

KOVETZ

HEOROS
HATMIMIM
V'ANASH

ספרי

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KOVETZ

**HEOROS
HATMIMIM
V'ANASH**

~ Melbourne ~

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ונזכה להגאולה האמיתית והשלימה
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נפטר ביום ג' שבט ה'תשע"א
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געשטעטנער

בברכה לאריכות ימים ושנים טובות
ושנת הצלחה בכל עניניהם בגשמיות וברוחניות
ושימלא השי"ת כל משאלות לבם בכל המצטרך,
בגשמיות וברוחניות,
כרצו"ק ולנה"ר כ"ק אדמו"ר נשיא דורנו



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בגשמיות וברוחניות, ויבנו בנין עדי עד!

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ולזכות אח החתן השליח הת' מ"מ שי' אקוניו א' השלוחים לישיבתינו



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נדפס ע"י ולזכות

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המצטרך,

בגשמיות וברוחניות,

כרצו"ק ולנח"ר כ"ק אדמו"ר נשיא דורנו



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**הרך הנולד בשעתו"מ ביום ה' שבט
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לע"נ

מרת זעלדא

בת יעקב ע"ה בעקער

נפטרה י' שבט ה'תשע"ב

ת.נ.צ.ב.ה.

נדפס ע"י ולזכות

כל יוצאי חלציה

ממשפחת קליגמאן ומשפחת ליזאק יבלחט"א

להצלחה רבה ומופלגה בכל עניניהם בגו"ר

ויה"ר שימלא השי"ת כל משאלות לבם בכל המצטרך,

בגשמיות וברוחניות,

כרצו"ק ולנח"ר כ"ק אדמו"ר נשיא דורנו

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D'VAR MALCHUS

Yud Shevat

So That all May Know

It was the Baal Shem Tov who began the drive to reveal Chassidus to everyone. He would travel from village to village, and from town to town, teaching Chassidic concepts to simple people. Moreover, to enable the people to comprehend these ideas, the Baal Shem Tov brought them down to their level, using stories, vertelach (capsulized Torah insights), and parables to communicate the Torah's deepest secrets.

The Baal Shem Tov's student and successor, the Maggid of Mezeritch, followed a different path. He taught Chassidus openly, without enclathing it in parables, stories, or the like. These teachings, however, were communicated only to his students, who were Torah sages, and not to the public at large.

The Alter Rebbe, the Maggid's student and successor, and similarly the subsequent Chabad Rebbeim, followed the path of enclathing Chassidus in an intellectual framework, thus allowing the mortal mind to comprehend Chassidic teachings. This represented the unique contribution of Chabad Chassidus to make Chassidus accessible to all Jews, not only to the select few who shared a connection by virtue of their lofty souls or their achievements in Divine service. In particular, this was the pattern followed after the redemption of Yud-Tes Kislev.¹⁵

Over the course of time, the number of those who studied Chassidus expanded. And since "Great is study, for it leads to deed,"¹⁶ the numbers of those who applied Chassidus in their lives also grew.

Nevertheless, the teachings of Chassidus were still not universally accessible, for only the intellectually developed were able to understand. Chassidic conduct was practiced by people from all strata, even simple Jews, but the teachings of Chassidus were within reach of only the intellectually gifted.

Similarly with regard to the spread of Chassidus throughout the Jewish community, there was always a difference between those who had accepted a Chassidic way of life, and those who had not. True, the numbers of Chassidim grew, but this fundamental distinction remained.

This began to change through the efforts of my revered father-in-law, the Rebbe. The Rebbe's approach was to teach Chassidus to everyone, without restrictions. Wherever the Rebbe traveled, he would teach Chassidus, regardless of whether he was visiting a Chassidic community or not. Moreover, the Rebbe devoted great effort to encouraging even the unobservant to begin the study of Chassidus. He brought the subject within the reach of many who were lacking in basic Torah knowledge. Indeed, he brought Chassidus within reach of those who could not even comprehend Lashon HaKodesh by having Chassidic texts translated into other languages.

In this vein, a comparison can be drawn between my revered father-in-law, the Rebbe, and the Baal Shem Tov. They both taught Chassidus in a manner accessible even to simple people. And they both spread Chassidus in all sectors of the Jewish community.

There were other Rebbeim who brought the Chassidic way of life within reach of all Jews. The Baal Shem Tov and my revered father-in-law, the Rebbe, however, made not only the Chassidic way of life, but also the teachings of Chassidus, accessible to all.

(Adapted from Sichos Yud Shvat, 5712)



NIGLEH

The power possessed by a Shliach

Hatomim Betzalel Reicher

Talmid in Yeshiva Gedolah

In the beginning of *Perek HaSholeach* in *Gittin* (*Daf Lamed Beis Amud Alef*), the *Gemoroh* looks at several rules regarding a husband trying to cancel a *Get* already sent to his wife. In both of the cases presented, it discusses both the husband himself trying to nullify it and if he sends a *Shliach* to do it for him.

