

KOVETZ

**HEOROS
HATMIMIM
V'ANASH**

~ Melbourne ~

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3 (150)

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
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הרה"ח הרה"ת ר' שלמה ורעייתו מרת ברכה שיחיו סבאח

Foreword

With joy and gratitude to Hashem, we are pleased to present the next edition of the Kovetz “Heoros Hatmimim V’anash”, issue 3 (150), 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 Yud Alef Nissan, the 115th birthday of the Rebbe, we hope that the Rebbe is receiving a lot of Nachas from this, and may this hasten the coming of Moshiach, when we will be reunited with the Rebbe forever.

Additionally, this special expanded addition (150) is in recognition of the 50th anniversary since the Rebbe started sending Shluchim to Australia, and as the Rebbe told the first Shluchim that their job is to conquer Australia through learning Torah, we have seen fit to publish this Kovetz in honour of the occasion. On that note, we have added a special appendix which goes through some of the history of the two Torah publications produced by Yeshiva Gedolah: Kovetz Chiddushei Torah and Heoros Hatmimim V’anash of Melbourne. We would like to thank Hshliach Hatomim Yosef Yitzchak Lipsker for his dedication in preparing this article, and for all of his help in general with the preparation of this Kovetz.

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 Hatomim 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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DVAR

MALCHUIS

Dvar Malchus

A (partial) translation of the Yechidus with the first Shluchim sent to Australia, which took place on the eve of their departure, 24 Adar I 5727.

The main purpose of your going, is to bring the light and fire of Chassidus there. Being that everything has to start with an “arousal from above” before the “arousal from below”, therefore in order to make them into Chassidim of the Alter Rebbe and of the Frierdiker Rebbe, there must be an arousal from above. This is why you are being sent, students who saw the Frierdiker Rebbe, heard from him, and learnt his Chassidus, that you should be the “arousal from above” to affect them to become “Neiros Lehair.”

In order that you should be well-received, it should not be that you are coming to arouse them, rather, you travel as students who are partnering with them in establishing a Mosad, which is named after the Frierdiker Rebbe. This is all in order that they should grow to become Neiros Lehair themselves, thereby conquering the entire Melbourne and afterwards Australia, and turning it into a Chassidishe country.

This is achieved by first impacting the Bochorim, and through them, their parents, and even the young children. Even the women and girls will be affected, not through actively engaging them, because that is not your job, but rather through the general effect you will have.

Since everything by Chassidim and specifically by Bochorim must start with Torah, therefore your primary task is to learn Torah over there, both Niglah and Chassidus, with tremendous diligence. To learn a lot quantitatively, an achievement that Balei Batim will see and appreciate. Also to learn a lot qualitatively, which is something that with time the Balei Batim will also come to appreciate. This learning should be done amongst a wealth of love and fear of Hahsem, which is achieved through the Avodah of Davening.

To achieve this you must start out using your own capabilities and then afterwards, “he who comes to be purified is helped from above”, which in this context refers to the energies and abilities that the Rebbeim will place in you to succeed in an incredible manner.

As mentioned, this is your primary purpose. There are however the jobs that come alongside this, which are to be done in your free time, provided they do not disturb your diligent learning and Davening. Then, just like here you are involved in spreading the wellsprings of Chassidus, so too over there, you should network with Tzeirei Agudas Chabad and other community activists, in order to ascertain how you could help them.

However as mentioned, this work rests primarily on them, and what you are doing is only assisting and arousing them, for sometimes a new face could achieve more than those who are found there already.

Once again, your main task is to show a living example of how one can, and must, and is required to, and how one actually achieves the learning of Niglah and Chassidus diligently and assiduously, in a manner which leads to action i.e. the fulfillment of Mitzvos scrupulously.

This ties in with an idea that applies in areas of Halachah, Chakirah, Midrash and Chassidus. Namely, that sometimes matters which are not primary, nevertheless, they take on primary importance even though they are seemingly nothing more than an outcome from achieving the end goal. This is because involvement in them is necessary in order to reach the primary aspect, or they are automatically achieved in the process of fulfilling the primary. So much importance is given to these activities, they in fact become Mitzvahs of their own.

.....

So too with regards to our discussion, your primary objective is to learn by yourselves and as a group, Nigleh and Chassidus, diligently and

assiduously, in a manner that the learning brings to action, i.e. fulfillment of Mitzvos scrupulously, alongside with the necessary preparation of the Avodah of Davening

Bearing in mind that those things which seem secondary and just as an outcome of the primary, therein lies your purpose also. Whether regarding educating children or keeping Shabbos, for example, correcting people and directing them in the correct behaviour, the Torah makes theses into a primary aspect, and therefore they must be done correctly, with the proper intentions, and that will cause you to have ultimate success. That will impact your learning and proper fulfillment of Mitzvos also.

Travel safely and joyfully, and bring here good news, and write good news from there. Learn with diligence both Nigleh and Chassidus, and fulfill Mitzvos scrupulously. You should be lamplighters in the area of Melbourne, and thereby on the entire city, and thereby on the entire country, until, there will truly be the wellsprings spread out, in health happiness and gladness of the heart.

