



KOVETZ
**HEOROS
HATMIMIM
V'ANASH**



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Yud Alef Nissan



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מוקדש

לכ"ק אדמו"ר נשיא דורנו
יה"ר שירוזה נח"ר רב מבניו־התלמידים השלוחים,
בתוככי כלל התמימים ואנ"ש שיחיו
ונזכה לגאולה האמיתית והשלימה
ויוליכנו קוממיות לארצנו תיכף ומיד ממש



מוקדש ע"י ולזכות
התלמידים השלוחים
מנחם מענדל שיחי' אקוניו
אלימלך שיחי' באקמאן
יהודה ארי' לייב שיחי' הלוי גורביץ
מנחם מענדל שיחי' וויינבאום
מנחם מענדל שיחי' הלוי וויינבערג
מתתיהו שיחי' חאריטאן
שמואל שלמה שיחי' ליזאק
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לזכות

בתנו חנה שתחי'

לרגל היכנסה לגיל מצוות

ביום ראשון, ט' ניסן ה'תשע"ו, שנת הקהל

ולזכות אחיה ואחיותיה



נדפס ע"י ולזכות

הרב מנחם מענדל וזוגתו מרת שטערנא שרה שיחיו

ליפסקער

מוקדש

לכ"ק אדמו"ר נשיא דורנו

לרגל יום הולדתו הקי"ד

והתחלת שנת הקט"ו

יה"ר מהשי"ת שירוה רוב נחת

מחסידינו, תלמידינו ושלוחיו

באופן ד"כ לשמך תן כבוד"

מתאים לרצון כ"ק אדמו"ר נשיא דורנו

עדי יקויים היעוד קהל גדול ישובו הנה

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נדפס ע"י ולזכות

הרוצה בעילום שמו

Foreword

With joy and gratitude to Hashem, we are pleased to present the next edition of the Kovetz “Heoros Hatmimim V’anash”, issue 4 (145), a scholarly journal with original insights in all areas of Torah, Nigleh and Chassidus, Halacha and the Rebbe’s Torah, put together by the Shluchim to Yeshivah Gedolah, Melbourne.

The Kovetz is being printed in honour of Yud Alef Nissan, The Rebbe’s 114th Birthday. At the Purim Farbrengen in 5732, the Rebbe’s expressed his desire that those who wish to bestow him with gifts should do so in the area of Torah study. A Kovetz Heoros such as this one will no doubt give the Rebbe much Nachas.

In the spirit of the day, and with Pesach fast approaching, we have published a letter as well as a Sicha of the Rebbe with important lessons connected with Pesach as they apply to us today.

May we merit that one redemption lead to another, the true and complete redemption of all of Bnei Yisroel from Golus, and may we make the Seder this year in Yerushalayim, with Moshiach Tzidkeinu in the Beis Hamikdash Hashlishi, speedily in our days, now!

The Editors

The next issue of the Kovetz Heoros
will iy”h be published
in honour of Yud Gimmel Iyar.

Please submit Heoros no later than Monday, 8 Iyar

B”H

Yud Alef Nissan 5776

Shnas Hakhel

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Pesach: The individual's obligation to the community

By the Grace of G-d
Erev Shabbos-Kodesh
Shabbos Hagadol, 5739

To the Sons and Daughters of
Our People Israel, Everywhere –

G-d bless you all!

Greeting and Blessing:

The month of Nissan, as also its central feature, the Festival of Pesach, Chag Hamatzos, are “firsts”: The month of Nissan is designated as “It shall be unto you – the first of the months of the year,” while Pesach is the first of all our Festivals. As such, it is understandable that both the month and its Festival encompass more, and more comprehensive, teachings than any of the other special days of the year, as is also emphasized by the fact that many moments in Jewish life related, and serve as “memorials” to *Yetzias Mitzraim* are the Liberation from Egyptian bondage.

One of the basic significances of the Pesach Festival is that it represents the birthday of our Jewish nation; hence it directly relates also to every Jew, as part of the nation.

