



KOVETZ



Heoros Hatmimim V'Anash



Issue 4 (151)
Shavuos



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**HEOROS
HATMIMIM
V'ANASH**

~ Melbourne ~

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Kovetz Heoros Hatmimim V'anash

- Melbourne -

Shavuos 5777

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By

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נערך וסודר לדפוס ע"י חברי המערכת שיחיו:

הת' השליח אליהו בן הינדי נחמה שיחי שולמאן
הת' השליח מנחם מענדל בן רחמה מלכה שיחי טאלער

Foreword

With joy and gratitude to Hashem, we are pleased to present the next edition of the Kovetz “Heoros Hatmimim V’anash”, issue 4 (151), 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.

This Kovetz is being printed in Honour of Shavuos, the time we celebrate the giving of the Torah on Har Sinai. We therefore found this the opportune time to print this Kovetz, as Chazal say *כל מה שתלמיד* “כל מה שתלמיד” *ותיק עתיד לחדש הכל ניתן למשה מסיני* – “anything a sharp student will come to innovate was already given to Moshe on Har Sinai”.

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 Hatmimim 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 Alef Nissan 5777

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A decorative border consisting of four ornate, symmetrical floral or scrollwork designs, one in each corner, framing the text. The designs are intricate, with swirling lines and small leaf-like motifs.

DVAR
MALCHUIS

Dvar Malchus

An expert of a Sicha delivered on Shabbos Parshas Tetzaveh 5727

The Passuk states: “[Hashem commanded Moshe] and you shall draw close to you Aaron and his sons, from amongst the Yidden, to minister to me.”

Although Moshe Rabbeinu was the leader for all Yidden, both of his generation and of the coming ones, he was nonetheless commanded by Hashem to segregate and draw close Aaron and his sons, specifically.

The same holds true for the “Extensions of Moshe” - leaders of the Yidden - in every generation; up until the Rebbe in our own. They as well, are responsible for every single Yid. That is why they are called “The *heads* of the multitudes of Yisroel”, for they act like a head does for the body; giving energy to every limb, even the nails.

Like Moshe Rabbeinu however, they have also segregated a segment from “amongst the Yidden”, namely those who follow in their path. The Rebbe has drawn these persons close to him, giving them the ability and strength to spread his teachings to the rest of the Yidden. (This mirrors the function of the Kohanim. By being draw close to Moshe they were given the ability to serve on behalf of all Yidden.)

Everything, especially something involving the Jewish People, is Divine Providence. It was upon Hashem’s will that these specific persons are the Rebbe's students. It follows, that the Rebbe’s “drawing close” of his Chassidim was upon the command of Hashem, similar to Moshe’s command regarding the Kohanim.

There are those Chassidim that claim that they are holding much before the Avoda demanded of them. They know what happens deep inside; about

the things they have done that are inappropriate for a disciple of the Nasi. In such a state, they claim, how is it possible to be close to the Moshe?

Rashi on the above Passuk teaches us a lesson. Rashi teaches, that even those Kohanim that were unable to perform the Avoda practically, were still included in Moshe's sanctification. They, as well, became Kohanim and were given Moshe's special powers.

The point is, a Kohen cannot become a non-Kohen; his status is not his choice. He can choose not to fulfil his mission, but the mission is still his.

Accordingly, he has the merit and responsibility to fix up his misdeeds and do the Avoda demanded. The [Chassid's] Avoda is to spread Torah and Mitzvos to all Yidden. To transform all Yidden into "Kohanim"

The Yetzer Hara is very intelligent. He disguises himself as a humble one and convinces the person further. "You yourself know," he claims, "that you have enough work to do in yourself; both in the area of misdeeds which you have in abundance, and in good deeds which you are sorely lacking. Conquer your own land before you try to conquer others. How will you, knowing yourself, be able to influence your fellow Jew?"