Everything must have tangible handles, so here is the Maamor which speaks about “Sephichim,” teaching that when one hears something in Torah and Mitzvos once, it could have a lasting effect in an incredible way

(The Rebbe handed each Shliach a Kuntres with the maamar regarding ‘Sephichim’ from Shabbos Parshas Tetzaveh, then the Rebbe gave 3 bottles of Mashke and said,)

Take the Mashke there, make a farbrengen during the time of the approaching wedding of Rabbis Feldman and Gutnick, and then during Sheva Brachos, and then afterwards on Purim

This is local Mashke, and this is the Mashke from Russia, from Mesiras Nefesh Yidden. Do all these matters with utter dedication, with joy and

gladness of heart, and Hashem will fulfil all your hearts' desires for good in all necessary areas, physical and spiritual.

Your parents, which have agreed to your traveling, should be blessed in all areas, from the spiritual to the physical, down here practically.





SHIURIM

Revelation as an intrinsic advantage

Hatomim Levi Yitzchok Engel

Bochur in Yeshiva Gedolah

We find in Pirkei Avos an apparently contradictory Mishna.

יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא.
ויפה שעה אחת של קורת רוח בעולם הבא מכל חיי העולם הזה.

A moment of repentance and good deeds in this world is better than the entire duration of the World To Come, and one moment of pleasure in the World To Come is better than the entire duration of this world.

The Alter Rebbe explains in Tanya the answer to this contradiction as follows: This world is the purpose of the entire creation. It is specifically here that Hashem has a desire to dwell. Thus it is specifically when a Jew performs a Mitzvah in this world that the Atzmus, Hashem's very essence, is drawn down.

According to Chassidus this world is the goal while the upper worlds exist only to bring the goal about. Whereas this world is the primary focus of creation, they are only secondary.

This fact fits seamlessly with the fact that it is precisely in the physical that Atzmus can be grasped. Since the rule is that "Revelations conceal the essence", like when one is expressing any sort of talent or power, the true 'Him' is by default concealed, it is therefore understandable that in the higher worlds, where the glory of Hashem is visible, His essence cannot emerge. Down here, however, in the place that is totally devoid of any revealed connection to Hashem, is where Atzmus can shine.

The downside to the matter is that however great our world truly is, we cannot feel or see it. It is therefore not a discouragement to he who performs a Mitzvah and then does not experience the effect it has, since, although we know that its effect is of greatest proportions, together with that is the reality that we cannot experience any of this greatness while in this world. It is still the world of concealment after all.

The world to come is the exact opposite. There, there is no experience of Atzmus but on the other hand the soul experiences at least something! It then enjoys the fruits of its labour done while in this world by receiving the knowledge of what he really truly accomplished. Knowledge equals pleasure.

In other words the first Mishna is describing what we would call נחת רוח נברא (pleasure of the *creation*) that it receives in the World to Come.

The second Mishna is describing נחת רוח בורא (the pleasure of the *Creator*) for precisely in this current world is Hashem's desire fulfilled, the purpose of creation.

This has always been a major point in Chassidus which differs in the extreme from the Mussar school of thought, headed by the מסילת ישרים, that are of the opinion that עולם הבא is the goal and עולם הזה is just a journey to reach the goal. This is the basis, practically, to all other differences between the two schools of thought, but that is beyond the scope of our discussion here.

The Rebbe however changes the entire thing as he delves even deeper into this matter and emerges with a whole new perspective. So get ready!

Let us start with a question. The mere fact that עולם הבא comes after עולם הזה must mean that it too has some purpose in the collective goal.

It can't just be solely a reward without adding at all in the purpose of creation since it comes after in the sequence of events and simple logic dictates that any later stage must be there for some purpose to reach the end.

Furthermore, according to the above, a soul in **עולם הבא** isn't actually getting the real reward at all since the pleasure he is deriving isn't the revelation of Atzmus but rather a much lower kind. Can it be that the souls aren't getting the real product for their efforts but rather a diluted imitation?!

According to the Rebbe we must say that although the accomplishments are accomplished down here they are not complete until the revelation shines up there.

You might ask, what does **עולם הבא** have to add if Atzmus is specifically in **עולם הזה**?!

The answer lies in the re-evaluation of our premise. Indeed, above we noted that it is specifically the physical world that is the vessel for Atzmus. However, to be truthful we cannot honestly say that Atzmus *must* dwell there. Atzmus must be able to do anything and be everywhere (all the same), for if we do not say this, we then limit Atzmus - which is an oxymoron and an impossibility.

It might be counter-intuitive, but it is actually precisely, as paradoxical as it may sound, in the revelations that would prove the authenticity of true dwelling of Atzmus since it is there that it is proven that Atzmus does not need to dwell specifically in the concealment. It is there that Atzmus is seen in its true light - totally transcendent of all classification, concealment and revelation alike.

עולם הבא therefore does play a crucial role in reaching the goal by drawing Atzmus in its authenticity. That is why it comes after.

We can also understand that the pleasure derived there is in fact נחת רוח בורא since it completes the goal.

This gives us a totally new understanding of the nature of revelation. Contrary to popular belief that the revelation of something does not add to it, rather it only reveals what already was there from before, we see here that the Mitzvah done down here, although being the ultimate action, still relies on the mere revelation of its accomplishments in עולם הבא to bring it to completeness. גילוי הדבר, *Revelation of the thing* truly has, in itself, an intrinsic advantage.



