

**KOVETZ**

**HEOROS  
HATMIMIM  
V'ANASH**

~ Melbourne ~

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**2 (149)**

מוקדש

לכ"ק אדמו"ר גשיא 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



גדפס ע"י ולזכות  
התלמידים השלוחים  
אלימלך שיחי' באקמאן  
מנחם מענדל שיחי' הלוי וויינבערג  
מנחם מענדל שיחי' ווילענסקי  
מנחם מענדל שיחי' טאלער  
יוסף יצחק שיחי' ליפסקער  
מנחם מענדל שיחי' לרמן  
שלמה שיחי' נפרסטק  
מנחם מענדל שיחי' קונין  
שלמה חיים שיחי' קסלמן  
מנחם מענדל שיחי' רפפורט  
אליהו שיחי' שולמאן  
שלום דובער שיחי' שריף

לעילוי נשמת

האשה החשובה מרת רחל גיטל חיה ע"ה

בת ר' אברהם אבא הלוי ע"ה

נפטרה ביום י"ב כסלו ה'תש"ס

ת.נ.צ.ב.ה.



נדפס ע"י ולזכות בנה

הרה"ת ר' שאול וזוגתו מרת ביילה שיחיו



ולזכות בניהם הרה"ת יצחק יוסף וזוג' מרת דינה מנוחה רחל שיחיו

וילדיהם לאה גיטל וקלונימוס צבי רפאל שיחיו,

הת' שמעון שבתי זלמן והת' אברהם מנחם מענדל שיחיו

## שפיגלר



בברכה לאריכות ימים ושנים טובות

והצלחה רבה בכל מעשה ידיהם בגשמיות וברוחניות

לזכות הבחור הבר מצוה

הת' לוי יצחק שי'

לרגל הכנסו לגיל מצות

ויה"ר שיגדל להיות חסיד וירא שמים ולמדן



נדפס ע"י ולזכות הוריו

הרה"ת ר' מיכאל דוד וזוגתו מרת אורית שיינא שיחיו

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שיזכו לגדלו להיות חסיד ירא שמים ולמדן

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בגשמיות וברוחניות

כרצו"ק ולנח"ר כ"ק אדמו"ר נשיא דורנו

# Foreword

With joy and gratitude to Hashem, we are pleased to present the next edition of the Kovetz “Heoros Hatmimim V’anash”, issue 2 (149), 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 connection with Yud Shevat, the Yahrtzeit of the Frierdiker Rebbe and the day the Rebbe fully accepted the Nesius. In that spirit and together with the upcoming Yom Tov of Chamisha Asar BeShevat, we have published a Sichah from Chamisha Asar BeShevat 5739, which discusses the connection between Yud Shevat and Chamisha Asar BeShevat in context of the Ma’amar Basi Legani.

It must be noted that the Shiurim section of this Kovetz is a gathering of Shiurim that were delivered on a weekly basis, each week by a different Bochor. This is based on the directive of the Rebbe in 5719 that Shiurim should be given by the Bochorim on a weekly basis. A special thank you goes to HaShliach Shlomo Naparstek for all his time spent learning with the Bochorim preparing them for their Shiurim and for preparing those Shiurim to be ready for print.

May we merit the fulfilment the ultimate Bracha, the true and complete redemption of all of Bnei Yisroel from Golus, with Moshiach Tzidkeinu leading us all to Eretz Yisroel, to the Beis Hamikdash Hashlishi, speedily in our days, now!

**The Editors**

**B”H**  
**Yud Shevat 5777**

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# Dvar Malchus

## Chamisha Asar BeShevat – 15th of Shevat, 5739 (1979)

2. In our generation, Tu BeShevat has taken on special significance. The maamar (Chassidic discourse) that the Previous Rebbe released on the day of his passing was called “Basi LeGani” (“I came into my garden”). In that maamar, he explains that the purpose of Creation is to make a dwelling place for G-d. The maamar elaborates how the Sanctuary served to reveal the Shechinah, the Divine Presence, throughout the entire world. Therefore, the Midrash says instead of reading the above verse as “Basi LeGani,” you should read it as “Basi LeGenuni” meaning “I came to my marriage canopy;” i.e., that here in this world the essence of the Shechinah was revealed.

