



KOVETZ
**Heoros
Hatmimim
V'Anash**



Issue 4 (157)

Shavuos



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**HEOROS
HATMIMIM
V'ANASH**

~ Melbourne ~

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Dedicated to the Lubavitcher Rebbe
*Whose teachings and example are a
never-ending source of life for all mankind.
May we continue in his paths, and complete
the mission with which he has charged us
To make the world conscious of the imminent
Redemption and to prepare an environment
where this ideal can be realized.*



ולעילוי נשמת

הרה"ח הרה"ת הר' שלום דובער הכהן
בן הרה"ג הרה"ח הר' מרדכי זאב הכהן ז"ל
גוטניק

נפטר כ"ה אייר תשע"ח

ת.נ.צ.ב.ה.



זכה להיות מהנוטלים חלק בראש
בהפצת המעינות באוסטרליא
ומייסדי מוסדות חב"ד במלבורן



נדפס ע"י בנו

הרה"ח ר' יוסף יצחק הכהן שיחלי גוטניק

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לזכות

החתן הת' יוסף יצחק שיחי' גאפין
והכלה המהוללה מרת שפרה גיטל שתחי' קורנהויזער
לרגל בואם בקשרי שידוכין
יה"ר שיזכו להקים בית נאמן בישראל בנין עדי עד
כרצון ולנח"ר כ"ק אדמו"ר נשיא דורנו



יה"ר שיזכו להקים בית נאמן בישראל בנין עדי עד
מיוסד על יסודי התורה והחסידות
כרצו"ק ולנח"ר לכ"ק אדמו"ר נשיא דורנו



נדפס ע"י

הרה"ת ר' משה זלמן וזוגתו מרת גיטל לאה שיחיו גאפין

מוקדש

לכ"ק אדמו"ר נשיא דורנו
יה"ר שירוה 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
שמואל שיחי' גורארי'
ישראל ארי' ליב שיחי' וואגעל
מנחם מענדל שיחי' ווילענסקי
מנחם מענדל שיחי' טאלער
שלמה שיחי' נפרסטק
מנחם מענדל שיחי' סארקין
חיים ישראל שיחי' פייגעלשטאק
מנחם מענדל שיחי' קונין
שמואל שיחי' קסלמן
אליהו שיחי' שולמאן
מנחם מענדל שיחי' שישלער
שלום דובער שיחי' שריף

Foreword

With joy and gratitude to Hashem, we are pleased to present the the Kovetz “Heoros Hatmimim V’anash”, issue 4 (157), a scholarly journal with original insights in all areas of Torah, Nigleh and Chassidus, Halacha and the Rebbe’s Torah, compiled by the Shluchim to Yeshivah Gedolah, Melbourne.

The Kovetz is being printed in conjunction with holiday of Shavuos, the day upon which we accept all aspects of the Torah, Chassidus as well as the revealed aspects of Torah.

The English section of the Kovetz begins with a letter from the Rebbe, especially relevant to Shavuos, as is the Minhag of “Poschin Bidvar Malchus”.

It is well known, that the Rebbe instructed that Yeshivos and Anash across the globe, periodically publish a Kovetz of Torah insights. With the object of strengthening and enforcing, the study of Torah amongst Anash and Tmimim. This notion is especially pertinent to the Yeshiva Gedola and Anash of Melbourne Australia, as per the Rebbe’s instruction to the Shluchim time and again “Conquer Australia through the study of Torah”.

May it be the will of Hashem, that our Torah and Mitzvos complete the Avodah of Dirah Betachtoinim, and may we merit, this Shavuos to accept the “New Torah” of Moshiach, together with our Rebbe, with the arrival of Moshiach immediately.

The Editors

B”H
Shavuos 5778

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DVAR MALCHUS

Excerpts of a letter of the Rebbe, written in connection with Shavuos, focusing on a Jew's inherent faith, stemming from the faith exhibited at the time of Matan Torah

By the Grace of G-d

Rosh Chodesh Sivan, 5715

[May 22, 1955]

Brooklyn, N.Y.

It is surely unnecessary to elaborate on the close relationship between the physical and the spiritual, which even modern science has become convinced of.

Physically, at this time of the year, we find Nature again in full bloom. After a period of hibernation, it springs back to life with renewed vigor and vitality, faithfully reproducing the same elements which characterized the same period a year ago, and two years ago, and all the way back to the first seasons of the Nature cycle.