To this claim Rashi teaches another lesson. Rashi comments that the sanctification of the Kohanim by Moshe was done *after* the Mishkan was completely built. In our context, Moshe Rabbeinu has already completed building the Mishkan in the heart of every Jew. This fulfils the literal meaning of the Passuk: "Build for me a Mishkan and I will dwell in *them*" - *in* each member of Yisrael.

What is demanded of you, is not to transform your fellow Jew into a *new* entity, but rather to reveal the "Mishkan" he already possess within him. (This as well will be accomplished through the power given to you by Moshe.)

It is a sure thing, that if you do not give into the seduction of your inclination, and you do your Avoda, you will succeed in revealing the Mishkan (Mikdash) of your fellow Jews!

This will in turn, hasten the revelation of the Third Mikdash, which is complete as well and is just waiting for us to reveal it. This will be done with the coming of Moshiach; may it be soon indeed.



SHIURIM

Infinitely Distant

Hatomim Menacham Mendel Althaus

Bochur in Yeshiva Gedolah

We very often use the term Ein Aroch in Chassidus. Ein Aroch means incomparably transcendent or infinitely distant.

It is sometimes hard to fathom the concept, for our minds are used to comparing things. We also deal with a totally physical reality. This makes it all the harder to fathom the concept since as in general all physical object or ideas are comparable and relative.

In other words for something to be *infinitely* distant from another it must accommodate the notion of infinity. Being that infinity doesn't really exist in the physical realm, there is no concept of אין ערוך either. Hence the term אין ערוך is mostly used when discussing spiritually, which is not as defined as physically is.

The term אין ערוך however is relative. You see, the ultimate אין ערוך is the distance in between the creator and creation; Hashem and the created beings. This is so, since all other beings cannot be totally incomparable, by the mere fact that they share the common denominator of being 'creations'. אין ערוך by definition means no common denominator whatsoever.

Nonetheless, the term אין ערוך can be used in the relative sense. Areas or beings in the spiritual realm hold different levels of comparability. Some are compared to others since they have much common ground, whilst others are not because they are relatively באין ערוך, i.e. there is very little common ground.

The same is true in the physical realm. Relatively speaking there are physical creations that are באין ערוך to others.

Below is a Mashal in the physical reality of באין ערוך. Understanding the אין ערוך in this metaphor, gives us the appreciation of the concept at large, in its ultimate sense.

Imagine an intellectual. This man is not just smart or deep, his very life is his intellect. He delves in it. He immerses in it. That is all that concerns him.

It isn't that he values intellect over other pursuits. He doesn't know about them at all! His entire world from A to Z is information, contemplation and deliberation. For him, humans and human experience equals intellectuals and the realm of intellect.

Let us now imagine a simple man. This man doesn't have much of a connection to intellect, even on a shallow level. He goes about life without much worry and without a second thought of the Why and How. He didn't know he owns the gift of thinking let alone uses it.

If someone would one day inform the intellectual that there is such a concept of the simple man. There is a human that does not have intellect. How would the intellectual digest that information? He wouldn't!

In other words, what is the common ground between the one who attributes intellect as life itself to the one that doesn't even know what the definition of 'intellect' is? The answer is, nothing!

The difference between them is not one of no connection. It isn't that the intellectual cannot understand the simple man or can't believe that he exists. The intellectual does not give the man a second thought! To him, there is nothing there to negate. Nothing there to even deny.

This is called not even having a *יחס שלילי*. That means that the other entity is not a contradiction, for then there would be a connection of negation. The other entity is of no existence to even negate. There is no comparison whatsoever.

An example of this is, to attribute an intellectual idea to the sense of touch. Does it make sense for someone to say, "Wow! That idea is so esoteric and lofty, I cannot even feel it in my hand!" Obviously not! It isn't even in the world of touch to negate the fact that it isn't touchable.

That is why intellect is seen as a lot more spiritual than smell or sight. Since both are connected to tangibility, there is room to negate the fact that they are untouchable. One may exclaim, "Although I can touch what I see, I cannot touch sight itself."

