

**KOVETZ**

**HEOROS  
HATMIMIM  
V'ANASH**

~ Melbourne ~

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**5 (152)**



# Foreword

With joy and gratitude to Hashem, we are pleased to present the next edition of the Kovetz “Heoros Hatmimim V’anash”, issue 5 (152), 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 Shabbos Chazon, and as the Rebbe told us so many times that albeit during the 9 days, on Shabbos there is no mourning. On the contrary, we must increase in happy things to make it clear that we don’t mourn on Shabbos. Even more so, by adding in Simcha on this Shabbos we hasten the coming of Moshiach. On that note may this Kovetz only add in Simcha and may we merit to see the Beis Hamikdash Hashlishi speedily in our days!

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**  
**Shabbos Chazon 5777**

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# Dvar Malchus

*The following is a translation of a Sicha said on Shabbos Parshas Tetzaveh 5727, just prior to the first Shluchim's departure for Australia. The translation is part of an upcoming project celebrating 50 years to the Shlichus.*

It is well known that when the Mittlerer Rebbe wanted to create a settlement in Eretz Yisrael, he had offered and even instructed some of his Chassidim to move there.

The Chassidim asked the Mittlerer Rebbe, "What will be with Chassidus?". As long as they lived close by, although not near the Rebbe, they had the ability to come from time to time to hear Chassidus. The Mittlerer Rebbe would often travel throughout the county as well to visit the various Chassidim in their various towns. The Chassidim had the ability to hear Chassidus at those opportunities as well.

But now they would be too far for any encounter what so ever, hence the question, "What will be with Chassidus?"

The Mittlerer Rebbe replied that he would send them books of manuscripts containing Chassidus.

(Which this is seemingly the simple reason why, although the Mittlerer Rebbe had written very extensively relative to the other Rebbeim, there is very few of his manuscripts in the Frierdiker Rebbe's library. This is because many were sent to the Chassidim in Eretz Yisrael. For this same reason we find that the descendants of the Chassidim of the Mittlerer Rebbe who had moved to Eretz Yisrael, own many manuscripts of his.)

But there is a difficulty with this story. Even though the Chassidim would receive the books of written Chassidus they would still be lacking the integral part of learning Torah - that "Your eyes shall perceive your teacher". In order to receive Torah properly it is imperative that one physically see his teacher as he speaks the Torah. This, the Chassidim would be lacking in Eretz Yisrael.

In truth the sight of one's teacher assists the disciples learning even when seeing the teacher at a time when he is not teaching. As the Gemara relates that Rebbi testified "the reason I am sharper than my colleges is due to the fact that I had seen the back of Reb Meir and if I would have seen the front I would have been even sharper". From this statement we derive that seeing one's teacher, aside from the times he is teaching, enhances one's learning as well.

The importance of a visible teacher can be understood on a very practical level, since the fact is that "the wisdom of a man shines of his face" i.e. at the time of delivery, the wisdom of the deliverer shines on his face. Hashem did not create anything in this world in vain, so the mere fact that He created this "shine" is proof of its assistance in learning.

The benefit one gains from the "Shining face" is not some superficial assistance, rather it makes an internal impression. The Baal Shem Tov said that everything a Jew sees or hears can be taken as a lesson in the service of Hashem. This concept is no exception. Surely the shine of a teacher's face aids greatly in understanding his teachings.

So, according to the above the story is difficult to understand. How was sending the books of Chassidus an adequate response to the Chassidim's concerns, if they would not be receiving Chassidus in the ideal fashion, face to face?

The answer is that here the concept of Sefichim<sup>1</sup> in the spiritual sense, plays a significant role, with which we will understand this story.

The nature of Sefichim are that even though the planting took place much beforehand, they nevertheless grow much later. Additionally there is no recognizable difference between them and the regular crop at all, as is known the difficulty of discerning between a crop that was planted on the Shemitta year and those that are merely the Sefichim of the Shemitta year. In this instance we must rely on man's testimony since the two plants are indistinguishable.

In regards to our current issue: even though one may leave and he will no longer be able to see what he has left behind, through reminiscing and imagining what he has seen at a previous time, it will affect him as if it was implanted in him at that very moment, just like Sefichim.