However, even though the deeper interpretation of the verse “L’genuni” is important, still the verse’s primary meaning remains “I came into my garden.” That verse relates to Tu BeShevat, since a garden is a place where fruits are grown. In general, the Torah describes two types of agriculture: 1) fields for grain; 2) gardens for trees. Both are important and therefore are both included in the blessing for Eretz Yisrael. The Torah describes Israel as “a land of wheat and barley (grain), vines, pomegranates, and figs; a land of olives fit for oil and of honey (referring to date honey) fruits”.

Just as in a physical sense, these grains and fruits were found in Eretz Yisrael, in a spiritual sense, the Eretz Yisrael that each one of us possesses in his soul also contains these two elements. The difference between the two is clear. Grain is necessary for sustenance. Fruits, on the other hand, are not necessary but they add pleasure to life. The blessing after eating any food that is not of the seven types listed above is “Blessed are you . . . Creator of

numerous beings and their needs; for all things you have created to give life to the soul . . .” In that blessing, “their needs” refers to grain, a necessity; “things . . . to give life to the soul” refer to fruit which cause pleasure.

Pleasure has a powerful effect on a human body. The Talmud describes an instance where, because of pleasure, a mature man grew in size. (Translator’s note: The story refers to Vespasian’s reception of the news of being elected emperor of Rome). Though he had passed the age when his body would naturally grow, pleasure was able to cause additional growth.

Parallels to these two classes of food can be found in Torah. There is an aspect of Torah study which is like grain, i.e., it provides for your basic life necessities. This branch of study includes the practical Halachic laws — what a Jew should do and what he should not do. Then there is another realm of Torah study, a realm similar to fruits which give pleasure. This realm consists of Torah’s mystic secrets.

In a physical sense, when someone becomes weak, it is no longer enough to supply him with this normal rational needs. Rather, it is necessary to add food that gives him pleasure. That supplement strengthens and increases his life energy. The same concept applies on a spiritual plane. Therefore, from the time of the Ari z”l and onward (a time when the spiritual level of Jewish people was progressively declining) it became “a mitzvah,” a command and obligation, to reveal the secrets of the Kabbalah. Particularly after the Alter Rebbe’s arrest and liberation, the “spreading of the wellsprings of Torah into the outer-reaches” became a disciplined approach of service to G-d for the entire Jewish people.

The expression “the wellsprings of the Torah will spread to the outer-reaches” was first used in a letter from the Baal Shem Tov to his brother-in-law, Reb Gershon Kitover. In that letter he explained that he had seen Moshiach and asked him “When will you come?” and that “when the wellsprings, etc.” was Moshiach’s answer. However, before the Alter

Rebbe's liberation, the spreading of the wellsprings was limited to a few small groups. Through this service, they could bring about the revelation of their Moshiach. After the Alter Rebbe's release, this spread became a service necessary for the entire Jewish people to bring Moshiach.

The above statement raises a question: The Alter Rebbe states, as a Halachic decision, that each soul will continue to reincarnate until it has fulfilled all the 613 Mitzvos and mastered all four dimensions of Torah study: "Pshat" (plain), "Remez" (allusion), "Drush" (homily), and "Sod" (mystical). Until the time of the Ari z"l, it was not a mitzvah to reveal the Torah's mystical teachings. On the contrary, in each generation, they transmitted secretly to a select few of trained scholars. How, then, could the large majority of Jewry who lived before the time of the Ari z"l fulfill the Alter Rebbe's Halachic decision? Though it is not necessary to have mastered all four realms in each incarnation; still, had the Galus not been prolonged past the time of the Ari z"l most Jews would not have had the opportunity of approaching the Kabbalah, Torah's mystic secrets.

Two possible explanations can resolve the question:

1) A similar question can be asked regarding the mitzvos which must be performed by a king or high priest. A quick look at history shows that it was impossible for each Jewish soul to have fulfilled those mitzvos. How can that fact be reconciled with the Alter Rebbe's statement? In answer, Kabbalists explain that a king and high priest possessed general souls, including within themselves sparks of the souls of the entire Jewish nation. Therefore, through their performance of the mitzvos, they fulfill the obligation of the rest of the Jewish people as well. The same explanation can be used in the case at hand. The select few of each generation possessed "general souls" and therefore their study of Kabbalah fulfilled the obligations of the entire nation.

2) To a lesser degree, the same question applies to the mitzvos performed by a Levi or a Kohen. How can an Israelite perform the mitzvos set aside for

them? However, that question is answered by explaining that a soul reincarnates a number of times and in a previous incarnation, the Israelite had been a Levi or Kohen. The idea can be applied here. In a previous incarnation, every Jewish soul had at one time been one of the “select few”.