Therefore, the ultimate intellectual and the ultimate simpleton are *באין ערוך* to each other. There is no common ground, not even the negation of it, for there to be a connection.

This all of course is on the primitive level, in relation to two humans. If we were able to understand the *באין ערוך* between them, we can appreciate what real *באין ערוך* is.

The *באין ערוך* between the creator and creations is of the ultimate sense. It is unfathomable to grasp the fact that they have nothing, nothing at all in common. But that is what it is. They are *באין ערוך*.



A Neshama's Connection

Hatomim Avrohom Halevi Kopel

Bochur in Yeshiva Gedolah

Chassidus is the Neshama of Torah. Nigle is the body. Chassidus very often illuminates pieces of Nigle, not easily understood without it. Let us analyze a piece of Gemara in the light of Chassidus.

The Gemara, Brachos 31a, states:

Mari the grandson of R. Huna the son of R. Yermiah b. Abba learnt: Before taking leave of his fellow, a man should always finish with a matter of Halachah, so that he should remember him thereby. So we find that R. Kahana escorted R. Shimi b. Ashi from Pun, to Be-Zinyatha of Babylon, and when he arrived there he said to him, "Do people really say that these palm trees of Babylon are from the time of Adam?" He replied: "You have reminded me of the saying of R. Yose son of R. Chanina. For R. Yose son of R. Chanina said: What is meant by the verse, 'Through a land that no man passed through and where no man dwelt'? If no one passed, how could anyone dwell? It is to teach you that any land which Adam decreed should be inhabited is inhabited, and any land which Adam decreed should not be inhabited is not inhabited."

There are few questions we can ask on the simple meaning of this Gemara.

First, why is it that one should mention a Halacha opposed to any other part of Torah?

Second, the fact that Adam Harishon decreed the fate of the lands of the world is not consistent with other sayings of Chazal. Chazal say that the very reason that Adam was created last of all the creations was so

the entire creation should be totally prepared before his arrival. Surely this would include the fate of the various lands as well?

Third, what is the connection between saying a Halacha at the parting of a friend to a story regarding Adam Harishon?

The Alter Rebbe, in the Tanya, places the foundation of Ahavas Yisroel in a very concise form. We must have Ahavas Yisroel because in essence we are all one. We share the same source, like brothers from one father.

It therefore follows that at any moment of separation, even physically, there should be an element of extra connection. Naturally the ingredient best suited for is Torah, for Torah by nature exemplifies unity and peace, as it states in the Passuk, "Its ways are are pleasant ways and its paths are of peace".

What, however is the specialty of Halacha?

Many wonder how Torah can have qualities of unity at all. One cannot go through even a few lines of Gemara before learning of a dispute between two sages. There are so many opinions and differing reasons that externally it seems like a study of extreme divisiveness.

In truth however such a outlook is superficial at best. It is true that the subject matter in the shallow perspective is fraught with debates and disagreements. In the source however everything in Torah is absolutely unified. It is the very "Intellect" of Hashem. Just as He is oneness itself, so is his Torah totally one.

Torah being compared to water, has the nature of descending to the lowest of places; dealing with the lowest of concepts. But one should not mistake the externals of the Torah perceived by the human brain with its true and lofty state, at the source. One must see past the superficiality to appreciate this.

As mentioned, Chassidus, being the Neshama of Torah, deals much with just that. It gives the correct perspective on many matters in Nigle and illuminates it with its deeper meaning. This is accomplished by revealing its source in an understandable manner.

In short, Torah at its source is absolutely unified. The source, however is concealed. Torah in its descent seems fractured. This aspect of Torah is revealed.

There is however one league within Torah where unity is totally recognized, namely where the source of Torah is revealed. This is called Halacha. Halacha works on different terms than the other parts of Torah. Whilst in other area “contradictions” are tolerated and differing opinions or reasons are taken into account, in Halacha the rules are different. Halacha concerns itself with figuring out the bottom line of Hashem's will. What to do on a practical basis.

