tes Kislev, 5745-1984

The Baal Shem Tov taught that the Hebrew name of anything represents its true essence and the Hebrew letters of that word create, enliven and sustain it. Now, when several things have the same or similar appellations, then we must say that this common factor indicates an intrinsic, basic relationship between these diverse things.

The word “geulah” means “redemption,” that something which had been forcibly torn away from its proper place was returned. The opposite of geulah is “goleh,” which means “exiled from its place.” These two words are similar. In fact, when we add the “aleph” to “goleh” we have “geulah”; the concepts change, indicating redemption.

The Talmud tells us that the letter aleph refers to G-d, the Master of the world. Just as the aleph is the initial letter of the alphabet, so too, the Master of the world is the prime source, cause, and beginning of everything — the true aleph. When we bring G-d into the golus, exile, in a revealed way, as an aleph — not as just any letter, but like the aleph which converts the meaning — it changes exile into redemption.

Here we learn a very important lesson. A Jew can bring the aleph of G-dliness into his life in exile, and although the ultimate redemption will not be reached, he will affect a partial geulah. If we introduce G-dliness into all of our activities of the heart, mouth and hands, then the redemption affects us and all our surroundings. When many Jews do likewise, we create a majority; true, it is only made up of many single individuals, but in Torah we have a rule, to follow the majority.

This is what the Rambam means when he expresses our responsibility to see the world in a delicate balance which can be affected by even one action for the good. Of course, the evil inclination argues that our individual actions, speech, and especially thought, are insignificant; to this the Rambam answers us that it could actually tip the scale of the whole world and bring success for all.

In Tanya, which the Alter Rebbe wrote applies to every Jew; we find the explanation for the existence of evil in the world. Why do we have two inclinations? To bring out and reveal the true quality of the prince, meaning each and every Jew, that although the evil inclination tries to confuse and confound him with intellectual arguments, he is not weakened and continues to follow G-d's will, transforming even the evil inclination, so that he will worship G-d with "two hearts" and express love of G-d to the degree of "all your might."

This could be in the form of a battle to bend and break the evil inclination, but the true goal is to transform it without a battle, so that the evil inclination joins the side of good and contributes enthusiasm to his G-dly service; to transform the evil inclination into a servant of G-d to the point of loving G-d with all his might. He is now in the category of "many have joined with me," as the Talmud Yerushalmi relates about Dovid with regard to the verse of: "Podah B'Shalom" – "He has redeemed my soul in peace," that even the follower's of Avshalom who were fighting against Dovid prayed that Dovid would win!

In the first letter, written after being freed, the Alter Rebbe writes: "... and when I was reciting the book of Tehillim, when I said the verse: 'He has redeemed my soul in peace,' and before reaching the following verse, I was released with peace." This was a true case of peace, because the same ministers who first made the decrees against him and the teachings of Chassidus,

now granted him freedom and permitted the dissemination of his teachings, which he began to do immediately in Petersburg. This was truly with peace.

Yud-Tes Kislev, the 19th of Kislev, proceeds by a few days the first day of Chanukah, and the intervening Shabbos connects them. But there is a major distinction between the miracle of Chanukah and the 19th of Kislev. The miracle of Chanukah came only after fierce battles and divine miracles of “many in the hands of few” and “strong in the hands of weak.” The miracle of Yud-Tes Kislev, however, was accomplished peacefully, the ministers and king nullifying the decree, giving the Alter Rebbe freedom and peace to continue to do, with greater strength, the same things for which he had originally been incarcerated.

Normally a contract does not have to be approved by a court, but if there were suspicions and the contract was investigated and then certified by the court, it then stands strong forever.

The arrest and liberation certified the philosophy of the Alter Rebbe, for there had been a spiritual doubt that perhaps the world really was not ready for Chassidic philosophy. When it was ruled in the spiritual realm “that it is incumbent to reveal this wisdom,” it was then revealed below; the Alter Rebbe was freed and the conduits were opened to spread the wellsprings to the outside.

Because of the suffering of the Jewish people through its history and, especially in its most recent history — we *must* have the revelation of the wellsprings in order to understand and absorb the inner soul of Torah, and then, together with the revealed aspects they become one Torah, completely revealed, bringing the additional knowledge of the time of Moshiach.

CHASSIDUS

The unique way G-dliness exists within a Jew

HaTomim Dovid Moshe Halevi Werde

Talmid of Yeshiva Gedolah

1. Loving a fellow jew leads to loving G-d

In the Hayom yom for 12 menachem av, the Rebbe writes, in the name of the Baal Hahilulah and Baal Hageulah of Yud Tes Kislev: ¹"The Alter Rebbe quoted the Maggid of Mezritch, who said in the name of the Baal Shem Tov, who said "the command to "love your fellow man as yourself"² is a commentary on the command to "love G-d your L-rd"³ when one loves a Jew, he loves G-d, for within every Jew there is a "part of G-d"⁴. Thus when one loves a Jew - meaning, when one loves the nucleus within him - one loves G-d."