But as mentioned previously, from the time of the Ari z”l and onward, the mystical secrets of Torah were no longer limited to a select few. On the contrary, it became a mitzvah to reveal them. This process was intensified by the Alter Rebbe in his time. The Previous Rebbe made a unique contribution to the revelation of Torah’s mystical secrets by taking the secrets of Torah and translating them into “seventy languages”. He gave Jews who needed a different language and cultural approach an opportunity to learn Torah’s mystic teachings. Even those on the fringes of Jewish commitment were exposed to these concepts and ideas.

Now, in our generation, the generation of “Ikvos HaMoshiach” (prior to Moshiach’s self-revelation of himself), we can neither wait nor hesitate, but must take upon ourselves the obligation, responsibility, and privilege of spreading the wellsprings of Torah into the outer-reaches. Through this activity, you will bring pleasure into all of your activities, your fulfillment of mitzvos and your service of G-d in a manner of “all your deeds will be for the-sake of Heaven”. Then may G-d respond in kindness, not only fulfilling the needs of the Jewish people but granting them pleasure, including the ultimate pleasure, the coming of Moshiach speedily in our days.

# Shiurim

## A two-sided strategy

Hatomim Pesachya Yisroel Adelist

Bochur in Yeshiva Gedolah

The Alter Rebbe in the Tanya starts off explaining to us what the ingredients are that make up the person. Once we understand what the person consists of, we can then understand what is a Rasha, a Tzadik, and finally, a Benoni. He then goes on to explain what is required of us to become a Benoni and remain one.

So what are we made up of?

The Alter Rebbe says that every Jew has within him two souls, one G-dly and one animalistic, which are both vying to be the prominent one, who will dominate the body. In Perek Tes the Alter Rebbe explains the struggle of the two Nefoshos by bringing a Mashal. Imagine a city that lies in between two armies belonging to two kings. Each king wants to win the city over to his side.

They both work hard with all different kinds of warfare techniques to win over the city.

The body, says the Alter Rebbe, is compared to the city and the two souls are analogous to the two kings. The Tanya then goes on to describe in amazingly great detail the plans and the wishes of the good king - the Nefesh Elokis. Like a military report, detailing down to the smallest aspects its military plans how to conquer each part of the city, the Tanya goes on to enumerate and explain for over a full page what it is exactly that the Nefesh Elokis is trying to accomplish in the body and

how he is going to conquer each aspect of the body (from the inner most thoughts to the external actions).

Two lines before the end of the Perek he then goes on to tell us what the strategy is of the Nefesh Habehamis. Using a disproportionately small number of words, he says the following אך הנפש הבהמית ממש שמהקליפה רצונה להפך meaning, "However the Animal Soul, sourced in impurity, her want is the exact opposite".

Of course, this begs some explanation. In the past Perakim the Tanya didn't settle for so few words when describing the makeup of the two souls. Why is it then, that here the Tanya goes to such great lengths to explain one side, while dedicating little space for the other? Although we dare not give explanations in Tanya that we haven't received from the Rebbeim, lest we don't deliver the true intent, due to our very limited understanding of the great depths found in the words of the Tanya, nonetheless the Rebbe Rashab has made it clear that one may give explanations that increase our Avodas Hashem even if we can never be sure that that was the real intention of the Alter Rebbe. Let us therefore attempt an answer.

I would like to tell a story that can possibly give an insight for this difficulty.

Rabbi Uziel Chazanow, a veteran and respected Chassid, grew up in Russia, and raised his family during the early Stalinist regime. In 1947 he managed to emigrate to friendlier shores, eventually coming to the United States a few years later. Shortly after his arrival, Rabbi Chazanow was officially accepted as a full-fledged citizen, now holding the right to vote in the Presidential Elections. One year the elections were looming on the horizon and that topic was on everyone's minds. One thing is clear, Rabbi Chazanow, being totally immersed in a life of Yiddishkeit and Chassidus, was barely able to pronounce the names of the candidates, let alone be versed, by any means, in their policies.

One day some of his younger colleagues were giving him a good-natured tease. "Nu, Reb Uziel," they chided him, "what is your opinion on this candidate or that one. What do you think of a certain policy and what do think of that one?"

Smiling, Reb Uziel replied, "I don't have a clue what these candidates stand for and for what they don't. To cast my vote, I simply look at the enemies of America. They know better that anyone else possibly can, who is best for us. I therefore wait and see whom they want to win and I vote for the opposing side!"