The Fifth Dimension

Hatomim Mordechai Shmuel Barber

Bochur in Yeshiva Gedolah

What's it all about?

The Fifth dimension? What is that?

Well, let us explore the first four and then maybe we can understand the fifth.

The number four seems to play a major role in both the spiritual and physical worlds. This is because everything physical has its spiritual counterpart that it stems from. This pattern is so designed that we are able to have some sort of an understanding of the spiritual realms by analyzing their equivalent in the physical realm.

The four types of creations

An example of the number four in the physical realm is the four types of creations;

Minerals/inanimate objects

Vegetation/plants

The animal kingdom

Human beings

So let us understand these four types of physical creations and explore in what ways they are similar and in what ways they differ.

In truth, we cannot honestly place these things upon the same spectrum since the differing qualities between them are of such quantum proportions that they are really each of a different league entirely. Realizing however, their common denominator - that they are all physical - we will attempt to compare them.

We can place these four on the spectrum of objectivity and independency, ranging from minerals as the least, to humans as the most.

Each of these creation types, as we progress along the spectrum, has an added quality over the ones that precede it.

Let us start by giving a concise description of the quality of each one.

Inanimate objects - Basic existence.

Plants - Expansion (growth).

Animal - Maneuverability.

Human - Intellect and Manipulative ability.

Life vs. Lifeless

There is something unique about the inanimate object that drastically differentiates it from the other three types. The split is Life vs. Lifeless. The one thing in common between plants, animals and humans are that they all have, in one form or the other, the concept of life. The minerals are devoid of life. In a certain sense this difference is infinitely more different than the differences we will find between the others.

However, great as the difference between lifeless and life is, the difference between growth and the other forms of life is greater.

Body vs. Soul

If we would have to divide the creation into two general categories we would draw the line placing minerals and vegetation on one side and the humans and animals on the other. The definitive difference can be best described as the difference between a body oriented being and a soul oriented being. In other words - which of the two, body or soul, is the more dominant?

Take for example a play. There are many things that make up the totality of the scene, yet they can be divided into two general categories, the props and the actors.

What they both have in common is their contribution to the scene, both of which are indispensable. If, however, we would have to give a concise definitive distinction between them, it would probably be something like this:

The props contribute the basic layout of the scene. They produce a visual quality of which the spectator is made to have a right feeling and correct perspective of that era or that place. They are important yet the props themselves do not play out the story. Only the actors can do that. The reason is that being that props are of the inanimate, totally physical nature; it is nothing more than an object. Thus it is severely limited in the message it can convey. Imagine the curtains roll up and there is placed an entire scene made of backdrops and props. After 10 minutes the curtains drop and the next scene is played, all devoid of any human interference. One can well imagine that no matter how beautiful the prop or how lifelike the backdrop, it is impossible to convey the story in such a manner. It's got the body but is lacking the soul of the play. The human actor on the other hand can burst on the scene and with just one line or one movement can maneuver the plot into many different directions. He has the movement ability, the speech

ability, the feeling, and the emotion to play it out. He is a soul oriented creature.

In the world at large there are also, so to say, the props and the players. We would, as spectators, readily place plants together with the inanimate objects as the basic lifeless props of earth. Animals and humans, on the other hand, are the players on this earth.

One can see with the physical eye, the soul or spirit in the living human or animal. One does not merely see the body but rather some sort of transcendent force that dominates the physical existence, that although controls the body, is sometimes so subtle that it's hard for one to place the finger on it. Just like the will of the person, although it controls every faculty and limb in the body (since without the will to move one arm the arm wouldn't move) nevertheless, it is not only not tangible, consciously it goes mostly unfelt. The analogy can be made to the soul of the animals and humans.

To develop this further: although the plant has life like the animal and the human, the quality of life it contains differs so much from the quality of theirs, it literally assumes an entirely different definition. The quality of life in a plant isn't soul life but rather body life. Meaning, the definition of life in the plant is growth. Although only living things can grow and growth is the exclusive quality of the living it is the basest of all aspects of life. Growth means expansion of the body. The only element it contains is the "biggering" of the body. This is the only life like quality it has. Hence the plant, albeit a living being, is devoid of soul, of transcendence of spirit. Its life is solely a bodily one.

Growth vs. Maneuverability

One area this difference can be clearly seen, is the fact that a plant's life is dependent on its connection to the earth. An attempt to remove it from its place will end its life. This gives us an insight to what type of

life force we are dealing with. The life in a plant, being one that is physical, is thus restricted to a specific physical place to continue to derive its life. Where it was born is where it must stay. This restriction doesn't apply to the animal or the human since its life is derived from inward, from an unrestricted transcendent force - the soul.

This then gives them infinite advantage over the plant, Maneuverability.

But we are not done yet.

Maneuverability vs. Manipulative ability

The human has an advantageous quality over the animal. This difference between them makes them more incompatible than the other differences make between the other creation types. This quality makes all else, minerals, plants and animals, relatively the same in comparison to the human.

This is called intellect. Yes, animals too have brains but what they are lacking ingenuity. The animal's brain has only one track. It has only enough intellect to gear him toward survival. It doesn't have the capability to think outside itself or of a concept that does not directly pertain to the ambition to survive and figuring out ways to accomplish just that. So the animal doesn't have real intellect. Its brain is used solely to control the rest of its own functions; never being able to leave it's preprogrammed, and limited perimeters.