Therefore, once Halacha is decided that becomes the mode of action for all. Even sages in the Gemara whom have disagreed with the decided opinion, and in many instances, where they were of greater intelligence than those of the decided opinion, kept the Halacha. In the realm of Halacha all else is of little significance besides for the Hashem will as decided by the principles of Halachic extraction.

The Gemara has a famous quote regarding the differing opinions of the Mishna, “These and these are both the words of Elokim Chayim (the living G-d)”. In other words all perspectives within Torah stem from Elokim. Regarding Halacha however it is written quite different. It is written regarding Dovid Hamelech, “Havaye Imo”, Hashem is with him. The Gemara interprets this to mean that the Halacha was always decided in his favor when even taken up to debate in the Sanhedrin. Hashem's name used for Halacha is Havaye, known as the name of essence. The name used to describe the unity of the opinions in the Mishna is Elokim, an external name of Hashem.

In other words, it is true that there is a certain extent of unity in all aspects of Torah. But the unity within Halacha is unparalleled. It is a unity straight from the source. That is why there is only one Halacha, whilst in other parts of Torah there are many opinions, albeit all stemming from one source.

It is precisely in Halacha where the source of Torah, Ratzon Haelyon, Hashem will, is revealed.

This is why in departing with one's friend Halacha is the preferred part of Torah to relate. There is where the connection is the strongest.

Let us take this a step further. The Arizal interprets this Gemara to be the story of the Neshama. As it descends into the physical world, the Neshama is undertaking the hardest of journeys. It is departing "its friend" in a very painful way. As it leaves, it must mention an Halacha so to say. This means, it must gird itself with the connection to the source. Even as it finds itself in such a far place where the concealment is close to absolute, if it stays connected to the source, it will survive the journey.

That is the inner meaning of Halacha. Even in the world of concealment there is a little glimmer of the truth; of revealed G-dliness.

What does this all have to do with Adam Harishon?

This seemingly enigmatic story of Adam actually has a deep message. Shortly after his creation, Adam Harishon, as the first Neshama on earth got straight to work. Indeed Hashem had everything set before the arrival of the human, this besides for one thing - the Avoda of drawing down Hashem's presence.

According to Chassidus, Adam was starting the two most fundamental Avodos of the human being. They are Sur Mera, "lands unfit for inhabitation", and Ase Tov "lands fit for inhabitation".

Both these Avodos draw down Elokus in their own way. Although it is counterintuitive, the Avoda of Sur Mera actually draws down a higher level than Ase Tov. It is precisely its lofty potential that translates into negation, in our realm. The light transformed from darkness is the ultimate light, and that is precisely the effect of Sur Mera.

That is the connection of the the two pieces of Gemara. The Neshama must always remember that in order to accomplish the great task intrusted to it even when thrown down into a world where it is easy to forget the Giver of the Task, it must stay connected. Through staying connected with the “Halacha” it was given at its descent, it has the power to accomplish the Avoda of Ase Tiov and even Sur Mera.



Time

Hotomim Tzviki Rimler
Bochur in Yeshiva Gedolah

(This essay is a transcript of a Shiur based on a brief research, please excuse incompleteness)

In life we find a big emphasis placed on time, namely that every second should be used out wisely, and that one needs to learn to succeed in the use of his time; to avoid wasting a second. But, why? What's so unique and special about time that gives it such dominance?

First we must understand the creation of time and its core idea.

At first glance, there are some basic questions that one may ask:

What is time? Did time always exist? If it did, why didn't Hashem create the world at an earlier time than He actually did? Is time limited to existing only in a physical realm?

To answer these questions, we must first preface with one point. Human intellect is limited to the extent that, although it is the most refined of all human capacities - being that our perception operates only within physical time and space - it cannot comprehend an idea that is beyond physical time and space. What our human intellect can grasp though, is that there is some sort of existence out there; beyond time and space. With that being said we can begin.