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Every concept is mirrored in Nigle, so we find this idea in Nigle as well.

The Yerushalmi interprets the verse “in the shadow should a man walk” to mean: “one who relays an idea with mentioning the author's name, he should see it as if the author is standing (shadowing) beside him”. Now, how does this work if much time could have passed since hearing that idea from the author, at times a year or more?

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1 Sefichim: after growths. (When planting seeds or kernels in a field, many times there are seeds or kernels that get scattered into unintentional areas and end up sprouting after the regular crop has been harvested already. Although they are no different in essence to the regular crop, they carry the name “after growths” due to their late sprouting and unexpected spontaneous appearance.)

The answer is that this works like the Sefichim. Even though the planting was done long ago, the affects are felt now. So too in our case, one cannot compare the effect on one who sees as if the author is standing beside him to the effect on one who doesn't see it that way.

As the story is known regarding the Tzemach Tzedek, that even many years after the passing of the Alter Rebbe, when the Niggun of the Alter Rebbe was sung, the Tzemach Tzedek would literally experience “the author standing beside him”...

...hence even though they [the Shluchim] are leaving, they will not miss out on anything due to the concept of Sefichim, especially since they are leaving for just a short while and will be back with us soon. This fact surely adds in their enthusiasm.

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Only that meanwhile there must be a “disintegration” so that the seed can then grow. For that, the seed must become non-existent. There must be Bittul which requires doing things even though one does not want to. By not mixing in one's own opinion, rather nullifying it, the growth will be a good one, just as in the physical sense the seeds to disintegrate in order to grow.

This is like the explanation of the Arizal on the verse “these days are remembered and redone”, that even if one is holding quite a while later, if remembering the event is done well, the event itself can repeat.

This verse is stated regarding Purim. It therefore has a special connection to Purim which was caused by the merit of Zayin Adar (birth and passing of Moshe). Just as back then, Zayin Adar was instrumental in causing a complete turnabout that resulted in great rejoicing and happiness, so too now this can be redone. [The Zayin Adar of this year (i.e. yesterday)] can cause a major turnaround so that

“His [Mordechai's] reputation travelled throughout lands of Achashverosh”, to the furthest corner.

Therefore, since it has now come the time to send Shluchim to a far corner to bring the Wellsprings of Chassidus, it should be done in a fashion that will bring “his reputation throughout the lands”.

There should descend “the fear of the Yidden upon them”. The Rama explains this to mean that the fear of heaven that the Yidden had, fell upon the Goyim. So too shall it be now...

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... So regarding the matter at hand: may their Shlichus be met with major success, above the natural order, resulting in a public Kiddush Hashem. They should succeed in learning both Nigle and Chassidus, and doing Mitzvos meticulously, in health. May they bring from there Nitzutzos, Nishamos, Birurim and Inyanim. May they see the fruit etc...

The start shall be Torah learning with great diligence and perseverance, as the Passuk in the Megilah states “and to the Yidden there was light”. Light refers to Torah. The learning should include with those that are holding by the very start; by the Alef-Beis. May it be a wondrous success . . until the building of the third Beis Hamikdash, may it be speedily in our days.



# Shiurim

## Darga vs. Kavana

Hatomim Binyomin Tzvi Klyne  
Bochur in Yeshiva Gedolah

### **Torah vs. Yidden**

One who is trained in the study of Chassidus, is used to the great emphasis put on the concept of levels. Much time is spent on discerning the correct placement of different ideas or beings in relation to each other. Each matter has its level; each concept its correct place.

One does not need much explanation into the necessity of such a structure. However there is one general point that we can clarify.

We will discuss here, two very important and dominant factors in our reality. The first is Torah, the second is the Jewish people. Many times Torah is made out to be of a much higher level than Yidden and many times the opposite.