In general, every person's life is two-faceted: that of an individual, and as a member of society – the nation, country, city, community, and environment in which he lives. Although, at first glance, these two aspects of

a person's life are at opposite ends, with conflicting interests, human life, is so ordered that both aspects – the “individual” and “social” – rule side-by-side in a more or less harmonious coexistence; the goal, however, is to achieve a state where the two aspects complement each other to the degree of constituting one entity.

For Jews – whose way of life is mandated and geared to wholeness and completeness in all aspects of the everyday life – the said strives assumes the force of an essential and basic imperative.

The above mentioned two aspects are also reflected in the *Korban-Pesach* (Pesach Offering) about which the Jewish people in Egypt were Divinely commanded at the beginning of the Month of Geuloh, on Rosh Chodesh Nissan, as an essential prerequisite to Yetzias Mitzraim.

The Korbonos (Offerings) comprise two general categories: *Korbonos-Yochid* (Individual Offerings) and *Korbonos-Tzibbur* (Collective Offerings), i.e. offerings of individuals as individuals, and offerings brought by, and in behalf of, a collective (*Tzibbur*) of many individuals, wherein the individual is represented by his personal contribution to the Fund which was annually raised for this purpose.

Now, we find that the *Korban-Pesach* combined both aspects, for it was at the same time both a *Korban-Yochid* and, in a sense, a *Korban Tzibbur*, since it was brought by *kenufia* (collective of individuals).’ And both aspects have a distinct emphasis which is not found in other *Korbonos*:

As a *Korban-Yochid* “the *Korban-Pesach* was “individualized” and restricted to the “*Menuyim* – the specially “counted-in” participants who had united into a single entity to bring and partake of this *Korban-Pesach* – to the exclusion of all others, for none but the “*Menuyim*” had, or were permitted to have, any part in it; this was not the case with any other *Korban-Yochid*

(such as the Peace Offering, etc.), where any-one could be invited to partake thereof.

On the other hand, the Korban-Pesach was also, in a sense, a Korban Tzibbur, since all the Jews had to bring it at the same time and in the same manner (roasted on fire); with the added emphasis that unlike other Korbonos-Tzibbur, where the Tzibbur was represented by proxy-emissaries, *the Anshei-Maamad* – the Korban-Pesach was brought in *kenufia*, so that the Tzibbur was there *in person*, as also later at the eating, all having to eat of the Korban-Pesach at the set time, etc. – which was not the case with any other Korban-Tzibbur.

In the Korban-Pesach itself there is yet another point which indicates the inter-connection of the individual with the Tzibbur, in that the Korban Pesach had to be prepared whole, “with its head, its legs, and its inwards.,’ The difference and “distance” between the head and legs, etc. is obvious; yet it was required that all components be prepared together and in like manner. The symbolic inference from it is that although a Tzibbur consists of different individuals, of widely ranging levels, from that of “head” to that of “foot,” they nevertheless join together to constitute a Tzibbur and contribute, each his full share, to the Tzibbur.

How is unity between one individual and another, and between an individual and the collective, achieved? This, too, is indicated in the name “Pesach,” one meaning of which is to “pass over,” more precisely to “leap over,” indicating, among other things, leaping over partitions separating Jew from Jew and individual from community, until all are united and merged into the single organic entity that constitutes the Jewish nation.

To be able to do this, one must first break through the confines of one’s own rational and emotional limitations, and rise above all hindrances and distractions, from within and without, in order to attain the fullest spiritual liberation: the liberation of the very essence of the Jewish self – his “Pintele

Yid," as it is often characterized; this is the way that a Jew aligns himself with his root and source, and with his fellow-Jew and all the Jewish people.

Which is the well-known concept of “Yetzias Mitzraim” in the realm of the spirit.