I think that the Tanya is trying to bring out, that the Nefesh Habihamis doesn't know what he wants! He doesn't have a plan or a specific goal to accomplish and therefore doesn't get involved in the details of how he is going to conquer the city. There is only one thing on its mind - he wants the exact opposite of his nemesis, no matter what it may be! He, so to speak, leaves the planning for his enemy and just fights against everything and anything it may be.

The point is very powerful. One can find immense comfort in being very clear where his two sides, his good and his bad, stand. It is not our job to figure out the Yetzer Hara. It is not our job to find out his tricks and his schemes and to try to outsmart him. The Yetzer Hara is much cleverer than we can articulate, and he is guaranteed to use out this investigative search itself for his advantage. All we need to do is keep it simple. We need to just find out what the Nefesh Elohis is asking for, and we have a guaranteed path to success.

We need to just remember that after understanding the needs of our good side, everything else, literally everything, is the wishes of the bad side. There isn't anything in between, no grey area where one is never decisive with which side it belongs, therefore making it very difficult not to get trapped. It's very simple - what isn't on the good agenda is automatically on the opposite agenda.

With this in mind our Avoda becomes much easier. Even our Nefesh Habihamis knows his position from the Nefesh Elohis. We should too!



## From down up

**Hatomim Shlomie Lipton**  
Bochur in Yeshiva Gedolah

In the Maamar titled Basi L'gani, it mentions that when we on earth do a little Iskafia, we create a great light that shines throughout the higher realms. This light is much greater than that which is usually revealed over there.

What is it about our world that we have such a great power?

Chassidus explains that it is precisely in our world that, in spite of the great concealment and even because of it, there is Atzmus, Hashem's very essence.

Now why is that? The higher worlds are a lot more nullified and closer to the Atzmus than we are. So why do we have that privilege?

The answer is, that there is a concept brought repeatedly in Chassidus called "No'utz T'chilasan Bisofan" - in the lowest (the end) is invested the highest (the beginning). It is therefore precisely our world, the final product of the entire creation, that has within it Atzmus - the very beginning of it all. Therefore, we have the power to bring about that great light in the higher realms.

To explain this concept:

We of course know that out of all the Sefiros, Malchus is the lowest one. Malchus in fact has nothing to claim for itself besides for that that it has received, in the cosmetic chain, from the other nine Sefiros above it. That is why it is compared to the moon, for whilst the moon shines brightly at night helping us tremendously, it cannot claim for itself any of its radiance. Rather, it is attributed solely to the light it reflects from the sun.

However, there is an advantage that Malchus has over the other Sefiros. It is specifically Malchus, rooted in Atzmus, that has the power to create. This power only Atzmus itself has, because in order to create ex nihilo, it can only come from the one and true existence - Atzmus, which is preceded by nothing. (Especially our coarse world that even conjures the notion that its existence comes from itself and does not allude at all to a Creator as its source.)

A few examples to illustrate the point:

The power of speech that we all have has two very different extremes. On one hand it is the most external faculty we have, since it is used solely for the purpose of communication with the outside. Additionally, speech has nothing to call its own. The words uttered are merely the expression of one of the more internal human functions, the heart or mind. When not infused with either the intellect or emotion they are dead words and letters devoid of all meaning and content. Words on their own are like bricks not yet placed in a building. They lay there cold and dull. Only after being laid in place can they serve their purpose. Although they have no content in and of themselves, they rather serve the purpose and meaning of the building as a whole. On the other hand we have all experienced the drastic change that speech can cause to the speaker. After contemplating any sort of idea, one cannot compare the depth and clarity one gains in the subject after he has spoken it out, than to before. The same applies to the emotions. Once he speaks his feelings, they become infinitely more powerful. It

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then would seem that speech has a power which transcends the internal human functions, and does not merely serve as an external, subservient tool for them.

The reason speech has this power is because despite its externality, being that it stands at the conclusion of the chain of human conscious, it is actually rooted deeply in the very essence of the soul. Speech therefore opens up the essence thereby producing deeper intellect or more powerful emotion. It is the speech of the person that has the Creating Power to produce more than was previously there.

The same holds true of the ability for a woman to produce a child. Without the husband the child would never have been able to be created. Moreover, we learn in the second Perek of Tanya, that the entire makeup of the child comes from his father. However, it is precisely the woman, having the ability to develop and create, who can actualize all that the man holds only in the realm of potential. This is because the woman is invested with the special Creating Power from Atzmus, unlike the man.