Take, as a parable, a huge, modern, multibillion dollar machine that is made to produce something complicated like computers. A lot of thought, years of work and effort and money when into designing that machine. It is so capable that it can produce the product without any human intervention. Once the On button is pressed it works, designing, assembling and packing those computers doing the entire process from A to Z. we can even give this machine the amazing ability to detect its

own problems and malfunctions and to give itself a self-clean. The question is this computer company now have the ability to not hire any human employees. Seemingly it can save so much money now that the machine and do everything itself without the need to pay salary for someone to come in and work on the assembly line. The truth however is that everyone knows that the company will never be free from hiring at least the minimal amount of human resources. The reason is that although the machine can do it all it did not design and create itself. Therefore the computer has no genius in itself but rather is only preprogramed to work according to the design of the human genius who set it up that way. So let's say that a problem crops up that was never anticipated before, the machine doesn't have the ability to rat a new method of fixing it up but rather we would have to do back to the real genius, the human who programmed it to asses to problem and then recreate a new programming.

Animals are the same way. They are preprogramed to act and behave each in their distinct way. They cannot change themselves, their ambitions or their feelings. Only the human has this super objective capability of the intellect that it can create and cause a change, in the world. That is why only the human can invent something.

So above the quality of maneuverability that the humans and animals share, the human have the manipulative ability as well. He can take a situation, a law of nature or a preset world and really cause a change. It is therefore only the human who can understand gravity and know how to manipulate that law so that he can create an airplane.

The human therefore in the most objective and independent of all the creatures.

In the source

As mentioned above, being that all physical entities stem from their respective spiritual source, by understanding the physical we can have somewhat of an understanding of the spiritual.

We have analyzed the four types of creations in context of their objectivity and independency. The parallel context in the spiritual realm would be the spectrum of Bittul. In this context, the less definitive a level is the more of a receptacle it is of the truth of Hashem's essence - Atzmus.

The four sources for the four types of creations are the four letters in the G-dly name - Havaye. The letters are: Yud, Hey, Vov, Hey.

The inanimate objects come from the last Hey.

The plants come from the Vov.

The animals come from the first Hey.

The humans come from the Yud.

To understand the differences between these creations is to understand the difference of levels of these letters. Just like for example the human is the height of independency in the physical realm, so is the Yud the most G-dly in the G-dly realm.

The Fifth Dimension

In the G-dly realm, the fifth dimension is one that transcends being part of the name. It is the core of all being and the essence of all existence - Atzmus itself. It is not defined as one solitary letter, but rather is the underlying commonality of the other four.

Thus, the fifth dimension has no parallel in the physical world. Physical is synonymous with definition, whereas the very definition of this dimension is its inability to be defined at all. Due to this lack, it is impossible to positively comprehend.

The only comprehension one could have of a non-definition is the total negation of all comprehended definitions. Thus, by understanding the four dimensions as they are duly defined, one has the closest understanding possible of the fifth.



The human - The speaker

Hatomim Moshe Rosenbaum

Bochur in Yeshiva Gedolah

What's in a name?

Usually when we look to give a name to any new invention we try to give the most concise and inclusive name that holds behind it as many details as possible regarding the item. This is done by getting down to the basic and underlining idea that is the basis of the entire thing. Thus someone newly introduced to the invention can pretty much decipher what it is about by hearing its name.

If this is true in every language how much more so is it regarding Lashon Hakodesh. All other languages of the world are essentially the outcome of social agreement. In other words, our society agrees to standardize the name of each item in life, by its agreed upon name, so that society would not be put into an impossible standstill due to the inability to communicate. Thus emerges a language solely based on a basic social agreement.

Loshon Hakodesh is different. It is a divinely created language existing before man's creation. In fact it is the very core fabric of the physical creation at large, being that the world was created by Hashem's so called speech i.e. the investment of the divine energy represented by the letters into all created beings. It follows that a name given to any particular creation in Lashon Hakodesh is actually made up of those letters that created it.

So understandably, if it is true that humans endeavor to give names to items that can best describe its most basic function, how much more

so must this be true regarding Lashon Kodesh that the name given is the very essence of its bearer.

In the previous Shiur we explained the differences between the four types of physical creations. They are Domem - inanimate objects, Tzomeach - plants, Chai - animals, and Medaber - humans. In most of these creations the name given to them denotes the essence of what they are. Domem means immobile and lifeless which is the basic common denominator between all inanimate objects. Tzomeach means growth which is the basic common denominator between all the millions of different types of plants. Chai means life which is the basic common denominator between all animals.

Medaber however, means speaker. Granted it is only the human who has intellectual communication capabilities, but why is it that the title given to the human race is "The Speaker"? Is that the basic common denominator between all humans? Is that the essential quality that sets us apart from the rest of creation?

To understand this let us discuss the makeup of the human. The Gemara tells us that the human being is a small world and the world is a big human. This is taken literally to mean that everything found in the world can be found, albeit in a smaller form, in the human and Vis versa.

Accordingly the four types of physical creations can be found inside the human as well, albeit in different forms.

As explained in the previous Shiur each of these types of creations have their own quality, giving it the infinite advantage over the ones below it. They are:

Domem - Basic existence.

Tzomeach - Expansion.