In our religious and spiritual life, also, we have the seasons and festivals which recur year after year, and reproduce the same spiritual elements which first gave rise to them. Thus, at this time of the year, with the days of Sefirah connecting the festival of Passover (physical freedom) with its culmination in Shavuoth (spiritual freedom), we can—if we are sufficiently prepared and attuned to it—re-live the experiences of our ancestors who actually witnessed the Revelation and accepted the Torah at Sinai.

What a long way our ancestors covered in the course of but 50 days; from the abominations of Egyptian “culture,” in which moral depravity and polytheism reigned supreme (as recent archeological discoveries have amply brought to light)—to pure monotheism at Mount Sinai, where the Jew

receives the Torah with the call of *Na'aseh v'nishma*. *Na'aseh* first, i.e., complete surrender of man to G-d.

Through the medium of the Torah, G-d “descends” on Mount Sinai, and the Jew ascends to G-d—the soul is released from all its fetters tying it down to earthly things, and, on the wings of fear of G-d and love of G-d, unites with the Creator in complete communion. It is then that it can fully appreciate the inner meaning of “I am G-d thy G-d, Who brought thee out of the land of Egypt, the house of bondage,” and the rest of the Ten Commandments, till “Thou shalt not covet,” i.e., not only refrain from taking what is not yours, but not even desire it.

This great rise from the abyss of Egypt to the sublime heights of Sinai was attained by pure and simple faith in G-d, from the day when parents and children, women and infants, several million souls in all, set out on the trek through the desert, not dismayed by the irrationality of it, but simply obeying the Divine call with absolute trust. This won special Divine favor, in the words of the Prophet: “I remember unto thee the kindness of thy youth, the love of thy betrothal, thy going after Me into the wilderness.” It is this faith that carried the Jews through the ages, an insignificant physical minority in the midst of a hostile world, a spot of light threatened by an overwhelming darkness. It is this absolute faith in G-d that we need nowadays more than ever before.

It is said, the whole sun is reflected in a drop of water. And so the whole of our nation is reflected in each individual, and what is true of the nation as a whole is true of the individual.

The core of Jewish vitality and indestructibility is in its pure faith in G-d: not in some kind of an abstract Deity, hidden somewhere in the heavenly spheres, who regards this world from a distance; but absolute faith in a very personal G-d, who is the very life and existence of everybody; who

permeates where one is, or what one does. Where there is such faith, there is no room for fear or anxiety, as the Psalmist says, "I fear no evil, for Thou art with me," with me, indeed, at all times, not only on Shabbos or Yom Tov, or during prayer or meditation on G-d. And when one puts his trust in G-d, unconditionally and unreservedly, one realizes what it means to be really free and full of vigor, for all one's energy is released in the most constructive way, not only in one's own behalf, but also in behalf of the environment at large.

The road is not free from obstacles and obstructions, for in the Divine order of things we are expected to attain our goal by effort; but if we make a determined effort, success is Divinely assured, and the obstacles and obstructions which at first loom large, dissolve and disappear.

I wish you to tread this road of pure faith in G-d, without over[*unclear in original*] introspection and self-searching, as in the simple illustration of a man walking: he will walk most steadily and assuredly if he will not be conscious of his walk and not seek to consciously coordinate the hundreds of muscles operative in locomotion, or he would be unable to make his first step.

Wishing you success in all above, and hoping to hear good news from you and yours,

With the blessing of a happy Yom Tov of Receiving the Torah with inner joy,

Sincerely,

[Signature]

Chassidus

Explaining Atzmus?

Hatomim Shimon Yisroel Meshchaninov

Talmid in Yeshiva Gedolah

*Definition of essential/ Impact on Yiddishkeit/ The resolution provided by
Chassidus*

There is a famous story of Reb Zalman Moshe Hayitzchaki and Reb Moshe Gourarie, which according to one Girsas goes as follows: Reb Zalman Moshe sat down next to Reb Moshe and asked him the question, "What is **עצמות**?" Now, Reb Moshe Gourarie was known for his deep understanding of Chassidus, and at the same time he was very humble. So he kept on trying to cast off Reb Zalman Moshe (who was a tremendous **משכיל** in his own right). However, Reb Zalman Moshe was determined, and kept pestering him. So eventually Reb Moshe's resolve wore out, and he took a deep breath and said in Yiddish, "**עצמות איז**" and immediately Reb Zalman Moshe slapped Reb Moshe and said, "**אז דו**" "**איז דאס שוין נישט דער ענין**" (As soon as you begin to explain, you have missed the point).

Irrelevant of the **פשוט** in the story, **עצמות** is a common discussion and an often mentioned topic throughout Chassidus, and especially emphasized in **דור השביעי**.