In practical terms this means that every Jew has been given the capacity, and is expected, to rise above his narrow personal interests for the sake of the overriding interests of the community in which he lives and of Klal Yisroel. On their part, the Tzibbur and Klal Yisroel intervene in behalf of each individual, so that not a single Jew should be lost G-d forbid, helping each and all to free themselves from their Mitzraim, in whatever form it may be. And the Geuloh of the Klal is contingent upon the Geuloh of the individual as an individual.

Our Sages declare that the Geuloh from the present Golus will be in the manner of the Geuloh from Egypt, when all Jews “with our young and our old, with our sons and with our daughters” without exception, came out of Egypt, not a single Jew was left there; unlike other Geulos – from Babylon, Persia, and Greek oppression – when some Jews remained in Golus. The coming Geuloh through our Righteous Moshiach will be “as in the days of your coming out of Egypt I will show you wonders” – that no Jew will remain in Golus. This underscores again that the Geuloh of Klal Yisroel is bound up with the Geuloh of each individual Jew.

May G-d grant that, inasmuch as it is the highest time to prepare for the true and final Geuloh, every Jew and Jewess become involved in this preparation in the fullest measure; the first step being the same that was called for in connection with the first Korban-Pesach, in Egypt: “Draw and take” – to draw back and away from Avodoh Zoroh (idolatry), including “Avodoh Zoroh” in its subtle aspects, namely, anything that is “Zor” – alien to the spirit and way of Torah-Yiddishkeit, and pursuing this endeavor in regard to both oneself and those around, and more widely, in regard to the

environment, the Tzibbur; to help every Jew that can be reached and involved in the said preparation for the Geuloh, through personal commitment to Torah and Mitzvos. For “He established testimony (the Mitzvos) in Jacob, and gave the Torah in (and for everyone in) Israel,’ and made these the channels through which to receive His blessings. And be certain of Hatzlocho in all the above because “I will remember Your wonders of old (at the time of Yetzias Mitzraim) and will meditate on all Your work, and talk of Your doings.”

And, this profound meditation, translated into action as mentioned above, will hasten still further our welcoming Moshiach Tzidkeinu, together with our young and our old, with our sons and our daughters,” at the true and complete Geuloh.

With esteem and blessing for Hatzlocho in all above, and for a Kosher and joyous Pesach,

[The Rebbe’s Signature]

Education: an investment

1. Torah is called the Torah of life. It contains directives which govern every aspect of our lives. The difference between Judaism and the other faiths is that they are connected with specific events. When time elapses between those events a vacuum exists. Torah is called “our life.” Just as time cannot pass without life, also time cannot pass without Torah. It follows that all of our thoughts, speech, and actions are governed by Torah. In fact, no event or idea occurs which is not governed by Torah.

In general, the Torah gives us three types of directives related to the use of time: A) positive commands which tell us to use time for specific actions, B) prohibitions which tell us to use time to prevent specific actions, and, C) an allotment of time whose use is left to our discretion. In the last area it is

up to us to choose a path of action. Similarly, in the world at large, there are things that are holy; there are things that are evil; and there are things that are permitted. In the latter realm, we must make our decision according to the principles of, “Make yourself holy in what is permitted to you,” and, “it is enough for you, what Torah has (already) prohibited.” In this manner “all your deeds will be for the sake of heaven.” We make our own decisions in the last realm because the Torah has left the decision up to us, not because we ourselves want to choose. Similarly, regarding the present occasion, an event which involves one, not only as an individual, but also as part of a group that includes many times the number ten (which is the minimum for a “holy congregation”), there is surely a directive in Torah from which we can determine our behavior.

That directive requires one to “open with blessing,” thanking those who have conveyed their blessings, and reminding them of G-d’s promise, “I will bless those who bless you.” Nevertheless, G-d desired that this promise be emphasized by the actions of the Jewish people. This is one of the reasons for the Farbrengen – to thank those who conveyed their blessings. I would like to thank all those who gathered together here, and in other places, in connection with this occasion. May G-d’s blessing be fulfilled for each individual and for his family.