The same holds true with the growth that is produced from the ground. In His creation of the world, Hashem decided that there will be a creation within nature that will have this special ability to create other creations and give growth. Of all creations, this special power was invested in the lowest of the low, the dirt, which actualizes the tremendous potential found within the seed so that a mighty tree can then grow forth. Without the dirt, the seed would not have the power of creation to bring that about. This is because the ground being the lowest of all has invested within it the Creating Power that comes from the highest of all - Atzmus.

Now we can very well understand why it is that specifically this lowly world has the power to bring an infinitely greater revelation to

the supernal realms through our service of Hashem. This is because “Noutz Tchiloson Bisofan” - in the lowest is invested the highest.



## In his thoughts first

**Hatomim Menachem Mendel Hakohen Feldman**

Bochur in Yeshivah Gedolah

We have previously discussed the topic of געוץ תחילתן בסופן. This means that the lowest of levels has the power of the highest of levels etc.

There is however a sequel to that concept which is called געוץ סופן בתחילתן, meaning, the end is embedded in the beginning.

There is a Machlokes in Mesechta Chagiga between Beis Shammai and Beis Hillel regarding what came first, the heavens or the earth. Beis Shammai say that the heavens came first and Beis Hillel say that the earth came first.

According to Chassidus they are not arguing here on the fact of which was created first, but rather which one holds the most importance, since each hold the advantage of being first, each in their own way. In regards to actual creation, the heavens came before the earth. In regards to Hashem's *thoughts and desire* to create the world, the earth, being the last and lowest creation, came first.

The question is, why is it that the last and lowest creation comes first in the thoughts and desire for creation.

In Lecha Dodi which we sing on Friday Night, there is a passage that states **סוף מעשה במחשבה תחילה** "The end product is in the thoughts first". Let us understand this passage through a Mashal.

There is a man who one day desires to build a house. Being a man of action he makes a few inquiries to find a satisfactory contractor to do the job. After many recommendations, he finally settles on the right man and calls him in for a meeting. A week later the meeting commences, and the contractor shows him some pictures of various different types of architecture to help him decide which direction he should take and how best to invest his money. After a month of back and forth, he finally settles on the style of his choice and he commissions the blueprint to be drawn. To make the blueprint he must attend numerous meeting to discuss so many details that must be decided before they can be drawn up. Details that hadn't made much of a difference when deciding the architecture.

After 3 months the blueprints are being drawn up and the man sees his dream come somewhat into a reality. Once the blueprints are printed, his contractor then starts soliciting various companies to sign contracts so that the building can start. There are the builders, the concrete people, plumbers, electricians and the material suppliers. The man must now go to an endless number of meetings with each of these companies. Each must know even more details of how the man envisions his house before they can start planning and building. A half year later, the man is already standing in the shell of his building and a half a year after that he is already watching the painters and the carpet layers in their work. At the finish of the structure he then must go shopping for all the furniture and the many different items that will make this house complete. One day finally, finally it happens - he moves into his new home.

Let us analyse the Mashal a little bit. The Gemara says that every man naturally has an innate desire to have a house, a roof over his

head, a place to call home. This desire is so deeply rooted in the Nefesh that its emergence is on a mostly subconscious level. No doubt, this man's desire that day to build a house stemmed from that innate nature. That is where the entire project really starts. It then erupted into a real desire to build a house.

If we would examine this desire we would not be able to extract one iota of this man's intentions of how this house would look. If you would ask him, what is it exactly that he wants for a house, he himself wouldn't be able to actually tell you. At this stage all he wants is a house, a place to live, while other details don't occur to him at all. In fact they can't since at the moment his entire being is taken over by the desire to build a house and there is no room for any actual details to be thought up. What this man needed was a contractor experienced in the field who would be able to guide him in probing into his immense desire and extracting a style that he likes. The contractor does this by showing the man a more narrowed down picture of what it takes to build a house and limiting the options to only the practical ones. The contractor knows his customers. He knows that most people with a desire to build a house don't even have the ability to fathom what it is that they really want and what it is that is practical to build. To the man without prior knowledge of how these things work, anything is possible. The contractor brings his dreams closer to reality by narrowing his options and contracting his desire.

At this point the picture is starting to form in his mind but it is still far from complete. His being is taken over much more by his desire than by any real practicality. While drawing up the blueprints he finds himself guided more and more through the details and coming to something concise and concrete. This occurs even more with the planning meetings with the companies and even more so with the supervision of the actual building and interior designing.