What does Chassidus mean, with the term Atzmus?

In order to understand, we must first clearly define what the word **עצמות** means, and then perhaps we will gain a deeper understanding of what it is.

עצמות comes from the word עצם meaning “bone” in Hebrew. However, the implication has deviated from that literal translation, to refer to the way a particular being exists for itself. For example, יום העצמאות in Modern Hebrew, means Independence Day, i.e. the day the state of Israel become an existence in and of itself. עצם refers to the property that makes an entity itself, and separates it from being anything other than who it is.

A useful technique how to determine if a characteristic is עצמי/essential is as follows:

If we group together a whole lot of different entities that all share a common existence, we can easily determine which properties are necessary to allow the being to remain that particular thing.

For example all cups have some definition that makes them a cup. This definition is equal in all cups, from the greatest jewel encrusted goblet to the cheapest paper cup. A sort of “cupness” that never changes so long it is a cup.

So too, every type of existence, object or entity, has an individualizing property. Another name to refer to this trait is the מהות.

Let's take it a step back, all beings have characteristics. Now these characteristics can be grouped into three categories. 1) Accidental properties. 2) Necessary properties 3) Essential properties. So in the example of the cup, the color is accidental. It is necessary that the cup be made of an insoluble material. And it is essential that the cup is able to be filled and emptied of liquid, for otherwise one could ask, what makes it a cup.

The difference between necessary traits, and essential traits is, that all objects that have the essential character trait of a cup will be a cup. However, in contrast, not all objects with the necessary trait will be a cup. (Like a tarp, that might be insoluble, but in no way is a cup)

The analogue: if we establish that Hashem has an **עצם**/essence, that means, that it is a characteristic that is shared equally by all Hashems. However, in the case of Hashem, the inference would have to mean, a trait shared by all of his parts, (because many Hashems is heresy). Therefore, since every single Jew has a part of Hashem in them, the logic follows that every Neshoma, and thereby every Jew, has the trait of **עצם** of Hashem.

Meaning, that the **עצם** is equal in a **נביא** and **צדיק** or **אומנתם**, to a Jew who never has done a Jewish or G-dly activity in his life. Because they all equally have a part of Hashem in their **נשמה**.

The question arises: how does this affect one's relationship with Hashem? Why is this notion of knowing that we have the **עצם** of Hashem in us, so important to our **עבודה**? In fact, it would seem to have a negative effect. If we approach a Jew and tell him, that his essence is ultimately always totally Hashem's **עצם**, what motivates the service of Him. Particularly, keeping in mind, that a fundamental principal of Judaism is the importance of the relationship with Hashem. However, if every Jew always has an essential connection, which is the deepest relationship possible, why should a Jew fulfil Mitzvos, in an effort to further the relationship with Hashem, if that connection to Hashem always stands strong anyway? Furthermore, just like in the example of the cup, it is the cheap paper cup that displays what a cup is, (Be'Etzem), more than the jewel encrusted one. Since it has no other aspects, besides for its "cupness". As opposed to the goblet which is beautiful, expensive etc. So too in the analogue, the detailed Mitzvahs with which a Jew connects to Hashem, seemingly hide, cover and conceal the Etzem connection.

The aforementioned logic, may well explain, in fact why almost no teachers and teachings within mainstream Jewish thought, will dwell on this concept. Even though it is quite simple and easily deductible from many sources in Nigleh.

Here comes a revolution of Chassidus to majorly shift the attitude towards our relationship with Hashem. According to Chassidus our relationship with Hashem is not a goal to achieve or a box to check off as a form of self-validation or search for meaning. The relationship is not one that is built. Rather it itself is essential to the essence of a Jew! Just as being a person means that, you are in a relationship with your own psyche. And the way that you connect with those parts of yourself is by doing things that reveal and express that part of yourself. Like a hobby or studying topics that you are drawn to, so too the relationship you have with Hashem is revealed and experienced by doing his hobbies or favorite activities, which are your self-expressing activities also, i.e. the Torah and Mitzvos. The reason you share the same hobbies is because you are one.

The example brought for this idea in Chassidus is the oneness that is shared between a father and his son. According to Torah, the father did not create the son, but rather that the son is an extension of the father. This fact has its Halachic ramifications, a son inherits the father's property when the father passes away without making a Kinyan. How can that be? In general, in order for property to transfer ownership, there must be a Kinyan? The answer is, that it's one Reshus!

In conclusion, Atzmus is the essence of both Hashem and the Jew. It is what defines both of them and yet makes them beyond definition.