This contradiction plays itself out in real life as well. When the Sefer Torah is removed from the Aron Kodesh for example, the entire Shul gives tremendous respect. All rise and inch forward to have chance to kiss its mantle. The Torah is carried with much tender care as it is placed on the Bima. The Sefer Torah is considered so holy that one may not even touch the scroll with bare hands, rather by using the sash. After the reading, the Torah is then raised, rolled and brought back to the Aron Kodesh amidst another round of raising and inching forward for a kiss. The entire scene has an aura of holiness about it and rightfully so. The Torah is the holiest item we own.

The same cannot be said about the Yid. No one stands up for every Yid that enters the room. We do not seemingly give the same reverence to a fellow Yid as we do for a Sefer Torah. When we do give tremendous respect to a Talmid Chacham, we attribute it to his Torah knowledge but not to any human qualities.

On the other hand, there is the famous Halachic principle that the entire Torah is to be aborted in order to save a human life. Apparently the life of a Yid is seen to be so lofty and important, that the holiness and importance of Torah doesn't quite measure up to it. If the question therefore, is in between a Yid's life and a Sefer Torah, the decision is clear. This seems to indicate that between Yidden and Torah, the Yidden are held dearer to Hashem.

We see this paradox in statements we find in Torah sources as well. In Perek Daled of Tanya the Alter Rebbe introduces the concept of Levushei Hanefesh, the vestments of the soul. They are thought, speech and action. There he explains that the vestments are of much higher level than the soul itself. How is that so?

The soul is of a very lofty nature. It is a piece of Hashem. Yet the soul have been reidentified as a separate entity. It has now become the soul of a person. The vestments on the other hand, are the soul's ability to think and speak words of Torah and to do Mitzvos. They are the very learning of Torah and keeping of the Mitzvos. When using out these holy vestments the soul grasps on to the very source.

This can be understood by way of a Mashal. Take for example a police officer. No one will deny that the police officer is the person, not his uniform. However if we were to discern which of the two is identified more closely with 'police', we would choose the uniform. The person is not a police officer by definition but rather one who acts as one while on duty. He may change his clothes and take a vacation and suddenly - he has switched roles. For him it is not an absolute identity.

The uniform however is representative of the very concept. Whether on the person of off, they are identified as a Police Uniform. Its identity is more absolute than that of its wearer. The Levushei Hanefesh are the same way.

That is all in regards to the exaltation of Torah and Mitzvos relative to the soul of the Yid. From this Perek it is quite clear which of the two are seen as loftier and holier.

We do however, find an opposite implication from another source. There is a piece brought down in the Pirkei D'Rabi Eliezer that states as follows: The first word of Torah is Bereishis. This word is the emergence of the words Beis and Reishis, meaning "The beginning for Two". We learn from here that the world was created for the sake of two things, Torah and the Yidden. Consequently we know that these two entities existed before the world's creation. The Tanna questions however, which of these two came first? "After looking in the Torah I find my answer," he says. "The Torah constantly mentions 'Tell the Yidden' or 'Command the Yidden'. Obviously the Yidden came first!"

Chassidus explains in many different Maamarim that coming first in this context means first in importance and closeness to Hashem.

So here as well, we find this contradiction in the sources. Which of the two is more prominent?

### **The Fundamental Question**

The discussion here is not merely a mediation between the status of Torah and Yidden. The discussion here is a lot more fundamental. Nearly the entire Haskalah of Chassidus can be divided into two notions; two currents or two trends. At times we delve and meditate in the spiritual. We search and try to understand, through metaphors and deep explanations, the makeup and the character of the higher worlds. We learn about the total incomparability between one spiritual level

and the one above it. The loftier and more esoteric the level is, the closer it is to Hashem.

And then we learn another aspect. Many a time we learn, in a very extensive manner, about the uniqueness and importance of the physical world. We learn about the infinity of a single physical act, a Mitzva. We learn of the specialty of simplicity and Kabalas Ol, the enormous potential latent in the darkness, ect.

Of course both are absolutely true and are not contradictory. This is how: We can divide everything under discussion into two categories, Darga and Kavana.

### **Darga**

Darga means level. In this category the loftier the level is, the greater it is. Higher and lower in this category is determined by one factor, the quality of Bitul that level or entity has to Hashem.

Let us demonstrate this with a classic concept brought in Chassidus taken from the Tanya.