One thing in this whole process is clear. The more the house comes into reality the less his original desire is felt in this whole process and the more the actuality of the house takes precedence in his consciousness. The later the stage the less "Him" is involved and the more "House" takes center stage. The house in his dreams had a reality, but its reality was synonymous with his own dreams. The deeper it gets into the process, the more the reality of the house takes a life of its own. We can then conclude by the same logic that the earlier the stage, the closer to the essence of the person it is.

One would then be likely to conclude that the furthest thing from the man would be that last day that he actually moves in. None of it now seems to have anything to do with him anymore. But the truth is that this is not so. When the man actually has in front of him the final product an immense feeling of his innate desire comes to the fore, for it is precisely this that his desire longed for the entire time. It is precisely here that he feels the house has the most connection to his own reality, his own essence. Indeed, during the process the "Him" must be more and more concealed in order to bring his dream into actuality, but the end product is closer to him than all the previous stages put together. If this end wouldn't have come about for some reason, he would have preferred the entire process have not started, demonstrating then the importance of this final stage. This is *סוף מעשה במחשבה תחילה*.

That is why Beis Hillel place importance on the earth. Since it is the last creation in the entire cosmic chain, it is therefore obviously the first to be desired. The actual purpose, which the entire process in between, like the planning and building of the house, is here solely to serve *it*.

This is *נעוץ סופן בתחילתן*, the end is embedded in the beginning.



## Source

Hatomim Boruch Eliezer Shpigelman

Bochur in Yeshiva Gedolah

If you would ask someone if Hashem exists, he would say of course.

How do you know? So a non-Jew would simply point to the world around him as the biggest proof of the existence of a Creator. Creation equals Creator.

Non-Jews think that Hashem is defined as the Creator of the world. Accordingly, If there would be no world then there would be no conclusive proof for His existence.

We Jews have a problem with this.

It's obvious to us that the existence of Hashem is not dependant on his being "The Creator". We must say that the world is so insignificant that even without its creation Hashem would be totally complete. By not saying so, we would effectively be saying that without the world Hashem has a deficiency, which of course can't be true.

So on the one hand, we must say that Hashem is the Creator. He created the world and obviously intentionally, actively did so. On the other hand to say that that's what *He is, His definition*, is a disgrace for Him, since it would imply that He needs the world and without it He is incomplete.

Chassidus explains that even though there are levels of Hashem which are defined as the "creating levels", namely ממלא and סובר, still Hashem in His essence, although he is the cause for the creation of the world, did not cause it.

Now what does that mean?!

The Passuk says: **כי עמך מקור חיים באורך נראה אור**.

The Frierdiker Rebbe explains that this Passuk corresponds to four level in the **אור** of Hashem, **חיים** being **ממלא** and **מקור חיים** being **סובב** (the source of **ממלא**) etc.

The Rebbe adds that **מקור חיים** can actually correspond to any level that is considered a source for the **אור** within the worlds, even if this source is not an actual source but rather a case of **נמצא ממנו** - the cause yet it does not cause it.

Again, what does that mean? What does it mean that something isn't a source for the outcome, yet the outcome is **נמצא ממנו** - comes from it?

This can be understood by way of a Mashal.

Let us say that there is a man that is being convicted in court for the cold blooded murder of another individual. After proper evidence is produced and eye witnesses relate the horrifying details of the shooting; the place, time, surrounding situation, type of gun etc. we can safely assume that this person has committed the murder and should be penalized for it. The fact is clear: he has murdered.

Let us say however, that the case has taken an unexpected turn, for as we ask the convicted man how he had learned the art of shooting in the first place, he reveals an astonishing fact. This man was being trained for four full years to handle guns and other weaponry by a well-known terrorist trainer, and this particular incident was actually an orchestrated event by this particular terrorist organization, since the murdered party had owed them a large amount of money. So using our convict as the actual hit man, the organization as a whole and this terrorist trainer in particular had stalked, investigated and planned the

timing, place and weaponry for the murder to take place in the precise time and location that would guarantee maximum success.

So what are the facts now? Of course this convict is still the murderer, but can these terrorists be brought to court and tried as well for their participation in the crime, even though they hadn't actually pulled the trigger? I think we can say quite fairly, that it is right and just to do so.

Let us now imagine a third scenario. When asked how he had learned the art of shooting, this convict had given us a little piece of his life history. It turns out that he had grown up near a shooting range and every day after school he would stand near the tall fence surrounding the shooting range and watch as a particular good sharpshooter would do his rounds. He watched how he had cleaned his gun, how he would aim and hit his direct every-successful bulls eye. After a while he started getting a hang of it until he had mastered the art himself.