Chai - Maneuverability.

Medaber - Manipulative ability.

Amongst the human faculties we find these qualities as well. In both our emotions and intellect we have the concept of Oisios -Letters. Even before emergence from the mouth, the pure emotional feeling or pure intellectual insight must be carried by words to give them some sort of structure. Without words in the heart and mind the feeling would not translate into anything concrete and neither would the insight be comprehended. Now, although these words are of more refined nature than spoken words, they nonetheless have no intrinsic life of their own. Their entire existence is the content they carry within them, be it an emotion or a thought. The same letters that carry a thought of the most sublime spiritual nature will be the same letters to carry the passing thought of that day's weather. In this analogy the letters don't change at all. The only difference between these two thoughts is how long and hard the process will be to fit *them* into the words. The Oisios themselves however, never change. They have no vitality and don't grow. They are the "base existence" within the human, devoid of any life.

Emotions on the other hand, do change. Not in the sense of relocation, for a fear towards one thing and a love towards another are not really interchangeable. The emotion associated with any given circumstance or situation will forever remain associated with it. It does change however, in the sense of *how much* fear or *how much* love will be expressed at the moment, depending on how much one delves his mind into the issue etc. Emotions are the expansion within the human, but like the plants, they are stuck in place, they don't change tracks.

The intellect however is maneuverable. This means that one's mind has the ability to conceive total opposites and all at the same time! One's mind can also contemplate something that is repulsive to the

person. This is so since the intellect is more objective than the emotions. It is not limited to one's personal profile. It can maneuver to different fields, seemingly foreign to one's personality.

It would then seem that the intellect is the highest human faculty. Many times it is made out to be, and truth be told, it is definitely a quality that does raise the human above all other creations.

However, we must remember an important rule mentioned above. When naming anything we look for the best descriptive word to use. This word should denote what lays at the essence of that thing. By the human, the more objective and less self-centered a faculty is, the more it is disassociated with any individual personality (which is all externals), and the more it is associated with human beings as a whole, in an area that we are all the same (which is internal). In other words if we can find the faculty that represents true lack of all personal subjective factors, we have found the best faculty to describe the essence of the human.

To name the human race with the title 'Intellectuals' would denote that, that quality lays at the core of the human making it the best description we can give. But in truth it is not.

However objective the intellect can be, it is still an individual mind doing the thinking. There cannot be total objectivity because the thought process, and intellectual nuances, are all subject to the upbringing, education and personal will of any given individual. This of course is evidenced by the fact that on the same scenario or idea there will always be multiple opinions about it, coming from different people. Usually, the more diversity there is amongst their backgrounds etc., the more diverse the opinions will be. There is no one opinion that is correct since they are all equally humanistic. Each opinion maker however, is convinced that his opinion is the correct one since, again, ultimately the mind is subjective, being the mind of the individual.

To the pure mind, the rest of creation is all relatively theoretical whilst the only relative reality is the person himself. The only pure objectivity will be to involve others into the reality. Thus we find that Hashem created the human with the quality of communication. Through communication one can connect to others. This quality transforms our world from many singular insular worlds into one cohesive, inclusive, systematic reality.

This is the contribution of Dibur - Power of Speech. This power is not some external insignificant aspect that we possess, but rather the greatest gift given to mankind. It proves how all humans are the same at the core since with it we can connect.

This idea can be brought out through the following Moshol. Before the concept of the cell phone was able to properly take root in society, it was almost immediately taken over by a new phenomenon known as the smartphone. No longer will one have a device that can only call and text, rather together with that comes a much, much more. Consider the fact that a smartphone holds capabilities as diverse as your banking account to a flashlight. It contains your music, documents, camera, pictures, alarm clock, calculator, Siddur, Seforim, voice recording device, maps and thousands of more abilities to service all aspects of life. However, interestingly enough, this mega-multipurpose device is still known as the phone, although I don't think it's a wonder at all. All the thousands of abilities the device can do are all common in the fact that they are the ability for the phone to service the person within itself. No matter how wondrous a service will be, it will never reach the wonder of the ability for this little box to connect to a different little box in another location. More phenomenal than the phone itself is the phenomenon to network with others. The rest of it is all good, but the core of the smartphone is its ability to communicate with another. That is why after all is said and done we call these little, pocket sized, offices, plain 'phone', since the phone is the core of it all.

The same is true in the human being. We are blessed with many great features and capabilities, but they all do not come near the amazing ability to communicate with another. That is our very essence.

So to choose the faculty that will be the title for the human, the best description of his uniqueness above the others, means to choose Medaber - the speaker.



Mitzvos, a command or a deed

Hatomim Shimon Yisroel Meshchaninov

Bochur in Yeshiva Gedolah

It is known what the Gemara says that “מצוות בטילות לעתיד לבוא”, when Moshiach comes the Mitzvos will be nullified.

The question is, does that mean that when Moshiach comes we won't put on Tefillin anymore and we will stop keeping Shabbos?

To understand this, we need to take a step back and fully understand what a Mitzvah is. The simple meaning of “Mitzvah” is a commandment. Chassidus further explains that “Mitzvah” also means connection (from the word צוּתָא which means connection). But why does Hashem need us to do Mitzvos in order for us to connect to him? Why can't we just be here in the world living our lives and just be connected to him, without the need to actually do anything about it?

