

One Individual Made Up Of One Heart

Based on the Dvar Malchus of the Shabbos Behar-Bechukosai, 5751

This coming Shabbos we will be blessing the month of Sivan, which immediately reminds us of Matan Torah, as we see in Parshas Bamidbar "...In the third month on this day..." referring to the first day of the month and Sivan. We also see from another posuk in the parsha, "...They came to the Sinai Desert..." In other words, the Jewish nation encamped in front of Mount Sinai on the first day of the month of Sivan.

The Midrash teaches us that Hashem gave the Torah to us in the desert, "no man's land". Anyone can claim a piece of land all for himself. In a similar manner, whoever wants can receive the Torah. As soon as they arrived in the Sinai Desert, Moshe Rabeinu started preparing the Jewish nation for Matan Torah.

The question

The term *hefker* means something that's available and free for whoever wants. The Torah cannot be called *hefker*. We cannot claim it to be only ours to the exclusion of everyone else. There's no "first come - first serve". Instead, Hashem gave the Torah to each and every one of us as a present from the moment we were born.

Being that the case, why then did Hashem give the Torah, a present to each and every one of us, in the desert, a place referred to as "first come - first serve?

What does this come to teach us?

A unified people

When the Jewish nation came to the Sinai Desert, the posuk tells us "...The Jewish nation encamped there..." There were many people there, yet the posuk uses the singular form, "the Jewish nation". Why is that so? The Torah is telling us the Jewish nation was preparing to receive the Moshiach as "An individual made up of one heart", uh, I mean, to receive the Torah. In order for us to receive the Torah, we have to change some things about ourselves. It's easy to do things for ourselves. Since we were born, that's what we're used to doing. Now it's time for a change. We should think about and do for some one else; how are things going for him, how does he feel, or what can I give him.

Chassidus calls this bitul. It might sound like something way up there, but Chassidus isn't addressing tzadikim who are serving Hashem for the past one hundred years. Chassidus is talking to each and every one of us, especially me. When Chassidus tells us to be in a state of bitul, it means exactly that. We feel our needs, but we also have to think about our friend and what he needs.

A soldier in Tzivos Hashem who thinks about someone else and cares about him will notice right away less arguments and

more sticking together. He certainly won't feel he's losing something. Hashem gives him a lot of good things in order that he should promote peace and unity amongst people he knows.

In a similar manner the Jewish nation prepared themselves to receive the Torah. The purpose of the Torah is to bring the Moshiach who will make peace in the world. While we're getting ready to receive the Moshiach himself, we have to instill peace amongst all of us.

The answer

The Torah was given in order for us to change the world. Therefore it was given in a desert, a "no man's land" to teach us that we have to make ourselves a kind of a "no man's land", meaning to make a lot of room for another Jew in our heart.

Tachlis

The Rebbe Melech Hamoshiach Shlita gives us instructions how to bring this about. How do we make a lot of room for another Jew in our heart?

Gather groups of people together every Shabbos and learn Torah publicly. In addition, make Shabbos parties either in the shuls (synagogues) or Cheiders (Classrooms).

Bring as many children as possible to the Torah reading of the *aseres hadibros* (the Ten Commandments). Go out to the

public and have children come to this Torah reading. Make sure all the little brothers and sisters come. By adding in *ahavas yisroel* (love of a fellow Jew), we can learn and hear all together the *aseres hadibros*, and as a result the golus will terminate and finish immediately. Because of unwarranted hatred (hate for no reason) the Beis Hamikdash was destroyed. When we add big time in love for a fellow Jew, all of the blessings that Hashem promised us in this parsha will come about, such as "...And the land will give of its produce..." The Land of Israel will give delicious fruits and produce fine grains for bread and the like. Trees that don't bear fruit will begin to produce fruit. The Rebbe Melech Hamoshiach will count the entire Jewish nation for the tenth time.

The Rebbe Melech Hamoshiach concludes with the following words:

"...We see right away that Moshiach is here amongst us; each one indicates with his finger and says, "Behold, the King Moshiach already has come..."

May all of us be able to understand that the Rebbe Shlita is the King Moshiach and (be able to) show him to everyone, happily and with pride, and proclaim, "Here is our Moshiach!" We should all sing in a loud and strong voice, "Long live our Master, Teacher and Mentor, the King Moshiach, forever and ever!"

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