In Perek 23 the Alter Rebbe explains the following concept. Both Torah and Mitzvos are classified as “Ratzon Haelyon” - Hashem's desire. This is so because they both are the will of Hashem that are fulfilled by the Yidden. Needless to mention, they are of extreme holiness and importance.

Simply put, the Torah learnt and Mitzvos done by any single individual, are invested with the very will of Hashem, or in other words they are openly Battul to Hashem, more so than anything else in the world.

But within the realm of Torah and Mitzvos there are different degrees of Bittul. The Zohar states that Hashem and the Torah are one.

Regarding Mitzvos it states that they are the limbs of the king [Hashem]. Comparing these two statements one already sees the vast difference between Torah and Mitzvos regarding oneness with their source. Within Mitzvos as well, continues the Tanya, there is a split in degrees of Bittul.

There emerges three separate degrees of Bittul illustrated by the following three metaphors.

The first degree of Bittul is that of a wagon to its rider. The wagon has no mind of its own. Unlike the wagon driver who is subduing his own will in favor of the master, or the horse who is being forced in a certain direction despite its own desire perhaps to go elsewhere, the wagon does not even possess a mind to subdue to its masters will. It is absolutely subservient to its master by its very nature.

A higher degree of Bittul is that of the body to the soul. When merged together, they are absolutely in sync, to the extent that at the precise moment the soul wants to move a hand or a leg, the limb moves instantaneously, without the need to contemplate. This instant response is due to the fact that when merged, the body and soul become one unit: a human. They are no longer two separate entities. The body and its limbs are under the soul's dominance and are totally subservient. This Bittul is of a higher degree than of the wagon which is a separate entity from its rider, and thus, there is no instant response to the will of the rider like the limbs have to the soul.

The highest degree of Bittul is total oneness. When you have an entity that is not merged of two components, the oneness is absolute. In this degree there is no expression of Bittul. This is because it isn't really necessary since they are intrinsically one.

The Tanya uses these metaphors to describe the degrees of Bittul within Torah and Mitzvos. The limbs of the human that perform a

Mitzva (like the hand that gives Tzedakah), at the moment of the Mitzva, is Battul to the Ratzon Haelyon like a wagon to its rider. The Power of Action of the human and the actual Mitzva itself are Battul to the Ratzon Haelyon like a body to a soul (limbs of the king mentioned above). The Torah and the learning of Torah are one with the Ratzon Haelyon.

This piece of Tanya gives us some insight into the category of Darga. Here we see clearly that the more Battul the entity, the higher it is. Torah is higher than Mitzvos. The highest Darga is the ultimate Darga.

Using this Paradigm it is self-understood that when we discuss the 10 Sefiros for example, the highest one is Chachama for being that it is the most Battul, it is the loftiest. It is followed by Binah which is less Battul than Chochmah yet more Battul than the Middos, and so on. In this context Kesser is higher than the sefiros as a whole since it is most Battul of all.

### **Kavana**

The Kavana track is the exact opposite. Ultimate is not measured by level of Bittul but rather the very opposite. Kavana means intention and the ultimate is measured by the level or entity most intended for in creation at large.

You see, the lower the level is the more it proves that it is closer to the level most intended. This follows a very simple logic. Any emanation or creation coming from Hashem was emanated or created willingly, for Hashem obviously was not in need of it or forced to do it. Claim to the contrary would limit Him, raising an impossibility. Being that it was all done willingly, it follows to say that there was a purpose for it. In other words any level or entity that was created was to fulfil the purpose that Hashem willed. With this in mind, we must conclude that the ultimate purpose is in the last level created, for if the purpose

would have been in the level beforehand, there would be no reason to create the level following it. If there would be no reason to create it, it would not have been created.

What emerges is the following: Any level that is followed by another is by definition not the ultimate one for it is there solely to bring the next level into existence. By the same token the last and lowest level is the ultimately intended one from the start.