Now, being that when one loves a Jew, one loves G-d, and the reason is because G-d is in every Jew; seemingly, another way of "one loves G-d" should be through loving all of G-d's creations, being that there is also 'G-d' within every creation. As it is known, that G-d is within every single creation⁵. So why

¹ היום יום ע' עה י"ב מנחם-אב

² ויקרא יט יח

³ דברים ו ה

⁴ תניא פרק ב

⁵ שער היחוד והאמונה פרק א' עץ חיים; see also portal 50 (ch 2,10)

then, does the Baal Shem Tov only state, when "one loves a fellow Jew one loves G-d"; and not when one loves all creations? Seemingly, through loving any of G-d's creations, one also loves G-d?

We will answer this, by first explaining, what it means, that one can reach love of G-d through loving a fellow Jew. As quoted in the above Hayom Yom that it is an interpretation to love of G-d, and emphasized even more⁶ in another Hayom Yom⁷ also quoting the Alter Rebbe that love of a Jew is a vessel i. e. leads to loving G-d. To say that by loving a fellow Jew, you are in essence loving G-d; can be understood, as mentioned above, being that a Jew possesses a piece of G-d. But how is it that through simply just loving a fellow Jew, one can then reach to love G-d himself?

2. The belief of a Jew in contrast to a non-Jew

This can be explained by prefacing what the Previous Rebbe explains in a letter⁸: There are two forms of belief, in the existence of G-d, who is above nature. One is a pure belief, which requires no proof; and two, a belief which must be proven. These two beliefs are what differentiate a Jew from a non Jew. A non-Jew can only recognise what his intellect can comprehend. He can therefore come to a conclusion that there is some superior Being that created and conducts the world. If he would choose to further analyze as to exactly what is this superior Being and *how* exactly this world was brought into existence, he will not get

⁶ עיין ספר הערכים חב"ד ח"א ע' תשכ"ז סעיף ו'.

⁷ היום יום ע' צג ו' תשרי

⁸ אגרות קודש אדמו"ר מהור"י ע' קל"ד-קל"ו וספר השיחות אדמו"ר מהור"י תרפ"ח-תרצ"ג ע' 56

anywhere. Even the deepest philosopher is only capable of analyzing the actual physical being, but can't get past that.

The fact that the physical existence came from nothingness (i.e. *ex nihilo*) is something they can only (and at least) relate to in a form of belief.

But their belief isn't a pure one. Meaning to say, the only reason they have belief in the above, is because they are forced to say so intellectually. Otherwise they wouldn't believe so.

This is all **not** the case when it comes to a Jew. A Jew without any intellectual thinking or analyzing whatsoever, even if he is a simple Jew, who is not capable of thinking, he nevertheless believes, with a simple and pure faith, that there is a supernatural Being from where he comes. And this belief becomes a simple and obvious mindset and way of thinking, without any intellectual background.

The reason for the above difference is the fact that a Jew is connected in a revealed way (i. e. in a way which he feels) to above nature. This is because, he possesses a G-dly soul, whereas a non-Jew does not.

3. Where is true G-dliness clearly expressed

Based on the above, even if one would understand very well that there is G-dliness in every aspect of the world, which would cause him to then have a love for these things (i.e. for the G-dliness they possess), It would never lead him to a true love of G-d, for who G-d truly is (a supernatural Being), being that the world does not express any more, than it's own physical existence (as explained above in regards to what a non-Jew can reach). It is obvious then that from everything that exists in the

world the only thing that would **lead to** and explain (an interpretation on) true love of G-d, is a Jew! Being that a Jew clearly expresses the 'above nature' in this natural world because of the soul he possesses (as explained above).

This then is why, specifically loving a fellow Jew, is (not just connected to loving G-d, but) an interpretation and actually leads to loving G-d. This cannot be achieved through any other part of creation.

MISHNAH

The meaning of the word אסטניס

HaTomim Menachem Yisroel Hakohen Shepes

Talmid of Yeshivah Gedolah

1. Introduction

In a Mishnah in Brachos⁹ we talk about Rabbi Gamliel who was mourning over his wives passing. A mourner can not take a shower within the first few days of the passing, because of the pleasure it brings. Yet we see that Rabbi Galilel nevertheless took a shower in those days. Rabbi Gamliel explained why it was ok to do so, being that אסטניס **אני** meaning to say that it caused him pain not to shower.

⁹ פרק ב משנה ה

2. Two translations in the word אסטניס

Now, the word אסטניס that he uses is a word that has more than one meaning. The literal translation (and the way it's mostly used) is a 'finicky person'; one who is particular about personal hygiene. The other translation for אסטניס which is not commonly used is someone that's cold¹⁰.

How then should it be translated in our Mishnah? Well, it could mean that Rabbi Gamliel wanted to shower because of being finicky, meaning that he just wanted to be clean¹¹. But the Meforshim on the Mishnah here all explain that it means that he was cold.