One of the cases discussed is when the *Baal* (husband) sends a *Get* with one *Shliach* to give his wife; decides he wants to nullify it, so he sends a *Shliach* after the first one to tell him that the *Get* is revoked. In such a case, the *Get* is automatically *Botul* (nullified).

The *Gemoroh* asks "*Lama Li-* Why are you teaching me this case?". Meaning, what is the reason we brought this specific case to teach us this particular rule? The *Gemoroh* answers: you could have thought, that since both of the men sent, are *Shluchim*, they have equal power, and the second *Shliach* shouldn't be able to nullify the *Shlichus* of the first *Shliach*. Therefore, the *Mishnah* had to specify this case to tell us that although they are equal, the second *Shliach* **does** have the power to cancel the job of the first *Shliach*.

When thinking about the above logic, the question arises: Why should the second *Shliach* (who is of the **same** rank and power as the first *Shliach*) be able to nullify the *Shlichus* of the first *Shliach*?

A possible answer can be suggested: We know that there are two debated interpretations of *Shlucho Shel Odom Kemoysa* which teach

us about two types of *Shluchim*: one who is the literal embodiment of his sender (a *Yoda Acharito*- it is as if he is the extended arm of his sender) and through him doing his mission it is as if the *Mishaleach* (the sender) is there by the place of the *Shlichus*. The second type of *Shliach* is one who is an independent agent operating on behalf of the *Mishaleach*, but when doing his mission it is only him as himself.

With this in mind, we can better understand our case: When the *Gemoro* asked the question, we thought the two *Shluchim* the *Baal* sent (one to deliver the *Get* to his wife, the other to cancel it) were the second type of *shluchim*: independent agents who were operating as their own selves. But in the *Gemoro's* answer, we realise that they are in fact the first kind, *Shluchim* going in place of their sender who (for whatever reason is not physically with them, nevertheless) in a way is there with them every step of the way.

Therefore the logic in the *Gemoro's* answer is clear: Since they are both going with the *Kochos* (power) of their sender, the second *Shliach* representing the fact that he changed his mind **can** tell the first *Shliach* delivering the *Get* that his *Shlichus* is cancelled, being that he is the first kind of abovementioned *Shliach*, i.e. by him going it is as if the sender himself is going, who obviously can take away the power of a *Shliach* he alone sent.



CHASSIDUS

The Jewish morning schedule according to Torah

Hatomim Levi Yitschok Szmeling

Talmid in Yeshiva Gedolah

Regarding how a Jew should schedule his morning, it says in Shulchan Aruch¹ that one should first Daven and then learn. The Shulchan Aruch continues that one should eat before he goes to learn (except one who has a problem eating who should then try to refrain from eating somewhat).

We find different times regarding **when** one should eat before his learning. The Gemoro² says that 1) Regular people would eat at 4 hours of the day, (i.e. they would first Daven and at the 4th hour they would eat and only then begin learning). 2) Talmidei Chachomim however would eat 6 hours into the day, 2 hours after most people. The simple reason for this difference is explained in Tanya³ to have self constraint and turn over their physical desires. And in Tanya it implies that before eating breakfast they would use those extra hours to learn. 3) Yorshim would eat the earliest at 3 hours into the day. Since they had lots of money they didnt need any extra time to work for their

¹ אדה"ז סימן קנה

² שבת י ע"א

³ פרק כ"ז

food unlike the regular people who would need that extra hour to work for their food (Rashi).

It is well known that everything in Nigleh is understood and hinted in Chassidus being that the Torah is אמת. So how is the aforementioned schedule hinted in the light of Chassidus?

This can be understood based on the Chassidic explanations on the second paragraph of the Shema - והיה אם שמוע. On the 1st possuk to "love Hashem with all your heart" The gemoro⁴ says that "service of the heart is Tefila". We can derive from this that the 1st posuk of והיה אם שמוע is telling us that the 1st thing we should do after waking up is Davening.

In the 2nd passuk it says "you will collect your grain wine and oil". Chassidus explains⁵ "your grain" refers to worldly matters such as eating and doing business. Our Avoda is to "gather them and unite them" By using them for holy purposes.

This Possuk hints to the schedule for a regular person to work after davening but before learning.

The 3rd posuk says "I will give grass in your fields for your animals and you will eat" which is telling you the next step that after you have Davened and worked for your food you should now go and eat. But this is all before learning. How is the learning after eating hinted?

Chassidus explains⁶ that **you** are your neshomo, and **your body** is just your animal. Therefore by putting in the Pessukim to feed your animal before feeding yourself, this can allude to that one should feed his **animal** i.e. breakfast before feeding **yourself** i.e. through learning Torah.