What are the facts now? Can we bring this particular man to court and convict him of having a part in this crime? Obviously not! If so, then what is the difference between those terrorists and the sharpshooter, if they had both taught the convict how to shoot?

The answer is that the terrorists were the source for the crime. They actively taught this man for a clear intention and the shooting is a direct outcome of their teachings. The only thing they were missing was actuality - actually murdering. The sharpshooter, on the other hand, is not only not a direct cause for the event, he doesn't connect to it even indirectly. Although if not for his daily routines the murder would never have happened, yet on the other hand one cannot legitimately draw a line back to him as the source of it. He didn't even know that this boy existed, let alone know that he had learned from his actions and committed a murder from them.

Here is a perfect example for something that is the cause of the outcome, yet did not cause it. This is the definition of נמצא ממנו yet not its מקור.

The level of סובב is compared to the terrorist organization, it is the source of ממלא- the אור that actually enters the עולמות. The level of נמצא ממנו is compared to the sharpshooter.

With the above we can understand how we can view Hashem's involvement in the creation, that although He is the definite Creator, 'Creator' doesn't define Him.



# Chassidus

## Vayehi - An expression of pain or not

Hatomim Yaakov Dovid Gordon

Bochur in Yeshivah Gedolah

In the Ma'amar Basi L'gani 5717 (Perek 2), the Rebbe quotes an explanation from the Maggid of Mezritch on the possuk "ויהי אור" ("and there was light"), Chazal say, "כל מקום שנאמר ויהי הוא לשון צער" - "Whenever the possuk says "ויהי" it is a language of pain". The pain of "ויהי אור" was that the previous "light" was concealed, in order to give room for an existence of "light" acceptable by the worlds, which seems to be an idea of pain.

The source of this Ma'amar Chazal is in mesechta meggila 10b. There we find that this rule is only according to the initial assumption, but according to the conclusion of the גמרא, only sometimes does ויהי imply an idea of pain, but it can also refer to an idea of happiness, as we find in many places (including ויהי ערב ויהי בוקר).

If so it is seemingly not understood why the Maggid quotes the initial assumption of the Gemara implying that anytime it says "ויהי" it refers to any idea of pain, while according to the conclusion this is true only sometimes?

The question becomes stronger when you look at the next words of the Maggid. He brings the passuk "ויהי ערב ויהי בוקר" and explains that through "evening", removal and concealment of the previous light, comes "morning", the new light which follows. But this is the very פסוק that the גמרא brings to prove that ויהי is not only not always an expression of pain, but even a time of happiness!?

This question can possibly be answered based on what is explained in *שיחות חלק ט"ו* page 94, that even a *הוה אמינא* in Torah is part of the Torah, and we can learn something from it. Here as well, maybe we can say that the *מגיד* is learning from the *הוה אמינא* of the *גמרא*.

Perhaps we can also answer that what the *מגיד* said is also only a "*הוה אמינא*", especially because he said "the *אור* being concealed **looks** like pain", and didn't say it **is** pain. The purpose of the *אור* coming into this world through a *צמצום* is in order that when *משיח* comes there will be an even greater revelation than that which preceded the *צמצום*, as explained in Chassidus. So being that the ultimate purpose is not an idea of pain, what the *Maggid* said that "it looks like pain" is only a "*הוה אמינא*", but essentially it is a positive thing.



# Niglah

## The return of the murderer to his prestigious position

Hatomim Moshe Rosenbaum  
Bochur in Yeshivah Gedolah

The Mishna in Mesechta Makkos (Perek 2 Daf 12b) has a machlokes between Rabbi Yehuda and Rabbi Meir as to whether a person will return to the prestigious job (שררה) he would inherit from his father upon leaving his time in an Ir Miklat when the kohen godol passes away. Rabbi Meir holds that a person should return to this prestigious position, Rabbi Yehudah disagrees with him saying that a person should not return to this prestigious position.

The Gemorah tells us a similar Machlokes between Rabbi Yehudah and Rabbi Meir regarding whether an Eved Ivri returns to his prestigious position upon receiving his freedom.

Once again Rabbi Yehudah holds that the person shouldn't return to this position, whilst Rabbi Meir disagrees saying that he should be reinstated to his position. This argument is based upon the Posuk in the Torah "ושב אל משפחתו ואל אחוזת אבותיו ישוב" - "*He shall return to his family, and to the holdings of his ancestors he shall return*" (Vayikra 25, 21).