The source of Time

We find what appears to be a מחלוקת ראשונים regarding the creation of time. According to some, time was included in the creation of the world. Others maintain that time could have existed beforehand.

Chassidus explains, that in essence both positions are true.

Time as we know it, is based on the concept of orderly sequence i.e. past, present and future. Every second is preceded by a second, and followed by another, Chassidus calls this קדימה ואיחור. This is how time runs in our world.

But like everything else in this world, time doesn't come into existence here, rather it is sourced on a higher level and is developed in the spiritual realm. The idea of קדימה ואיחור in Ruchnius refers to the Middos.

It says in the מדרש on the Possuk “ויהי ערב”: “Rebbi Abahu says: This teaches us that Hashem created worlds and destroyed them”. Chassidus explains that this is referring to the Middos. This means that Hashem created חסד and then destroyed it. He then created גבורה and destroyed it. This was followed by תפארת and so on. This means that even before the creation of the concept of sequence, there was an order of Middos, first חסד then גבורה etc. They were all created in a particular order. This is the idea of קדימה ואיחור in Ruchnius; the spiritual concept of time, resembling time the way it exists in our world.

This also explains what it says in Tehillim (90;10) “כי אלף שנים” - “For one thousand years are in your eyes as yesterday (one day)”. This is referring to a level on which one day corresponds to 1000 of our, physical years. “כיום אתמול” in the Possuk is referring to the מדות, meaning that each מדה includes in it 1000 years of physical time all at once.

Each of these מדות represent a different day of the week - the six days of creation. Sunday represents חסד, Monday represents גבורה, and so on. (Shabbos represents the elevation of these Middos to Binah.)

(This holds true as well for the twelve months in the spiritual realms, which are the 12 מלכים of בריאה on the מרכבה, each one eventually developing into a different month.)

Like the Middos, which each represent a thousand years at once, this exists as well on a smaller scale on Rosh Hashanah, which includes in it rudiments of all the 354 days of the year, all at once. Similarly, Rosh Chodesh includes rudiments of the days of that month, all at once.

Hours, as well, have a spiritual source. The 12 hours of the day come from the different combinations of Yud-Kay-Vav-Kay and the 12 hours of the night come from the different combinations of Ad-Nai. Each of these combinations include within themselves all the minutes of that hour. And the same applies with seconds in regards to minutes.

This is how the concept of time is expressed in the the higher worlds. This is termed "Seder Z'manim".

As an aside, this whole idea may answer the fundamental question. If Hashem transcends time, how is it that his creation was limited to 6 days (while resting on the seventh)? Secondly, how are there specific dates for the various Yomim Tovim (Hashem's Mitzvos), making them limit bound to actual physical time? According to the idea of Seder Zmanim we have developed, this poses no issue. These limit bound times stem only from the Middos of Hashem that occur after the Tzimtzum; only there does time exist on some sort of plane.. In his essence however, Hashem remains transcendent of any idea of time.

Seder Zmanim that is discussed above i.e. the orderly sequence of the Middos, lays in the world of Atzilus.

Actual Time - Briah

But actual time, i.e. past present future, only starts in the world of Briah (Briah means creation, denoting the creation of the world,

including time as we know it). Actual time like this cannot start in Atzilus, because Atzilus is a world which transcends the limits of physical time.

(Hence we can answer the question of those philosophers who ask, why the world was created specifically 5777 years ago, and not at an earlier time?)

The very premise of this question is faulty. The very creation of time in its perceived state coincided with the creation of the world. One cannot ask why the world wasn't created earlier, being that there was no concept of time before then.)

In short, actual time, as we know it, emerges in the realm of the lower worlds (i.e. Briah and lower). The concept of sequence exists in Atzilus. But the source of it all really lays at an even higher level.

And to explain:

The source of sequence

The original source of time is a concept brought in Kabbalah and Chasidus called רצוא ושוב.

As mentioned, Hashem in his true essence is unlimited and is totally beyond and removed from time. Consequently, for a limited world to be created, there would need to be many Tzimtzumim - contractions and concealments.