Thus, the Midrash states “Hashem craved to make his dwelling in the lowly world (the physical one)” as the entire purpose for creation. This Midrash is made to be the cornerstone and foundation of the entire Yiddishkeit, according to Chassidus. The ultimate intention of creation and all that proceeded it was to fulfill Hashem’s craving to “dwell” and the place for it is obviously the lowest place possible.

Accordingly, in Kavana, Mitzvos are higher than Torah. For although Torah has the highest form of Bittul (as explained above), it is precisely Mitzvos that transform the physical world, fulfilling the purpose of creation.

Using this paradigm, the 10 Sefiros mentioned above have a very different context. Malchus, the lowest Sefira, and the one that receives its divine light from the others for the sole purpose to create lower worlds, is seen as the ultimate Sefira, even higher than Kesser.

### **Innovation of Chassidus**

The category of Kavana is a basically an innovation of Chassidus. This isn't to say that Chassidus invented it, rather it revealed it. The notion is counterintuitive and here's why. There is an innate spiritual sense that humans have. It is a sense to strive beyond oneself; to reach the divine. This is called in Chassidus - Rotzui.

Be it as it were, the normative believe is that one must transcend the physical confines and reach for a spiritual reality. Physicality is seen as the antithesis of the purpose of creation and the role of the human being. The belief is that our Avoda is to negate the physical confines and reach beyond ourselves.

As mentioned, this belief is the basic human intuition and is therefore not specific to Yidden. It is fundamental by the Goyim as well. Hashem is somehow seen as being divorced of the physical.

Chassidus has illuminated and revealed that the very opposite is true. The goal of our Avoda is in the physical; not to stick with it but to transform it. The key is to keep in mind that the physical has two sides to it. True, externally it can hinder growth and fortitude to accomplish the goal of creation. Internally however lies dormant the ultimate purpose of creation.

The Ratzui is not enough. Any spiritual accomplishment attained by the Avoda of Rotzui must be translated into the transformation of the physical. One must not divide his spiritual life from his physical life, for the entire purpose of the spiritual is but a tool to transform the physical. This is called Shuv. The Avoda of Shuv is the ultimate Avoda, to make the dwelling place that Hashem desires, here in the physicality.

### **Conclusion**

This brings us back to our original question: which of the two is higher, Torah or The Jewish People. The answer is, it depends in which context. Torah is clearly more Battul than the average Yid. On the other hand the Jewish People are the intention, for it is they who are going to bring about the dwelling place Hashem desires, while the Torah is merely the tool to accomplish that.

This can be illustrated by way of a parable.

Let us inquire the following. What is more identified with the person, his wisdom or his son? In truth the question is illogical for those two entities are not identified with the person within the same context but, nevertheless, the answer would be as follows. In the very external view, the wisdom of man is clearly identified with him for it is his wisdom. On the other hand, man's wisdom isn't his essence but rather merely an expression of himself as is expressed in the brain, much like any other human function. The son though is a piece of his father's very essence. Yes, he is a separate human being with his own life, independent of his father's, but that is in the externals alone. Deep within, they both share a common DNA; a common essence.

The Torah is Hashem's wisdom. Even in our lowly world it is readily identified as a holy entity for it is a direct expression of Hashem. The Yidden though, are separate beings, not easily identified with their creator. But the Yidden are a piece of Hashem; a piece of his very essence.

So which is higher? Depends. In the context of Darga (externally) Torah is, for it is Battul to Hashem. In the context of Kavana (internally) the Yidden are, for they are part of the very essence of Hashem, intrusted with the mission to make the dwelling place that Hashem desired.



## The Deeper Connection

**Hatomim Menashe New**  
Bochur in Yeshiva Gedolah

If one thinks about it, the concept of Teshuva is totally incomprehensible. When Yiddishkeit gives an option for one to do Teshuva, in essence it is saying, that although one has not done what he is supposed to do and has stepped out of the line, nevertheless Hashem will forgive him. Logically one would think that the Torah, as it does, works “tit-for-tat”. Meaning, if one does what he is meant to do he gets a reward. If one does what he is not allowed to do, he will get punished. Doing good is a virtue and doing a sin is a fault. Torah and its Mitzvos are clear, and are very much fair.