⁴ תענית דף ב'.

⁵ תורה אור פ, ב.

⁶ ספר המאמרים ת"ש ע' 143.

We now understand the Chassidic hint as to the schedule the Gemoro says for a regular person. We must now find an explanation why the Talmidei Chachamim do this differently.

Firstly the Talmidei Chachomim follow the 1st and 2nd posuk of V'hoya Im Shomoia by first Davening and then working for his food. However there is a 2nd explanation Chassidus gives⁷ of the 2nd Possuk ויצהרך ואספה דגנך ותירושך ויצהרך which is: to combine both Nigleh, Nistar and Chassidus through learning all these parts of Torah gather them together and unite them as one. To combine these 3 parts of Torah which in general is to parts of Torah Nigleh and chassidus takes the Talmidei Chachomim 2 hours and therefore are ready for the 3rd Posook to eat and then after that learn, at 6 hours.

(This is obviously besides for what it says in Tanya⁸ that Talmidei Chachomim wait 2 hours to turn over Sitra Achra (through their self constraint)).

The one we are left with now is the Yorshim who would seemingly not work nor learn before eating. Yorshim hint to what it says in Tanya Perek mem zayin and mem Alef that you can reveal your Ahava Msooteres and the ability to do so is a YEROOSHA from our avos.

Therefore immediately after davening the Yorshim did not need to do the Avidois of the 2nd Possuk of והיה אם שמוע of uniting the sparks since he is totally refined and may move straight to the 3rd Possuk which is to feed the body i.e. breakfast then the soul through learning Torah⁹.

⁷ תורת מנחם תשי"ז ע' 162

⁸ פרק כ"ז

⁹ Another reason why he doesn't need to learn before he eats, since he will achieve this somewhat through eating since when he sees food he can see the g-dliness in the food and unites the g-dly aspect of the food to the physical aspect of the food

Alternatively a Yoresh usually is not a Talmid Chacham which has the capability of uniting his learning together - the 2nd pshat of V'hoya Im Shomoia and since has ahava msooteres revealed does not need to refined sparks as was explained earlier.

But Yorshim which are Talmidei Chachomim would eat at 5 hours in the day since they would take 2 hours uniting there Torah together since these Yorshim have in their ability to do so.



HALACHA

Learning in middle of Davening

A Talmid in Yeshivah Gedolah

As it is well known, the Friediker Rebbe instituted the practice of learning the three *Shiurim* of *Chitas* daily. Lubavitcher Chassidim accepted this practice enthusiastically. A couple of decades later, the Rebbe introduced three different cycles of *Rambam* which *Chassidim* also took upon themselves with great passion.

In *Hayom Yom* we read of various Rabbeim and venerable Chassidim learning *Shiurim* of *Tanach* and *Mishanyis* after *Davening* as they wrapped up their *Talis* and *Tefilin*. However, in recent years; walk into any *Shule* and you might come to see here and there a member of

and unites all parts of the food together to Hashem and through the learning after he achieves what a Talmidei Chachomim achieves through learning 1st.

Anash waiting by *Yishtabach* for the *Minyan* to catch up. While he waits, he pulls out a *Chitas* or a *Rambam* and starts doing the daily *Shiurim*.

This conduct is a big problem. The Alter Rebbe writes in *Hilchos Talmud Torah* that you must **verbalise** words of *Torah* for it to be considered learning (to the extent that you may not even be obligated in making the blessing on *Torah*, if you were to just think the words or read with your eyes without verbalising it). Needless to say, *Chitas* and *Rambam* were instituted to **learn** and therefore must obviously be verbalised (otherwise it would be a question if you are **learning** *Chitas* or *Rambam*).

From *Boruch Sheomar* until *Shemonah Esreh*, *Shulchan Aruch* clearly states you can't involve yourself in anything other than *Davening*; one may not interrupt by saying anything (including words of *Torah*) besides the words of *Davening*. Based on the above, if one were to want to learn *Chitas* then, he would not be able to verbalise it. So, technically speaking, learning *Chitas* at that time **permissably** (i.e. without verbalising it) would not be considered learning *Chitas* at all!

(The above problem is besides for the well known fact that the Rebbe greatly discouraged people involving themselves in his *Peulos* at inappropriate times and places. The Rebbeim founded the customs of doing *Chitas* and *Rambam* as an extra daily *Shiur*, not something that should be squeezed in during *Davening*.)

As we are now celebrating *Yud Shvat*, it is a time for us to strengthen ourselves both in the *Frierdiker* Rebbes *Takanah* of *Chitas* as well as in the Rebbe's *Takana* of *Rambam*, thereby strengthening our connection to the Rebbe.