The simple reason, why in our Mishnah it can not have its usual meaning, is because, we are explaining here why one is allowed to shower while mourning, which can only be permissible if it is just to take away pain, but if it would simply be for pleasure it would then be prohibited. Now, if Rabbi Gamliel would shower just because he was finicky, it would be for his own pleasure and would then be prohibited. We therefore are forced to translate the word differently.

3. Combination of both translations

Nevertheless, we can say, that perhaps to translate it as cold, **is** really based on the usual meaning of the word, finicky: because someone that's 'soft skinned' and can't take the cold and

¹⁰ ברטנורא ועיקר תויר'ט על אתר

¹¹ Similar to O.C.D.

therefore needs to shower his body to stay warm, can simply be looked at as a form of being finicky.

We can therefore conclude that the word אסטניס in our Mishnah does have its usual meaning - finicky¹². Meaning, that Rabbi Galilel was cold and it caused him pain. Therefore he needed to shower, not as something he wanted to do, rather something he had to do, not to cause himself the pain of being cold.

¹² And this that the above Meforshim here try to prove that the word can mean cold is just לרמז בעלמא

GEMORO

Distinction between לשמה and the other laws of Gittin

HaTomim Yochanan Boruch Hakohen Gutnick
Talmid of Yeshiva Gedolah

1. Which laws of a *Get* are we concerned about

In *Miseches Gittin*¹³, the *Gemoro* discusses, why the *Chachamim* required, a messenger which brings a *Get* from overseas, to say בפני נכתב וכי' (that it was written and signed in front of him). *Rabbah* says in order to let us know that it was written specifically for this husband and wife לשמה (and not for another couple with the same name). Being that the Torah requires it to be written specifically for the couple using it, and we assume that people are not familiar with this requirement.

*Tosfos*¹⁴ asks, if *Rabbah's* reasoning is based on the assumption that people are not familiar with this requirement, why is it then that the assumption that people are not familiar with this law of לשמה (which is why it is necessary to clarify it through the messenger) more than any of the other many laws and requirements in a *Get* (which would then require the messenger to clarify them as well)? If we assume people don't know לשמה, we

¹³ page 2b

¹⁴ ד"ה לפי

should also assume they don't know the other laws? There must be some type of difference between the two?

Tosfos continues and suggests a possible difference: that really *Rabbah* meant that all laws of a *Get* must be clarified; he chose to mention this one as an example, being that it's more common.

But then he continues and disproves the above suggestion being that it is clear from a *gemora* later on¹⁵ that we are only worried about לשמה.

2. Why is לשמה different than the other laws

The *Rashash* questions the above *Tosfos*: why must *Tosfos* bring a *Gemoro* from later on to prove, that we only need to clarify the law of לשמה, seemingly this can simply be proven without any *Gemoro* just based on simple common sense, which *Tosfos* himself alludes to earlier: the probability of a problem arising is common only in the law of לשמה and that is why we are worried about it here. Whereas the other laws of a *Get* are not common at all, and that is why we are not concerned about them, because there is a general rule that the *Chachamim's* institutions are only in the common cases. Why then must *Tosfos* quote a *Gemoro* from later on?

The *Rashash* then suggests an answer: the above would be true if the problem here was לשמה itself (i.e. that **we** assume that this *Get* might have not been written לשמה). But being that it is not so, rather the problem here is (not that **we** assume anything, rather) that the **husband** might come and disqualify the *Get* by

¹⁵ דף ט ע"ב

saying that it wasn't written לשמה¹⁶ as in which Tosfos you are quoting), it makes no difference now whether it is common or not, bring that the **husband** can equally bring up any law of a *Get* and say it wasn't done.

The *Darkei Dovid* however doesn't like the answer suggested by the *Rashash*: it still makes a difference if the problem needing clarification is common or not, if it is not common the husband will not even think of coming and claiming that it wasn't done. The husband will only think of coming and claiming something which is common.

This now brings us back to our original question: Why do we need a *Gemoroh* later on to differentiate between לשמה and the other laws, seemingly its common sense...?

The *Darkei Dovid* answers with a lengthy answer explaining that over here even using common sense the *Chachomim* will still take into account the uncommon cases (see the *Darkei Dovid* inside for his full explanation).

3. לשמה is only more common

Now, unfortunately, due to my poor understanding, I can't even begin to understand the whole complication here that the *Rashash* and *Darkei Dovid* discuss. Seemingly, *Tosfos* addresses this problem directly, with his precise wording: when *Tosfos* mentions that לשמה is common, he specifically says "שכיח טפי" – "**more** common", which *clearly* implies that he doesn't consider

¹⁶ דף ב ע"ב סוף תוס' ד"ה לפי הב'

the other laws of a *Get* uncommon, rather its just that לשמה is **more** common.

It is then obvious that the only way to disprove this is by way of an implication from a *Gemoroh* later on (being that we would use the above "common sense", all the laws of *Gittin* are common, and we would therefore need to clarify all laws).