The reason for this is, that whenever something is separate from you, whenever something is not you, in order to connect to it you would need to do something for its attention to focus on.

For example: The love that a parent has for their child. The love is always there but it is only brought out when the child does something out of the ordinary, irrelevant of what it is. Whether it's a smile, a giggle or a laugh, in order for the love to be revealed, the child has to do something for the love to be focused on.

Similarly, if we want to connect to Hashem, being that (externally) we are “separate” from him, we would need to do something to connect ourselves to him.

This only explains why we need to do something in order for us to connect to Hashem. But the question still remains, why do we need to be told what to do? Why do we need a שלחן ערוך? No one tells the child how to connect to his parents, he just follows his natural intuition. He can just do what he feels like, and that is enough to arouse the connection to his parents. Can't we do the same? If a person feels like it, can't he connect to Hashem by playing a saxophone on Shabbos if it is being done in order to draw His attention?

The explanation for this is (as explained in Tanya) that most people (Benonim and Reshaim) live by their נפש הבהמית. This means that the "person" is the נפש הבהמית whereas the נפש האלוקית is something the person uses for the purpose of תורה and מצות etc. (Although the essence of every Yid is his נפש האלוקית, in regards to the revealed part of the person, the נפש הבהמית is dominant). Therefore, a child does not need to be taught how to connect to his parents, he can do it based on his intuition, being that it is a natural thing, which means that it comes from his נפש הבהמית. Just as no one needed to teach the child how to swallow or move, he just naturally learnt how to do so, so too no one needs to teach him how to connect to his parents. But when connecting to Hashem being that it is done through the נפש האלוקית, we are completely in the dark, and we therefore need to be told what to do. Just as, theoretically, the child would need to be taught how to eat three times a day or to laugh and giggle if he would have been born living through his נפש האלוקית.

This idea of living through your נפש האלוקית can be seen in a story of the Rebbe Rashab. There was once a group of distinguished Chassidim at the Rebbe Rashab's table for Shabbos, and they noticed that when he washed his hands he poured three times over each hand, this brought a discussion amongst the Chassidim, and they decided to ask the Rebbe Rashab what the source for this was. The Rebbe Rashab thought for a while, and he then replied that he did not recall the exact

source at the moment, but since he trained his body to always live in accordance with Halacha, it must be that there is a reliable source.

How can you train your body to act in an unknown way? In order to practice an action you need to know it first! The answer is that the Rebbe Rashab trained himself to live by his נפש האלוקית, and therefore it came natural to him.

That is what a Mitzva is. Accordingly, the word Mitzvah in this context does not mean the deed, rather the command to do the deed.

So now we can understand what the Gemara says that the Mitzvos will be בטל when Moshiach comes. It does not mean that the *performance* of the Mitzvos will be nullified, rather that the *commandment* will be nullified. We will not need to be commanded because when Moshiach comes we will be living through our נפש האלוקית, just like the Rebbe Rashab. As a result, we will just know naturally what to do.





NIGLAH

Heat and cold in the hands of Hashem

Hatomim Moshe Mendel HaKohen Kogan

Bochur in Yeshiva Gedola

In Masechta Kesubos 30a the גמרא asks: "Are צינים פחים (cold and heat - רש"י) in the hands of Hashem, but we have learned in a ברייתא "everything is in the hands of Hashem aside from צינים פחים" (as it states: "Cold and heat (alternatively: thorns and snares) are in the way of the crooked man, he who guards his soul shall distance himself from them" - Mishlei 22, 5)". We see from here that we can control whether the cold or heat will affect us.

We find, however, that Dovid Hamelech (מלכים א פרק א) was punished with coldness for cutting off the corner (ציצית) of the garment of שאול המלך, to the point that no matter how many garments they covered him with, he remained cold. We see from here that sometimes coldness can be solely in the hands of Hashem?

Perhaps we can say that the case of דוד המלך was discussing צינים מבפנים (coldness from within), as understood from the story in מלכים, whereas our Gemara is discussing a case of צינים מבחוץ (outer coldness) from the elements.

This works well with our Gemara, which is discussing the heat and cold in relation to the story of Yaakov and his sons, which over there Yaakov was worried about Binyomin being affected by the bad weather, nothing to do with internal cold or heat.

This would also fit very well with Tosfos who says (ד"ה הכל) that we are discussing a form of heat or coldness that can be prevented by way of Hashem warming the world or providing enough garments, implying that we are discussing external coldness and heat.

Additionally, Tosfos questions the Gemara's statement (Everything is in the hands etc.) by bringing a story from the Medrash Rabbah, that Antoninus (a roman emperor) once asked Rebbi to bless him, Rebbi told him "May ה' save you from the cold". Antoninus responded, "That is not a blessing, all I have to do is put on another garment and I will be fine!", Rebbi in turn responded "may you be saved from the heat", and Antoninus was pleased, quoting the Possuk "אין נסתר מחמתו" (no one can hide from its heat), which this story implies that heat is in Hashem's hands only?

And Tosfos answers that this is talking about a case of a traveler or a king at war, but otherwise we do have control. This discussion clearly proves that Tosfos understood our Gemara to be talking about a case of external heat and coldness.

So we can therefore say that the case of דוד המלך is dealing with internal heat, which that is solely in Hashem's hands.