Rabbi Yehudah's opinion is that the Posuk says he returns specifically to the **holdings** (possessions) of his ancestors implying that he will not return to the prestigious **positions** of his ancestors. Rabbi Meir's opinion is that when it states "to the holdings of his

ancestors he returns”, it refers to everything that his ancestors took hold of, including the prestigious position.

The Gemarah says this machlokes is the same machlokes as our Mishnah regarding someone who kills by mistake (a רוצח).

The Gemarah asks how is the machlokes the same, then the Gemarah brings a Braisa, quoting the Posuk saying, ישוב הרוצח אל ארץ אחוזתו - “the murderer will return to the land of his holdings” (Bamidbar, 35, 28). Rabbi Yehudah says he returns to the land but not the positions, Rabbi Meir says he also returns to the positions as well.

The Gemarah then says we learn this from a Gezairah Shova by Eved Ivri, since it says the word “ישוב” - “return” in the Posuk twice, whilst it was only necessary once, so we are able to compare it to where it says return regarding an Eved Ivri.

The simple reading of the Gemarah tells us, only Rabbi Meir needs the Gezairah Shova to teach him that a רוצח returns to his prestigious position. Since the Posuk by רוצח isn't clear, he uses the Gezairah Shova to show that he also returns to his prestigious positions.

But Rabbi Yehudah seems to not need the Gezairah Shova, because the Posuk by רוצח implies clearly that he will not return to his prestigious position, therefore it is unnecessary to use the Gezairah Shova. (This is supported by Tosfos (ד"ה גמר שיבה שיבה), where he writes that it seems that Rabbi Yehudah doesn't need the Gezairah Shova because it is pretty clear from the Posuk in Bamidbar, that a רוצח specifically goes back to the lands of his holding and not his positions.)

Interestingly, if you look at the ברטנורא on מסכת מכות he brings that the source for the opinion of Rabbi Yehudah is in vayikra chof hey (the Posuk by Eved Ivri) not the Posuk from Bamidbar (the Posuk by רוצח)?

On the contrary, the fact that Rebbi Meir needs the Gezairah Shova by רוצח to learn that he returns to his prestigious position, implies that even Rebbi Meir agrees that the simple reading of the Posuk would imply he wouldn't return to his prestigious position, therefore he needs the Gezairah Shova. Hence how much more so does the simple reading of the Posuk agree with Rebbi Yehudah's opinion that he shouldn't return to his position. So it is pretty clear that Rebbi Yehudah's opinion by רוצח is the Posuk in Bamidbar not the Posuk which the ברטנורא brings from Vayikra.

Furthermore upon a regular reading of the Posuk when it is translated it means he should return "to his inheritance" whilst the other Posuk says he should "return to his land". Whilst inheritance can easily be argued that it refers to the family's position, land is blatantly clear that it's referring to only the land. So the Posuk by רוצח is even clearer than the Posuk by Eved Ivri, so Rebbi Yehudah definitely doesn't need the Gezairah Shova. Obviously the ברטנורא feels that even Rebbi Yehudah needs the Gezairah Shova.

This may be supported by Rashi when he makes a juxtaposition between the machlokes regarding an Eved Ivri and a רוצח he doesn't specify that it's only for Rebbi Meir.

Rashi first states that there is a connection between the machlokes of an Eved Ivri and that of a רוצח. He then goes on to say that the machlokes of Eved Ivri is what teaches us the machlokes of a רוצח, without mentioning either Rebbi Meir or Rebbi Yehudah. Therefore it seems from Rashi that even Rebbi Yehudah is learning his din by רוצח from the Gezairah Shova.

Not only that but when Tosfos discusses the Gezairah Shova he says "it seems" that it's only for Rebbi Meir. Allowing us to assume that it can be also be used by Rebbi Yehudah as well.

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It seems from the Ritva as well, that it is possible to learn that Rabbi Yehuda also uses the Gezairah Shova.

Now if that is the way the ברטנורא also learns then we may be able to understand why he brings the Posuk from Eved Ivri for Rabbi Yehuda's opinion, because in essence that is the source of Rabbi Yehuda's opinion by רוצח.

But what remains unclear is, why would Rabbi Yehudah need the Gezairah Shova when it is so obvious in the Posuk by רוצח?

And I ask from my dear readers to offer their explanations.