Teshuva is a concept that transcends the guidelines set by Torah itself. In other words, Torah is Hashem’s very will and wisdom, yet there is a higher level of Hashem in which the connection to the sinner transcends the guidelines set by that will and wisdom. It is a much deeper level in which He forgives the sins of that particular person.

To put it in other terms, the connection between man and Hashem is a twofold one. The first is a revealed connection in which we connect to Hashem by fulfilling His will; doing what He told us to do and refraining from what he forbade us to do. That is a connection of the external. The second is a deeper connection which does not demand any behaviour or action, or lack thereof, in order to connect or disconnect. The connection is an intrinsic one and is not dependent on any, even very sublime, factor.

This can be hinted in the Possuk “Part of Hashem is his nation, Yaakov is a rope of his inheritance”. This Possuk is divided in two parts. The famous one is the latter half, “Yaakov is a rope of his inheritance”.

The Alter Rebbe, in Iggeres HaTeshuva, explains this Pasuk to be a Moshel of our connection to Hashem. Every Nefesh Elohis, G-dly Soul, is connected to its source by means of a “rope”. This “rope” contains 613 strands corresponding to the 613 Mitzvos. By fulfilling a Mitzvah, or by restraining from doing a sin, we keep this rope strong. The more strands that are cut off, the weaker the rope gets and the weaker our connection to Hashem is. But the first part of the Possuk “Part of Hashem is his nation”, teaches us that there is a second connection between the Yid and Hashem. One that is not dependent on Mitzvos. It is a connection that is intrinsic and whole, and stays complete despite the various actions one may, or may not, do.

This double connection between Hashem and his people could be understood by the following Moshol. Imagine a man who has an only son. This son grows up and starts living a life alienated from the path preferred by his father. Slowly but surely, as the son gets older, he starts identifying with the wrong sort of crowd and starts doing things that shame his father and ruins his family reputation. He acts rude and disrespectful and gives his father much heart ache. We can well understand that in such a scenario the connection can be dangerously weak or even totally non-existent. By watching the interaction between these two people one will not see much of a relationship.

Now, let's us imagine that this father and son are walking by, on a very fine, sunny day, enjoying a hike in the mountains. As they walk along they fail to notice that they are approaching a cliff and as they round the bend the son suddenly steps on a weak spot. The rock gives way and the son tumbles down to the abyss. In a split second, as an attempt to save his life, the son grabs hold of the nearest protruding rock and manages to find a grip. The son cried out for help. He cries to his father to save him. Time stands still. There is but only a couple of seconds before the son will lose his grip and fall to his death. The father is watching.

If we would analyse what is going through the father's mind in those two seconds, it would be something like this: true this is a boy who never respected me, true this is a boy who has led a life totally alienated from my lifestyle, he has brought tremendous shame upon me and had done a host of other disrespectful things, but how can I not save him - he is my son! At that moment all previous conflicts and grudges are wiped away as the father dives to save his son from certain death.

This is true by connection between Hashem and the Jewish people. Just as one will think that this seems hypocritical (which it is not really so), since on any given day the father would not have gone out of his way to please his son or do him a favour, due to the very extreme weak relationship they had, yet when a moment of truth approaches a different sort of connection is revealed, so too does this paradox exist by Hashem. This is a connection that bypasses the external one of the everyday life.

This is Teshuva. Even though, according to Torah, one may have disconnected himself from Hashem, since Hashem instructed something and the person failed to accomplish it, nevertheless at the time of Teshuva a different connection is revealed; one that was hidden from view beforehand. That is the connection of a Yid to Hashem in the essence, like a son to his father, which is not dependent on any past misdeeds. Likewise, it is said that when one does Teshuva his "sins are turned to virtues", as Hashem washes away the blemishes of his soul as if they were never there.

This is why Teshuvah is something that is higher than Seder Hishtalshelus, for Seder Hishtalshelus, by definition, means a structure which is set and orderly. Torah is something that is within Seder Hishtalshelus for it is extremely orderly and precise. But Teshuva transcends the natural order and reveals a connection beyond the regular structure.