Today’s Farbrengen takes place shortly before Pesach, during days in which the preparation for Pesach has already begun. The principle mentioned above is closely related to the celebration of Pesach. One of the reasons for the Seder and the descriptions of the Exodus is to show our gratitude to G-d for bringing us out of Egypt.

Again, I would like to open with a blessing, a blessing for children, health, and prosperity; a blessing that all the preparations for Pesach will be carried out in a manner that brings about “a happy and Kosher festival.” And also a blessing that the statement of our sages, “In Nissan they were

redeemed, and in Nissan they will be redeemed,” will be fulfilled this Nissan, in the year of Shivi’is – the year that is “a Shabbos unto G-d” – through the true and complete redemption, led by Moshiach.

2. When G-d sent Moshe to Pharaoh to demand the freedom of the Jewish people, He ordered him to begin, “My son, my first-born Israel” (Shemos 4:22); therefore, He is asking Pharaoh to allow the Jewish people to serve Him as child honors and serves his parents. This is especially relevant within the context of the emphasis (mentioned in the previous Farbrengen) to be laid on having children carry out the preparations for, and the celebration of, Pesach. The entire Haggadah is an answer to the questions posed by the children.

In general, parents are willing to sacrifice for their children. One of the reasons given for the Mitzvah of “Honor your father and your mother” is that a parent sacrifices himself in order to provide for the needs of his children. Not only a child’s physical needs, but (even more so) also his spiritual needs, are important to a parent. For their own welfare, parents are willing to sacrifice a certain amount. However, when the welfare of their children is involved, there is no limit to how much they are prepared to sacrifice. No matter how much they work for themselves, they will work much more for their children. Therefore, parents are willing to provide their children with a Jewish education no matter what difficulties or ridicule they encounter. When a child goes into the street he feels that he has to fight against those influences that conflict with true and complete Yiddishkeit. We must give him the Jewish background and the strength he needs to overcome such obstacles.

From these efforts the parents receive satisfaction. The pleasure that they receive from their children is the most precious thing to them. Through educating the children in the proper way, leading them to “Torah, Chupah,

and good deeds,” the parents derive satisfaction that is worth much more to them than the sacrifices they made.

A similar concept applies to the Jewish people as a whole. On an individual level a parent considers the Jewish education of his children as something vital to their future. He realizes that they must be taught to be proud of their heritage; he realizes that they must be taught how to respond to the challenges and scorn the outside environment will present. This is also true in regard to our people as a whole. Though there are many important needs, the most fundamental is education. The Jewish community must consider “Torah education” as its primary goal and objective. This is not a “sacrifice;” it is an investment which will bring about increased returns, for, as mentioned above, the feelings of satisfaction the ‘parents’ derive far outweighs anything they have given up.

The above should be reflected in the Pesach celebration, i.e., children should be given an important role. They are the ones who begin the Seder. The questions they ask will demonstrate their interest and involvement. This, in turn, will add life and light to their Torah and Mitzvos the whole year round, especially the Mitzvah of “Honor your father and your mother.” Therefore, we must involve the children in the preparations for Pesach, the time when the family will join together, both spiritually and physically, in a common experience.

In this manner we establish “G-d’s hosts,” i.e., the Jewish people, “our youth and our elders, our sons and our daughters.” All sit around the same table. These efforts will foster greater unity and togetherness in the family for the entire year to come. All will work towards making the family more complete and making the house into a fitting resting place for G-d’s presence.

Also, this will hasten the fulfillment of the prophecy “a great congregation will return there,” with the ingathering of the exiles to our holy land. We

will see “the end of darkness,” the end of exile, and experience the Messianic redemption, speedily in our days.