Nigleh

Dosson and Aviram's Other Side

Hatomim Menachem Mendel Althaus

Talmid in Yeshiva Gedolah

*Two Krias Yam Sufs/ Why did they merit their own personal Krias Yam Suf/
The work of the taskmasters/ The story of Shloimis Bas Divri/ Moshe
Rabbeinu killing the Mitzri to save Dosson/ Dossin and Aviram and the
Mon/ Ahavas Yisroel saves the day*

In an age of common deceit, unjustified hatred and backstabbing, we often lose focus of our basic principles, such as brotherly love and trust, as Rabbi Akiva said “And you shall love your fellow like yourself, as this is the basis of the Torah”¹. However, when we take a dive into the episodes surrounding the exodus from Mitzrayim, we find the most uncommon demonstrations of what it means to love someone as much as you adore yourself.

In Parshas B'shalach, the Torah describes the crossing of the Yam Suf: ...² וּבְנֵי יִשְׂרָאֵל הָלְכוּ בִּיבְשָׁה בַתּוֹךְ ' וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בַּתּוֹךְ הַיָּם בִּיבְשָׁה³. The obvious question arises, why did the Torah flip the order around, after already saying it once?

The Be'eir Mayim Chaim suggests that from here we learn out that the Yam Suf split twice. Once for the Yidden, and then again for Dosson and Aviram, who at first stayed behind, wanting the impeachment of

¹ Yirushalmi, Nidarim, Chapter 9, Halacha 4

² Beshalach 14:22

³ Beshalach 14:29

Moshe⁴, refusing to go on, and once they witnessed the first splitting, they quickly regretted their rash decision, and Hashem split the sea again for them. As appeasing as this is, an overarching question begs, how on earth did Dosson and Aviram ever deserve any miracle, let alone a reenactment of the greatest miracle of all time, just for themselves?

From the simple explanation of the Torah, Dosson and Aviram first appear by their defiance of keeping the Ma'an overnight, and then again by the rebellion of Korach. This serves to only further the question of what merit did they have for such a phenomenon? The Midrash Rabba⁵ explains that actually they have quite some history, going back before the start of the exodus:

Dosson and his brother-in-law, Aviram, were task masters over the Jews; their job was to ensure the daily quota was met, via beating or whipping the lazy into action. If they held back, or missed the quota, the task masters themselves would suffer their own beating by the warden of their division.

Dosson was wed to Shloimis Bas Divri, a pretty figure, not from the most modest of women. As the warden would make his daily rounds, rounding up the task masters, she would often greet him upon arrival to Dosson's tent, causing an arousal and want for her. The warden schemed to gather in Dosson extra early, so he could be with Shloimis, without the knowledge of anyone, including Shloimis herself. As things went to plan, he crept into the tent, laying with her; due to the dark of the early morning, she believed it was Dosson, and displayed no resentment.

⁴ Midrash Rabba Shemos 1:29

⁵ Shemos 1:29

Meanwhile, Dosson realised that he had left something behind and headed home, but upon arrival, he caught the warden leaving his abode, and dashed to question his wife 'Did the Egyptian touch you?' In her defense, Shloimis could only respond 'Which Egyptian?' Dosson, quickly recognizing the situation, ran off to his post, with his troubles written all over his face.

The warden caught glimpse of Dosson and figured he comprehended what transpired, which put him in grave danger – Pharaoh placed a ban against cohabitation between a Jew and an Egyptian, man or woman, punishable by death; he thus started beating Dosson to death in fear of his life. Moshe, while touring, stepped in and killed the Egyptian, saving Dosson's life. The following day, Dosson went to Aviram, Shloimis' brother, to discuss the divorce fees, which turned physical; once again Moshe stepped in 'Why are you hitting your friend?', which Dosson replied 'you're going to kill me like you killed the Egyptian?' together with Aviram, they headed off to tell Pharaoh about the murder, endangering Moshe. This again only stresses the question, where did they have a single merit to deserve such treatment by the Yam Suf?

Rashi⁶ adds that the Sanhedrin, formed in the desert, were actually the task masters from Egypt, including Dosson and Aviram; as they would help those Jews in need and take the beatings themselves for their brothers and sisters. Thus we see, that the one merit in common was Ahavas Yisroel – the only good deed we find in Meforshim and Torah that belonged to Dosson and Aviram, was enough to have the sea split once again for them, no matter the chaos caused by the two, demonstrating the power of Ahavas Yisroel.

⁶ Beha'aloscha 11:37