Following the many levels of various Tzimtzumim, once the unlimited Ohr has been limited and defined into Kelim (thereby forming many different levels), the Ohr goes through a constant process of withdrawal and expansion. The cause for this is, that being that the Ohr feels its source, it is pulled with a desire to retract upwards, thus withdrawing from the Keli. But immediately following

that comes an opposite feeling drawing the Ohr to return back to the Keli. this is the feeling of its purpose to give energy to the world's. As soon as it comes back into the Keli it is once again pulled with an intense desire to reconnect to its source. This then follows again by the opposite feeling, and so on it continues.

These two motions are called רצוא and שוב - aspiring and returning, also called הסתלקות and התפשטות - withdrawal and expansion.

This concept gives room for an idea of time, because the very fact that there can be two motions implies that one motion comes after the next, hence there are two stages, which brings us to the idea of time.

According to the above the highest source of time is still within the realm of defined worlds, namely the world of Atzilus - the highest of all worlds. And in truth it would be impossible to find any concept of time beyond the realm of defined worlds, being that in such a realm there is no concept of definition and limitation. However this holds true only in regard to the defined level of time, but a more undefined idea of time still does exist even beyond the realm of the worlds.

The descent of Time from its source

This is the process of how time develops from the highest of levels all the way down to time as we know it.

We find that the further time descends from its original source into the worlds, it becomes broken down to greater detail. For example, it is told of the Baal Shem Tov that he once informed someone what will take place in the next fifteen years. The Tzemach Tzedek explains that the Baal Shem Tov was able to do this because he accessed the world of Yetzira, where a short amount of time there, plays out to be 15 years in our world. We see that the higher the world is, the more generalized time there exists.

The reason for this can be demonstrated through the following parable.

Imagine a teacher who has two students, one is more clever, the other less so.

Now, for the clever one who can understand concepts faster and clearer, the teacher can speak fewer words, and will have no need to bring any examples to explain the concept. The other student will need more time to grasp the concept. The teacher will need to lower himself to the student's level, using more words and explaining it to him in the context of many examples.

The cleverer student, resides closer to his "source" - the teacher's wisdom. The concept conveyed can remain esoteric and very general. The further the teacher must extend the idea to the less advanced student, the more he must go down to his level, causing him to use more words and more examples.

The same applies to time. Since the higher worlds are closer to their source, Ain Sof, time can be expressed in less detail, and take place in a more general existence. The lower the level, the further from its source, and the more detailed it becomes.

Therefore our in world, which is the lowest of all worlds, time is broken down to such detail, until the form of seconds. This is due to the great distance time is from its source.

This is what time is, its creation and its source.



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



נדפס 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

לרגל קשרי השידוכין של

החתן התמים הרב ארי' דוב שיחי' איידעלמאן

עם הכלה המהוללה מרת מושקא שתחי' איידעלמאן

יה"ר מהשי"ת שיבנו בית נאמן בישראל בנין עדי עד

על יסודי התורה והמצוה כרצו"ק ולנח"ר של כ"ק אדמו"ר גשיא דורנו

לאורך ימים ושנים טובות



ע"י ולזכות הורי הכלה

הרה"ח הרה"ת ר' שניאור זלמן ורעייתו מרת הענא שיחיו איידעלמאן

לרגל קשרי השידוכין של
החתן התמים הרב מנחם מענדל שיחי' גארדאן
עם הכלה המהוללה מרת שטערנא שרה שתחי' סירוטא
יה"ר מהשי"ת שיבנו בית נאמן בישראל בנין עדי עד
על יסודי התורה והמצוה כרצו"ק ולגח"ר של כ"ק אדמו"ר גשיא דורנו
לאורך ימים ושנים טובות



ע"י ולזכות הורי החתן
הרה"ח הרה"ת ר' יוסף יצחק ורעייתו מרת מינה אסתר שיחיו גארדאן