Children can Influence their Parents

3. Because there is the need “to return the hearts of the fathers through the children,” as mentioned above, this sicha will be addressed to the children. Just as the Sicha spoken to the adults “began with blessing,” so, too, the children who have gathered together and offered their good wishes will be blessed by G-d, as the verse declares, “I will bless those who bless you.” G-d will grant them the blessing to grow up as Jewish children who fear G-d, complete both spiritually and physically, healthy in body and soul. He will set them up in the mainstream, as a source of true satisfaction to their parents.

Their mission is to become the future of the entire Jewish people. Since G-d demands this of the children, it is self-evident that He has given them the potential to carry out the mission, no matter what obstacles confront them. This applies to the people as a whole, and each family in particular.

When we approach children pleasantly, “educating them according to their way,” i.e., teaching them in a language they can understand and they relate to, we can be sure that they will be encouraged to fulfill the Mitzvah to “Honor your father and your mother,” as well as all of the other 612 Mitzvos of the Torah. To be good children, i.e., children who will give their parents true honor and satisfaction, they must fulfill all of G-d’s Torah. They must begin at the youngest of ages. To stress this point a child is taught the Posuk “The Torah which Moshe commanded us is an eternal inheritance of the congregation of Yaakov” as soon as he begins to speak. Even though the child

does not understand what he is being taught, the repetition of the verse influences him and effects his behavior.

Therefore, even though in certain matters, they are still dependent on the education they will be given by their parents, still, in regard to other matters, they know what it means to be a Jew, what Judaism means, and what a Jewish child means. Thus, they are given the privilege, responsibility, and mission from G-d to add life and light to their homes. Just as the parents cannot shirk off their responsibility to educate their children in the face of every challenge, similarly, the children must carry out their mission in spite of all obstacles they encounter. They must honor their parents; but they also must do all that is necessary to fulfill G-d's will. They must make their homes fit to be the dwelling places of G-d's presence.

Furthermore, parents are willing to listen to their children. If they see that their child speaks from the heart, that Judaism really means something to him, their love for the child causes them to fulfill his wishes. When a child approaches his parents a number of times and asks them to prepare for Pesach showing them that he is willing to take an active part in the effort they will happily accept his request. Even if the parents do not feel so strongly about Pesach and fulfill its Mitzvos only for the sake of their children, still, they will derive great satisfaction from the fact that their children live together with them. They will soon realize that, more than they did for their children in fulfilling their request, their children did for them.

The following is to summarize what has been said: Children must approach their parents and tell them that they want a Jewish home. Particularly at this time should they ask to make preparations for Pesach – for a Kosher Pesach, and therefore, a happy Pesach. If they speak with genuine feeling their parents will accept their wishes. (Even if the parents do so only to satisfy their children, they will later understand the true reasons for the Mitzvos of Pesach, as the Torah promises, “We will do and we will

listen – understand.”) However, we cannot wait until we understand to act – the time for Pesach is approaching – now the preparations must be made. And then, “as in the days of your Exodus from Egypt, I will show you wonders.” That is, just as after the redemption from Egypt, at the splitting of the Red Sea, “they (the children) recognized first,” so too, in the redemption from the present Galus, the redemption from the U.S.A., the children who fulfilled G-d’s mission, bringing “the candle of Mitzvah and the light of Torah” into their homes, will recognize Him first, with the complete and true redemption, led by Moshiach, speedily in our days.

4. On Yud-Alef Nissan it is customary to read about the sacrifice brought by the prince of the tribe of Asher. Asher is connected with the quality of pleasure. (Bereishis 30:13, “Happy am I.”) Pleasure is a quality of unlimited potential, transcending the boundaries of the powers of our souls. It is the highest of all powers and affects us in a very profound way. The Talmud (Gittin 56b) relates that when Vespasian heard a report that gave him great pleasure (namely, that he was appointed Emperor of Rome), it affected him to the point that the bones of his feet swelled. The very lowest aspect, the heel of a foot of a non-Jew, could be affected by pleasure.

Even now, in the time of severe Galus, every Jew must derive pleasure from his service of G-d. We must study Torah and fulfill Mitzvos with pleasure. This, in turn, will give us the potential to expand our service and hasten the coming of Moshiach.