A decorative border composed of four ornate, symmetrical floral corner pieces. Each piece features intricate scrollwork and leaf-like motifs, arranged to form a rectangular frame around the central text.

APPENDIX

Torah Novellae in Melbourne

- A History -

A. KOVETZ CHIDDUSHEI TORAH

“In every place where there is a Kollel, they should publish a Kovetz Chiddushei Torah (a journal of original Torah insights), both in Nigleh (the revealed parts of the Torah) and Chassidus. This should be done at the earliest possible opportunity, so that they can be learned from immediately, thus fulfilling [the Mitzvah of] Public Torah Learning.

The same goes for Yeshivos: the senior students of the higher classes are surely capable of producing a Kovetz Chiddushei Torah. Even those of the younger grades can at least submit questions and queries amidst their study of Torah for publication.

It would be proper and appropriate that the Kovtzim be published before Rosh Chodesh Elul (or at least by the middle of Elul). But the speed [demanded] should in no way diminish the perfection of the matter”.

It was Shabbos Parshas Matos-Mas’ei 5733 (1973). At once, the Rebbe had again dropped a bombshell: within *three-four weeks*, every Kollel and Yeshiva was to produce a proper Kovetz of Chiddushei Torah. Despite the short notice, the Kovetz was to be up to par with the standard of any regular Torah publication, both in design and content. Typical of all challenges of similar nature, the Rebbe continued to demand both haste and excellence. Simultaneously.

Yeshiva Gedolah's first edition of Kovetz Chiddushei Torah went to print during the month of Elul, as per the Rebbe's instruction. The foreword reads:

"In keeping with the Rebbe's words at the Farbrengen on Shabbos Parshas Matos-Mas'ei this year, we hereby publish 'Kovetz Chiddushei Torah', [a collection of] subjects in Nigleh [compiled] by the students of our Yeshiva. We include as well some of the classes given by the Maggidei Shiur in Yeshiva Gedolah.

"It is our fervent hope that the Kovetz be accepted well in Yeshiva circles. In light of this, those attending Beis Midrash regularly and particularly Yeshiva students, are requested to send their comments to the editors in writing, thereby making Torah great and glorious".

Two years later, as the fifth group of Talmidim Hashluchim were preparing to embark on their journey to Melbourne in the summer of 5735 (1975), the Rebbe urged them to print two bound booklets of Chiddushei Torah before Rosh Hashana. Thus, edition two and three of the Kovetz were born. Over the next four years, five more editions of Kovetz Chiddushei Torah were published.

During the Farbrengen of Rosh Chodesh Adar 5740 (1980), the Rebbe again encouraged the publication of Torah journals, stressing that each organization publish at least two such journals per year. This was the catalyst for the printing of Kovetz number nine. (Yeshiva Gedolah had already begun publishing its Kovetz Heoros the previous year (see next section), and presumably the 5740 edition served as the second Kovetz that year). Kovtzim 10-13 were printed for different special times throughout the next few years.

In 5746, the Rebbe sent Shluchim to open a Yeshiva in Sydney. Sometime later, the idea arose that a Kinus Hashluchim be organized for the Australian Talmidim Hashluchim. The first Kinus took place

around Chof Cheshvan 5748 (1987). In honour of this unique occasion, Yeshiva Gedolah published a special edition of Kovetz Chiddushei Torah – number fourteen. The foreword reads:

“It is with a sense of pride and achievement coupled with humility and gratitude, that the Rabbinical Colleges of Melbourne and Sydney come together for the first time to participate in a joint Torah Convention.

“This historic occasion will be utilised to review that which has already been accomplished and, more specifically for strengthening the resolve and commitment of both institutions to the study of Torah and its dissemination to the wider Jewish community. As such, the relevance of this convention is not limited to any particular group or body, but bears implications and is a cause for satisfaction for Australian Jewry as a whole.

“In commemoration of this event, the Yeshivah Gedolah of Melbourne has published a special edition of Kovetz Chiddushei Torah. This collection of Torah essays and articles demonstrates, as do its thirteen previous editions, the high standard of Torah scholarship at the College”.

Three years later, in 5751 (1991) history was made in Yeshiva Gedolah when the Rebbe granted permission for the Shluchim to return to 770 in middle of their Shlichus. They were scheduled to arrive just before the Rebbe’s 89th birthday on Yud Alef Nissan, and remain for the duration of Pesach. At the first opportunity, the Shluchim went to receive dollars from the Rebbe. During their brief encounter, one of the Shluchim presented the Rebbe with the next edition of Kovetz Chiddushei Torah, and the Rebbe expressed pleasure in receiving it.

To date, another six volumes have been published, bringing us to a total of twenty one Kovtzim. In recent years, the Kovetz has actually been expanded to being a full-fledged Sefer.

B. KOVETZ HEOROS HATMIMIM V'ANASH

In addition to the periodical Kovtzei Chidushei Torah, Yeshiva Gedolah also publishes a number of smaller Kovtzim a year, under the title "Kovetz Heoros Hatmimim V'anash". The following is a brief synopsis of the events surrounding the start of this publication.*

It was 5732 (1972). The Rebbe would shortly be celebrating his seventieth birthday, and the students at the central Chabad-Lubavitch Yeshivah at 770 Eastern Parkway wanted to present the Rebbe with the perfect birthday present. After much thought, they hit upon the idea of undertaking a seventy minute daily study session of Likutei Sichos (the edited collection of the Rebbe's talks), which at that point consisted of only nine volumes (currently thirty-nine volumes).