This all is the classic form of explanation on Teshuva as is explained in Chassidus. But let us explore another aspect; a third connection, not usually discussed. There is a concept in Chassidus regarding Yom Kippur based on the Rambam in Hilchos Teshuva (and Gemara) called "Eitzumo Shel Yom Michaper", the actual day of Yom Kippur atones. In other words, although on Yom Kippur we repent and do Teshuva, there is a much more essential repentance and forgiveness happening on the day of Yom Kippur itself, besides the actual action of Teshuva that one may occupy himself with.

This may be understood by taking on another perspective of the above Moshol. Above, we explained how the father makes a quick calculation, at the moment of truth: that despite all that was done, and all the hurt and grudges, the fact that this boy happens to be my son, I will bypass and overcome any negativity of before this moment. But is that what is really happening in the mind of the father? Will the father actually have to make that calculation at that moment of truth? By saying so, we are in essence saying that the father, even at that moment, is acknowledging all the negativity, yet concludes that despite it all, he will save his son. In truth though, we can well imagine that at that moment no such calculation is needed. All negativity of the past, in the face of the situation before his eyes, simply does not exist. It does not exist even in the form of negation. There is an internal connection of essence to essence, between a father and his son that nothing can touch or taint. In such a connection, and on such a level, misdeeds and sins do not exist at all.

This third connection between us and Hashem is expressed in the fact that "Eitzumo Shel Yom Michaper", the very essence of the day atones for us. It is like that father, at that moment, where there is no thoughts, no calculations, no deductions and no compilations. It is simply a revelation of pure essence, in the face of which all else just

simply does not exist. Such is the real internal connection of the inner essence of a Yid to the Atzmus of Hashem.

This gives us an even deeper appreciation of what Teshuva really is. Teshuva essentially is translated as return (not repentance). We do not need to transform ourselves from bad to good. We do not need to change anything within ourselves or fix our sins. Teshuva is not repentance, it is return; return to your true self. That true self, at its core, does not need to overcome and transcend the negativity and misdeeds that might have happened, but rather was never damaged at all. To this core is what we are called upon to return to, revealing our essence - who we truly are.



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

לזכות

החתן התמים ר' יהודה ארי' ליב שיחי' גורביץ

עם הכלה המהוללה מרת רייזל שושנה שתחי' ליבעראוו

לרגל בואם בקשרי השידוכין

ולרגל נישואיהם בשעתומ"צ ביום י"ז מנחם אב הבעל"ט

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

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

לאורך ימים ושנים טובות



נדפס ע"י ולזכות הורי הכלה

הרה"ח הרה"ת ר' מרדכי צבי ורעייתו מרת נחמה דינה שיחיו ליבעראוו

לזכות חתן הבר מצוה

הבחור הת' ישראל שיחי' ראסקין

לרגל הכנסו לגיל מצות

ויה"ר מהשי"ת שיגדל להיות חסיד ירא שמים ולמדן

כרצו"ק ולנח"ר לכ"ק אדמו"ר נשיא דורנו



נדפס ע"י ולזכות הוריו

הרה"ח הרה"ת ר' אברהם מנחם מענדל וזוגתו מרת רבקה שיחי

ראסקין

עטרת זקנים בני בנים

הרה"ח הרה"ת ר' יהודה ארי' וזוגתו מרת חנה שיחיו ניו

הרה"ח הרה"ת ר' יחיאל מיכל וזוגתו מרת דאניא שיחי' ראסקין

וכל משפחתו שיחיו



שימלא השי"ת כל משאלות לבם בכל המצטרך

בגשמיות וברוחניות

ושנזכה בקרוב ממש לבנין ביהמ"ק השלישי בגאולה האמיתית

והשלימה

משיח נאו!!!

נדפס ע"י ולזכות

הרה"ח הרה"ת ר' מנחם מענדל וזוגתו מרת רבקה שיחיו ניאזוף

וכל משפחתם

לרגל יום הולדתו ביום כ"ד תמוז

ויה"ר שיצליחו בכל עניניהם

ויגרמו נח"ר לכ"ק אדמו"ר נשיא דורינו

ונזכה לביאת משיח צדקינו במהרה בימינו ממש