Pesach

Four Cups by Moshiach's Seudah

Hatomim Yoel Edelman

Talmid in Mesivta

The טוב שם בעל established that on the last day of פסח we should have a special meal with מצה and he called this meal סעודה משיח'ס. In addition to what the טוב שם בעל established, the רבי רש"ב established in the year ה'תרס"ו that in the third meal of פסח של אחרון all of the בחורים of the ישיבה should eat the meal together and each בחור should drink four cups of wine. The רבי רש"ב then said that this meal is called סעודת משיח.

In the year תשמ"א on פסח של אחרון the רבי said a שיחה explaining the difference between the four cups which we drink של פסח and the four cups we drink by the סדר. One of the differences is that by the סדר one must make sure to drink four full cups but של פסח you don't have to drink full cups i.e. you could fill up the cup, drink half of it and refill it for the second. Also, at times, drinking four full cups of wine could lead to unwanted outcomes and if someone especially wants to have four full cups he could have them ברוחניות by learning four מאמרים...

Seemingly, this שיחה contradicts with what the רבי said in a שיחה also on פסח של אחרון in the year תשמ"ה, that he doesn't understand how people **don't** drink full cups, and it is a great wonder because immediately משיח will come and we will have to serve in the בית המקדש and regarding כלים in the בית המקדש the דין is "כלי שרת אין" – we only serve with full vessels.

Generally, in most years the רבי drank full cups, so possibly you could answer that only that year specifically the רבי wanted people to drink 4 **full** cups, but the matter needs to be looked into more.

Niglah

The difference between making someone an עד זומם or a גזלן

Hatomim Raphael Yehoshua (Raf) Mihalovich
Talmid in Yeshiva Gedolah

The Gemara (Bava Basra 31b) elaborates on a case whereby a set of עדים testify that Reuven owes Shimon a sum of monetary value, followed by which, a new set of עדים offer an opposing testimony to the first group, by testifying that they were with Reuven at the time which the first group said the transaction was made. On this case there is a doubt of which עדים we believe.

Tosfos (ד"ה זו באה) expounds upon the Gemara, explaining that the second set of witnesses should be respected due to the guidelines of מיגו. He first states that the second witnesses could have simply made the first pair into עדים זוממים, by stating that the first group cannot be telling the truth as **they** were with the first group at the time they said the transaction had happened. However, Tosfos trumps this analysis claiming that a group of witnesses would be too scared to take such a course of action as someone else could in turn prove them to be עדים זוממים, thus disproving their claim.

Therefore, Tosfos says that the second cohort of witnesses could have testified that the first cohort of witnesses are גזלנים and thus

unable to give any testimony, causing the בית דין to rule on the testimony of the second witnesses.

However, the same theory that would make the witnesses scared to make others עדים זוממים (i.e. that they themselves might in turn be falsified as well) would seemingly apply to making someone a גזלן. This issue is further supported by the Nimukei Yosef who has this question too.

The seeming flaw in Tosfos' line of thinking can easily be answered when contemplating the risk-to-reward factor of making someone a גזלן as opposed to a עד זומם. When someone becomes a עד זומם the punishment they were going to inflict on the other, is now inflicted on them. Thus, the second set of witnesses would be taking an immense risk to make the first group עדים זוממים, because if the first group would then make them עדים זוממים the punishment would be quite extreme.

However, if the second group of witnesses were to claim that the first group of witnesses had been proven to be גזלנים in בית דין somewhere else, then the first group's claim is annulled and the second group's claim is awarded victory in court. The risk of the second group choosing to make the first group גזלנים is that if they are proven to be גזלנים עדים זוממים then they will be considered as if they were גזלנים (meaning they are לעדות פסול). Thus, the risk of the second group making the first group עדים זוממים is higher than having them be perceived to be גזלנים, yet the outcome is the same – the בית דין will uphold the testimony of the second group of witnesses.