Naturally, their efforts generated an ever increasing stream of questions, thoughts and insights into the Rebbe's Sichos. These were collected and recorded in pamphlets under the title "Heoros Hatmimim" (loosely translated: "remarks of the students").

A few months later, several students undertook to publish a proper Kovetz (journal), which would include the finest selections of that which had been printed in the pamphlets. When this collection was ready for printing, it was brought to the Rebbe, who edited the preface. The Rebbe remarked that the title "Heoros Hatmimim" seemed to exclude the participation of non-students. The Rebbe therefore retitled the publication "Heoros Hatmimim v'Anash" (loosely translated: "remarks of the students and the Chassidim"). The Rebbe added that he would finance ten percent of the printing expenses from the fund that he had established on his seventieth birthday, with the aim of founding seventy-one new Chabad institutions that year.

* Much of the coming synopsis has been culled from the Heoros page on the Yeshiva Gedolah website. Credit to the original author.

In 5733 (1973), the Chabad-Lubavitch Yeshivos of Morristown (NJ, USA) and Montreal (QC, Canada) printed their first issue of "Heoros Hatmimim V'Anash". In a Yechidus (private audience) that year, the Rebbe advised all three groups to collaborate in order to prevent duplication in their respective Kovtzim. The Rebbe added, "A certain Rov recently asked me a certain question. I took a Kovetz wherein the matter had been discussed, enclosed it in an envelope, and responded to that Rov, 'Here, your question has already been discussed, and here is the answer.'"

In 5736 (1976), the editorial boards of three Chabad-Lubavitch Yeshivos (New York, Morristown and France) presented their respective Kovtzim to the Rebbe at the 11 Nissan Farbrengen (Chassidic gathering) that was held in honour of the Rebbe's seventy-fourth birthday. The Rebbe instructed each of them to say L'Chaim, and he blessed them.

The next year, at the 11 Nissan Farbrengen celebrating the Rebbe's seventy-fifth birthday, three more Yeshivos joined the list of those who present their Kovtzim to the Rebbe: Miami, Seattle and Cincinnati.

On Shabbos Breishis 5739 (1979), when the Rebbe entered the shul for Davening, the Chassidim noticed the weekly Kovetz wedged into the Rebbe's Siddur. During the breaks in the Davening, the Chassidim observed the Rebbe perusing the Kovetz. In the following weeks, the Rebbe continued this practice. As the Chassidim began comprehending the great esteem with which the Rebbe regarded this project, more and more Yeshivos began establishing their own local chapter of "Heoros Hatmimim v'Anash". Eventually, these journals were regularly being published across the international Chabad-Lubavitch Yeshivah network, including Yeshivos in the USA, Canada, France, Morocco, Venezuela, Argentina and Israel.

Australia was certainly no exception. The Shluchim at the Yeshivah Gedolah devoted themselves to the task of establishing a local “Heoros Hatmimim v’Anash” chapter in Melbourne. Their efforts bore fruit, and they were proud to present their first issue to the Rebbe on 11 Nissan 5739 (1979), in honour of the Rebbe’s seventy-seventh birthday. They merited a written response from the Rebbe thanking them for their efforts.

In 5740 (1980), Education Institute Oholei Torah began producing their Kovetz. A notable innovation was their expansion of the Kovetz to include dissertations not only of the Rebbe’s talks, but also of all the other subjects studied at the Yeshivah: Gemoro, Halacha and Chassidus. In the span of a short time, this was replicated in all of the other Kovtzim produced across the international Chabad-Lubavitch Yeshivah network.

In 5741 (1981), at the Shabbos Farbrengens, it became common for the Rebbe to address some of the thoughts that were printed in the Kovtzim printed that week.

In 5743 (1983), the Rebbe began inserting his own comments in some of the Kovtzim that were presented to him. Soon enough, the following arrangement came into place: During the late Friday afternoon hours, the editors of the Kovetz would present the latest issue to the Rebbe’s secretariat. This would be returned to the editors on the following Monday, who would spend some time deciphering the Rebbe’s extremely terse notes, and expanding them so that they be understood even by a novice. On Tuesday, the editors would return their expanded version of the Rebbe’s notes to the secretariat, for the Rebbe’s final approval. It would be returned to them on Wednesday or Thursday, for inclusion in that week’s Kovetz. This arrangement lasted for approximately two or three years.

In 5744 (1984), and again in 5747 (1987), the Rebbe strongly encouraged the thorough analysis of Rashi's commentary on the Torah, and that all new questions or insights be submitted to a Kovetz for publication.

The Rebbe strongly encouraged everyone to participate and submit their Torah thoughts in the Kovetz. On many occasions, the Rebbe emphasized the great nachas he derived from these efforts. On Shabbos Vayechi 5741 (1981), the Rebbe said, "If one has a question regarding the topics discussed at the weekly Farbrengen, one should not be too embarrassed to publish his question, and similarly, one should not be embarrassed and withhold his name . . . Much strength and blessings to all who write in the Kovetz and who are engrossed in the words of the Rebbeim."

